

Pathien Thu Zieka Um Chu

~Upa Dr. Lalsiemlien Pulamte

Thutak zawma in insukthieng tah leiin unauhai khom titak zetin in hmangai tah a, chuleiin lungril po poin inhmangai tuo ro. Chi hmon thei ni loin, chi hmon thei lo, Pathien thu hring le tloa inthoka pieng thar in nih. (1 Pet 1:22-23)

July 31, 2022 Pathienni ei Chawibiek inkhawma khan HCFD Thuring pakhat - Pathien Thu chu inkhêl thei lo, Pathien inthuk khuma ziek a ni thu ka lo hril tah a. Chu thu bok chu a'n khât tawkin hung ziek pei ka tum a, tiemtuhaiin malsawmna in dong ngêi ka beisei.

Baibul hmu phâk lo, abikin lungina intânghai ta dinga Baibul hi an thangsang (resource) poimaw tak a nih. Kristien hlasakmi, Helen Berhane chun Eritrea-a lungina siem long sângah Baibul a chawirûk thu a hril a. An ringna inphet nuom lo Kristien nuhmei dang sawm le pariet hai umna longah chun son a nih a. Ama le a nuhmei chanpui danghai hringnunah chu Baibul chun rasuok tha tak tak a nei dân thuhai chu a lekhabu, 'Song of the Nightingale'-a chun a ziek a.

Ama chun "An mi'n tângtirna kan umna chu kan intar khop el a. Sienkhom Kristien pawl pakhat hai lai um theia ka um chu ka lawm a. A'n tâng sawt tak ka ni leiin a hotu takah ka um a. Ka'n tângpuihai chun anni ngaituotu an um ti an hrietin an thla a muong leiin ka theitawpa anni thangpui chu ka tum a. Zingkâr nuhmei upa deuhaiin zun-le-ek an inthierfai sâng chun an puonsilhai chu ka lo thlep pek hlak a. Chun, bûr-le-bel bal le rimsi tak takhai chu sawpfai dingin ka um hnufuol hlak bok".

"Anni lai tamtakin an pasal le nauhai an ngaituo taluo hlak leiin an lungril lak peng-na dingin an sinthaw ding ka riruong pek hlak a. Brekfast siemin kan ni hmang ding kan t an hlak a. Chu zovah Baibul thu ngun taka ngaituo le bi dingin hma ka thuo a, chun hla ka sak pek hlak. Thla khat ka'n tâng hnungin vêngtuhai mandok thei loin Baibul ka pai lut thei hram a. leng ang chiein am chu chu ka thaw ka hril nuom naw cheu, asanchu tu chen hin chu thawdan chu an la hmang a, sorkar thuneituhaiin an hriet pal ding inlau a um. Ka hril thei sun chu an leh Baibul hi a chin lem, the ngain ka siem a, hieng hin ka ta dingin thup a olsam lem. A hma chun ka'n tângpuihai lai ka khâtin Baibul thuhai ka tiem suok hlak a. Tu ruok hin chu ni tinin a pawl pawlin kan rengin kan tiem hlak. Lungina ka hla phuok tharhai dâm ka sak pek hlak" tiin Helen chun a hril.

Inchûk le hmalâkna ding: Ei Pathien thu hi a hringin a mi sukthieng thei a. Chu lei takin mihriem hringnun a siem thar thei a nih. Chu thuruk hrea mihaiin Baibul an nei thei ding a ni phot chun man le hrem ti loa an thahnemngaina hi inpak a hlawin a va ropui de! Baibul kawpi khat chauh hmana mi, a pawl pawlin an hringna a tuoi thar pek a. Eini, in khatah Baibul hmang lova intlar khupa sie hlak haiin ei Baibulhai hi ei hmang/sor tlawm taluo hi inngaituo that a va tûl de aw.



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Editorial Sunzawmna

ei ni'n ei nuomna nek hmanin Ama'n a mi thlangna lem kha a lo poimaw lem a lo nih. Ama'n a mi thlang ngei leia a Lal-rama rochan chang ve thei chauh ei nih ti a suk chiengtu chu John 15:16 ah "Nang ni'n in mi thlang naw a, keiin ka thlang lem cheu a..." ti hih a nih. Ephesians 1:4 a chun "Thienghlim le soisel boa a hmaa ei um theina dingin, leilung insieng hma khan Kristaa a mi lo thlang tah" a ti bok a nih. Thlang na chang ei hriet hma dei khan Kristaah a mi lo thlang suok ta a nih. Pathien chu inpakin um rawseh!

Ei Lal Isu krista hi a thilthaw-theina, a thuneina, a ropuina, le a zangaina popo khela hin hmangaina le lunginsietna a sip a nih. A nina le amizie ropui tak tak hai hih a Lalram suk mawitu le suk in-hoitu khom an nih. Hieng anga Lal ropui tak ei nei lei hin a kebula intuklut a, thla-muong taka umding ei ni hrim a nih.

Lungrila Pathien Thu Vong Inchûk

~Upa Dr. Lalsiemlien Pulamte



Pathien inthuok khum Lekha Thu po pohai hi felna kong a inzirtirna ding dâm, inkawkna ding dâm le insiem thatna ding dâm in a tangkai êm êm.

Pathien mi taphot chun hre bel hai sien, thil tha tinrêng thaw thei dinga inthuom an ni theina dingin (2 Tim 3:16-17)

China-a pastor hrietlâr, Wang Ming-dao chu lungina inthok insuo a ni nhung chun, "Kum sawm hni liem tah khan Baibul ka kol naw a. Kum 21 le 24 inkara upa ka ni khan inah sin thaw malamin Pathien Thu ka'n chûk hlak a. Baibul châng tam tak ka baihat hlak a, lungrila ka vong, Baibul châng hai hi pakhat pakhatin an hung inlang a, an mi sukhrah hlak a nih. Hieng Pathien thuhai zâr hi ni naw sien chu kei le mi dang tam tak hnein lo um tâng kan tih".

Chuong lai huna bok chun China sim tienga um Pastor Lamb, kum tam tak lungina intâng chun, "Baibul sikula ka um laia Baibul châng ka hriethai chu lungina kan tâng sùng hin ka hril non ka hril non hlak a, chu ni naw sien chu invet tâng ka tih" a tih.

Kohranin hnawchêpna le sukudana hmasuon dinga ei lo insingsat theina dingin Pathien Thu hi ngun thluk taka inchûk le bi a ngai a nih. Kristienhaiin Baibul pumpui hi a tlângpuia ei hriet a tul a, Pathienin mihriem ta dinga a thil duong, Baibula inziek hi ei hriet thiem chun Pathien Thu lungrila vong khom a olsam bik a nih.

Baibul study ei thaw hin ieng lungril putin am ei thaw hlak a? thenkhat chun midang inchûktir sawng ding Baibulah inchûk suok an tum a. Mani mimal ta dinga Pathien thatna le hmangaina inthukzie inchûk suok

dingin beisei phot a tha ie. Efe 3:17-19-a a'n ziek, Krista hmangaina lienzie, seizeie, insâng-zie le inthûkzie dâm hang hre phot inla, chu hrietnaa inthok chun mihai mamaw phuhrûk pek thei ei tih.

Ei thaw dân ding dang chu inn-gaitlawmna thângin Baibul hi hang bi phot ei tiu. Baibula hin Pathienin iem a mi hril nuom ning a ta? tia inphahnuoiin hang ngaichâng hlak ei tiu. Baibul-in a thu inhrietir che chauh a tum naw a, nang kha suk danglang (transform) a tum che a nih.

Hnawchepna rambung a hai chun Baibul hi hmu ding a tlawm leiin pastorhai chun hi lekhabu hlu tak, a um sun sunhai hi thlaraua mamaw, tu hai kuoma pek bik ding am a na tiin an buoi hlak. Chuleiin, Baibul châng lungrila a vong (memorise)rawn hrat hrathai kuomah Baibul an pek hlak. Vietnam house church pakhat chun Sam 119 (chang 176 po po) indik thlapa hrilsuok theihai kuoma chauh Baibul an pek hlak a nih.

Inchûk le hmalâkna ding: Baibul châng lungrila vong hin ni khat chu ei hring-nuna dingin tangkaina a nei ngèi ngèi hlak. Hnawchepna rama um Kristienhai ta dingin Baibul hmu ding a tam naw leiin Pathien Thu an lungrilah an vong hrat theina dingin tòngtài pek ei tiu.

sacred times, and days and years, and let them be lights in the vault of the sky to give light on the earth.” And it was so.” What was so? It was that as soon the stars were created, their light reached the earth instantaneously as God had commanded. Thus, the Bible uses ASC, which of course is compatible with all the physics that we know about. On the contrary, many atheists claim the Bible to be false because of this distant starlight problem, which undoubtedly is a strong argument. But that is because they use ESC which is not scientifically proven but rather was chosen to make the mathematics easier. Therefore, the universe is not billions of years old just because the galaxies are billions of light-years away but much younger (6000 years) as is written in the Bible.

I would like to conclude with my personal takeaway on this subject. Science has confirmed that nothing can go faster than the speed of light. Since high school, I had known the speed of light to be 300,000 km/sec. I was always confused why can't anything travel faster than 300,000 km/sec. Why did God put a speed limit? I am sure He can make things go much faster. But now, when I came to know about ACS, and how the speed of light could be infinite, all my doubts

were clarified. ACS proves that God has no boundaries. He can make anything go as fast as possible even at infinite speed. There is no limit to His creation. His capabilities are endless because He is omnipotent or as Pastor Louie Giglio calls him “God of the impossible”. Even the Bible says in Luke 1: 37, “For with God nothing shall be impossible.” And I am really glad that I am a part of His family who can make things go at infinite speed just by His single breath. By His single command “Let there be light”, light shot off at infinite speed across the universe. What an amazing, powerful, Almighty God we have. And the best part is that He is my Father, He gladly calls me His child as well. Praise the Lord.

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I would like to give my heartfelt appreciation of gratitude to God who has given me this opportunity to write this article on the starlight problem. I express my sincere thanks to Dr. Jason Lisle as his articles and videos are the sources that I used to research on this topic. I am thankful for the language editing done by Esther Ruolngul and to Shikha Choudhary for her inputs on time dilation. I also am grateful for my parents and friends who have supported and encouraged me in completing this article.

For thus says the Lord, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, but formed it to be inhabited), “I am the Lord, and there is none else.

Isaiah 45:18

Editorial



Ei kum thupui ‘Isu Chu Lal a nih’ ti hih voi iemani zât zet ei hrilin ei ngaithlak ta a. Ei hril le ei ngaithlak el chauh nilo a, a Lal nina hih ei mimal nuna dam, ei insung, khawthlang, le kohranahai hin a tak ngeia a hmun indik tak ei in hlao tir a poimaw takzet anih.

Tuta trum khomin Lal Isu hih Lal a ni ngeizie thlawmin hang tar lang tum ei tih.

Lal Isu Krista hih a pieng hma khomin Lal hrim a nih. Lal ni sa hrime pieng tina a nih. Mihriemhaiin Lala an ruot leia Lal a ni naw a, a hung pieng suok chara Lal khom a ni bok naw a, Lal sa hrim a nih. Chu chu Mat. 2:2, Lk. 2:11 a hai chieng takin ei hmu thei. Khawvel lalhai ruok chu an pieng hmaa lal hriet ding an um nawh. Nang le keiin Isu Lal a nina hih ei pawmin ei pawm naw thei a, chuong laizingin ei pawm le pawm nawin umzie bek a nei nawh. Lal a ni zing tho a nih.

Lal chun lal a ni theina ding vote a zawng ve ngai naw a, chu umzie chu vote tling a ni naw a, chuleiin vote thlak thei a ni bok nawh. Isu Krista khom khawvel insieng hmaa inthoka Lal a nih. Hnuoi le van pun anga ziel ani hnung khom Lal a ni zing ding anih. Chu umzie chu chatuona Lal (eternal King) a nih tina a nih. Luke 1:33 a chun “Jacob thlahai chung a chatuonin inlal a ta, a ramin kin ni nei naw nih” a lo ti a, Lal Isu hih chatuon Lal, kumkhua roreltu indik tak chu a nih.

A lalram sunga lal neka thuneina insang lem neitu an um thei nawh. Lal thu chu a lalram sunga dan inzaum le insang tak a nih. Isu Krista hih hnuoi le vana thu-

neina po po neitu Lal ropui a nih. Lal Isu thuneina inchupui thei ding le ama thupoka chang lo hnuoi le vana hin iengkhom an um thei nawh. Thli le tui fawn hai khomin a thu an awi, natna hri chi dang danghai khomin a thu an awi. Ama neka lal ropui lem hnuoi le vana tukhom an um nawh. Lal Isu hi iengkim chung a thuneitu a ni zie chu a thilthawhaia chieng takin hmu theiin a um. Kebai kuomah “kein lawn ta rawh” a ti a a lawn el a nih. Chu chau khom chu niloin, mitdel a suk dam, phar a suk dam, mi thi a kei tho, iengkimin a thu an awi a nih.

Lal chu a lalram sunga thuneitu insang tak ani ang bokin a lalram sunga um popo a ta vong an ni a, a mihriem hai khawm chu a mi le sa hai an nih. Chuong ang bokin hnuoi le vana umhai popo hih Lalpa ta vong an nih (I Kor. 10:26; Sam 24:1; I Kor. 7:23; 6: 19-20). Lal bok chun a ram sunga cheng ding a dithai chu a lakluta, a dit naw hai chu a hnawl thei bok (John 15:6; Phil.3:2021). Rom khuole-tui nina a hlu ang bok khan, lal ropui takin a ram sunga cheng ding a thlang le a ditsak ni chu ditsakna insang tak ni ngei a tih. Pathien lalrama lut ding le a khuole-tui nina chang ve ding khom hin

Phek 2na ah tiem zawm rawh

Hung Ro, Ngaituo Tlâng ei Tiu

~Pastor Steven Lalzarzoli Inimate

Bible Chang: Isai 1:18-20

Introduction

A thuhril lawk hai tamtak Isu Krista ah sukдика a um leiin zawlnei Isai hih “The Messianic Prophet” ti a ko a ni a. NT a hin OT lekhabu dang dang nekin zawlnei Isai lekhabu hih a quote rawn tak a nih. Zawlnei Isai hin hril lawkna chau hi a thaw naw a, Pathien thu inhriettirtu (spokesman for God) khom a nih. Zawlnei Isai hming umzie chu “Lalpa sandamna” (salvation of the Lord) or “Lalpa chu sandamna anih” (the Lord is salvation) tina anih. A thu inhriettir hai hi ama hming umzie hin an entir nasa em em.

Background

Isai hun lai hih Juda lalramin harsatna (Political turmoil) lien tak a tuok hun lai a ni a. Assuria in a lalram hung zauin Israel lalram le Syria chu hmar tienga inthokin a hung do a. Assuria ral lien lo dang lêt dingin Israel le Syria hin Juda lalram chuh fiel hai sienkhom an koppui nuom naw a. Chuphing leh Israel lalram le Syria lalram chun Judah chu an bei hrawn ta a. Chuonga an bei hrawn phing chun Judah chun thrangpuitu dingin Assuriahai chu a hung beisei ta a. Zâwlnei Isai chun Judah Lal le mipuihai chu JEHOVA Pathiena in nghtat ding le ram dang mihai chu inkoppui lo dingin nasa takin a hril phûr a. Sienkhom Juda lal Ahaz chun Isai thurâwn chu hnawlin Assuriahai chu thrangpui dingin a ko el ta a. Chuong chun thrang kopin Israel khawpui Samaria chu 772 BC khan an lak ta anih.

Sawt khom a riel hman hma chun an inkoppui Assuria hai chun Juda chu

hung bei ding angin an lang nawk nghal a. Chuphing leh simtienga Aigupta lalram chu thrangpuitu dingin a mel kai nawk nghala. Hi huna khom hin zâwlnei Isai chun tu le khom inzawm lo ding le Pathiena chau innghtat dingin thurâwn a pek nawka. Lal Hezekia chun a lo ngaithlaka, chuongchun Pathienin a thrangpuia Assuria hai chu an hneban thei ta anih (Isai 36-37).

Sienkhom lal Hezekia chun, babulon palaihai a insung le a ro siekhawlna popo an entir ti zâwlnei Isaiin a hriet chun chuong ro popo chu nikhat chu babulon haiin a rengin la rût rip an ta, babulon tieng an la choi ding a nih tiin a hrillawka.

Hieng hun lai hin Pathienin zawlnei danghai Hosea le Mika hai khom chu a hmang ve zinga. Hosea chun a bik takin Israel lalram chung a thil tlung dinghai le Pathiena inthoka thu a hriethai chu a hril-lawk hlaka. Mika le Isai ruok chun Juda lalram chung a hrillâwkna le Pathien thu an in hriettir hlak.

Let’s see them one by one:

1.To synchronize the clocks using radio waves.

From A, we send out a radio wave. As soon as the radio wave hits B the atomic clock at B can be synchronized by knowing how much time the radio wave took to get to B. Which can only be known if we know the speed of the radio wave. The problem is, radio waves travel at the speed of light which is what we are trying to measure!

2.To synchronize the clocks from the start. Bring the two clocks together and synchronize them from the start. Now take one of the clocks to B. Would they still be synchronized? It turns out that the very act of moving the clock to B has caused it to tick a little bit slower than the clock at A because time flows differently for objects moving at different speeds and thus, the two clocks are not synchronized anymore.

3.To synchronize clocks using time dilation equations. We can synchronize the clocks by using the time dilation formula. The time dilation formula is used to measure how much time has passed for a moving observer relative to a stationary observer. The problem is the equation contains the speed of light which we are trying to measure! Thus to measure the speed of light we need to synchronize the two clocks. And to synchronize the two clocks we need to know the speed of light. We are stuck in a dilemma!

4.We place the radio transmitter at the midpoint of the two clocks. But that

assumes that the speed of light is the same in both directions which we don’t want to assume!

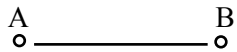
Therefore, there is no way to measure the one-way speed of light, at least for the time being. Thus we all have accepted the speed of light to be the same in all directions by convention. This convention is called the “Einstein Synchrony Convention (ESC)”. The only reason is that mathematics becomes easier. Even Albert Einstein himself has concluded that there is no way of measuring the one-way speed of light without assuming that light travels at the same speed in all directions. We have to keep in mind that the other conventions including choosing the speed of light to be infinite in one direction and $c/2$ in the opposite direction are not wrong. Here we have got the option to choose the one-way speed of light.

The convention to choose the speed of light to be infinite in one direction (away from the source) and $c/2$ in the opposite direction (towards the source) is also called “Anisotropic Synchrony Convention (ASC)” If the Bible uses ASC, then it solves the distant starlight problem. Then light coming from distant galaxies would take no time at all to reach earth. This would mean that as soon as a star is born in the universe, its light reaches us instantly. There is no time delay.

Genesis 1:14 (NIV) says “And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark

time difference would be small and so not enough to alleviate the distant starlight problem. I believe we have a better solution to this.

Let us perform an experiment to measure the speed of light. Take two points in space A and B that are separated by 300,000km as shown in the figure. Take an atomic clock to record the time and place it at A. We took an atomic clock because it is the most accurate way to measure time till date.



Place a mirror at B facing towards A. Now, stand at A with a torchlight and switch it ON towards B. Start your stopwatch as soon as you switch ON your torchlight. The light would go towards B, get reflected by the mirror and then would come back at you at A. The time it took would be 2 seconds (because the speed of light we know is 300,000 km/sec). Most of us intuitively would conclude that the light took 1 second to go from A to B and then another second to return back to A. This would mean that we have assumed that the speed of light is the same when it goes from A to B and from B to A. Thus, we say that light travels at the same speed in all directions (most of us would assume that).

However, we would get the same result if we assume light took 0 seconds (instantaneous) to travel from A to B and the whole 2 seconds to get back to A. It is also possible that light took 1.5 seconds from A to B and 0.5 seconds from B to A.

All we know is that light took 2 seconds for the round trip, and so in any case, to get its average speed we divide the total distance traveled by the total time taken which is 300,000 km/sec. If the speed of light was instantaneous when going away from the source (A to B), there would not be any starlight problem. We may also question why the speed of light would be different in different directions. Honestly speaking, I don't know the answer. But then again, why should it be the same in all directions. We really can't conclude these assumptions without proper scientific experiments. Well then, what is the "one-way speed of light"? Is there no way to measure it? To do that let's perform another experiment.

Consider the same experiment as above. But replace the mirror at B with a detector and an atomic clock along with it. The important thing here is to synchronize the two clocks at A and B, meaning that they should flow at the exact same rate at all moments, if not then we would get the wrong results. Now, switch ON your torchlight and the clocks at A and B. Then as soon as the light hits the detector, record the time. Both the clocks should show us the same time. If not, then we would get erroneous results, meaning the clocks should be "SYNCHRONIZED" at all times. Thus, divide the same distance by the time we recorded and we get the speed of light. Pretty simple! right? However, synchronizing two clocks separated by some distance is a task that is next to impossible. Many methods were tried.

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Israel le Juda hnamhai chu nasa-taka Pathiena inthoka helin Pathien thuthlung danhai chu an bawsieta. An suolna leia Pathien hremna hung tlung ding chu an pumpel theina dingin sim dingin Isai chun an hriettir hlaka. An sim naw chun an chung a sietna nasatak hung tlung dinghai khom chu a hrillâwk hlak anih. Nisienlakhom hnam lulul tak an ni a, an suolna chu bung khat chang hma tieng hin chieng takin hmu thei dingin a um.

Israelhai Suolna

Zâwlnei Isai hmanga Israelhai le Jerusalem chung a Pathien thu inhriettirhai chu: "...nauhai chawmin ka kei tleia, sienkhawm ka chung a hel. Bawngchalin a pu hrieta, sabengtungin a ranthleng a hriet, Israelhai ruok chun an hriet nawh." (Isai 1: 2-3)

Ka nau an ni ang hrimin hmangai le duot takin ka enkawla, tuisik anni a inthokin ka chawma, kong iengkima ka kei thruoia, sal an intangna a inthokin ka san suoka, fâkding an nei naw leh mannah le vamim ka peka, thlaler ramtrawla an umlai khomin tui ka peka, an ralhai kuta inthokin ka san suoka a. Sienkhom hieng popo hi hre nuom loin ka chung a hel lui tlata, an mi hriet nuom naw a. Bawngchal chun a pu a la hrieta, sabengtung khomin a bu fâkna thlêng a la hriet sienkhom ka mi Israelhai ruok chun an hriet nuom nawh, a tina anih. Pathien iengkim petu chu hrefu nuom loin rannunghai nek khawmin umdan chintawk an hriet nawh. Israelhai chun Pathien an thlâuthlaka, an chung a Pathien a lung a awi naw em em

HREPUITU

a nih (Isai 1:4). Pathien zilhauna ngaitha in anni thra ti zâwn ang peiin an khawsa leiin vuok an tuok zing zing a, an lu hliemin a sip zo a, an lungrilhai hlim hmel rêng rêng hmu loin a na ngâwi ngâwia, enkai thratlo panna i tuom ang elin natna in an sip zo tah. Ramdang mihai laka hnawchêp, hneng de le tri dawr dawrin an uma. An ram rausanin a uma, an khawpuihai meiin a kang ram zo a, an tlai lohain chenin an mithmu ngeia ram dang mihaiin an rut faia. A ram chu inpongneknain a sip zo a, kong tam taka Sodom le Gomora ang el an hung ni tah (Vs.5-9).

Sakhuona konga an ser le sang hmang danhai chen khom Pathien ta dingin porche le tirdakum an chang zo ta a, an suolna le an tirdakumna hai lei chun an hlânbiekhai chen khom Lalpan a hmu pâwi zo ta a. Juda Lalram a thlasie zo ta a, an khawpuihai a kang ram zo a, hi hremna la hmang ding le Pathien tham lungawi tumin a hmabula hlânbiek an hung inhlân hlaka, sienkhom an suolhai an sim naw leiin an hlânbiekin Lalpa a suk lungawi naw a, A ta dingin thil tirdakum an chang zo tah. Inthawina nekin thuawina Lalpan a dit lem si a. Pathien dit tak tak si loin an langmawi zawng thilhai chu hnawtin beram thau, bawngchal thau, rimtuihai chu chawiin Pathien tham lungawi thei an insawna, Lalpa chun an lungril kha takel, simna neilo, porchena a sip el chu alo hmu zing bok si, a lung a awi thei naw nih (Isai 1:10-14).

An kuthai thisenin a sip zoa ("...inkuta thisen a kaia, inkut parhai popo khom khawlonain a suk porche a...." Isai

59; “Ringumna le hmangaina a rama a um nawa, Pathien hrietna an nei naw a, inkhâm, inhlem le inthat, rukru le uire an lenga, bawsietnaw ram an nei nawha thisen khom a luong zawm zinga hi lei hin ramin a sôn a...” Hosea 4:2). Roreltu-haiin indik takin ro an relnaw a, thisen an insuo zing zing hlak hi Lalpan hriet naw a nei nawh.

Hieng ang lawma A nauhai a chung a an hel ta hnung khoma Pathienin a mi hai ta dinga a remruot dan hih a ropui em em a nih. Zawlnei hmangin thu a hri-la, a tiem boka, tungding nawk a nuom takzet a nih ti chu Ama trongbaua inthok hin chieng takin hrietthei anih. Chu chu: “Lalpa chun hieng hin a tih: “Hung ro, ngaituo tlâng ei tiu, in suol ch senlâr angin, lo sen tah khom ni sien la, Vûr angin hung vâ a ta; senduk angin sen sien khom, sahmul angin vâ a tih.”

Hung Ro: Hi taka ‘hung ro’ ti hih imperative ani a, command anih. Chu umzie chu thupek ang thluk ani a, thawmâk-maw/lotheilo tina anih. NIV le version threnkhat hai a chun ‘come’ ti chau niloin ‘Come now’ a ti a. Tuhin hung ro/tuhin hung nghal ro a tina anih. Uoi-in-ai loin ka kuoma hung nghal ro, insuolna leiin sietnain a lemzo hma cheu hin, in-chungthu hi rêlfel vat vat ei tiu a tina ang anih.

Ngaituo Tlâng ei tiu: Iemana ngaituo tlâng ding chu? An suolna a nih. English version a hai chun ‘let us reason together or let us argue the matter’ ti damin an in let a. Thubuoi-hlabuoi neihaiin rorel-

tu hma ah an buoina an ngirpui ang hi a kaw k ni takin an lang. Rorelna ina chun heka umhaiin roreltu hmaah an thiemthu an hril hlaka. Hieng ang bok hin an suol-na chung thua Lalpa’n Israelhai a heka, an thiemthu hril ding a ti nih. Isai 43:26 a chun “Hun liem tah suikir unla, poi in taw k le taw k naw hril unla, Hang ngaituo tlâng ei tiu khai”. An thiemthu hril chu an dika, Pathien thuthlung an chel takzet ani chun hremna an chung a tlung nawng a ta, an suolhai thupha chawia an sim ani chun lo ngaidam ata, a tungding nawk ding anih. (Sienkhom thiem thu hril ding an nei nawh. Pathienin a hekna hih an dik anih). A hrem nuom leia Lalpan ka hma ah hung inlang ro a ti ni naw a, a ngaidam nuom leia hung ro ngaituo tlâng ei tiu a ti nih. An sim ani phot chun ngaidamna le tungding nawkna chu a tiemsa diem anih. Pathien hi hmangaina le zaidawtheina a sip anih. Ei hriet phak le ring nêk dai-in Pathien hin ami ngaituoa, an hril nek khomin a mi hmangai lem anih.

Israelhai suolna chu Pathien mithmu a chun thup thei ruol ani naw a, an suolna lei chun an ni ding ang an ni thei naw a, sietna tlung zing ta le la tlung dinghai khom chu Lalpa chun a hriet von-ga. Chuong ang bokin voisuna nang le kei suolna khom hih thup thei ding ruol ani nawh. A bûk a rika, ngirpui a harsa a, khawsak rêlpui an taka, ami khuop bet zing si leiin ei zalen thei naw a, dam khawsuokpui ding ruol an nawh, a tawp chu thina chau ani ti hi Lalpan a hriet anih. “Lalpa mi ngaituo pui hram rawh”

earth in a much shorter time.

Science has repeatedly tested and confirmed that if light’s speed was altered by even so slightly, then the forces between subatomic particles would change and the universe may not have existed as we know now. Life would not even be possible. Thus, the speed of light has always been 299 792 458 m/sec since the beginning of creation.

d) God created the farthest galaxies and the distant stars much before he created the earth. In Genesis it is written, “In the beginning, God created heaven and the earth”. Also, in Psalms, it says “He stretches out the heavens like a tent”. The accelerating expansion of the universe was discovered in the 1920s. This observation was already recorded in the Bible as “stretches out the heavens”. There are also several other places in the Bible where heaven denotes the universe. Clearly, “heaven” in Genesis chapter 1 denotes the universe which consists of billions of galaxies that we observe in the night sky.

e) Many believe that the stars were made not in a single earth day. To support their statement they bring in the verse 2 Peter 3:8 (NIV) “With the Lord a day is like a thousand years, and a thousand years are like a day”. Thus it would seem that when God created those stars on the 4th day, that day was actually much longer than a normal 24 hour day. However, when we look at the context, the following verse says “And there was evening, and there was morning—the fourth day”.

This means that it was a normal solar day. Exodus 20:11 (NIV) says “For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day”. These verses conclude that all the distant galaxies were created in a single 24 hour earth day.

f) Gravitational time dilation This is a possible solution to the distant starlight problem. This theory states that time flows differently in the presence of gravity. In fact, gravity slows downtime. This means that in space where light is traveling to reach our earth, it would have traveled for a longer time while on earth a lesser time may have passed. As an example, while a thousand years would have passed on the earth’s surface, time passed at a height of 40,000 km from the earth’s surface would only be 19 seconds longer. I know the time difference is vanishingly small, but it is present. In this example, we have only taken earth’s gravity into account. But when light from distant galaxies reaches earth, we will have to consider the masses of other heavenly bodies. The mathematics becomes quite complex. A much in-depth analysis and rigorous experiments still need to be conducted to accurately determine how gravity affects the time taken by distant starlight to reach earth. This could solve the starlight problem. However, I believe that even if we were able to accurately determine the time difference considering all necessary factors, it would not be of much help because the

Distant Starlight problem solved by the Bible

By: Laldawmsang Pulamte



The Bible tells us that the earth is around 6000 years old.

I have always believed that everything written in the Bible is 100% true. However many scientists and most of the world believe that the universe is billions of years old. One of the reasons for their belief is that since we are able to observe galaxies billions of light-years away, hence light emitted from them must have taken billions of years to reach earth. I too didn't know how to counter this argument with concrete evidence. It would seem that science and the Bible contradict each other, which I refuse to believe. I have always believed that the universe is much younger, but I just did not know how to prove it. That was until Veritasium (a youtube channel) made a video on how the speed of light could be infinite. It completely blew my mind. Since childhood, I have always been taught that the speed of light is 300,000 km/sec. But now someone is telling me that it could be infinite? Hence I decided to do more research into this. In this article, I am going to share the proof of how the Bible solves this distant starlight problem. A common misconception is that we confuse a "light-year" to be a measure of time, but the truth is that it is a measure of distance. One light-year is the distance traveled by light in one year which is 9.46 trillion km (The speed of light denoted as "c" is approximated to be 300,000 km/sec). To get a perspective of this enormous distance, if the earth was shrunk down to the size of a cell, one light-year would be the distance between Delhi and Manipur.

Many possible reasons have been considered and tested. Some of them are as follows:

a) The galaxies are not really that far away from us. Observational astronomy has confirmed that the galaxies are indeed separated by enormous distances.

b) The light coming from these galaxies were created by God in transit, meaning that light did not come from those distant galaxies or stars but was created midway. This would mean that everything that we observe in the sky (99.9999% i.e. anything beyond 6000 ly) is fiction. It's not real. It would mean that

all those supernovas (exploding stars), far away galaxies and the many heavenly phenomena we see in the sky are not real. Which would mean that God likes fiction. If that is the case the everyday things we see around us might not really exist, they are just images that God wants us to see. I highly doubt God, although He has the capability to do it, would make us see and believe unrealistic things.

c) The speed of light was much faster in the past and thus, it was able to reach

ei ti lem ding a ni laiin, Ama lemin hung ro ngaituo tlang ei tiu ami ti hih ngaipo-imaw hmasak chi niin ei hriet am? Ieng ang suolna a lo pil ta khom niin la thu hnung thu hma hril nawk um ta ngailo hrim hrim dingin Isu Krista fe thlengin mi chingfel pek a nuom a nih. Hieng anga fieltu che khawvel mihriem i nei ta hlak am? Iengleia fiel am ei ni a? A mi lungin-sietna leia fiel ei nih.

In suolhai chu senlâr angin lo sen ta khom nisienla: Suol senlâr chu iem ning a ta? Tienlai mihai chun puon senlâr hi an lo ngaisang em ema, a man khom to tak el niin an hrila. Hi rongsen hi thilhring chikhat, Coccus ilicis an ti, Spain ram le Meditarreanean sak tienga rambunghai se vela Oak thinghna a bukhuor hlak, chu thilhring tua inthoka laksuok a nih an ti nghe nghe. A rong hi anlâr leiin hmu khom a awlsamin a langsâr a. A langsâr-na chau khom niloin puonvar/sahmul var ah namkai a ni ta chun, a tla fai thei ta ngai nawh. A pangngaia siem nawk ding lem chu thilthei talo anih. Ieng anga sabon thra le hrat khomin a sawpfai zo talo a nih. Chuongang bokin Israelhai suolna khom hi Pathien mithmua chu rong senlâr anga langsâr a nia, anni le anni in sukthieng thei talo, anni a nghet taka kawp ta chu anih. Nisienlakhawm, vûr angin hung vâ a tih Lalpa'n a ti nih.

Vûr angin hung vâ ata: Hitaka vûr hin iem an entir ning ata? Bible a hin rongvâr chun thil thienghlim, porche lo an entir hlaka. A vûr thienghlimna nekin a rongvûr inlang thienghlimna hi a hril

hme pui nuomtak niin an lang. Hitaka hin Israelhai suolna chu langsâr le nghettaka kawp khom lo ni ta sienla, iengkhom la kawp ngainaw na anga, thienghlim tak le porche na la kai ngailo ang ela vârin lo sawpfai ka ti cheu a ti na nih.

Senduk angin sen sienkhom: Hi taka senduk a ti khom hih a chung a senlâr a hmang ang bok hin suol an entirna anih. Tuol thatna/ thisen insuona le suol chi dang dang an entir anih. Rong sen veve nihai sienkhom senlâr hi chu rong dang le in pawl lo, senduk ruok hi chu a pâwl le inpol ani leia senduka inlang anih. Senduk hih senlâr nekin a kawpdet naw lem ni khomin an hril bok. Pat nam na taka an hmang le khanglai lalhai le mi ropuihai lai khan dimân an sang em em a nih.

Sahmul anga vâ: Sahmul rong namlo anga vâ/sahmul a rong peihawn/sukbo a tina anih. In suolhai chu ieng anga langsâr le kawpdet khom lo nita sienla, suola inchie ngailo ang hlawkin fai nawk vong a tih a tina anih. Ieng ang suola lo inhnal ta khom ni inla lan hnai ngai thraknaw angin sukthienghlim kati cheu a ti nih.

Patien mithmua chun suol hi a langsar a, a langsar chau khom niloin mihriema hin a kop nghet em em a, mihriem tu khom mani suol in sukthieng thei ei umnaw ti hi Lalpan a hriet a nih. Beram thisenin a sawpfai hne naw a, bawng chal thisen khomin a sawpfai hne naw a, vadung thienghlima tuihai khomin an sawpfai thei chuong nawh. Dan zawm lei khomin sukthieng thei ding ruol a ni naw a, dan zawm famkim thei tukhom an

umnaw leiin. Chuleichun Lalpa'n hung ro ngaituong ei tiu, keiin in fai dan ding ka hriet a ti nih. Chu chu faina lampui Isu Krista chau anih.

Suol sawpfai thei chu Isu Krista thisen chau a um anih. Isu Krista chu ei suol tlanna dingin pekin ei uma, chu chu Isai vekin (Isai 9) "Naupa pekin ei um ta..." a ti kha anih. Indik taka ei chungthu mi rêlpek dingin rorelna indik chu keng kaw'ng a ta. Ieng anga suol porche le tirdakum, langsar le kop nghet ta khom ni sienla, Ama thisena sawpfaia um ta hai chu a rorelna hmabula chun thiem inchang atih.

Voikhat chu Martin Luther hi a mangin setanin nasa takin a suolhai lei chun a lo suosala, Setan chun Luther a suolnahai popo chu lekha ziel sei taka inziek bit hi a hung keiphar a, a tawp chen a hung keiphar chun Luther chun hi po hi ani? tiin an dawna, Setan chun a dang khom a la um tiin leha inziel pahni zet chu a hung keiphar nawka, a keiphar vong hnung chun Luther chun 'thil pakhat i theinghil a ti a' pen chu a laka, Isu Krista, Pathien naupa thisenin suol popo a inthokin a mi sukthieng tah ti hi a phektina chun a ziek senga. Keiphar sawl man a um naw ngawtel. Krista thisena sawpfai hai chu chuong ang chu ei ni hrim anih.

Kol.1:20b na a chun "A naupa thisen chun inremna a siema, Krista lei chun hnuaia umhai le vana umhai chu inremna a siem ta anih" a ti nih. Kol.2 a chun "...zieka um thupek le a bêbawm dânhai mi khang mi kal zinghlaktu chu

Kross ah hemde in a thaibo ta vonga" a ti nih. Tukhomin an mi kal thei ta nawh, setan khawmin a mi kal tlawn mei mei an tah. Thiemnaw min changtir tutakin a naupa thisen zara thiem amin changtir ta si a. Lalpa chu inpakim um rawseh!

Hitaka Israelhai ngirhmun ei hang hril ta po a inthok khom chun ei ni ringtu ngirhmun le hin in angna tamtak a uma. Ei hnam, ei kohran le khawthlang tin hai leh hang hmet de khomin in angna ei hau em em. Pathien i zongsuok hnam ni siin Ama ei thlauthlakna hriet ding a tam taluo.

Political scenario: Politics ei inhnal dan hai dam ei ngaituo a, mihriem hman in a mawinaw ei ti chun Pathien lem chun a mawi ti naw ngawt a tih. In tuol vuokna, inremnawna, in pawngneknahai a hringsuoka, mi pasie, hmeithai le tarhai chanpuola mi chen khom vate rathlan tlan taka tlan el ei nuom ta khom niin an lang. Hieng hi Lalpa ngai theinaw zawng tak anih. Nauhai anga mi chawm lien a mi kei tleitu Pathien a lawm ei ring am? Pathien laka hin suol ei thaw nawh ei ti ngam chie am?

Socio-economic: Fâk le dâwn zongna kongka chen khom hin inrim pei ei tlawm deu deu. Awlsam taka sum hmu dan ding dam, thieng le thieng naw khom dâwn loa sum hmu theina ding a ni phot chun in-chawm lut el khom poisa lo ei tam deu deu. Thabo ei pung, drugs inrui ching le rukru ei tam deu deu.

Pathien nauhai um dan ding anga mawilo in ngaina suolhai, hlêpruknahai, zu dawn le inrui buoina hai, nuhmei pasal

KRISTIENNA: Kristienna chu Krista hin eini Ama tieng ami thuoi na, Kross a a thil thaw lei khan, eini hratna tumna ni lovin (1 Pter 3:18).

5. SAKHUONA: Mihriemin lam indik lo takah Pathien suk lungawi tumna. "Chuleiin, tisaa umhai chun Pathien an suklâwm thei nawh" (Rom 8:8).

KRISTIENNA: Mihriem in Pathien suklungawi dan ding tak a suklungawina. "Nisienlakhawm, ringna naw chun ama lâwm zâwnng mi ni ruol a ni nawh; Pathien kuoma hung chun ama chu a um ti le, a zawngtuhai kuomah lâwmman pe hmang a nih, ti ring ding a nih" (Hebrai 11:6).

6. SAKHUONA: Sakhuomi tak chun an dikna le felna chu felna dan hraw lova ngaisak si lovin. "Pathien felna hre loin, anni felna sukdet an tum a, Pathien felnaah an inpêk lût si nawh" (Rom. 10:3).

KRISTIENNA: Sandama um chu Krista a felna famkimah ah lungawina a neih. "Amaa chun Pathien felna ei hung ni theina dingin suol hrim hrim hre lo chu Pathienin eini leiin suolah a siem a" (2 Cor. 5:21).

7. SAKHUONA: Sakhuona hi Genesis ah khan an entirna chun Adam le Evi khan hna chang hna ah an saruokna an thup tum ang khan-trangkailo a nih. (Genesis 3:7).

KRISTIENNA: Genesis 3 a khan sandamna chu Pathienin beram vun, thisen insuo an hak tir khan-an pumin an hliekhuo ang khan a nih (Genesis 3:21).

8. SAKHUONA: Kaina sakhuona- "Chun, a nakie chun hieng ang hi a na, Kaina chun LALPA kuoma inhlân dingin loa inthawkin a hung lâk a" (Genesis 4:3).

KRISTIENNA: Abel a ringna- "Abel khawm chun a berâm ruol laia a pieng hmasatakhai le a thau chu a hung lâk a. LALPA chun Abel le a thilinhlan chu a lâwm a" (Genesis 4:4).

Suola sip mihriemin sinthra thaw a thawhai hin Pathien Thienglim suklungawi ngai nawng a tih. Thil thra thaw thratak chu PATHIEN THIL THAW a nih, Krista in Kross ah misuol ai awiin an pek na kha. Chuleiin, ei thilthra thaw leia sandam ei ni nawh a, anachu thil thra thaw dinga sandam ei ni lem. "Thil tha thaw dinga Isu Krista chun siema umin, ama kut suok ei ni sih a, chu thil tha thaw chu ei umna dingin Pathienin a buotsai lâwk a nih." (Ephesians 2:10). "Ama lâwmna dinga thaw tum ding le thaw dinga nangnia sin thawtu chu Pathien a ni sih a." (Philippians 2:13).

Nang teh, Krista in a thil thawzo tah ah I chawl hadam tam? Isu Krista, A nina, I tadinga A thil thaw ah le a thu a hril hai ah I ringna inngat am? "Kâwlkawdawnga mi po pohai, keia tieng hung nga unla, sandamin um ro; kei hi Pathien ka ni sih a, a dang hrim hrim an um nawh." (Isaiah 45:22).

Tiemtu popo Lalpa ah chawl seng thei dingin Pathien mal mi sawmpek raw seh.

Kriestienna Le Sakhuona Indanglamna

~ L Robert Varte



Mi tamtak chu biekin panin an fe a, anachu a thren hai chu hringna lam panin an fe thung. Mi tamtak chu sakhuomi tak tak an nih, anachu a thren cho hai chu Pathien leh an inkar andik a nih.

Sakhuona hi thil thaw na a nih a, Kristienna ruok hi chu thil thaw zo tah a nih. ISu Krista khan Kross a a A khek khan “a kin tah” a ti khan ei sandamna dinga thil thaw trul popo chu thaw zo an tah, suk famkim, le zo fai vong antah a ti a nih. Sakhuo mideu hi chu tuipui lien-tak anni hratna ringa inhliue kai tum ang ning an tih, inhlieu kai thei ngai naw nih. Anachu, ringna leia sandam mi ruok hi chu lawng ah chuong a, a fe tum hmun tlung dinga beiseina neih ang hi a nih. Hi mipa hi chu a lawng chuong a khan an nghat tawp a, chun lawng khan thaw ding trul hai popo a thaw el ah an nghat a nih.

Hieng a hnuoia hai hi sakhuona le Kristienna indanglamna hai an nih.

1. SAKHUONA: Sandamna hi kei in iemani ka thaw trul a nih. ka sandamna hi ka nun a ka thil thaw annawleh hlaw dok a ngai ti na.

KRISTIENNA: “Ringna leia lunginsietnaa sandam in ni sih a, chu khawm chu nangnia inthawka suok a ni nawh a, Pathien thilpêk a nih. Thilthaw lei a ni nawh; chuong naw chun, miin suong rawi an tih.” (Eph. 2:8-9).

2. SAKHUONA: Sakhuona hi thum-

al pakhat ah hril fie thei a nih. THAW-mihriem in thil dang dang thawa Pathien suk lungawi tum le a mit tlung tumna chu. **KRISTIENNA:** Kristienna hi thu pakhat a hrilfie thei a nih. A KIN TAH. Krista chu Kross lerah misuol tadinga a thi na a khan (John 19:30).

3. SAKHUONA: Sakhuomi chu inti buoi em em in (thil thra thaw in) sandam a ni thei na dingin tih in.

KRISTIENNA: Sandam mi chu a thaw a ban tah a, midang (Krista) thilthaw ah innghatna a nih, anachu fimkhur takanu khal ding.

“Amiruokchu, mi, a thilthawa innghat loa, Pathien hre nawhai thiem inchantirtu ring lemtu ringna chu, a felnaa ngai a nih.” (Rom. 4:5).

“Ama in a ngaisak hlak cheu leiin in lunginzingna po po ama chungah innghat vawng ro. Ngaiven unla, fimkhur ro” (1 Peter 5:7-8).

4. SAKHUONA: Sakhuona hi chu mi, ama le ama Pathien tieng inthuoilut tum na ram (mihriem thil thaw lei dam, thil thra thaw lei dam, dan le duon, hnam inthuoil dan a hai, sacrament kil le thil dang dang).

thila porchena hai, trong thlahawlhail, insumtheinawnahail, indemsietnahail ei ching zing hih Pathien mithmua chu a langsâra, hmu hmei ruol an nawh.

Religious Scenerio: Kohran ram ei ena, pawl ramin bû a khuora, Pathien ngainatna neka pawl ngainatna a pung deu deu amani ti ding khopin ei rorel dan le ei chetzie a hai hin hmu theiin a um hlak. Suhlu kunga suhlu bok a ra hlak angin thrang hung thar peia khom hin pawl rama inlak bingna hai a rê thei chuong nawh.

Ei chawibiek inkhawmhail chen khom hih mani neka midanga innghatna a lien taluoa, ei worship team amanil, ei trantu amanil, ei thu hriltu amanil a ei inkhawm inhoi le inhoi naw khom hih an nghat ding khom ani chuong nawh. Hienghai popo hi lo um tanaw khom nisienla Pathienin Thlarau Thienghlil a mi pek zara inhoi taka ama le inpawl dinga a mi dit anih. Pathien chawibiek dinga ei fe hin ei lungril puthmang hi indik sienla, Ama chawibiek dingin fe hlak in la, lêmderna thrang naw sienla, mi dang nekin Pathien hih ei en tak ni zing bok sienla nuom a um takzet.

Tui far khatin tuipui a siem ang hin, mimal tin hih hnam khat angin ei lungong khawm a. Hnam suolna ei hril phat hin ‘kei ka suolna a nih’ tia inman thei derloin insiekieng ei tum tlat hlak hi ni’n an lang. Hla taka um angin ei ngai chun ei ngai suol ding anih. Tui dawn dinga no a ei sung ta hnunga hin nala tui bal farkhat cho khawm infar ta ang inla ei dawn nuom ta naw nghal ding anih. Chuong

ang bokin mimal tin suolna chi hrang hranghai hih hnam anga Pathien mithmua porche ei kaina chu anih. Chuleiin, ei intran tharna ding chu ei ram thruoituhail, ei kohran thruoituhail, ei hnam sipaihail or organization dang danghai amanil niloin mimal tina inthok anih. Mi dang niloin nang le kei ei poimawtak anih.

Chuleiin ei Bible vekin Isai 43:26 a chun “Hun liem tah suikir unla, poi in tawk le tawk naw hril unla, Hang ngaituo tlang ei tiu khai” a ti ang khan ei ni khom ei nun le hun hmang danhai hang suikir ei tiu a, Pathien poi ei tawk le ei tawk naw indap ei tiu. Pathien hmabula ei suolhai sim si loa, hun sawtin a lo del nel ta dam a lo um el rawi mawh. Hun sawtin suol inchie bo hne naw nih. Ei kut hai hi Lalpa mihmua hin a fai takzet am? Ei unauhai natna ding ei trong suok am? Hrepuitu indik loa ei thrang am? Suol bansan theilo ei nei am? Ieng anga suolna inthup khom lo nisienla Lalpa chun a hmu fai tiet a nih. Pathien mithmua chun senlâr angin a langsâra, senduk angin a tak anih. Rong nam det ang thlawta kop nghetin ei hringnun chu suolna rong lo kai ta sienla khom, porchena chitin reng lo kai ta in Pathien mit lo thlung ta naw niin la khom, Ama vekin ‘hung ro ngaituo tlang ei tiu’ a mi ti nih. Ei chungchâng thu a hin Pathien hmabula chu ngir pui thei ding khop a thra, uongpui ding iengkhom a um nawh. Thiemnaw a mi’n chang el ding khom nisienla ei thiemna thu inzawt ding ieng am nei chuong ei ta? Chuong a ni zingsa khom chun ei chung thu a hin a lunginsietna zar chau in

mi ngaidam a nuoma, Isai 43:25 a chun “Keima hi, Keima ngei hi, Keima le Keima zar chawa inbawsietnahai thai bo a, in suolhai theinghiltu ka nih” a ti nih.

Ka hang ngaituo khom hin Pathien hmangaina le a thilthawtheina hih ropui hih ka ti tawp thei nawh. Suola porche taka inhmang ta hnung, tirdakumna tinrenga sip ta hnung, suolna chi tum tum rong lo kai tah, mani le mani khom in ngaidam thei ta lohah, iengkhom la kai ngainawna ang ela thienghlina Isu Krista zara a mi hang puong el hih. Isu Krista hmangaina le a thisen thilthawtheina hih ringhla ruol an nawh.

Suol bula inthoka intranin nitina ei suolna hai chenin, a vela a vela ei hnungtawl na le ama laka ei helna hai khom nisienla Isu Krista thisen thilthawtheina hin sawpfai hne naw pakhat khom a nei nawh. Insuk thienghlim dinga Lalpa’n a mi Israelhai a fienna hih voisun chen hin ei chungah a la potsei zing a nih. “Ka thu awia in zawm chun a ram thar-suok tlan in tih. Mi kala in hel ruok chun kawlnamin lem a ti cheu, tiin lalpa chun a hril” a ti nih (Vs. 19-20).

Chatuon hringna la neilo hai khomin Pathien mi kona hi thuawi insua don ei nuom am? Ti hi a poimaw tak anih. A thu anga a hmabula ei fe chun milo sukthieng ata, chatuona hringna mi peng a tih. A thu zawmlo a ei delay am-anih, lulul ei insuo ani chun ieng ang sietna am ei hmasuon ti hi Lalpa chun a hriet a nih. Chatuon hremhmun pana intawl mek ei ni zing anih. Chu chu thil trium tak anih.

Pathien nau nina inhre chieng tahai khomin nitina insukthienghlim dinga Lalpa mi kona hi thu awi taka don dingin ei lungril ei siem fel ta am? A vel avela hnungtawl khawm niin la, suola tlu zing zing khom niin la a fienna ngai poimaw a, ei don hun hun chu a mit ei tlung nawk hun ning a tih.

Thomas Edition le a team hai chun light bulb siem dingin inrim takin darkar 24 lai an buoipui a, pakhat an hung siem suok hram ta a. Chu an siem suok sa chu indawi taka chawiin a thrangpuitu naupang chun step a chun a chawi kaia, harsa taka an siemsuok a nih ti hre zing pum chun indawi em emin a chawi a. Sienkhom a kai suok chun a tlu a, a tetkoi el ta a. A dang pakhat siem nawkna dingin darkar 24 dang an lak nawka, a tawpa chun an zo thei hrama. Edition chun light bulb chu a tlukupui tu pa bok chu a chawi kai ding chun a ti nawk a.

Hi chanchina inthoka ka hung hril nuom tak el chu ngaidamna anih. Pathien hnung ei zuina a hin a chang chun petek throt throtin ei thlukpui chang chen um sienlakhom, ei lampui thranawhai hraw ta lo a, insiem thara commitment thar leh a hnung zui thar dinga ei in zofel hun huna chun Lalpan kong dang danga rongbawlna sin a min hlân nuom zing anih.

Pathien le hin innin biek zing hlak am? In lan pawl hlak am? In inbiek ta ngai naw a, in inpawl ta ngai naw chun in kara buoina um hiel am anih? Iengin am a hlao che a? Mani seng indawn ei tiu. Insunga cheng hmunkhat zing si a inbie ngai naw chu an kara buoina um ning a

ti. Umna hmun an dang lei khom hin ingai ngawi ngawi hai khom inbie pha lo, inpawl pha loin ei um hlaka, a san chu kar nei a um ei ni ta lei anih. Chuong ang chu Pathien le ei inkar khom a lo ni thei, ei hmangai naw chu an nawh, ei ngai naw khom an nawh, ei ching zongsak suolhai dam, duamna dam, an nawleh nunghak dam, tlangval dam, sum le puon dam le a dang dang hai hi an hung inrolrawn taluo a, ei kar a suk hla a, ei in pawl, ei in biek phak ta naw khom a ni thei bok.

Conclusion: Ei Pathien thu bok chun, ‘ngai ta u, tu hi hun lawmum chu ana, ngai ta u tuhi sandamna ni chu anih’ alo tia. Voisun hin ienga suol le porche ta khom lo ni inla, ei tadingin simna le ngaidama um thei na dinga hun thra chu anih. Rom 2:5 a chun, ‘I lulul le lungril ngar leiin lungsenna ni le Pathien rorel-na nia dingin i chungah hremna i khawl khawm chauh lem a nih’ ati anih. Lulul insua, I suolna hai sim nuomlo lui tral I ni chun i chan ding chu ‘kawlnam I lem zo’ ati kukha a la ni ding anih. Pathien hi ei mizie ang chua mizie nei dinga ei hisap chun ei suolna hai popo ngaidam theitu dinga ring chu thil harsa tak el ning

atih. Amiruokchuh, Pathien chu zaidawtheina a sip, hmangaina leia a naupa neisun khom in ro lo a mi pe hieltu, ngaidamna chang nuomtu hai tadinga iengtiklai khoma ngaidamna inchangtir nuom zing a nih ti hih ei hriet thar a va poimaw de! Chuleiin in ngaituo la, in siem fel rawh. Ei hun liemta hnung kokirin ei suksuol hai ei siemthra thei ta nawa, sienkhom Lalpa chun thilthranaw taka inthok khomin thil thra tak a siem suok theia, thil hlui ta hnung a thar ang charin a siem thei boka. Hun in a liempui el ta ding ei thilsuol thaw hai popo khom thilsuol iengkhom la thaw ngailo ang hlawla thienghlimin a mi sukthieng thei anih. Insuk thienghlim dingin lalpan a mi ko zing a, ami nghak zing anih. Rev.3:20 a chun “ngai ta u kotkhar bula ngirin ka kik hih, tukhom ka rawl hre a kot mi hong pektu kuoma chun lutin a kuoma zanbu kil kata, ama khomin ka kuom kil bok a tih” a ti nih. Lalpa mi kona rawl hi ngaiven ei tiu a, a mi lunginsietna leia a naupa Isu Krista thisen chu a thlawnin in luong tir nawng ei tiu a, dawnna indik pe dingin inbutsei ei tiu. Tiemtuhai popo Lalpa’n malsawm seng rawsen cheu.

Lunginsietna zăra ringnaa sandam in nih, chu chu nangni thaw suok a ni naw a, Pathien thilthlâwnpĕk a nih. Thilthaw lei a ni nawh, ni sien chu miin uongpui an tih. Ei um dan dinga Pathienin a buotsai lăwk anga, thil thra thaw dinga Krista Isu-a siem, Pathien kutsuok ei nih.

Efesi 2:8-10