

Hrangkaplien

NAMBAR 13: 30. Kaleb chun mipui chu Mosie hmaa chun a zâp dei a, "Inthok suok ei ta, a ram chu hang la'ng ei tiu, ei ngam tawl ngei ding a ni si a" a ta.

31. Nisienlakhom a fepuihai ruok chun, "Anni chu eini hang têr ruol ding an ni nawh, eini nêka hrat lem dai an nih" an ta.

32. Israelhai lai chun an ram hang en thlithlai thu chu thra naw takin an hril dar a, "Kan ram hang en thlithlai chun a rama chêng hai a fak zo pei a nih. Mi kan hmuhai chu mi lien tak tak vong an nih.

33. Mi lien Anak thla, Nefelimhai khom kan hang hmu a, anni laka chu khâu ang chauin kan inhmu a, anni khomin khâu ang chauin mi hmu mei an tih" tiin.

NAMBAR 14

6. Ram thlithlai dinga fe laia thrang Nuna naupa Josua le Jefune naupa Kaleb chun an silfen an pot thler a,

7. Israel mipui pungkawmhai kuoma chun, "Kan ram hang pal tlang le thlithlai chu ram thra tawp a nih.

8. Ei chungah LALPA a lawm chun, chu ram, nenetui le khuoizu luongna rama chun mi thruoi tlung a ta, ei ta dingin mi pe'ng a tih.(DV)

Hi taka ram ena fê 12 hâi hi ei ngâituo chat chat chun fê hmunkhat, thil hmu in ang ni baw si, an thil hmu intlun dân a dang khawp el. Mi 10 hâi hmu dân lê Caleb, Joshua hmû dân a dang hlê'l.

Hmu theia kalchâwi hâi tâ ding chun tî ding a tamin an hnê nâw ding an hmu râwn hlaka. Tlânsiet chau ni lovin, mi dang an sukchi âi hlak baw. Hmu thei lo, ringnaâ kalchâwi hâi ruok chun Pathien hrât ziet an hriet chieng leiin tî um nêkin malsâwmna ruok an hmu lem hlak.

Pathien hmu chieng lê ama tî tî hâi chun Pathien um nâwnâ an hmu zo ngâi nâwh. Mihriem, tûkhawm hmû nâwna hmun a khawm Pathien an hmu zing hlak leiin Pathien an inphatsan ngam ngâi nawh.

Pathien hre chieng lo lê tî nâwtû hâi ruok chun Pathien umna an zawng hmu ngâi naw leiin Pathien an inphatsan rawp hlak.



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A CHÎN TAK KHAWM A PAWIMAW TAK

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**Hrepuitu a article insuo
hai, ngaidân suklanga
um(hai) hi HCF Delhi
ngaidan a(n)ni chuong
kher nawh. Ziektu tin
mawphurna a ni lem.
Pathien thu le artikul
insuo nuom hai chun
iengtiklai khawma editor
hai email ah thuziek hai
chu pek thei zing a ni -
Editor**

Editorial :-

HMANGAITAK LEH CHRISTMAS IENGTINAM?
TU LEM?

Rom 1:16 a chun **“Chanchinthra (Good News)
chu kan zapui si nawh a, tukhom ring
taphothai ta ding chun sandamna dinga
Pathien thilthawtheina a ni si a.”** tiin ziek a
nih. Chu *Good News*, chatuon dai ding chu
vantirko hai in a hung intlun a nih. Ei ni hai
khawm hi *Good News* dawngtu ei ni hi ei
vangnei êmêm a nih.

Anleh iem an hi Chanchinthra (Good News)
hi? Khawvel Sandamtu, Van Lal Nau chu
Hmangaina leia bawng in tlawmtak elah nang
le kei ta dinga hi khawvel ah a hung insiengna
champha, Christmas chu hmang dingin lungril
ei siem tah ring a um a. Lungril ah ngaituo
awm reng a nih.

Pathienin a mi hmangai leia a lam a mi hung
hraw pek hi ngaituo chet chet ding reng a nih.
Christmas hin iem ana ka nei ding annawleh
iem ana ka prokram hmang dan ding tieng ni
lem lovin, tukum Christmas chu hi *Good news*/
A felna min hlantu ditzawnga a hmang tum
seng dingin eiin ditsak a nih.

Tukum Christmas hi nang teh tu lem i hmang
tum a? lengtinam i hmang tum? A hmangaina
zar a, a ropuina, a felna min hlantupa leh
Christmas hmang dingin insiem ei tiu.

Mi'n an mi hmangai ei hriet chun, an thu ei
awi hlak angin, Pathien mi hmangaitu hi ei
hmangai ve ei tih chun, a thu hai ei zawm hin
ei hmangai ve ei suklang hlak a nih.

Chuleiin tu kum Christmas chu a mi hmangaitu
tak leh hmang dingin tiemtut ditsakna kan hlan
che.

contd from page 9

Tuta tuma veng a suok ding khom hin a hriltu an um a, rail station an
thok an lo vuok tum thu a hriet a. Anachu a titnaw zie le a naunu neisun
kumkhat piengchampha chu Pathien kuomah lawmthu hril na ruoithe
hiel hai khom a buotsai tum thu a mi hril a. A naunu hi tuhin a nu kuomah
a um a, a nu hin a birthday lawm a phal naw ding le lo dang an tum thu
khawm a hriet a nih a tih a.

Pathien a ring a, ringna in ka fe ding a nih a tih a. Lungril a them khop el.
A hril pei dan a chun Chennai ah tirko Thoma khom ringnawtu nunrawng
tak hai kutah a hringna a chan thu a mi hril a. An veng tieng a khom hin
Kristien hai hi sap (mi ngo) hai sakhuo, Israel hai sakhuo ani tih in, a
ringtu hai chu an theida in misuol kut an thok rawp thu a hril a.

An pahnih hin ka lungril ruok tak chun iengkhom thrangpui thei ka ni naw
leiin, tawngtai ruol ei tiu ka tih a. Punjabi pa khom chu tawngtaina thilthaw
thei zie ama ngei khom *liver* se hnung a hung dam nawk ani anthok
khom chun a hril mawl mawl a.

Tawngtai ruolna kan neih chun lungril a them khop el. Punjabi pa khan
Punjabi tawngin, Andhra pa khan an tawng le a kar tawk khan Praise
the Lord tih in tawngtaina hun kan hmang a. Chu zovah chun kei khom
conference thrang ding ka ni leiin, walking khom fe ta chuong lo chun ka
kir tah a.

Ka ngaituo dan chun biekin zuk lut vak a, zingkar walking fe tum ka nih
a. Hieng mi pahnih kan biekpui lai khom hin kan titi sawt taluo chun hun
hmangsawt taluo pal ka ta, jogging hman nawng ka tih tia ka ngaituo lai
chun, kei le kei ka lungril ah taksa hrisel nekin Thlarau hrisel a poi maw
lem nawh a, ti zawna a hung tlung a, chuongchun ka walking chu thrul in
hi chawlni tuok a ka thil tuok ziek suok thei a ka um hi Pathien in kan
pathum le nang tiemtut khom chungtieng thil hai chu ngaina tlat theina
lungril min neih tir dingin mal mi sawm seng raw seh.

ding um ta naw'm ei ni a, ei thiemna ei varna dampui chuong naw'm ei nih.

Thim hi a chîn po leh a mi sun a na el a nih. I phîngpui kha thim hmawr ruol chau inkuo sien la, a chîn ema tî'n lo ôksak naw la khawm, a tâwpah i thîpui tho ding a nih. Chuong ang chun Pathien mithmua chu, a chîn a lien, a tam a tlâwm hi a lo um bîk nawh. Ei nei sun tlâwm tê khawm ni sien, Pathien ram tâ dinga phal taka ei pêk hai hi Pathien chun tam tak angin a mi lo pawmpêk hlak a nih. Chu ang bawk chun, thil suol chiktê chawa ei ngai hai khawm hi Pathien theida khawp dâm a lo tling hiel thei bawk a nih. Thaw ding thaw lo ringawt khawm Lalpa ngaia chu suol a ni si chun, thaw lo ding thaw lem chu suol a va ni nasa zuol âwm dê.

Chuleichun, mîhai angin thiemna le varna lo nei insâng naw inla khawm, inngai sietpui el ding hi ei lo ni nawh. Lungpui khawm lungte'n a kamkî naw chun a det thei bîk nawh. Number khawm hi zero (0) thrang lo chun pakuo (9) nêka tam a um thei nawh. Chuleiin, zero let dêr anga hmang tlâk lo le tângkâina boa inngai le mîhaiin an sie ta che khawm i lo ni thei; sienkhawm lungngai naw rawh. I boin khawvêl hi a kim thei naw a, i thi ta chun khawvêl hi pakhatin a kim ta nawh tîna a nih. Chun thil hrim hrim chu a kim lo chun a nî ding angin a um thei ta ngai nawh. Chûleiin, khawvêl sukfamkimtu le sukvikimtu i nih tî kha hre la, inngai sie el naw la, i tângkâina kha hrein tângkâi takin i nun khal hrâm hrâm rawh.

I tângkâina kha mîhaiin hre nuom naw hai sien la khawm, Lalpa'n a hriet zing che a nih. I lâwmman ding chu chân naw tawp i tih.

Lalpa'n a thû mal mi sâwmpêk raw se.

JACOB PATHIEN EI PATHIEN A NI DÂN

Hrangkaplien

leng am hril tâng ei ta? Jentel, felna hnawt nawhai chun felna an lo phâk tah a nih — ringna leia felna chu. Rom 9:30-33.

Israel, felna dân hnawttuhai ruok chun felna dân chu an phâk zo ta nawh.

leng lei am a na? Ringna leh an hnawt nawh a, thilthawa an hnawt lei a nih. Tlûkna lunga chun an tlu ta sih a;

"Ngai ta, Ziona chun Tlûkna lung le, Dangna lungpui ka sie a; Tûkhawm ama ring taphawt chu Muolpho naw ni," tia ziek ang khan.

Jacob hi Nû sûnga a um lâi, thil thra a thâw hmâ lê ama thlang nghâk lovin Pathienin a thlang a ni ti chieng takin ei hmu a. Pathienin sûnga a um lâia a hnâwl Esau khawm hi Pathien a hnâwl hmâ lê thil suol a thâw hmâ, Nû sûnga a um lâia hnâwl a ni bawk. Hi thu hi thlarau êngah nâw chun hriet thiem intak tak a ni leiin Tirko Paul chun hieng hin a lo hrila-

Chu chau chu a ni nawh a, Rebeka khawma mi pakhat ei pa Isaka inthawka phîr a vawn lai khan,

naute chu an la suok hmaa, a sie le athra an la hriet hmain thil thaw lei ni loin,

a kotu dit lei ni lemin, thlang tieng thua Pathien thu ruot chu a det theina dîngin, a kuoma chun, "A upa lemin a naupang lem rawng bâwl a tih," Pathienin a ti kha.

"Jakob chu ka hmangai a, Esau chu ka theida," tia ziek ang khan.

leng am hril tâng ei ta? Pathiena chun felnawna a um am a nih? Teu lo e a!

Ama chun, “Ka lunginsiethai po chu lunginsiet ka ta, zâ ka ngainahai po chungah chun za ngai ka tih,” tiin Mosie kuomah a hril si kha.

Chuleiin, a dittu lei a ni nawh a, a hnawttu lei a ni bawh nawh, a lunginsiettu Pathien lei a ni lem a nih.

Chuleiin, a hnawttu lei ni lovin a thlangtu Pathien lunginsietna lei lem a nih. Jacob hi dit thlangna a nei thei hmâ, Nû sênga nautê a ni lâi, thil thra thâw dinga a la pieng hmaa Pathienin a thlang a ni a. A thil thâw lê dit thlangna nghâk lovin a thlangtu hin ama dit dâna a thlang tawp a nih. Tling tuma thranglâk lei ni lova thlangtu hin Jacob a thil um po po kha phût a nei nâw angin ei nia um po po hi Pathien hmaa ei tlingna dingin Lalpa’n mi phût ta lovin Isu hi a pêkin a mi pêk lem a nih.

Hi thu a hin Pathien a chun fel lona a um am a ni? ei ti thei. Teu love, ama chun ka lunginsiet taphawt lunginsiet ka t’a, zâ ka ngâina chungah zâ ka ngâi tiin Mosie hun lâi khan a lo hril tah annâwm. Chuleiin, a hnawttu lei ni lovin lunginsiettu Pathien zâr a ni lem. Hi thu hi sawisêl ding an la hung um ding ti Tirko Paul hin a hriet leiin bêl hemtu lê a bêl hem hmangin chieng takin hril fiena a lo siem nghe nghe. Chuleiin, thlang thu a hin mihriemin hril ding ei nei nâw ziet a chieng êm êm.

Tling lei ni lova Jacob anga lunginsietna zâra thlang ei nina a hin suong ding hrim ei nei nawh. Hi lunginsietna hi hril sêng lo lê hril tâwp thei lo a ni lâi zing, a thlang dân thu hi mi thiem hâi khawma an buoipui lem a ni leiin thlarau mit hawng nêkin tisa hrietnaa insêlna a suok râwn lem hi pawl tak a nih. Hril ding um lo khawpa lunginsietna ei dawng hi hril tâwp thei lo chî a ni lem nâw am a ni? Ei felna chite khawm um lova a mi thlang thu hi tâwp lovin hril lem ei tiu. “A suong taphawt chun Lalpa chu suong raw seh.” (1 Kor.1:31B) ti ziek angin. Jacob tling na’n lunginsietna a hmang ang hin ei tling vê na’n Isu a hmang a hin Jacob Pathien chu ei Pathien a ni ti a nih.

An hung puitlinga, Esau chu pâ dû zâwng sakhi kâp thiem lê Jacob ruokchu ram suok mi ni vê lo, pâ dû zâwng sakhi kâp thei lo lê thal

Chu ang char chun, mihriem khawm hi a pawimaw naw bîk ei um naw a, mani tâwka chu ei lo pawimaw ve seng a nih. (Mi threnkhat thil suol ngawt ngaituo hlak hai ang hi tî lo chu). Tû khawm hi inngai se bîk ding hi ei um naw a, manî tâwka hin ei pawimaw seng a, a thiem le a var bîk deu le a hrât bîk deu lo um hai sien khawm, an khâtin an intodel thei bîk nawh. An pawimawna a zuk langsâr bîk deua tî thu a nih.

Ruolcham pasal pahni hi an um a. Pakhat chu piengphunga khawm pa lien le mi hrât tak el hi a ni a; pakhat pa ruok chu pa chîtê chau hi a ni a. A pum chîn leiin, a lien lem pa chun a hmusit thei hle el a. Vawî khat chu exam dinga an intlawn suok lai chun, lam pakhata hin tui kawr (nulla) hi a lo um a. Chû tui kawra chun leilâk a um a, chû leilâk kâr taka chun a lien lem pa chun a ke insuiin a pen châwi lai chu a sukthlâk ta hlau a. A leilâk kâra chun tla vâng vângin a’n thên nal nal a. A tla chun tuiin zuk lên hmang nghâl el thei ding ngîrhmunah a um ta a. An kâwl hnâi vêla chun dâwr a lo um remchâng sî nawh. An in-exam ding hun a tlung têt el ta si. A pen sukthlâk chu hei lâk tumin leilâk âwngkâra chun a kut hei rawl lût a tum ngiel khawmin a’n leng tlat nawh. A ruolpa a chîn lem pa chun a lunginsiet a, a ruolpa exam thei naw ding nêk chun tîin ama kut inzâi hrâl el chun a hei pur dawh nal el ta a nih. A lien lem pa chun lesson tha tak a’n chûk dawh pha a. A hmusit ta ngai hrim hrim nawh.

Ei Bible-in “**Thû chu tisain a hung inchang a...**” a ti ang deuin, damnaw niin ieng thaw thei naw inla khawm, ngaidân le hisâpna thra tak tak, bu thra tling hi ei bau ringawta inthawh khawmin fâk tlâk a taka (tisa a) inchang thei hi a suok ve thei a nih. Khawvêl hi mi thiem le mi var ruol vawng um khâwm lo ni ta inla chu tû khawm hi kut sin thawtu

A CHÎN TAK KHAWM A PAWIMAW TAK

John L Puluamte

“In bâwlthai lung hnâwl ngêi kha, a bulthrut dotu pawimaw tak a hung ni tah”...(1Peter 2 :7)

Thil hrim hrim chu, a lien tak, a chîn tak, a hrât tak, a châu tak, a thra tak le a thra naw tak lo um hlak hai sien khawm; a pawimaw tak ruok chu a um thei nawh. Ei pawimaw dânhai hi a’n ang naw seng a nih.

Motor part-a hin a ie’m a pawimaw tak a? tî zâwna um sien la, ei dawnna inang naw seng a nih. Mi tam lem chun a engine dâm hi ti mei ei tih. A engine khât ringawt umhmun a’n sawn thei naw a, a ke bo chun a tlân thei chuong nawh. A ke chu ieng anga lienin lo hrât vieu sien khawm, a herna (steering) bo chun pên khat pên hni chau khawm tlân rawngin a tlân thei chuong naw a, mi a baw naw leh, lam thlangah a tlân tla ngêl el ding a nih. Thungna bo chun damnaw dâm phur thei ni naw’ng a t’a, a kawtkhâr le a bang bo chun a sênga chuonghai a mi tet tlâk vawng el ding a nih. Chuong ang chun thil hrim hrim chu a pawimaw tak hi a um thei naw a, mihriem khawm a pawimaw tak ei um thei bîk bawk nawh.

Mihriem taksa bunga khawm hin a pawimaw tak hi a lo um chuong nawh. An pawimawna le an sinthaw dânhai an inang naw senga tî mei chau a nih. Thluok hi a pawimaw tak anga inlang ni sien khawm, kut le ke boin a khâta khawsa thei a ni bîk nawh.

khawm nei lo a ni a. Esau chu pâ dân pêk zâwmin sakhi kâp dinga tirsuok a nia, pâ dû zâwng taka suonga malsâwmna dawng dinga tir liem a ni a. Dân hnuaia Pathien suklâwm harsat ziet ngâituo ding tam tak a um.

Jacob ruokchu thâw vê thei lo ni sienkhawm thawpêktu Nû zârin, sakhi aiah kêl hmangin malsâwmna a dawnga. Jacob anga Dân hnuaia malsâwmna hnawt thei lo hâi, thâwpêktu Krista zâra malsâwmna ei dawng hi Dân zâwma pâ lung sukâwina ding nei lo hâi hamthratna hi a ropui char char a nih. Jacob hin a tlin nâwna hrein a pâ hin a dap fûk vai chun tawngsie phur a ni ding a ia, sienkhawm thâwpêktu a nu chun a pa’n tawngsie an phur a ni khawma ama chung a tla ding a tiem leiin tling nâw inti zingin Nû thupêk a zâwma. Nang lé kei a tâ ding hin Krista hin tawngsie lê thi chen a tuor a. Chu chau ni lovin Pathien hmaa hrilpuitu sin khawm a mi la thâw sâ pêk a nih. Kêl thisen suokin Jacob tâ dingin malsâwmna hawng a nia, kalvaria Krista thisen a chun thâw lo malsâwmna ei dawng ta a nih.

Jacob kha a u anga hmul nei a ni nâw leiin a pa’n a lo them pal chun tiin kêl vunin a kut lê rîng tuompêk a nia, a pâ khan lo dap sien chu muolpha hlêng a tih. Felna ei nei nâw zing puma Kristaa inthuum ei nina hi Pâ lung a âwia, ei mihriem nina tak hi mi dap sien chu hremhmun tlâkna khawp suol pâi far chu nîng ei tih. Hmangaina mak!!

Esau hin dân ang takin sakhi kâpin pâ hmaah hung châwi sienkhawm, a tâwpna chu tapna chau a nih. Krista felna ni lova mâni felna Lalpa hmaa ngirpuitu hâi chan ding hi tapna chau a la ni ding a nih. Hi thu a hin Esau chu Jacob nêkin dân a zâwm lema sienkhawm malsâwmna dawngtu chu thâwpêktu nei, Jacob a ni ang hin pieng thar lo, pieng thar nêka fel lem um thei a nia, sienkhawm Kristaa inthuoma pieng thar hâi bawkin chatuon malsâwmna la dawng lem an tih.

U malsâwmna ding dawng leia Esau lungsen thu hrim hre nâw sienkhawm, a Nû bawkin a U lungsen a’n thawka tlân suok dân a hril. Sandamna a thlâwna pêk ei ni khêlah, suola inthawka ei himna ding chen hi Thlarau Thienghlim hin a mi thruoi hlak a nih.

A pô Laban ram a'n thawk a hung kir a Jabok vadung panga a khât chawa a um lâi Pathien leh an inbuona. Jacob hin a buon hrât hlê thu ei hmua. Hi taka Jacob buon hrât ti hi hieng ang hin hril inla - Pathien Thlarauin a mi buon phâ hin ei nia tisa dân hi a hrât êm leiin a mi buon hnê el ngâi nawh a, amiruokchu tisa dân hâi hlip a tlâwmna silfên ei hâk chun Thlarau hin a mi buon thei tak tak chau hlak a nih.

Mak tak el chu, Jacob khan a buon hrât sùng khan malsâwmna a hni kha pêk a ni nawh a, a elpui rû inchuk tuokna lâi hmetpêk a ni hnung khan malsâwm a ni chau a. Ei nia tisa thil hâiin Pathien a buon hrât sùng chu malsâwmna hi hmu el in tak hlak a tih. Jacob mal hmetpêk a ni leiin zîngkâr Nisa hung suokin a khâwa a'n bâia. Pathien Thlarau êngin a mi sun phâ hi tisa hi che thei lovin a siem hlak a nih.

Jacob ke sukbâipêk kha mihriem inkhina chun a *timing* nâw khawp el. A san chu, Esau ia tlânsiet hun hmabâk zing a ni a, tlân hrât taka siem hun lem ni âwm tak? Sienkhawm Pathien hin suol pumpelna ding hin ei tisa lungril sukhât nêkin tlâwmna hmunah a mi sie nuom lem a, chu chun Esau lungril suknêmpêka Jacob a him ang khan ei do ding suol khawm a mi suktlâwmpêk hlak a nih.

Hi lâi hmuna Jacob malsâwmna dâwng hi lungril taka ngâituo ding a um a nih. Malsâwmna dâwng sienkhawm a dam sùng dai, a taksaah inchikna siempêk a nih. Ringtu hâi hi Thlaraua malsâwmna dawng ei ti hi namên lo a nih, iengkim huom ngama chân ngam nâw chun Pathienin mi mal a sâwm mei mei ngâi nawh. Chuleiin, thlarau mi ti hâi hi ngâituo veng veng sâw chau chi a nih. Mi hâi tâ dinga malsâwmna ei ti dâm hi Jacob ngirhmun a'n thawka sût chun mâni ah damsùng dai inchikna nei khawm lungâwi thei hâi chan a nia, sienkhawm Isu chun ama zuitu hâi chu ringum pawisa lova ni tin Kraws puta zui ding a ti a ni leiin Jacob Pathien, ei Pathien a ni vên a hin taksa malsâwmna chau ni lo, malsâwmna danglam khawm dawng inhuoma zui ngam dinga inpei hi ei thâw ding a nih.

b. It Helps us to be Aware of the Basis of our Unity:

Today's Church	Biblical Church
The Church as an Institution	The Church as People
The church is a unit.	The church is 'individual believers.'
Membership in the institutionalized church is stressed, with a clear sense of boundary.	Membership in the body of Christ is stressed, with no boundary.
Uniformity, similarity, commonality is important. Differences have to be subdued and minimized through suppression, condemnation and rejection.	Difference is not to be viewed only as something that needs to be overcome, but as something that greatly contribute to the glory of God.
Doctrine, tradition, language, culture, region, and denomination are prominent.	Jesus Christ, the head (of the body) is prominent.
The fact that we belong to a 'particular church' (institution) unites us.	The fact that we are parts of one body (the body of Christ) unites us.

We can now conclude that, though we come from various institutionalized churches, in the true biblical sense, we are of one church, founded on the chief cornerstone who is Jesus Christ Himself, and we are of one body, the body of Christ. As believers, we have no reason or basis to be divided. We only have basis to be one in Christ. Therefore, let us worship God together and face the world together. Let us stand together for the glory of God and for the extension of His Kingdom.

2. The Implications of ‘the Church as an Institution’ or ‘as People’: Now we have seen that the church is people, not an institution. But what difference does it make if the church is seen as an Institution or as People? What is the relevance of contrasting these two views to our meeting today?

a. It Helps us to be Aware of our Foundation:

Today's Church	Biblical Church
The Church as an Institution	The Church as People
Theology, ideology, doctrine, motto, money, region, language, tribe or any other factor may be prominent, appearing as the strength and foundation of the institutional church.	Jesus is always prominent as He is the foundation of the church. The Holy Spirit is prominent as He is the One that built the church on that foundation - Jesus.
The church, its wellbeing and growth is the top priority.	Individual believers within the church are more significant than the church itself.
Institutional authority holds sway. System/Administration supremely important.	Spiritual authority holds sway. Fellowship and spiritual nurturing more important.
Being associated with a particular church/denomination is important as it is usually through formal enrolment that we acquire membership of an institution.	Being in a living relationship with God is important as it is only through the blood of Jesus that we acquire membership of the people of God.
We tend to identify ourselves with our ‘particular church’ – the institution. Our attachment to a ‘particular church’ accentuates our detachment from people of other denominations and communities.	We identify ourselves with Jesus the foundation of the church. Our strong attachment with Jesus makes our difference from people of other churches insignificant since we are of one people with all the saints.

KA TLUK LO JALANDHAR VAI PA

LR Varte

Tarik 10 Nov 2019 khan Jalandhar ah conference pakhat ah paper present ding ka ni leiin, tarik 8 khan Delhi ka suoksan a. Chawlni tûk a Jalandhar ah chawlni hmang ding chu kan thiem naw khop el a.

Chu el khelah, Fellowship Secretary in an khom thei naw ding ti a hung phone hril a, kar nawk prokram ka lo puong thei ding am tiin a hung phone chu, Delhi ah chawlni hmang lova ka um chu a poi nawk zuolin ka hriet a. Thla iemani hma khom khan Faridabad lai chawlni bok in conference dang a paper present ding ka ni leiin ka um ta naw kha a nih a.

Awleh, chawlni tûk chu zingkar in hma deuva thovin, zuk *walk* malam ka tih tiin kan thok dok a. Inrinni tûk ka *walk* khan kan umna bul el lai chun CRPF hai camp a, sakhuo dang dang inkhawmna an bawl a, chuonghai lai chun Biekin pakhat khom a thrangsa ve a. Ka va fe nghe nghe a chu mi tukhom ka hmu nawh a.

Chawlni ani bok leiin, la fe nawk hrim hrim ka tih ti chu ka lungril ah an lang tlat a. Chu biekin ka hei lut chun, inthrungha khom um chuong lo, vai le Delhi ah an thaw angin, hnuaia khan carpet senduk an dap a, chu takah an inthrungha el hlaak niawm a nih.

Chuonga ka ngir a, an biekin ka hei their vel chun, vai pakhat hi a hung a, a mi hung biek a. Kei khom chun chibaiin ka hei biek ve a. A hril dan chun hi camp a an biekin enkolna sin a thaw thu a mi hril a. Ama hi Punjabi a nih a. Kristien ani leiin a lu ruok chu puonin a tuom nawh.

A hril pei dan a chun Pathien zar lieu lieu a, hi lai a posting a ni thu a mi hril a. A hma khan Siliguri ah a um hlaak a, nasatakin a *liver* a siet leiin, beisei khom umtah lo ngir hmun a um a nih lai, nu pakhat hin Kristien hai biek Pathien hi bel hrim hrim tah a ti chu thuawin Pathien a hei bel

chun, a natna khawm hung thra in, thuwawina chu malsawmna a ni thu a mi hril a.

Ama hi Jalandhar khawsook reng a ni leiin, Siliguri anthok hitieng posting beisei zing zing hlak a ni a. Pathien in a *liver* natna khom chu hung hmangin *medical ground* in Jalandhar tieng *transfer* a hmu tah a, chun hi lai hmun a hin tuhin inhoi titakin biekin enkawlina sin a thaw thu ami hril a.

Liver natna kha lo neinaw sien chu Jalandhar a hin *transfer* khom ni nawng a ta, hi khawvel a mi tamtak thim hnuoia khawvel hmang mek, inzie nuoi nuoi lai a la thrang ding thu a hril nghe nghe a.

Tuhin a suonghai le a naupasal pahni tleirawlte hai chu ISU Krista chu thra deuvin an Lal le Sandamtu in a pom thu a mi hril a, a naupa upa lem chun, piengthar hma chun, a pa chu an voi hlak zie thu a mi hril a.

Tuhin an naupa chintak, kum 11 chun Is Krista hi a la pom el nawh a, anachu naupang lungril thienghlim an nih a, a hung pom vat a ring thu ami hril a.

Chuong a kan titi lai chun, hi biekin kawel el a hin, Muslim hai khoma mosque an neih ve leiin, mi pakhat zakuo eng lar vonga inthum, lu tuom pakhat hi a hung lut a, (ladoo) mithai bawm a hung sem a. Pakhat ve ve kan lak a, chu pa chun voisun chu kan *Id* an nih a tih a. Ani ngei kan tih a. A fe hnung chun hi ladoo hi biekin enkawltu pa hin inhoi tinawng a tih ka tih leiin zuk beng el khom chu a poi ka ti nawh a. Chuonga fak am fak lo ding ti kan sai kar lai chun ama pa lem chun a fak nuom nawh a, pindan ah va lût in, thleng te a hung choi a, hitaka hin sie roh tiin, ama khoma a sie a. Kei lem chun a poi lem, I fak nuom chun ka tih a, ei fak khoma ei tawngtai chun a poi lem ka tih a. Ama lem in, nilo, hieng anga an sakhuo le an pathien hmaa an inhlan chu ka fak nuom thak nawh a tih a.

After a careful consideration of the New Testament instances of the 'church', one would understand that the word 'church' can be substituted with the words 'a group of God's people,' not the organization or denomination to which they belong (*By the way, there was no such thing as denomination when the term 'church' was used in the Bible, and churches were not even well-organized bodies as we see today. This means that it was never the intention of Jesus and the N.T. authors to mean denomination or for that matter any sort of organization when they used the word 'church'.*) And it is only through the blood of Jesus Christ that we can ever become the people of God, not by enrolling ourselves as members of certain denominations or church organizations. Thus, the biblical church always refers to people, not an institution.

In the account of the early church in the Book of Acts, when the author used the word church, he always meant people, individual believers, not the institution. Consider the references to the church below (See an article on this subject - *Is the Church an Institution?* <http://www.creedrehearsal.com/index.php/creed-busters/church/is-the-church-an-institution>):

Acts 5:11 – So great fear came upon all the church and upon all who heard these things (NKJV): The author talks about the church as people who were able to feel fear since inanimate 'institution' cannot feel fear. So it was not a corporate entity that was afraid, it was the people who were afraid. So, the church he talked about was people.

Acts 8:1 – ...At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered...: To talk about the church, the author uses the plural pronoun '**they**'. It was '**they**' that were scattered, not the institution, meaning the church was people.

Acts 8:3 – As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison: When Paul made havoc of the church, it was not the institution that he harassed, it was the people, **men and women**.

Acts 11:22 – Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch: Note that the pronoun used here for the 'church' is '**they**' (referring to the people) and not '**it**' (which may refer to the institution).

the same church, and our common platform is the church. The fact that we all are of the same church brings us together here today.

But, are we a church? Aren't we representatives of different churches and Fellowships instead? What do we mean by 'the church' anyway?

To answer this, I challenge you to redefine your understanding of the church and re-orient your attitudes and approaches to anything that has to do with the church. In the first part of the following discussion, we will try to prove that the church the Bible talks about is people, not an institution as we may understand it today. In the second part, we will try to highlight the implications of the two views on the church.

1. The Church as an Institution vs. the Church as People:

Today's churches resemble organized social units or institutions. Many people see it and treat it that way. Many of us may be more conscious of our identity as a member of a particular institutionalized church than of our identity as a member of the people of God. There is advantage in developing our churches to a well-organized, well-structured bodies. That way we can achieve many of our objectives more efficiently. But the great dangers involved in this idea of the church are:

Firstly, we tend to see the church as an inanimate, abstract social unit so much so that we neglect the more humane, personal relationships and personal concerns. Secondly, the institutionalized church is not only a well-defined body, but also almost always a well-demarcated, well-delimited body resulting in severe segregation between members of different churches. Understanding the church as an institution, we would see churches around the world as different bodies – some big, some small. Whereas, 'the church as people' conveys the idea that the church all over the world is one big body. **We must remember that the biblical church is always 'people,' not 'an institution'.**

The English word 'church' is *ekklesia* in Greek. The Greek word '*ekklesia*' comes from the Hebrew word *qahal*. *Qahal* originally meant the assembly of people and was later used to refer to the **gathering of the people of God**. Since it is the **people** that come together, the church is the **people** that come together and not the institution to which they come together.

Ka lungril rûktak chun kan pâk emem a. A hril dan chun, ladoo a mi pek khan iengkhom hril lovin mi pe sien chu fang ka tih a tih a, anachu voisun hi an *Id* a ni thu a hril zau lei khan fak a thieng nawh a nih tiin a mi hril a.

Sipai hmun a chun an in inchuktir tak chu sakhuona nekin mani sipai pui hai hmangai lem le ral lakah an hnung vengtu chit an nih ti an inchuktir leiin, a harsat zie a hril a. Anachu ama khom hin a theitawpin a fimkhur thu ami hril a.

Ka lungril chun, vai en a ei en hai lem ku hin ringna kong a hin ringtu an hung ni hnunghin ringna an lak thupui zie le an fimkhur zie a suklang hi inpak um ka tih emem a nih.

Kei khom a thei phot chun ringnawtu haiin an pathien hmaa an thil inhlan hai an mi pek pha, a bik in ka thawkpuitu hai lem chun ka fak nuom ngai naw hi an hriet leiin, kum iemani zet anthok lem khan chun pek ena khom an mi en ta ngai nawh. An mi endang ti khom ka hriet a, a poi ka ti chuong nawh.

Awleh, chuonga kan titi lai chun Andhra Pradesh tlangval pakhat chu biekin ah a hung lut ve a. Ringtu thratak hmel a putin ka hei hmu nghal tah a. Tuol ah hmu inla chu South Indian mi naran a ka hmu ka ring a, anachu biekin suong a hung lut meuh khan chun vai deuhai khom kha ringtu an nih ti ei hriet hin a mak ngei, ei lungril ah ei en dan a dang nghal el hlak hi. Ei zuk nel nghal thei hlak a nih.

Hi Andhra Pradesh pa in a chanchin a hril dan chun, ni hnih, ni thum hnung ela an veng tieng a fe ding ani thu a mi hril a. Nuhmei a nei ta? ti ka hei indon chun, a nuhmei in a zam hmang san thu a mi hril a. Tuhin nau nuhmei te, tarik 25 Nov hin a kumkhat birthday na hmangpui dinga veng suok tum thu a ni thu a mi hril a. A nuhmei hi poisa sum chau invet chil a nih a, a hlaw popo a demand hlak a, chun a pate hai inah a lungawi naw leiin, a zam ani thu a mi hril a.

HOW BIG IS YOUR CHURCH? THE CHURCH AS AN INSTITUTION VS. THE CHURCH AS PEOPLE.

A Devotional Speech at the Gathering of Leaders of the Churches and Christian Fellowships from North East India in Delhi on 12th Nov. 2019.

Rev. Lalhmingchhuanga Zongte
Chairman, The Mizo Christian Fellowship, Delhi

On behalf of the host fellowship, The Mizo Christian Fellowship, Delhi, and in the name of our Lord and Savior Jesus Christ, I greet and welcome each and everyone of you to this great congregation of Leaders of the North East Churches and Fellowships in Delhi.

I sincerely thank you all the Leaders of Churches and Fellowships for your humility in taking our invitation seriously and for your kindness to make this dream a reality. By being physically present here today, you have already shown your desire for unity and cooperation among the Christian communities from the North East. We know many of you have already had significant contributions to the North East congregations in the past. Thank you very much for your continued commitment to this cause and for your positive response to our humble initiatives this time

Though it's an internal matter of the Mizo Fellowship family, please allow me to express my appreciation and sincere gratitude to the members of the core committee consisting of Mr. Mafela (VanlalfelaChawngthu) and Mr. MST (V.L. Malsawmtluanga), led by our respected senior leader uncle Lalchuangliana, who did literally everything for the success of this congregation.

I am also very grateful to the people behind this programme for giving me this wonderful opportunity while there are many of you in our midst who are much more deserving and so I feel quite inadequate at the same time.

Let us hear the word of God from two passages:

Ephesians 2:19-22¹⁹ *Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, ²⁰ having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, ²¹ in whom the whole*

building, being fitted together, grows into a holy temple in the Lord, ²² in whom you also are being built together for a dwelling place of God in the Spirit.

I Corinthians 12:12-26¹² *For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. ¹³ For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit. ¹⁴ For in fact the body is not one member but many.*

¹⁵ If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body? ¹⁶ And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body? ¹⁷ If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? ¹⁸ But now God has set the members, each one of them, in the body just as He pleased. ¹⁹ And if they were all one member, where would the body be

²⁰ But now indeed there are many members, yet one body. ²¹ And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.” ... ²⁶ And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. ²⁷ Now you are the body of Christ, and members individually.

Please note the key points of the two passages that we just read: (i) The foundation or the chief cornerstone of the church is Jesus Christ, (ii) The church is the body of Christ, (iii) We are fellow citizens with the saints and members of the household of God.

Having been inspired by these two passages, I want us to ask ourselves a few questions: What is the basis of our gathering today? On what platform are we standing together to tackle with certain issues that are relevant to us? Or to put it simple and straightforward, what brings us together here today? These may seem to be different questions but the ultimate answer they seek is one and the same thing. And our answer will depend on our understanding of the church.

I want to suggest a bold answer to these questions, whether you agree with me or not. The simple answer is that we are a church. I mean to say that; the basis of our congregating today is the fact that we all are parts of