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☐ KHRIST ADIA HINKHUO LAMDANG NGAM... ☐ Rom 12:2

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Gospel Tangkou simtute na bawn un Jesu Khrist min in chibai! Pasion in ahoina toh ihattuom hingpui in tukum September, 2021 chiengtan melmu thei a hing koi man in Amin thupi phat in umta hen. Laisiengthou Isai. 53: 4,5. *A dihtah in Aman inatnate apuo a, idanate apaw tahpi hi, hinanleh eiten lah Pasion vuoh leh bawl genthei in ingai uhi. Hinanleh itatkhiel nate zieh in Ama liemsah in a um hi. I lungmuonna ding un gawtna a tungah a tung a, a kivuohna huoltaite ah suhdam in i um uhi.*

Tami Laisiengthou hi kum bangza ekhat lai in Korea mi khat in Bangalore a Sermon na anei a, Laisiengthou sim in mittui toh kipumtuom vawt kamu lai in bangma thupi in kana simsih hi. Jesu Khrist hing thuohna pen ahi ding mawng a ingaituo leh bangma ahisih dinga, Pasion vuoh leh bawl genthei in ingai uhi. Pasion vuoh leh bawl genthei ahi vawtsih a, nang leh kei vuoh leh bawl genthei ahizaw hi. Jesu thuohna in Aman metna ding anei sih a, Kross dawn a hentang leh kilbet a aumna in Ama a ding in phattuomna a um sih hi. Hentang a a umna leh a liemnate ahi ding mawng(granted) ahi sih a nang leh kei (vannuoi) damna ding ahi zaw hi.

Tutung damlouna zieh a Horizon Hospital, Imphal ah ka um a, Operation Threater a kalut lai in, hamlou-phunlou in doctor ten ka khut angka ua, tua hun a ka lungsim ngaituona a hing um khat ahileh, tammun a hentang a ka umna khu keima damna ding a hing kihen leh hing kibawl ahia, hinanleh Jesu Khrist ki hentangna leh liemsah a, a umna pen Ama a ding hilou in mi zousie a ding ahi chi ka ngaituo hi. Tami in Jesu thuohna leh liemna nahpita in ang phawkhiesah hi. Tahsa leh Hagau damna ding in Jesu a poimaw pen ahidan ka thei khie hi. Eite damna a ding a thuohpa khu mival ahi sih a, Pasion a ding a atapa tangkhat neisun ahi, Ama thuohnate a thawn in koilou a ken jong tahsa leh Hagau damna ka nga ding hi chin panla chiet ding in iki chiel hi.

Pasion lungsietna toh damlouna apat damna ka ngana khu keima zieh hilou hi Hattuomte hing thumpina toh dam ka himan in hattuomte kungah kipah thu gensenglou kaba a, ang thumpite tengteng kungah Pasion min in kipah thu ka hing gen hi. Amite thumna ngaikhie Pasion min ka phat hi. Kross a hentang leh kilbeh a aumna leh a liemna khu kei zieh ahi chi chiengkuong tah in ka thei a, Ama zieh a dam ka himan in thupina kapie hi. Simtute zousie Pasion in hing guolzawl chiet taken.

Tulai Khovel

By: *Rev. T.C Khup*

Gospel tangkou simtu jousie Mangpa I Pasion min in lungdamna chibai. Tunin itenna uh KHOVEL peidan enkom pumin Pasion thu tamlou kikum khawm lei ichi uhi. Itheisa ma bangin tulai inichin hindan/ khosah dan te uh hoitah a en kawm kawm a inhaitua vengvung chiengin bangchi ding ata diei? Chitheikhop a ngaituona leh lunggeel neilou theilou khat asuohta hi. Bangteng hileh tunin huchita e chia koi man ikhel theilou leh isuh danglam theilou silkhat tung ahita mai a, gingtute khu ibawl theisun THUMNA toh hapan a ipan mei uh hing ngaita hi. Tamtoh kisai a Bible a imu bang in hun nukhieh chu ahita chi chientah a muthei in a umta hi. Gingtute hagau lam mit in itangtawn mun ding uh kimuchien chiet lei adei huai khu ahipenta hi.

Tam sil tulai Natna kithang vengvung toh kisai in KHOVEL mun tamjote abuai in ibuoita ua, bangtan daiding ahiai chi zong koiman theibut nawnlou hi. Bangteng hileh tulaitah leitung mihingte hindan leh khosahdan toh kituoh a mutheite neukhat tahlang talei :-

1. Pasion thutah a ahah leh hatlou koima kithei but talou.
2. Thuhoi bangtan kigen lezong koima lungsim thuuhpen sukhathei nawnlou.
3. Pasion phatna leh biehnate koiman bawlthei tahtah lou a ium khu koi in ngai-poimaw a koi in phajeh sa chite theibut hitalou.
4. Pasion thu a koi hat leh hatlou te kitheidoh but talou.

5. Khenkhatte adia kinoptaal-na suohta.

6. Koiteng piengtha koiteng piengthalou chi theikhiet hahsa mama ta.

7. Pasion thu a kipahtah a hinkhuo zang koi e chi kitheibut talou. Tambang leh sildang tampi toh KHOVEL hinkhuo izahtou lai ua ei gingtute ding a poimaw isah thu tamlou kikumlei chi ihi. Gintu Pasion ta hina toh kisai in insuon chin a nu leh pate tulaleh innsung maw pojousie in bangchi pan ilatouzelta uai? chikhu eima leh eima kingaituo chiet a panlah ding tampi um hi.

1. INNSUNG MAITAM: I kiim ipam a I unauten tambang

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natna um masang a ana pibawl zel mama uh innsung maitam khu tulai adia akuul leh poimaw penkhat asuohta hi. Innsung nuleh paten buoipi dia poimaw hikhollou te a buoi sangin innsung a Bible phet a panlah hun laitah ahi. Biehin ah kipawlkhawm in Pasian phat in bethei sih nanlei innsung maitam tungtawn in ikisuhah in ikisunou zelthei uh chi theizing kawm a pan ilahngal ding uh ahi. Tuni dong a poimaw ngai a tanlou a neitouthei zelte tunga kipahthu gen pum in abawlkhah nailouten Pasian han in kipan ngal vai. Innsung maitam ah Pasan beva ui.... Innsung maitam tung ah VANGAM kigaalmu thei... Panla ngal vai ee....

2. Hattiom tamzotham ten Pasian gam a ding a agin umna uh hasuo lou in kaaltengin silpieh leh adangdangte poimaw ngai in lakhawm ua Pastor/UPA khat laansah in abulpi chiet uah alut dia kilawmteng gin umtah in pelut siausiau zel uhi.... Halleluyah...!!! Tambang a gin umna khu VANGAM mitsuonte kilah doh zelna ahizing hi. Tuate thei in damsung hun tomnou khu Pasian maipha suina leh a guolzawlna munan zangchietlei chi ihi.

Tuajehin ka unau ittahte aw, dettah in suhling guollou in

Mangpa nasep phatuom ngaitahin semzing un, nasep gimna uh Mangpa ah a mawhna ahisih chi thei un....(I Kor. 15:58)

Unaute, tambang hun hahsa ah Mangpa leh Agam a dingin pan bangchin ila ei... Hoitah a en leh ngaituo in kal suon vai

3 Hattuum sung ah mawpuohna nanei ei.... Bang mawpuohna piehin na um ei.... Pan lahnate - Misionary, Antangham dong, Silpieh lakhawm, tuohkhawm dang dang leh mawpuohna tuom tuom ahun amun jil in umtou zel hi ... I supiching tou zel in lungkelou in i pang zelna uai ma... Pasian in mawpuohna ahing piehin ngaituo lechin thanop huai deudeu zaw ding hi.

4. Bangkim ah Pasian toh tonkhawm, Khosa khawm tou zel pou lei atawp ah VANGAM hingtut ding hi. Joshua in KEI LEH KA INNKUONPI TEN VANG MANGPA NABOU AHI KASEP DING UH.... (Joshua 24:15) chi n Pasian athupipen a koi in pan anala touden hi.

Simtu tengteng Athuneipa Pasian in hun hahsa tungden nanleh ga suong a khangtou zel ding in Athu guolzawlta hen.

~ *Ha lui a ban sutzop na...*

MANGPA THUMNA

Solna ah hing puilut sin len.

Tam bangchina adiai? Pasion in koima asol ngaisih hi. Pasion in gingtute lam dihloou ah apui ngaisih a, jong mangthai ding in a phalsih hi. Solna ah ei leh kipui kihi zaw ahi. Jesu hinkhuo ah enta lei tamveipi setan in a sol a, mihing lungsim zou zouding khop in a sol hi, hi nan leh Jesu Pasion a muong a Pasion solna a pualouna ding in theitop suo in a pang vevaw hi. Setan solzaw ding in aki puizou sah sih hi.

Dawimangpa, khovel leh ipienken gitlounaten solna leh thugin dihloou a ahingpui khah louna ding uh leh lungkham-sinkham, zumna-muolphouna

leh sil namsete lah apat Pasion in hing vengbit ding a tammi thungetna inei uhi. Khelna lampi izui louna ding in tam leitung ikhuozinna gam ah pilvang huai mama nga ahi. I lampite Mangpa kung a ingah angai hi, aw Mangpa Nangman hingpui in tuni kahun jahna ding ah nangma deibang in hing jang in, na lunglou lam ka sukhah na ding lah ah pan in hing veng in chia Mangpa kung a ki piekhiet a ithum zing ding ahi. Ki puilut theina lam tuom tuom a um a, bang pen ah hing kipui leh na ut ei? I Hagau damna ding in Mangpa kipuisah jing va ui.

Tuaban ah tambang silten hing sim in hing dounan leh tami thungetna zieh a atwpna a guolzoupa ihin ding uh ahi.

~ *aban sutzom ding...*

SUHKHIELNA KHU ATOPNA HI LOU HI

By: Nu Neiching

Gingtu hinkhuo khu sukhielna neilou a pei suoh jou ki tawm mama ding hi.

Mi masaten jong ana sukhie ua, sukhieina jie in hasatna hing thuo ua, thuona apat in gualjawl na hing tangkia uhi.

1) Abraham khu Pasion in gualjawna hi dingin ana hankhie hinapi in....

Gualjawlna ahi masang in, hamsietna tuntu suoh masa hi....

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Pasian in Abraham khu maitam bawl ding in thu apie a, hinanleh maitam angh laiin, Abraham ana imu ta hi. (Gen 15:9-12).

Gen 15: 13. *Pasian in Abraham kungah, na hah nasuante amau gam hilou ah mikhual in a om ding ua, ana uh a sep pieh dingua, tualeh ama uh kum 400 sung asugenthei ding uhi, chi kichientah in theiin.*

Abraham gualjawlna ahitheina dingin test na sangjaw ah Pasian in ang enkhe ta hi.....

Moriah gam ah pei inlen, Na tapa maitam in hing laanin chi ahita...

Abraham in ni 3 lampi Moriah gam ah apeita a, atapa thana dingin akhut a lamtou tahin...

Mangpa vansawltah in, Naupang tung ah na khut hasin.

Na tapa tang neisun na itlou jiehin, Pasian na ging hi chi tuin ka theita hi, a chi hi.

Ka thu na manjiehin, na hah na suante jiehin leitunga nam jousie gualjawl in umva uh a chi hi. (Gen 22:16&17).

Pasian in nasep omlou in bangma pomlou hi.

Jacob 2:19-22.

19. Pasian khat a omhi chi na gingta hi. Hoi e, dawite

nangawn in a gingta ua, a chitun uhi.

20. Hinanleh Aw nang mimaw, nasep panglou ginna khu ashi ahi.

21. Ipu uh Abraham in atapa maitam tunga alat lai in, nasep jieh a siemtang hilou ahiei mah?

22. Ginna in anasep tetoh asem khawm a, tualeh nasep in ginna a bukimsah hi chi na mu hi.

Theiding:

Eite jong Pasian i ginna uhleh Pasian i itna uh khu, a thupieh te I juina uah etkhietin ki om jing hi.

Koima midangte toh vaki etkah thei hilou a, eima silbawl toh Pasian danthu I ki etkah ding ahi.

Ajiepen Mangpa khu eite hing enkhentu ahia, Adan thu i juina leh iju louna apat in i tungthu hing khen jel hi.

Mangpa etkhiet a omtheite khu Ama tate ahia, i failed chiengin, a guu/consequences ki thuo jel a, hinanleh atopna hilou hi.

Abraham banga, Mangpan AMA it tahtah ihi dan ang proof jou chiengin, eima leh midangte adia gualjawlna tuntu in hing jang jel hi.

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(2) Jacob jong a bulam in ana failed a, (a pa leh a upa tung ah) Thuogimna/ suoh banga nasem in kum 20 va om law hi.

Tua jou in, a upa kung ah ki ngaingiemna toh kuun a, apa gam ah kile kia in, namte PA hina hing tangta hi.

(Jacob jong abul lamin, ana failed sam hi.)

Q. Pasion thu juina ah na failed ngai ei?

Q. Mangpa danthu kal in na om jel ei?

Tuabang a semkhiel kha na hileh, atopna hinailou hi.....

Semkhiel na mun bawltuona ah kilekia in na galkai thei hi.....

Abraham in maitam hasa jaw a laat ngaita a...

Jacob gualjawlna tupan suoh nasep a ava lawkhiette a

upa deilou sasa in ape teitei ta jawta hi.

Bawlkhielna khu gimthuona hing thuosahtu ahia, gimthuona khu Pasion hing naisah tu hing suoh in, atop ah hing hoi veve jel hi.

3) David jong Betsheba leh Uria tung a, a bawlkhiel na jiehin gimthuo a, a innsung kitam dildel hi. Hinanleh atop ah gualjawlna tang veve hi.

David in hichin gen hi...

Psalm 119:67&71

67.Suhgenthei a ka om ma-sangin, kana vahmang kha jel a, tuin vang na thu ka juita hi.

71. Nadan thute ka jil theina dinga, suhgenthei a kana om khu kei dingin a hoi hi.

Mangpan bawlkhielna apat AMA dan juina hing jilsah chiet ta uhen.

CHRISTIAN NUMEI/NU MANPHA

Ms. Nuomboi W/P

Christian Nu hih manphat dan leh apoimawh dan gen zawh guol ding hilou ahi. Laisiengthou ah Tanu in anu sun chi in (Ezekiel 16:44) na ah hi mu thei hi, tua ahileh Nu te pen manpha leh poimawh mahmah ahi chi chieng tah in tahlng hi.

Nu manphat dan pen mihing te mizia bawl khe tu ahi. in Nu (Christian Nu) poimawh hi.

Nu lou in sil pieng hinna nei um theilou ahi. Tunin inn sung, Dr. Monika kichi nun Nu lungnop leh mai tai thei mama

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nauneih kilop ten ta aneih chieng un anau nei nop a, amel zong hoi deuh se in thu zong mang nuam deuh uhi chi hi.

Nute pen tate adia Oizapi (teacher) masa pen ahia, George Herber in Nu hoi khat leh sangsia 100 kibang chi hi.

Tate buoina leh hahsatna theipi tu khu ahi. Taten apa ahiai ahihlou leh a lawi te kung a agen uttlou zong anu kung ah muang tah in gen in kikuppi ngam hi. Aziehpén nu in ata itna dihtah toh hamuan thei hi, taten muan ngam ahih zia in manpha dia hi.

Pasal te leh tate a ding in hasotna, mailam ki nepna, hansen na tha guantu khu nute ma ahi. Nu te pen tate kikal a deisah tuom, paituom neilou a thu khen a unau kikal kilem na siemtu ahi. Nute pen innsung a Pasian it na thu gentu leh moptu ahi. Tate a ding a mitui luong a, a lawhching na ding uh ngetsah tu ahi. Nute khu ann ngol zen a innsung hoi na ding a thum tu ahi. Tate a ding a zum leh mualphou na kho sa lou a ne leh ta sui tu ahi. Tate etton ding ahina thei a, amah lunglut na, nopsah na ding gel lou a kipumpieh nu ahi. Pasal te toh pangkhawm a panlatu khu nu ahi. A ne ding luong zong itlou in akam apat ladoh in atate pe ngam hi. Amah agil kiel nan leh a tai gah in a tate gil a vah phot leh lung dam hi.

Nu te hi mi theisiem ding in ki ging ta mai hi. Nu ten agen ahih phot leh ki gingta hi. Midang sangin inu ma kigingta vevo hi. Mite a ding in puohgih hi sangin mite panpi di chou ngaihtuah in anatna manghil zen in tang peih zing hi. Hattuum sung ah, Nute umlou in bangma vai ki hom theilou hi, hattuum a ding in a khuampi in pang uhi.

Apeisa hun leh tuni tan in numei ten ngap in ngapsih leh jong zingkhanga thou in zing tho apat in nitum tan ah na tuom tuom sem in buoi thei mah mah ua, tuni chu inn um mei mei achih chieng un zong siemgat ahilou leh singtang a sing pua tuitoi in inn susieng in suun nitum, hun zang bei zel uhi.

1. Inn sung ah : Innsung etkol na ah Nute/numei amanphat dan pasal in chu ka innsung achi vua adih ahi. Nanleh innsung pen Numei in mawpuoh nahau zaw tham hi.

Sum suina lama zong kataten/inn sungin mite neih bang aneih sam na ding in chi in taima tah in sumsui tu in zong pang uhi. Tulai in numei te pasal khen khat sang in sumsui na lam ah bawl thei zaw in innsung/ innkuon tampi khu nute suisa a kivah um hi. Sum zat dan zong pasal sang in numei in hisap det det in zang a adei te uh hilou in,

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apoimawh te chou leina in zang ua, tua chin avat umlou in ki ning ching tah in a inn sung dinmun toh kitua in hawmzah zel hi.

Singtang lam khosahdan a zong numei ten awllen hun neilou uhi. Zingkal thoubel nute, ann huon, ann su, lou kuon chieng a lou a ne di te pua, inn pei chieng a inn a voh ann huon na di be chi a sing leh, lou a meh ding chi tuom tuom beng dim tah a pua zel, inn tung chieng a nau etkol leh ann huon thuah zel, zaan chia voh ann huon in khawldam man na di hun nei tawm mah mah uhi. Nute manphat dan inn sung ki khop chieng in zong inn kuon atam zaw phial ah Nute mah mapui tu in pang zel uhi. Atate uh tahsa-hinkhua mai hilou in hagau lam hinkhua di zong angaikho pen in pang uhi.

2. Taa leh nau etkol na ah: Pasal in kata chin aneitu hi dieh dan deuh in gen zel nanleh uh, Nu in ha kua (9) zen agil sung uah paai uhi. Tua chin apien apat apiching tan dong in gim pi mah mah uhi. Naupang khenkhat te akhel deuh bang ang um chieng in 𑜁na ta𑜁 chi in Nu mah pe zel uhi. Hinanleh nu in tuabang in chi ngam lou in ahoilou penpen te zong itna kibang in it uhi. Taten damloh hitan atuah chieng un nu te mah zaan imuu lou, dei

le du te jong lei ngamlou in tate a ding in chin leh haa toh pang vevo uhi. Tu nua chieng a amau vah tu ding, lamkai muanhuai a pang ding te ahih man un theitop suoh in pan la uhi. Officers leh Pastor tampi ten a testimony agen chieng un ka Nu jia hi tan tung thei ka hi chi jel uhi. Nute manphat dan pen atehpi thei ding umlou ahi. Ka ning, ka chim chi mailou in kem tou tinten uhi. Tunnu it na alian a Pasian in angpia guolzawl na goutan tate enkol ding in muang mah mah hi.

3. Khawtang hinkhua ah: Khawtang siemphat na ding in pan la tu khu Numei/Nute ahi. Numeiten khotang a l dinmun uh toh kitua in mawhpua na leh sep thei tampi l nei uhi. Numeite pan la na jia in setan naasep na daal in um hi. l thumkhawmna neih te zia un l gamsung buoina tampi te zong suh veng in umhi. Numeite panna zieh mah in vengsung khen khat ah khamthei douna naasep thupi tah mu thei in um hi. Tam te bang numei te manphat na mah mah ahi. l culture/tradition zong numeite mah ahumbit tu ihi. Etsahnan, l nampuon bang numei in kemching in kemtup thei hi. Numei in inn sung leh khawtang ah isepthei tampi um hi. Khovel ah numei te tel lou in khantouna um lou hi, tua bang

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dinmun thei a pan la tu khu
numei pil leh manpha ahi.

4. Bible ah zong Numei/Nu manpha tampi um hi, tuate lah ah khenkhat te en vai:

a) Panpi tu ding a siem Evi:
Numei pen manpha tah a pasal
te panpi tu dia siem ahi.

b) Ki zua nu chia Bible a ana ki
gial, inn kuon te a ding a damna
tuntu Numei manpha Rahab ahi.

c) Gentheina thua zong
khosalou a, achipite nuasie a, a
innpi nu gin um tah a zui ngam
numei manpha Ruth.

d) Koima theiphah louh a um,
nam ngiem leh mi ki ngaingiem
Jesu Christ pien na ding a tel a
um numei siengthou leh manpha
Mari.

e) Amah hinna tan ngam khop
a, achipi te a ding a pang ngam
numei manpha Esther.

f) Lungsim siengthou tah a
Pasian mai a kiluikhia numei
manpha Hanna.

g) Numei taima leh thumang
numei manpha Mariam.

h) Lungsiat na hau leh khut
siem tah, panpi ngai te panpi tu
numei manpha Dorka.

i) Tahsa hagau a hattuom te a
ding a khuam a pang thei lamkai
nu, numei manpha Phoibi.

j) Vaihom tu, pasal te kuon
ngamlou na a zong ma phu a

pangngam galdou siem numei
manpha Deborah.

k) Pasian nasem te a ding a
lawm hoi leh gin um, apasal toh
lung ki tuah tah a Pasian naa sem
khawm numei manpha Priskila.

l) Numei thu nuai lut leh
lemthei tah a pasal huh hing
numei manpha Abigail.

m) Nu mantam Pasian ging,
atapa ahih na ding bang tah a
Pasian thu bang jel a chil piching,
Numei manpha Euniki.

n) Tate neh ding sang a Pasian
mizatte ading ngai khoh zaw,
Pasian amasa a koih Numei
manpha Zerepha Numei (Meithai
nu).

o) Ginna lam a etton tah,
hagau a dim zing numei manpha
Elizabeth.

5. Pasal te a ding in:

Pasian in Adam pen amah
tang a, aum ahoi sih, tua zia in
aki thuahpi ding leh panpi tu ding
in Nume Evi kichi apia hi. Numei
pen pasal te a ding in alawm hoi,
a lunglen ni a henem tu,
amangbat hun chieng a a
hamuantu, abeidong hun chieng
a panpi tu, apasal a ding a neh
leh ta sil leh ten siempieh tu, aki
pah nia a kipah pi, ada nia dahpi,
pasal khenkhat te a ding a Nu a
zong pangthei, a pasal a ding a
thum zing, apasal in amuang
ngam, apasal dei bang, duh dan

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bang, utt dan bang thei siem leh panpitu apang tam pente khu
supiching tu khu Numei/Nu Nute ma ahi.

6. Hattuom ah: Hattuom sung ah a zong Nute mah in pan ang la a, ken kasep lou leh chi a, thanuam suoh a, innsung nna bang a ngaikhoh na ang nei chieng un ki tua na khantou na um hi.

a) Ki khop na ah zong Numei/Nu te pen atam pen leh athanuam pen in pang uhi.

b) Laa pawl zil, ki suh lim na tuom tuom leh kidem na(ahoi lam a khawmpi vel chia thu leh laa ki taidem nate bang) ah bang ki lung tuotah a pan lakhawm thei a lawchin na nga te ahi zel uhi.

c) Thum khawm na ah mapui tu in pang uhi.

d) Missionary nasep na leh tagah meithai te hehpi tu leh

e) Hattuom sung a sep leh bawl a zong taima leh ngaikho pen te hi uhi.

f) Kikhop na chin ah laa sasiem leh laa tam thei pen Numei/Nu te ma hi zel uhi.

g) Lamkai te thu mangpen leh sil zousia ahoi na di ngaitua a lem na bawl te ahoi di ahi phot leh ki heng danglam thei khu Numei/Nu manpha te ahi.

Simtu zousian Numei/Nu manphat dan theissem sem sem ding leh, Numei/Nu ten zong imanphat dan thei in manphat a hing siempa Pasian dei na bang in theitop suoh in inn sung, hattuom leh khotang ah imanphat dan ki langсах zing vai. Mangpan hing guol zawl chiat ta hen.

BUOIFI LOU DING BUOIFI

Lamka Khopi Khristiante

~ Rev. Dr Hangminthang.

Kumlui 2020 sung in Covid 19 ibuofi ua, pawlkhatin zauhuoilou ahidan agen ua; Pawlkhat in zauhuoi ahidan agen uhi. nangzong khatlam penpen apang vateh, India gamthuh lama Hindute bangin Bawng-eh (Cow dung) ah kizut in bawng zun a dawn ua, damna amu tuomsih uhi. Ei Khristiantin Biekhawmna munte ikhah ua, bazar leh shi gaalna munte alah ahonhon in iki punkhawm vazua zel uhi, bangpen zau leh bangpen giing ihi uai, theizou ahuoi sih hi, bang apat kivenbit sawma

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Biehinn ikhah uh ahiei? chi zong theisiem a hamsa hi. Tambang silte khu Upa thupil in ☐Taanglu taanga taangkawng ne☐ a chite uh ahi. Natna apat kivenbit nadia Biekhawmna munte ikhah in; Bazar sunga lah natna umlou hileh kilawm zel! Mipite hamhai kum chimai ding hiva.

Tukum 2021 kia leuleu lah, 2020 sanga kipilsah tamzel hai e. Natna dalna din kumpi in Damdawi hing bawldoh kin uleh, chia ingaituo lai ua; ahing kibawl doh lelah gense zel, a bawlte laha vapang zong hisam lou. Damdawi bawlte laha kava pang hin, chemical tambang teng agawm khawm uh ahia dih mawngmawng lou ahi, chi zong hisam lou, mi sepgimna tunga soisel thei bep ihi uhi.

Akipilsahte banah aki hagaumi sah leh kisiemsah pawlkhat kia taleuleu inlah, Bible a hunbi kikhen (Dispensation) dan ngaituo loupia, tu ahun tungnai loupia, Gamsa nambar 666 zah teitei sawm pawl umkia nalai, Jesu Khrist ah hundamna dihtah neilou a, Bible khu **head knowledge** maimai a theite vang abuo dingma uh ahi. Paul in ☐ Koizong dinga kingaituo khu pilvang hen, tuachilou in apua kha ding hi.☐ chiih ahing nahil hi (I Kor.10:12) Bible in gimthuohna hun dingpen ahing nahil a, khumi khu **Rapture** zou chieng ahi. Ahin Bible in Rap-

ture hunding ahing nahil sih hitami khu guta banga ahing peina dingpen ahi (Kih.3:3; 16:15; Matt.24:43; I Thes.5:2 etc).

Tami hun mitphet kala tunding ahia, misiengthoute (Jesu Khrist a hundam tang zousie) Jesu tuoh dinga vanlai zawla laahtou hun ahi. Tam leitung bukim louna muna um, dam nalaite Gimthuohna thupi (**The Great Tribulation**) thuoh khalou ding in Mangpān a latou sieng masa ding hi.

I buoipi ding ua poimaw mama ituoh ngeingei ding ukhu-Matt.24:1-44 sunga thu kigente ahi. Gimthuohna thupi leitunga hing tung ding thu Jesu☐n agen ahia, tam gimthuohna thupi tun masang Jesu☐n a sisan a atatdoh (Hattuum) mite khu Ama kung ah latou masa ding in, laahtou a umkhalou mite tunga gentheina tung ding ahidan agen hi.

Misiengthou laatouna ah kapang diei?, kapang sih kha diei? chitoh kisai khu tulai a ibuoipi penpen ding uh ahi. Gamsa nambar 666 na buoipi ngailou ahi. Covid-19 Vaccine kikaap in kikaap sih lechin zong, Mangpān amisiengthoute a khopkhawm hun (Rapture) chienga nadam nalai a, nuasie a na um nahpou leh khumi number nanga dinga pellou ahi. Ahun in hing tut lel ding ahi.

Ahin ahun tun masang a

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ngaituo a suhfel ding khat khu
[?]Hundam nahi tai?[?] [?]Misieng-
thou kikhawm leh na pang kha
diei?[?] Na kitheichien ei?[?] Rapture
khu mitphet kalsung lutgiep ding
ahia, tami toh kizui in Bible ah
hunbi sagina- Daniel hapta 70 na
khu leitunga atung ngal ding a;
tami khu [?]Mangpa Ni[?](**Day of the
Lord**) akichi a, Mangpān a
lungthahna (Wrath) leitunga
sunbuoh hun ahi ding hi. Tam
gimthuohna Thupi a huoisiet
dingdan a genthepi ding umlou in
[?]Leitunga na tungkha nailou, zong
tungkia nonlou ding[?] a chitho mai
hi.

Tami hun chieng in **Antichrist**
khu a kumpi ahi ding hi. Tami hun
chiengin Antichrist ama midih tah
dingte **chizietna** anei ding a,
khumi a avan zat dingin nambar
666 achiemte ding hi. Tam
chiemtehna pen tahsa sunga
kaplut ahisahing, a talpaang uleh
a khutte uah horop lienpi in agiel
ding uhi. Tuhun ahinai siha, ahin
tami hun dingin leitung aki sakhol
panpan ta hi, chi imu thei uhi.

Ki hagaumi saha
nambar 666 ahuntun masanga zah
teitei sawm hilei kilawm banah;
khat umkia nalai e : Khumi pen
Covid-19 vaccine naki kaap leh na
shibai di chithu hikiata. Na
damsung kum ding Pasion in ahing
hil ama? Covid-19 Vaccine kikaap

jieha kum bangzat advance a shi
ding nahiei? Na shini khu Pasion
nanga dinga aguot ni himai lou iih?

Buoipi lou ding i buoipi uh
khat um nalai e. Khumipen, Covid-
19 vaccine naki kaap leh hun
bangtan ahiei khat chie **Zombie**
nasuoh ding chithu hi e? **Zombie**
kichi pen Movie film vela imu zelzel
uh, mishisa thoukia a, dam nalai
mite adel un, asa ne uhi. I Pasion
thu un tambang thute ahing hil
khasih hi. Tambang silte pen Setan
silbawl theina tungtawn in zong
piang thei khava; hinanleh ei
Pasion tate toh kisai khasih e. Mite
etnop dinga film kibawl tawm
maimai ahi.

Thukhupsitna : Tam temporary
world ah, bangma a, Pasion thu
chilou kinapna ding bangma a um
mawngmawn sih hi - Covid-19 vac-
cine kikaapte zong shi ding; aki
kaap loute zong shi ding ihi uhi.

Tuaziehin, tahsa shinua
chienga hagau tangtawn munding
khu ngaituo in buoi zaw vai. I
mawpuohna leh ahing kingansie
zong hilou, silkhat tenga ibuoi uleh
a thawn ahi. Athawn abuoi ihilou
na dingun, tu ahunlai pet in, i
tangtawn mun ding buoipi zaw vai.
[?]Ka kumtawn inn ding lemta vang
e, Kumtawn suongpi Mang Khrist
tunga lem in.....[?]

Pasion Thupha

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Lovers of His Appearing

Rev. Haozalian, Founder Editor

(Text. Luke.21:34,35; II Tim.4:8; Matt.24:14; Rev.12.9-11; 22:7,12)

As a part of an introduction, allow me to express my attitude towards God and His living Word as we need to discuss our title in details. I count myself to be a blessed Christian believer because I have tasted the goodness of the Lord in the light of the Scriptures. The more we intake the Word of God, the more we understand it and as a result we get new hope and inspiration.

So, let us thank God for His sure Promises. We get peace as a result of meditation of Scriptures passages. Our God is Living God. His Word is Living Word, as our God is unchanging, His Word is also unchanged truth. Let us put our entire hope and trust in this glorious Lord God Almighty: The Alpha and Omega. What a great privilege has been given to us as believers in Christ, that we can open our Bible at anytime within 24/7 in a day. We can also draw near to the Throne of Grace in 24/7 of the week. You as a saint, if you do not behave wisely the Accuser will accuse before God, especially when we don't watch and pray, when our hearts are overcharged with suffering, that is carousing, any gluttony is deadly sin. Let us not give chance to the devil by over eating. (Lk.21:34). Let us not

occupy with the cares of this life. What shall I eat? What shall I wear?(cf.Mt.6.25-31). Let us trust that God is responsible as long as we love and obey Him. so no need to worry or anxiety! But love for His coming again!

Let us take seriously the exhortation in the word of God-Luke 21:36 ☐ Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man☐.

It is good that we are the people of God who love His appearing. We cannot just pray to God, make it fast for His coming: for we don't want to suffer hardship. But on the other hand, as we are God's special people, we can always take the word of God in full, that is the means of God's grace, The grace

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of God in us will move away impatience, fear and uncertainties in us. Otherwise we will be those people who love their lives but lost, only those who risk their lives will gain it. (Jn.12:25)

I believe, the reason why the Lord delay His coming again is that the Gospel is not fully preached among all nations. (Matt.24:14) Eg. The Rohingyas community in Bangladesh about 20,000 of them have never heard the Gospel preaching among them. How nice it will be those of us who loveth the coming of the Lord can pray that the Lord of harvest would send somebody to proclaim the saving grace of our Lord Jesus Christ in the midst of these unreached people group (Matt.9:37-38)

We have a very wise God who knows and sees, everything in the world. He orchestrated our life span, even what we should accomplish, if we belongs to Him. He will grant the design of His servants, if we want to be His partners, because He is looking all over the world, people whose heart is blameless towards Him. (II Chron.16:9)

Now let us come to the end part of our message: The Lord

says "Behold, I come quickly, my reward is with me to give every man according to his work would be." (Rev.22:7,12). There is great reward for those who fear the Lord. Those who obey the Lord and those who love His appearing. Their reward will be given by the time we meet the Lord in the air. Let us believe that our God is a rewarding God. He is a rewarder of them that diligently seek Him. (Heb.11:6)

Let us reflect the following points.

God's Time Table:

1. On the day the Lord Jesus Christ died, God's clock for Israel nation was stopped. God was focussing on the gentiles, say from AD 33. God is opening the church
2. After the rapture, God will open the clock of the Israel nation, that will usher in millenium Reign of Christ. A new heaven and a new earth will come down from God of heaven and settle in and around the present Jerusalem.
3. Let us work hard for lost soul around us, when we win souls, we beautify our home, we glorify Christ, and the reward will be to shine as star in the sky. Dan.12:3)

~~~oio~~~



## **COVID NATNA IN NITENGA BIBLE SIMDING AHING TOPSA THEISIH DING.**

*(Covid sickness can't stop daily Bible reading)*

**☞Gimnam neilou chi sawlou in, a kine ngai amah? Ahisihleh ahtui kaang ah tuina mawng mawng a um amah? Ka hinna in a khoikhah nuomlou silte, kei dingin ann kidah huoi ahi uhi☞ Job. 6;6,7.**

**☞Na danthu ka kipahna hilou hileh, ka gimthuohna ah ka mangthaita ding hi☞ Late.119:92.**

Covid natna jieha zatou in lutding in ka kingaituo ngaisih. Hinkhuo pen hibang ahia, i ngaituolou silte ahing tung zel hi. tambang huna ase pen maituo dinga kisakholsa kahi. Covid lungnou jieha shi ding kazau sia Jesu theikhalou ah shiding kazau hi. A dalna kikap kahi ah, hinanleh tambang ahing tung leh hinkhuo ah sil hingtungte na pommai apoimaw hi. A khatveina ah ka test result negative ahia, hinanleh thachau, ann duhlou, lungam, anatna kilatna (syptom) te kanei ah niteng in ka chau deudeu hi. Home isolation pen ka innkuant☞n a theisiamlou jieh un a phatuomlou abang hi. Ni thum zou in positive kahi a, kum upa kahita jiehin government dan (SOP) dungzui in zatou inn kalut angai hi.

August 18 apat 24 tan, kal

khat sung Health Center Hospital, Khanpara, Guwahati a lupna 3 umna pindan ah koilut kahia, tomlou kal in koima dang umlouna pindan khat ah koi kahia, koima ahing subuoi ding a umsih hi. Ms. Jamie hat Vaiphei a poimaw teng hing sepsa bana doctorte kung a apoimaw bang ah hing enkol pai dinga ahing ngetsa na tunga ka kipah mama hi.

Rev. Akhai Touthang, KWS Guwahati, Pastor, ama tahsa ngei a zatou inn hing peipi leh pindan kalut masang a thumna hing neisah, Covid veite kikoina pindan (Isolation ward) a koi kahi masanga hing buoipi dinga Pasion in ahing sawl Vansawltah ahi uhi. Zatou inn azong vansawltah bang leh Pasion zau mi Pasion in kei hing enkol ding ah akoi mi atam mama hi. ( Late.91:11; 34:7) Ka innsung mi nitenga kei ading a thumte leh

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Mamang leh Totong niteng a nehding hing pete kunga ka kipah hi.

Zatou inn leh Inn ah hing kipan te a tuina ka theilou jiehin a kikhiehna a umsih. Ka tahsa achau mama chi kathei a, hinanleh Pasian thu khu ahing a na asem a (Heb.4:12) mi zousie adia hatna leh hinna hi. Ngah nonlou in Bible sim kipat kasawm a, Jesu min in Covid natna in nitenga Bible sim ding ahing topsah thei sih dinga, Pasian kung a Bible kasim theina ding hatna leh hang-sanna ka ngen hi. Pasian in ahing hamuona nanu, napa leh na it na senzi shi hun in zong Bible nasim hi. (Psalm 30:5; Psalm 1-4, Romans 14:8; Proverbs.16:31,17:6,20:29). Na Bible toi inlen sim in, bang dinga natna in Bible nasim ding ahing kham ding ama? Na tahsa ahat hi, Kei ahing Sudamtu Jehovah Rapha( Ex.15:26). Hallelujah! Amen!!

Hospital khu Pasian toh kaki muna mun Peniel ahing hita hi. Bang hamphatna ata lom diei? Hagau in angap a, hinanleh tahsa pen a hatsi hi.( Mt.26:41b) - Mihing tanghou guo in ahing shi dinga, Pasian kama thuchin pawt in ahing zaw ding hi ( Mt. 4:4).

Zatou in ka um ni 18 ni zingkal in Nehemiah apat kapan a ni 24 ni nitah 7:06 in Isai. 60 tan kazou hi. Bu 8 leh bung 326 kasim ah niteng in bung 47 kasim hi. zatou inn apat kapawt zou in Isai. 61 apat Kihilna inn a koituom a ka umsung (25th August - 3rd September) in kasim hi. Tukum 4 vei kasim suo tahi. Covid natna khu mizousie ading in silthah ahia, Meidil a lunglen huoi dingdan ahing ngaituo sah hi. Covid a dam-loute umna pindan a Doctor, Nurse leh aki thuopi te chilou lutphal ahi sih hi, Ka innkuonten ahing mu ding uh phal ahi sih a, lunglen ahuai mama a koima aman bei in zong a um utsih ding hi. Suun leh zaan na ngentang nahia na lungleng in buaina leh kingaisietna leh lungsim neusah thei ding ngaituona in ahing tuom hi. Shina leh hinna kikal a na um a asie leh apha zong na theisih hi. a shi banga um in na tahsa, lungsim leh hagau adin ahahsa hi. Zanni natan a Bible tangte ka lungsim ah hing kilang hi. Matthew 19:5. na ahia, hinanleh ka dinmun ahing nopsa tuomsih hi, Hinanleh ka lungsim in Jesu Khrist in a Mou ding in a sisan manpha in ahing lei zouta , Covid lungnou (Virus) jiehin shi leng zong ahing taisan sih ding hi chi kathei a,

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ka lungsima tami muannam na tan a um hi. Kei chau hinan leng ka Bible leh ka Hundampa toh um kahi jiehi in kalung aleng sih. Tahsa damna dingin Damdawi ka poimaw ah, hinanleh Hagau lama hatna ding in Bible sima a sunga thute ngaituo a poimaw hi.

Kalkhat sung ann hoitah a nelou in ka um a, ka lawmten duh sih leng zong neding ah ahin sol vang un, a hithei sih hi., ann a tuina a umlou jiehin gil akiel sih hi... (Job 6:6-7). Inn a koituom (Home isolation) a ka umsung in ka Bible simdan leh thumna September ah kaki check up ding zieha tomsa deu ding ka ngaituoa sia, Pasian in ka lungsima deina ahing pie ah, ka melmapa ka Bible sim kaki subuoi sahlou jiehi sah in Pasian ah kakipah hi. Pasian Phat in umhen. Tami hunlem ahing deisah, thumsahte tunga kipathu genna ding in kala a, Keima ut jiehi hilou ah phone hing bol a ka houpi lou leh message aka thuh kialou te tunga mimal tah in ngaidam kangen hi. Pasian sibawlthei naleh hunhoi ahing piete jiehin kineusah va ui, I lungai leh hahsatna teng Ama ahing ngaisah jiehi in ama kungah nga va ui. ☞ Pilvang in kiveng zing in

um un, na melmapa uh Diabol humpibahnei hawh bangin nawmval theiding sui in a vielva koi hi.

(1 Pet.5:8,9) Dingtang inlen na ginna hatsa in, Leitung pumpi ah ginna ah na unauten zong tambang atuo uhi. (1 Peter 5:6-9). Tami Covid natna kavei sung a Pasian theipitu (Witness) kapang na ahi. Bible sim in, niteng in tawplou in thum va ui, mimal hinkhuo pawlpi siemthah leh lamdang sahna ding in Bible ah iki nualeh kia ua isim ding uh ahi. Bible simsih nan lechin mitampit☞ na hinkhuo nasim ahi, na siltuote in na hinkhuo ahing bawl din ahi. ☞ Sum i suhmang leh bangma manglou, damthei-na amang leh neukhat mang, Khankhuo/ Umdan i mangsah leh silzousie mang☞ akichi bang in. Ama thupina dinga siem a um nahi. Ze-etna umlou in theipitu hina umtheilou.(No test,no testimony). Pasian in hing guolzawl taken.

D.P. Haokip Covid natna thuo a aum sunga akizatdan leh a testimony whatsapp English a kisuo apat ei Zouham a hing kiletkhie ahi.

~ Pastor T. Chinlunmang

## **NGAIDAMNA LEH NGAIDAM THEILOU KHELNA**

*Evan. TK Pianq, Youth Promoter*

Mangpa Pasion hoinate tangtou jel in Leitung in sietna le buoina atuoh zing lai a Hattuum mi siengthoute toh Pasion thu kikumkhawm theina lai ding a hun hoi hun manpha hing pie ibieh Pasion kungah kipah thu igen masa hi

### **NGAIDAMNA:**

(Tangteel : John 3: 16)

☞*Pasion in Khovel a it seng seng a tuachi☞ atapa tangkhat neisun ahingpie hi. Koipou Ama gingta in amanthat lou a kumtawn hinna anei zawhna ding in☞ Achil in Pasion in lei le Van leh a sung a um zousie a siem a, tuachi☞ etlawm a sa mama a, a siem sate enkawl ding in mihing a siem hi. Tua mi hing pen a ma lim leh mel suun in a hing siem a, tuazou in Eden huon enkawl ding in a misiemte mawpuohna apie hi.*

Khummi mawpuohnate kemching zoulou in khelna ah, anglutta uhi. Khumkhelna a kipat in mihingte ipua mangsiengta ua, michin sietna, gitlouna, huoihamna, engsietna leh kiletsahnate ah, nichin in ipiel mangsiengta uhi. Hinanleh, Mangpa Pasion in a siemsa a dieh in lei mihingte a it sieng seng man in atapa tangkhat neisun ikhelmate ngaidamna ding in ahing laankhie hi.

Khuzieh in ama gingta pouma in kumtawn hinna a tang ding hi. Awle, unau nang le kei bang khelna pen ah ipuakha ei, tam a tung a itahlatte lah a hoipen a na umkha ei? Kiveltha chiet lei ut huoi isa uhi. Khovel gitlouna leh hoi louna chinteng ah ipua zieh ua, natna lam dangdangte tunia ipuhkhah ahi. *Jawlnei Isai. 26: 20 na i et leh, ☞Pei unlen napindan sung ua lut un, kot kikhakhum unlen na lungthahna uh abei masangsie hun tomnou khat sung kiphuolta di un. Azieh pen na gitlou zieh ua, Leitung a tengte gawt ding in Mangpa a um na a kipat ahing pie hi☞achi hi.*

Khum zieh in Pasion deilam banga mihingte igamtat lou tahman un, Pasion thangpaina hing tung ahita hi. Natna, kidouna, hunhamsa leh igintaat khahlou uh buoina leh sietna chituom tuomte ibawltah zieh un Mangpa☞n jawlnei Isai tungtawn in thu ang genta hi. Mihingte ama dei lou lampi izui

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jing vang in Aman ang itna lieuliau in a Tapa tangneisun angpie a tuami in nang leh kei khelna zousie Kross ah ang sipita a, ang sopsieng sahta hi.

Tuni in, Unau ikhelnate Mangpaen ang ngaidam tahzieh in, Ama nasem dingin panlatha chiet ding in iki chiel uhi. Aman ei lungsietna aw toh ang hat lai ah ipei nuom lou uleh ang hat kia chiengin bang pen in haanta diei chi nang leh ken ithei zousih uhi. I khelnate ngaidam ding a ang hat lai in peisawm chiet vai. ang hat nonlou nichiang in tu a sang a gimthuohna tampi imaban ah um nalai ahi chi kawm in ama kunglam zuon chiet vai.

**NGAIDAM THEILOU KHELNA:**  
Laisiengthou Mathai : 12:31.

*Mite a khelna chinteng uh le Pasion a gensiet na chinteng ua, ngaidam ahi ding ua. Hinanleh Hagau siengthou gensietna hilhiel pen ngaidam ahisih ding hi.* Tam Laisieng-thou tungatawn in khelna chinteng Mangpaen ang ngaidam chi imu uhi. Mihingte ahun chin in ikhiel gige ua, hinanleh Mangpan ikhelnate nichin hun chin in ang

ngaidam zing hi. Khenkhatte bang Pasion gensietna leh Ama deilou lam a gamtang khovel a mihingtampi a um a, hinanle Mangpa hoinate zieh in ngaidamna itang jel uhi chi thei lei ut huoi isa uhi. Tami ahi mihingtæn ithei zoulou uh. Leitung ah Ama siemsa bie zong a um a, ama dem le gensie zong i um nalai uhi. Ahi vang in aman ahing ngaidam gige ahichi thei vai. Hinanleh Mangpaen a matoh kizopna ding ahina Hagau michin tungah angpie a, tua hagau siengthou gensietna pen ngaidam thei ahisih ding hi chi Laisiengthou tungtawn in imu uhi. Tami ahi tunia ei ging tuteæn thei ding a poimaw pen Ngaidam Thei a um a, Ngaidam Theilou khelna um ahi chi thei lei ut huoi isa uhi.

Khum zieh in unau Pasion deiloulam leh Ama Ngaidam thei louna itan khah ding pilvang in, ama deilam le Ama ngaidamna itan thei chietna ding un Mangpa Jesu leh Khrist min in panla thachiet va ui. Mangpaen simtute zousie hing guolzawlta hen.

## **JUDAH LEH ISRAEL KIBAH LOUNA**

**By:-** Pastor Khup Do Khen

I Lasiangthou Siemchilbu 49 na sung isim leh Jacob in ta pasal 12 anei dan imu hi. Tua ta pasal 12 te lah a **Juda** khu alina ahi giap hi. Tami masangin, Siemchilbu 32:28 na mun ah, Jacob min khu **Israel** chia hen in ana um ta hi. Tambang ahijehin, Israel khal apatsa hingpieng doh tate jousie a unsieng un, Israel ahi mai uhi.

Tuabang ahi jiehin, Jacob suan-le- hahte jousie, heisung mun ah umnan uleh Israel tate aki chi zing uhi. (7:25; Joshua 3:17; Vaihawmte 8:27; Jeremiah 3:21 tuaban ah Israel Innsung jong aki chi uhi, Pawtdohna 16:31; 40:38). Chi le nam toh kisai leh minam hina toh kisai mong mong in jong Israel chia hat in ana um jing uhi. (Late 73:1, Isai 45:17;49:3;Johan 1:47; Rom 9:6; 11:26)

Akoi abang hitaleh, Israel te kumpi masapen Saul ahing shi nua in, Hebron khopi ah David khu **Juda mite tunga leeng ding in sathau anu ta uhi (2Samuel 2:4)**. Khumi mabangin, Israelte kumpi Saul ashi tahjehin, a galkap lamkai lien Abner in Kumpi Saul tapa Ishbosheth khu **Israel nam jousie tungah leengpa in a bawl tahi (2 Samuel 2:8)**. Tami hun akipat in Juda leh Israel chi a, atuom tuom a hen khieh in ahing um pan ta uhi. Tuachin, hun le nite

hing pei jel in, Judah phung a mi David kungah Benjamin namte (Kumpi Saul khu Benjamin nam ahi) ahing pei ua,David ahing bel zawta uhi. Tuachiin,David lam ah Juda namte leh Benjamin namte ahing pang khawm ua,tami nam ni tegel tunga leengpa khu **Juda leengpa** akichi a, nam sawm te tunga leeng a pangpa khu **Israel leengpa** aki chi hi.

Hun le nite hing pei jel in, Kumpi David thusiemna jal in, ashita Israel kumpipa Saul adinga galkap lamkai lien Abner toh David ahing kihou thei ta ua, lemna ahing um a, hinanleh David galkap lamkai Joab in Abner atha law ta hi. Bangteng hileh, Abner in, Israel mite khu, kumpi David bel a, chikhat ㊞ sakhat ahina uh pom det dingin lamkaite ana thuzaw tah jiehin, Israel tate teng teng in David khu akumpi ding un ahing pom thei ta uhi (2 Samuel 5 na sim in). Tuachiin, Juda leeng gam ,

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Israel leenggam chi um non lou in, a unsieng in, Israel leenggam chi in ahing um ta hi.

Tami hun lai tah in mi fel leh hangsan mama tangval Jeroboam ahing kilangh doh hi (1Leengte 11:26-40). Kumpi David shi nua in atapa Solomon in Leeng hina ahing lata hi. Kumpi Solomon in mipite tungah, donsuh-dontou atam sah seng hi chia kiphinna huaisetah neia mipite tawh-lawng leh puisie dingin, mifel leh muanhuai Jeroboam khu lamkai in ahing pang hi. Tuabepin, Kumpi Solomon in, Jeroboam khu thalup tei tei dinga vauna leh giihna khautah abawl pai lien hi. Tambang vauna leh giihna khautah atunga um ahidan Jeroboam in ahing thei doh tah in, Aigupta gam leengpa Shishak kungah a hing gaaltai ta hi. Tam khu guolnei Ahijah phuonloh na bang banga hing um ahi.

Kumpi Solomon ahing shi ta a, atapa Rehoboam in apa dinmun luo in Kumpi in ahing pang ta hi. Apa Solomon toh vaihawm a ana pangkhawmjing vaihawm-upa tein, Aigupta gam a galtai a um mifel leh hangsan tangval Jeroboam khu han in len ki houlem pi in achi uhi. Tuachia, ahing kihou lai un,

Rehoboam in, apa toh vaihawm khawm upate thusun khu pomthei lou in aniel a, kihoutheina ahing um ta sih hi (1 Leengte 12 na mun na sim in). Kituoh- kilem na dinga vaihawm upate thusun khu leengpa Rehoboam in apom thei sih hi chi Israel mipiten ahing theidoh tah un, David ah goutan bang inei uai Israel tate aw na puon inn lam chiet uah peita un chi in ahing kikou khie ua, tuachiin Israel tate khu David innkuon tung ah tuni tan in ahel ta uhi (1 Leengte 12:16-19). Tuachiin, Jeroboam in Israel nam 12 te lah a, nam 10 te tungah, Jeroboam khu vaihawm in ahing pang ta hi. Israel gam alien zaw **Dan** apat **Samaria** tan ama vaihawmna ahing hita hi. A gam tungta zaw ahi ziehin **Northern Kingdom** aki chi a, Juda leh Benjamin nam te khu Juda gam kichi na mun ah ateng den ua, atawlam ahi jiehin **Southern Kingdom** aki chi hi. Tami Southern Kingdom khu Kingdom of Judah akichi hun jong a um jel a, tuama bangin Northern Kingdom jong khu Kingdom of Israel jong akichi jel hi. Atangpi a, sal a puimang a aup nua tan un jong **Israelte** chia amite thei leh hat in um jing uhi.

**JEW**

The name derived from the Patriarch Judah, at first given to one belonging to the tribe of Judah or to the separate Kingdom of Judah (2Kings 16:6; 25:25; Jeremiah 32:12; 38:19; 40:11;41:3) in contradiction from those belonging to the Kingdom of the ten tribes, who were called Israelites. During the captivity, and after the restoration, the name, however, was extended to all the Hebrew nation without distinction (Esther 3:6,10; Daniel 3:8,12; Ezra 4:12;5:15)

**HEBREW**

A name applied to the Israelites in Scripture only by one who is a foreigner (Gen.39: 14,17; 41:12 etc.) or by the Israelites when they speak of themselves to foreigners (Gen.40:15; Ex.1:19 or when spoken of a contrasted with other peoples (Gen.43:23; ex.1:3,7,15; Deut.15:12). In the New Testament there is the same contrast between Hebrews and foreigners (Acts 6:1; Phil.3:5)

***I topic uh toh kisai khalou bangnan leh, Israel te Khankhua a U-pa din mun neukhat gen zual vai. Israel minam sunga U-jaw hina Birth***

***Right poimawna khu tam anuai ateng ahi.***

1. Superior rank in his family (Gen.43:3). Inn sunga dinga dinmun sangpen neitu ahi.

2. A double portion of the paternal inheritance (Deut. 21:17) Pu-le-pa nei le gou zousiete lah ah, sanggamte tan za aleni khu U-pa pen in atan ding ahi.

3. The Priestly Office in the family (Num.18:17-19) Pasian leh mihingte kikal a Siempu hina nasep khu, U-pa tanvou ahi.

4. The Promised of the seed in which all nations of the earth were to be blessed (Gen.22:18). I Mangpa Jesu Khrist jong khu,tami U-pa khanggui apatsa hing pieng ding ahi a, nauzaw khanggui apat a hing pieng ding ahi sih hi.

Tambanga U-papen hina dinmun in, tahsa leh hagau adinga poimawna lientah nei ahi jieh in, Jacob in anu toh kithua in, Esau U-pa hina khu alah sah ta uhi.(It has a very interesting spiritual implications which would not be explained now).

Tuajiehin, Jacob tate lah a U-pa pen Reuben ahi a, hinanleh tam atunga tanvou teng lah ah khat beh beh jong pie in a



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um vot sih hi. Piendan a tuot in Reuben khu Jacob tate lah ah ah atahpen ahi a, anuoi ah Simeon ahi a, Simeon nuoi ah Levi ahi hi. Reuben in U-pa hina atan zou sih tah lejong, anau pa Simeon in atan ding ahi hi. Simeon tunga atuh lou vot tah jong leh Levi tunga tu suh kia ding ahi nalai hi. Hinanleh a U te mithum Kansan a Lina pa (the fourth) Judah tunga U-pa hina leh U-pa hina dungjuia hamphatna teng jousie bang ang chi tun koi avalong diei?

Ngaisut tham aching mama hi. Laisiengthou sunga, piengkawn Unau kigente lah a, a U-pa pen, atahzaw pen in vangsietna atuoh gigena thu, Adam tate akipat sa in tapa taimang tanchieng dong leh Reuben in U-pa hina, tanvou khat beh atan khahlou na thu te khu azieh bei hilaijang sih hi. Next issue ah, akia chiengin suut vai. Mangpan theisiemna hing pe chiet ta hen.

*to be continue...*

## **Biography of Martin Luther**

Martin Luther was born on 10 November 1483 in Eisleben, Saxony (Modern Germany). His father was relatively wealthy and paid for his son to gain an education in Magdeburg and Eisenach.

In 1501, Martin Luther became a student at the University of Erfurt. At the request of his father, he took law preferring to study Aristotle and the subjects of philosophy and theology. Despite admiring aspects of Aristotle and the classics, he was unsatisfied with reason and intellectual studies and decided to become a monk so he could devote his life to God.

His time as a monk was challenging, Luther engaged in severe austerities- fasting, long hours of prayer and frequent confession, but he felt an inner spiritual dryness. He became very

critical of his own failings and felt his sinful nature becoming magnified rather than transformed. Sharing his difficulties, his spiritual director gave him more work so he won't become so introspected.

As well as being aware of his own failing, he became increasingly concerned about malpractice within the Church, which he felt was not in keeping with Biblical scripture .In 1510, Martin Luther ,he visited Rome on behalf of Augustinian monasteries and was shocked at and was shocked at the level of corruption he found.

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In 1517, Martin Luther first protested to the Catholic Church about the sale of indulgencies. (Buying an Indulgence gave the person full or partial remission of temporal punishment due for sins which have already been forgiven). Martin Luther argued that it was faith alone that could provide the remission of sin and not monetary payments to the church.

### **95 Theses**

On 31 October 1517, Luther posted ninety-five theses criticizing practices of the Church on the door of the Castle Church in Wittenberg. He also posted a handwritten copy to the Archbishop of Magdesburg, Albert Mainz. The 95 theses of Martin Luther were critical of many practices relating to Baptism and the sale of indulgences for the remittance of sin. He also indirectly challenged the Pope's legitimacy.

Within few weeks, Martin Luther's theses had spread throughout Germany becoming widely known. The Church was also slow to respond to the criticisms of Martin Luther.

During 1519 ¶ 20, Martin Luther continued his crusading attack on the Church, developing his thoughts on what constitute ¶ true Christianity ¶ Pamphlets included; ¶ On Christian Liberty ¶

¶ On the Freedom of a Christian Man ¶, ¶ To the Christian Nobility ¶ and ¶ On the Babylonian Captivity of the church ¶.

### **The Freedom of a Christian**

The significance of these written challenges caused the church to eventually respond. On June 15, 1520 Pope Leo X issued a formal rebuttal to Luther's Ninety-Five Theses, a papal encyclical titled Exergue Domino (¶ Arise O, Lord ¶).

However by that time, the criticisms of Martin Luther had already been widely distributed and found a receptive audience. With the help of newly invented printing presses, the Reformation movement gained in strength and popularity. The Catholic Church would never maintain the same unchallenged authority in Europe again. Across Europe, Luther's challenge to the authority of the church led to a new religious thinking and a desire to break away from the old church, creation a Christianity which returned to the purity of the Bible and diminishing the role of the Pope and Priest.

Excommunication of Martin Luther  
In 1520, Martin Luther was excommunicated for refusing to recant 41 sentences from his writings. In April 1521, the enforcement of banning Luther's Writings fell to the secular authorities. Luther acknowledged he was the author of the writings

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but again failed to recant them, saying he would stand by them.

Statement in defense of his writings at the Diet of Worms (19 April 1521)

Luther was condemned as an outlaw and thereafter he feared for his life. However, he managed to remain hidden for several months before returning to Wittenberg to preach more of his anti-clerical speeches and doctrines. In this period he also translated the Bible from Greek to German.

Martin Luther also married an ex-nun thereby giving the seal of approval for clerical marriages in the protestant tradition .With his wife Katharina von Bora they have five children.

During 1524-1526,there was a wide spread Peasants Revolt in Germany and central Europe .The revolt which had a mixture of economic, social, and religious causes was often supported by Protestant clergy who emphasized the quality of all people. However, Martin Luther vigorously opposed the Revolt, writing a pamphlet against the Murderous, Thieving Hordes of Peasants which made his opposition clear.

From 1531-1546, Martin Luther's health deteriorated as he sought to struggle with growing conflict in the Reformation Movement and the constant fear of arrest by the

authorities. As his health deteriorated, Martin Luther's writings became more polemic and vitriolic in condemnation of other people. In these final years, he spent more time writing anti-Semitic tracts. At first he wished to see the Jewish people converted to Christianity. But, when they seemed uninterested in conversion, he called for the forceable removal of the Jews from Germany. This strong anti-Semitic stance has clouded his reputation as a reformer.

However, by setting the seeds of the Protestant reformation, Martin Luther had a huge influence on the development of the Western Society.

### **Comments:**

The author's opinion of Luther:

a)Character: Luther has no doubt a strong moral character. He was above reproach. He was abstemious in his diet, habitually so absorbed in his work as to have little regard for the pleasures of the palate. Of dissipation he would, even as a student, know nothing. Purity of thought and strong control of all carnal passions marked his entire career, and lifted him up above the aspersions of his bitterest foes in an age when flagrant lapses from the path of social rectitude were accounted venial offences.

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He was however no ascetic. He was constantly assailing the prevalent error of the day, which mistook a proud austerity for virtue, and kept consciences of men in bondage by the minute requirements of the code of monastic self-mortification. He claimed for himself and others the right to enjoy the good things of life, and sometimes shocked the sensibilities of those who yet clung to the gloomy ideals of the past by the boldness of his language in defense of personal liberty.

With a clear conscience, therefore, he could lift up his voice in earnest warning to his country-men against the ravages of the "drink evil," who notoriously held the poor Germans in such abject bondage to his dominion.

b) Theology: Far from the systematic apologetics of modern theology, Luther's religious thinking was never of a speculative sort at all. For medieval scholastics, as for moderns, "theology" meant inquiry about God. Luther had become convinced that delving into such questions obstructs the true purpose of a sincere theologian. His is quite a practical calling: "Ministry to the soul in distress."

His was a theology which used the Bible less as doctrinal guide than as a literary masterpiece wherein great spiritual trials were so depicted as

to solace to the heartsick. He said the church fathers- Jerome and Ambrose were his favorite examples - had not appreciated the Bible because they lack the experience in personal suffering to be able to say, "That's right. I know it to be true." P.305 H.G.HALE

c) Accomplishments: Martin Luther was a person who reads a lot, writes a lot, reflects a lot, and then was able to say a lot. Luther's influence has been so very diffuse as to be regarded differently by almost every judge. He is depicted by turns as a revolutionary, as a reformer, as champion of freedom of thought, profound religious thinker, archconservative, and reactionary. Yet whoever may have spoken about his contribution, all have agreed that his Bible translation was at the very least his most effective vehicle for bringing his mission home to contemporaries and to posterity.

d) Significance : Also, Martin Luther has an inborn quality on handling complicated situations. He has a very good presence of mind and the ability to follow up or to ignore a problem. On August 11, Luther received an official citation to appear in the Holy City within sixty days and make answer to the charges against him before a special commission, consisting of the Papal Auditor and the Master of the Sacred Palace. Being unwilling to make himself the

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victim of a mock-trial at the hand of his sworn enemy, he requested that a trial be granted him upon German soil and before unprejudiced judges. It was granted of him.

Martin Luther was a courageous man. In order that his politics would survive, he defended his faith against so many dangers, toils and snares. Without fear he would stand in front of kings, princes and nobles to defend his faith. In times of joy and sorrow, sickness and pain, harms and dangers, he never lost his balance.

In spite of being in such a tense situation, he keeps on helping others. "People in all manner of distress applied to him for aid" p.103 Charles E Hay. Here the author seems to exaggerate a bit as Luther is not a big government officer, not a millionaire, not a powerful man but a monk only who won't be able to help all kinds of distresses.

It is quite unbelievable when such a renowned theologian like Martin Luther could give permission to Mr. Philip to have another wife while his first wife was still alive. "Dr. Luther gave his notorious advice, "What would be the harm, if it would help and were in the interest of the Christian Church, of telling a good strong lie?" Why indeed, one might ask, if bigamy

is no sin in God's eyes, would a lie be necessary, anyhow? Luther gave a characteristic answer to this: "The proposition that whatever is right before God ought to confess publicly is not acceptable. It is not a universal proposition. There are a lot of things right before God which have to be suppressed before the world" p.277.H.G.HAILE. Again the anti-Semitic thought of his written book, "Against the Jews and their Lies" seemed to be quite unbecoming for such a renowned Reformation leader. Luther's greatest modern admirer, Roland Bain ton said, "One might wish that he had died before ever he wrote it." P 292.

However, the author consciously wrote with reservation that Luther was merely religious in the current, and often narrowly pious. Perhaps for the twentieth century, law alone functions as universally as religion did in the sixteenth. Society subjects both of these institutions to human wisdom, even though both clearly transcend any society. Men are constantly tempted to enlist religion and law in the service of transitory conceptions of the good. This human tendency has changed little since the Renaissance.

Submitted by : Khup Do Khen

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