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Tongtepratep

A Half Yearly Publication of Dimapur Ao Baptist Church



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A Half Yearly Publication of Dimapur Ao Baptist Church

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SANNÜKER LANGPANG NUNGI



REV. I. WATI, PASTOR

“Chichiba tesangwa kobai nisung shia sangwatsür, Pa atangji alimai arua liasü. Pa alima nung liasü aser alimaji Pa ajanga adok aji saka alimai Pa memeteti liasü.”

Tsüngrem Chir shiba Khristmas ajanga alima dangi aru, paji chichiba tesangwa. Aji oda Pa tesangwa alima meimchir rongnung liaka, tanü alimai Pa memetet nung tammang dak jenti samadagi. Iba Christmas mongpu, Tsüngrem Chir Yisu Khrista asoba ajanga asen lokti, arogo, kibong aser kija taküm shia dangi chichiba tesangwa bener arutsüdagi.

Taküm küm Tongtepratep mezüng adok nung January - June 2024 tashi arogo wadang osang tongmelang agi lemsatepogo, aser tang iba adok nung July - December 2024 tashi Tsüngremer taochi nung arogo anir aruba osang tongmelang agi lemsateper. Ministry balalai inyakbatem arogo Bulletin nung ajak lemsatepogo anungji arogo general nung inyakbatem dang zülur.

- Asen arogo nung sentong tongtibattem rongnung kaji Bible study & Baptism ya lir. Küm shia asen chirtem aika Bible study tajung agüja atar, tzü nung tzüsenja arogo nung züngsem tajung küma renloker. Taküma 22nd - 27th July 2024 aser 16th - 21st September 2024 tashi Sannükertemi Bible study tajung

agüja arur asen chirtem parnok ajak agi 312 tzüsenogo. Parnok Khristan taküm asoshi sarasademtsütsü ayongzüker.

- Tamanger shia asoshi Lai bushiba ya makai tanela taküm junga meintettsü. Anungji amangbapurtem pei kija Lai bushiba nung ajungshiba den, ano arogoi küm shia Bible study sentong ayunga, tesayur tajung jaoka, lokti Lai bushiba sentong kümshia agia arudagi. Taküma 27th & 28th July 2024 Fellowship ajak nung Bible study sentong “Kibuba Sarasadem” omen nungi kanga temoatsü ngua agiogo.
- 18th August 2024 anogo ya Dimapur Mission Higher Secondary School Sunday liasü. Iba anogo school nungi tesayurtemi anir, kaketshirtemi Duncan Fellowship tekülem nung shilem tajung agia kanga temoatsü ngua agiogo. Iba school ya asen arogoi mangdang tulu yur tenzükba tanü tashi kanga junga arudagi, DMHSS asoshi asenok ajaki sarasadem nung yaritsü mepishir.
- Arogoi Küm Tatem Inti Mungdang nung lemteta aliba ama 5th October 2024 anogo Dimapur, Niuland & Chümoukedima nung alir Aoer Pensioner-tem asoshi sentong tajung ka, DABA-i ayonga kanga temoatsü ngua agiogo. Iba sentong nung pensioner ajak agi 410 arua tena liasü, parnok asoshi maneni sarasadem nung yaritsü ayongzüker.
- July – December 2024 tashi, Fellowship ajak senteper arogo nung atsünga alir parnok 43 tashi arogo bushia arua tenangzükba agia agizükogo. Tsüngrem tenüng sanga parnok tamang taküm asoshi sarasademtsütsü ayongzüker.
- July – December 2024 tashi asen arogo nung Sannükertem aser Counsellor ajanga counselling tajung agütsür kibong tasen 103 kümogo. Kibong tasen akümer jenti moatsüba asoshi Tsüngrem nem tenüngsang agütsüdi, ano maneni kibong tasentem asoshi sarasadem nung yaritsü mepishir.
- Taküm küm Fellowship ajak nung asen adianu parnok 45 arogo nungi atsüngogo, parnok ano arogo bushia arutsü maongka tajung

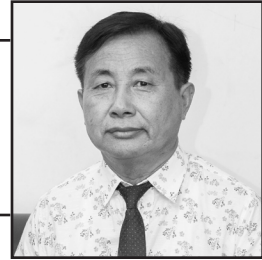
moajang ta maneni asenok ajaki sarasademtsütsü mepishir.

- 14th & 15th November 2024 ABAM Küm Tatem Mungdang, Impur nung Rev. Dr. L. Lima Jamir lenisüba nung kanga takok ngua junga agiogo. Taruba küm asen Mungdang asoshi teinyaktsü tongtibang aika renemba den, Mendenpurtem President Rev. Ayu Pastor, Dibua Baptist Arogo aser Vice President Mr. Odisashi Pastor, Kohima Ao Baptist Arogo shimogo. Parnok lenisüba nung Mungdang takok ngua bener aotsü asoshi ajaki sarasadem nung nungita yaritsü mepishir. Iba mungdang nung asen arogo nungi nübu ajak agi 19 tena temoatsü nguogo.
- Taküm küm asen arogo sen-o-tsü dak sentakba nung timtem puteta, Board of Deacon ajanga kanga meranga inyaker telemtetba ka agitsü asoshi, arogo Inti dangi bener arua 31st October Arogo Inti Emergency Mungdang ka liasü. Iba meeting nung lokti telemtetba ka nung ano iba tebilemstü indang shisadanga inyaker arogo küm Tatem Mungdang dangi bener arutsü asoshi special committee ka nung nübu 9 shimtsü.
- 26th November 2024 DABA calendar nung aliba ama DABA Annual Audit agiogo.
- 30th November 2024 anogo DABA tenzüker küm tatem meeting mena, arogo nung ministry balala aser arogo Intiba asoshi teinyaktsü sentong aika, arogo Küm tatem Inti Mungdang dangi abentsü renemogo.

Küm piyong Tsüngremer taochi tulu nung arogo teinyaktsü sentongtem ajak takok ngua len anir aruogo, Tsüngrem tenüng ulutsüdi. Anogo ishika lir külen, asen kümtetdakba Yisu Khrista asoba benjongmong amongtsü asenoki sarasadema renemtepdagi. Tsüngrem Chir Yisu Khrista asoba ajanga, ner kibong aser ne taküm nung Tsüngremer tesangwa tsüklokba mapang südakjangma ta sarasadema Christmas salem agütsür.

Date: 5th December 2024

SHITAK MESÜK SAKA SHITAK MASÜ!



REV. KIKA JAMIR
Associate Pastor

*“Nisung tsüngdang shitak mesükba lenmang ka lir saka
iba tatembangji tasüba lir.”*

Apijemtsü Shin 14:12

Okila

Alima tesem ajak len “Freedom aser Liberty” yimyim ayima joko pei sünütsü süa liteptsü merangba tensa kati menepa aruogo. Tamangertema koba shitak aser koba tai mejangjai ratamataba agi süngogo. Tenyar Paul-i 1 Korint 10:23 nung “Ajak mela-a dang lir, saka ajakibo tashi meitdaksür” ta ashiba ya kanga bilemdanga alitsü aser inyaksangshitsü tongtibang. “Nisung tsüngdang shitak mesükba lenmang ka lir saka iba tatembangji tasüba lir” ta shina yutsüba ya tansütsü aser tetsübuttsü ka lir. Tanü tamangertemi ajangshiba aser inyakba kar iba ocet nung külemi shisadangdi.

Sarasadem aser Tekülem

Tsüngrem dang pei nungdak ataloktsü asoshi sarasademi Prayer Home-i-bo aor saka Tsüngrem külemtsü, sarasademtsü aser Pa tushitsü asoshi Tenla kidangibo maor, ibai tai lir.

2 Puti. 30:8 “Nenok tsüraburtem ama tekong temerang saka nenok

sasa Kibuba nem bendanga agüjang, aser pa tenla kidangi arung, koba pai teti asoshi meshiteta lir, aser nenok nungi pa tetsübutüsü ain adokba meyipa oadoktsü asoshi Kibuba nenok Tsüngrem tenzükan.”

Tsüngrem külemtsü Tenla kidangibo maor saka temulungjang shitak lira kecha masü ta ashir, saka ya metetdi asen mulungjang meshidakba agi Pa külemi Tenlaki dangi maor. Anungji, iba tai tangatetba ya melenshidi.

Tenla kidang speaker sermon jembir külen mendenbubai sentep tatem küma tanga onük aika bendena telok sarasadem ayonger kobai speaker jembiba o tajung ajak to nembangtsür. Shitakbabo speaker-i o jembidang koba agi tanela nung temoatsü angu, ibaji asen taküm nung mapa küma benshitsu Tsüngrem den tezüngzüktepba tajung agia sarasadema tempangtsüba mendeni ayongtsüla.

Pension sen agizükibo oteter aser chiyungtsü alitsü market-i oteter, saka asen tanela chiyungtsü asoshi angazükdak Tenla kidangi Pa külemtsübo moteter ta ashir. Ya Tsüngrem tsüngdang tamakok tulu aser teyazür küma lir. Temeim adianutem, asenoki ya khen jungjunga shisadangdi.

Tenlaba Tebilemdangtsü

Tershilem aser tanga tenlatembo kiyonger nem bener yuker saka asen takümbo Tenla kidangi oa Tsüngrem külemtsü bendanga magütsüteter, asenoki ya angatetdi, tenla dang nungi ne taküm taoba, aser Tsüngremi asen taküm Tenla kidang Pa külemba aser tenüngsangba aginer.

Tershilem ya Tsüngrem meyong lir. Iba nung na aser ni kibur masü ta Tsüngrem oi ashir. Levi 27:30 “Ali nungi adokba süshia, süngdong süngjang süshia ter nung shilem ka Kibuba meyong lir.” Saka nisung kari Tsüngrem meyong tershilem pei meyong ama küma asen tenüng nüngtugu küma Ministry kar yarir, pei adianu yarir aser pei Ministry nung enoka amshir, ya Tsüngrem tsüngdang tai tangatetba lir. Tsüngrem mulungba medeni inyakba ya amajok rongnung amajok mapa lir.

Tenüngsang Magütsütetba Chiyungtsü

Temesepba chiyungtsü yi, moko, sali, item achidang Tsüngrem nem tenüngsang magütsütetra temenen lir aser tangar metsüdakra Tsüngrem tsüngdang temenen lir. Luke 17:1, “Temetsüdaktsü adokdaktsütsüsa tatidangtem arulanglang; saka shiba ajanga itemji arudir pa asoshi aiatai!” Iba rongnung na aser ni matentsü Tsüngrem oi asenok sayur.

Tamang

Taküm nung tenokdangtsütem ajurudang tamang agi akoktsü ta aseni jembir, saka tamang ya temeshi lir, meshiteta melira makoktsü. Rom 3:22, “Iba Tsüngremer temeshibaji Yisu Khrista dak tamang ajanga tamanger ajak asoshi lir.” Ibr 10:38, “Saka kü temeshipuri tamang agi taküm alitsü, aser pai atsüngzükra, ni pa dak temulung machitsü.” Tamang aser temeshiba külemi aor ta asenoki Lai ajanga angateter. Anungji, asen temeshi taküm lia, tamang tongpang tajung raratsü item Tsüngrem o ajanga asenoki angazüker. Anungji, tamang tongpangji meshiteta aser merükteta tanela nung aliba agi akoker.

Otem

Greek nunger philosopher Socrates shibai pai metetba alima shisatsü metetba dak tamang ayu, pa tesayuba agi nüportem rongrong adokdaktsü. Anungji nüpori pa nem miim mozü agütsü aser pa asü ta ashir. Apijemtsü Shin 12:15, “Tamashir ka lenmangji pei nükdang shitak saka shisa akari tesayuba dang angar.”

Amangbapurtem ajak tanela nung shisa taka küma anogoshia Tsüngrem o dang tashi anga alitsü Tsüngremi moajang. Amen.

SANNÜKER TAJUNG – YOHAN 10:11-18



TIAWABANG I.

Yongkum Fellowship

Okila

Yohan 10:11-18 ya Yohan 10:1-21 nung aliba Osangtajung otsü nung amenloka aliba nungi agitetba lir; iba otsü indang Omenji ‘Sannüker Tajung’. Iba jakdang atalokba otsüji kodang reprangdangdir (Yohan 9), Yisui nükpoker ka aneptsüba oren nung Yihuda nungeri ladang-laria (*investigate*) süa senzüba, angutsü. Yohan 9 tatemlenjibo ano Yisui Farisi nungertemji ang nükpokera ta tongloktsüba, aser Farisi nungertemi ibaji magizüktetba indang shia angutsü. Farisi nungertemi parnok nükpokertem masü ta toktepba nungji ajemdaker Yohan 10 nung nung asenoki anguba ama, Yisui san aser Sannüker indang jembiba ya Farisi nungertemi Yisui Messiah ta majitet, aser Pa Sannüker Tajung ta asüba kuli jagi parnoki Paji shiba aji jangjadaktsütsü nükjidong liasü.

Lai Tekong Ratet

Yohan 10 nung tatalokbaji khen asadangdi. Yohan 10:1-5 nung Yisui Farisi nungertemji auür aser rakzükraktermer den atishia angur, kechiyong parnok san kidangi aiba kikümbang ajanga aitba purtem masü. Iba san ki ya Yisui Yihuda nunger yimsü (*Judaism*) den atishiba lir; Yihuda nungertemi par yimsüji (*Judaism*) Tsüngrem Yimli-a ta sangdonga liasü. Saka iba yimsüji shitakba san kidangi aiba kikümbangji masü, aser tangalen kar nungi aitba purtemji auür

aser rakzükraaktertem ta Farisi nungertemji aitsü (*accused*). Ibaji Farisi nungertemi Yisui shita kükümbang ajanga aitba rongnung maden ta jembiba anema, Pa-ang chichiba kükümbang ajanga ait, aser iba jagi Yisui Pa ang chichiba Sannüker asütsü asoshi temsüa lir ta kuli asüba lir. Chichiba Sannükerji metettsü asoshi Yisui ashi – Sannüksangi santemji tenüng agi metet, aser santemi Sannükerji ola agi metet/angattetter.

Yohan 10:7-10ji Yohan 10:1-5 nung ashiba onük sa süaka, lephsia onlong tasak maamshi jembiba lir, kechiaser, Yisui onlong taret amshibatemji Farisitemi mangateti liasü. Saka tekong 7 nungi 10 nungji, Yisui Paji chichiba kükümbang ajanga aitba san, ta asüba nungi, ano, Pa ang san kidangi aiba Kükümbangji lir ta Pa maparen (*role*) melenba angur. Tetezü, santemji joko Pa alema mesüi san kidangi aittsüji tamakoktsü aser Pa majangibo parnokji tekümtetba makaba pur. Yihuda nungertemi parnokji Sannüker jenjang nung parnok sasaa ajungketter, iba dak sendakba tajangzükji agia aliba tensa ka nung Yisui parnokji taila-sannükertem, aser parnok ajanga teraksa aser tasüba ang bona arutsür, ta aitsü (*accused*).

Iba tendak nungji, Yisui Paji shiba, ta ashiba (*'I am' Sayings*) tem rongnung tasembuba – “Ni Sannüker Tajung” – ta asüba ya jungkai adoka sayur. Yohan 10:11-18 nung ya Yisui Pa sasa Pa Sannüker Tajung ta sangdongba angur; iba Sannükeri santem asoshi pei taküm bendanga agütsür. Atangji, Pai atemzükba oren jagi Pa Sannüker Tajung dang masü, saka chichiba Sannüker ka lir, kechiaser, Paji ayanger ka masü. Ayangertem jagibo tsünü arudanga santem lendongpang nung toktsüra jena oadoker, aser parnoki santemji pei meyong ama mebilemer. Saka Yisui ashir, santemji Pa meyong, aser kadang tsükchir arudir, Pai tetsüngtai yia, Pei taküma bendanga agüja, santem kümzüka ayur.

Yohan 10:14 nungji Pa (Sannüker) aser santem tsüngta tesendaktep indang lephsia ashiba angur, aser iba tesendaktepji Tebu Tsüngrem tena tesendaktep den medemdanga atishir. Tetezü, Yisui aser Tebu tena tsüngta koda tamang kateta lir, iba amaji Pa aser Pa santem tsüngtaji kasa tamang ketetbaji (*trust*) lir. Sannüksangia santemi

Pa koma junga metet, aser parnoki kodaka tamang yutetta lir, ibaji jangjaa metet nung Pai parnok dak tamang kateter; santemia parnok tanükerji koda tajung, aser atangji lir, aji metet nung parnoki Pa dak rangpen tamang yuteter.

Sannüksang taküm jakla (*characteristics*) dak aketba ano ka Yohan 10:16 nung angur, aser aji, tenyaba mapa mulungsentsü (*Mission Minded Character of Jesus*). Pai mesüa aliba santemji dang masü ano anir arusemtsü santem lir, ta ashiba jagi, Sannüker Tajungsang dak tekümtet mapa asoshi jangraba angur.

Saka, kechiba Yisui Paji Sannüker Tajunga ta Pa sasa Kuli asür? – Otsü Tamendakdak

Kechiba Yisui Pa sannüker tsüngsem nungji Pa tsüng ajemoker? Putu ajak nung san telok anüker dang sannüker ta ajar, nashi anüker dang nashinüker ta ajar, kishizüing nung noktaker ki anükertem dang kishinüker ta ajar. Anungji Yisui kechiba Paji sannükba mapa inyaker rongnung Paa atongsem? Ibai angatettsü asoshi tesüiba otsü reprangtsü nüngdaker. Iba sannükba maparen ya akhi Tejen Lai putu mapang nunga kanga bulua inyakba mapa ka lir. Sannüker ta asüba olong ya Tejen Lai nung Lipok, Isaia, Zefania, Yob, aser Mika kakettem nung amshia angur. Iba olong ya English nung *shepherd*, aser Ibri oshi nung *ra* ‘a aser *ro* ‘e ta oren dak apet melenteba amshir. Ibri oshiji Ao nung, ‘chiyimba’ aser ‘chiyimdaktsüba’ ta meyipzükteter. Tetezü, *ra* ‘a ji ‘chiyimba’, koba pei sasaa inyakteter, aser *ro* ‘e tetezü, ‘chiyimdaktsüba’ – aser iba ya bo chiyimtsüpur melira meinyaktettsü, kechiyong chiyimdaktsütsü asoshi chiyimer alitsüla. English nungbo iba olong ya *graze* aser *to graze* ta meyipzüka lir; tetezü, chiyimba sa süaka, jurila süa ai achiba/rem achiba (*eating grass*) aser ai chiyimdaktsüba/rem chidaktsüba (*feeding grass*). Anungji sannüker mapa rongnung chiyimdaktsüba/mesübaji tongti ta angateter.

Tanü putu nung asen tendak, shibai metet, sannüker ta asüba maparen ya kari bo mapa tila ama nanoa bilemtsüa akok. Saka Tejen Lai putu nung Sannüker ta asüba narokümji kanga temaba

jenjang ka nung ajungketa amshia liasü ta Lai putishirtemi ashir. Parnokji Tsüngrem nungi yokba apulartem ama, aser yimsüsüren nung jenjang aketba (*royal figure*) nisungtem ama züngshi. Iba mapa (*designation*) ya Ancient Near East nung yimsüsürtem nem naroka agütsüba alima otsü tezülubatem nung angur. Kechiba sannükertemji yamaji temaba jenjang nung kanga tushia amshi ta bushidangra, parnoki inyakba mapaji kanga tanük aser tekümdang, aser mapa junga ashiba (*skillful*) asüba agi lir. Iba mapang Sannüker ka akümtsü asoshi nisung ka dak tenüngdakba jaklatemji, ochishiba, taremsük, tekümdang (*carefulness*), aser anibelem makai bendanga agütsüba jaklatem lir; kechiyong san telok anükdang timtem, tuoshi, aser lendong ajurudang, item jaklatemji maketba nisung ka süra, santem lendongi yidaktsütsü, aser tesama tulu asütsü.

Tejen Lai nungsa ano Tsüngremji Israel Sannüker ta asüba kuli ana angur – Isaia 4:10 nungi, aser Ezekiel 34:11 nungi; iba Lai ana nungji, Tsüngremji Sannüker ka ama santem anidena sayur. Item Lai O tem nung, Tsüngremji, Pei santem asoshi temeim tulu aketba Sannüker noksa ka angur; aji dang masü, Tsüngremji (*Tebu Tsüngrem*) dang masü, Ezekiel nungbo, Israel asoshi ano Sannüker ka nangzükba angur, aser Paji parnok asoshi Messiah asütsü. Ano, Zekaria kaketibo Sannükerji tepsettsü aser shia arutsü indang shia angur, aser ibaji Yisu asüba aser shia aruba den medemdangtsü koka lir. Anungji Sannüker ta asüba naroküm angubaji jenjang tulu, kechiba süra, iba naroküm ya Tsüngrem nem dang agüja liasü, aser ibaji kanga tenükshitsü mapa ka liasü.

Saka, Tejen Lai putu aser Tasen Lai putu na tsüngda nung (*Second Temple Period*), aji küm 400 shi alitsü, sannüker mapa nung koba konang, tetushi, aser meraket liasü, ibaji samadok, kechiaser iba putu nung sannükertemji ochimashi aser mapa ajak nung mulunglemtsü maliba purtem jenti adok. Aji asü nung, Tasen Lai putu tenzüktsü meta ka nungbo sannüker mapaji tenükshitsü masü tesempatsü mapa ka ang kümadok. Iba ama tendak ka nung, sannükertem jakla liru nung, temulung alemtsü kecha maliba mapang ka nung, Yisui Pa Sannüker Tajung ta ashidangji, par putu sannükertem amaji Pa

Sannükba mapaji masüa ta, angaa alirtemi angatet.

Tasen Lai nung reprangdangra, Sannüker ta asüba noksa ranglokji Yisu tsütsülen tongloksüa asenoki angutsü. Saka iba Sannüker Tajung noksaji Yisu tsütsülen tongti süa ranglokaka, Arogo nung lenirtem aser pastortem jia sannüker noksaji agizüka, Yisu ama Sannüker Tajung mapaji benshitsü tesayuba asenoki Tasen Lai tesayubatem nung angur. Sannüker/*Shepherd* ta asüba ojang ya Greek oshi nung *poimen*, ta ajar, aser iba tetezüji, san telok ka bendanga aneplua repranger nisung dang ajar (*a person who looks after and takes complete care of the flock*). Ano Tasen Lai nungsa Greek oshi nungji nüngja ka agüja angur, aser ibaji *archipoimen*; saka iba nüngjajibo Yisu kija nem Tasen Lai zülur kati agütsüba nüngja lir (1 Peter 5:4), kechiyong *archipoimen* tetezüji Sannüker Tongtiba/Chief Shepherd. Iba Greek oren ya Tasen Lai nung aiben shia mangur, saka tongtimbang otsü kar nung Osangtajung kaket zülurtemi amshia lir. Item rongnung kaji, Yisu Bethlehem nung asoba otsü nung sannükertemi arua Sannüker Tongtiba semdanga külemba tu lir.

Sannüker Tajung ta asüba tangatetba koba temalen shia aruogo, mezüng Arogotem tentetyonga aodang, iba tangatetbaji Arogo nung pastortem asoshi nüngja ka kümdaktsü. Kechiba süra, parnok maparenji chichiba nung Sannüker mapa denji tepila mali. Angjiang, Sannüker ta asüba ojang aser iba dak sentakba tangatetbaji Tasen Lai nung timba angur.

Tangazüktsü/Tagitetsü

Sannüker mapa aser nüngjaji, Second Temple Period mapang nung sensamasaa kümdaktsüba dak alaka, koda tematiba jenjang ka nung ajungketa meraketa amashia aru, aji nguogo. Atangji, koba putu aser komala tia ka nung südir süaka, Sannüker ka teinyaktsü shilemjibo memelenshir asünung maparenji koda tasak aji temetet (teinyakertemi shitak meinyaktetba liaka maparenjibo memelenshir). Joko putu ishika süia arur, Arogo nung Pastor inyakertem dang Sannüker ta ajar, aser iba nüngja jagi pastor ka

maparenji tatsütiba nung, rasaa mouaka, jangjar. Mezüngbubana nung Yisui Pa nütsüngtemi Pai inyaka aliba mapa ajak melenzüka inyaksü asoshi mezüja shim (*commissioned*), aser item nütsüngtem shirnok Tenyartem aküm, parnokia Arogo züina aodang, Arogotem nung iba mezüja shimba (*commissioning*) mapa inyaka Sannüker mapa teshimtet nisungtem nem nonglokja aru. Iba sülen Arogotem aika züintsü tenzük aser item Arogo ajak nung Arogo anüktsü aser mesütsü asoshi lenirtem shimtsü tenzük aser parnok dang Sannüker ta nüngja agütsü.

Hao, alima rangben nung ya, Arogo ajak nung, Pastor-tem ajakji Yisui mezüja shimbapurtem aser parnok ajakji chichiba Sannüker Tajungtem lir ta, nisung ajaki kasa kuli agütsütsübo tasak asütsü. Kechiba süra, asenokia, ibajibo meshidak, iba pastor-tubo jangramatem, par Arogo pastor-tubo temulung masü, ta asüba aika alitsü; aser iba jagi dang Arogo tenteta balala lir. Saka asenoki angatettsü aser amangtettsü ka lir, aser aji, ozü Arogo nung ozü Sannüker ya ni asoshi Tsüngremi mezüja shimer ni aser ozü Arogo nüka mesütsü, lenitsü, aser tamang nung kümzüka anepalutsü asoshi yokba, ta bosa angatettsü aser amangtettsübaji takoktsü lir.

1 Tesalonika 5:12-13 nung santemi sannükeri meranga inyakba asoshi temeim nung akhümtsübuang ta Pauli nungloktsüba asenoki züngshir. Hao, azümesen aser mapa shitak meinyakba Sannüker kar lira, iba Lai tekong parnok asoshi mapettsü südi; saka alima shi aser azü nung keta aliba metokmeperi liaka, Sannüker shirnoki pei taküm bendanga agüja meranga inyaker, parnok nemji akümtsübu peria magütsüra, santemi pei teinyaksü meinyakba sayur. Tsüngremi Yisui melen asenok anüktsü shimer yokba Sannükerji jungdaktünera, santema pei tajungtiba agi sannükersang denji amaliteptsü nüngdak. Sannüksangi santemji tenüng agi jangjaa-jangjaa metetba ama, santemi pei Sannüker ola angatetdar ma? Sannükertem ajungtsü indang jembidang asenok santemia koda jakla-liroer? Ya kechiba ashir? Sannükertem teinyaksü aika lir, itemji rasaa maodang santem teinyaksü ajakla-agi ka dang asüagi, ibaji nenshir; santemi Sannükerji temeim nung akümtsübuang.

SANNÜKER ta angashidang, ni aibelener mesüra, Yisu aser Pastor-tem dang tama, Khrista dak amanger aikati, **Kibuba kü Sannüker, ni kechaia manüngtsü** (T. Ken 23:1), ta asüba Lai tu tama yimdangi arutsü südi. Ni mesüra na Sannüker ka asütsü Tsüngremi Pa chir melen Arogo nung yuja lira, Sannüker olong tera (*root*) ratet, aser akhi mapang Sannüker ta asüba tangatetba den külemi Tenüngsang Ken 23 nung ajemdaker tasüngdangba kar asen sasaa asenoki asenok dang asüngdangdi. Na Khristar Arogo Sannüker ka süra:

1. Santem nüngdak ajak manüng-makongi peridaktsüdar ma? Nü santem asoshi chiyungtsü bushia arem meta kopikati sa aoer?
2. Tanela chiyimdak tesatem aser yaa tzüraba malidak tzüpokdaki santem anidarma? Kechisarenabo santem alidak tongabo bener marutettsü. Mapang kar nungbo parnok anir aotsüsa akümtsü. Yisu osangbo bener arua agütsütettsü; Yisu dangibo naiang ne santemji tonga anir aotsüsa akümtsü. Nai lenmang jangjaa lir südi?
3. Santem tanela taküm aser ali-shi taküm nung yipru mopung tesashi aser tekangshi nung alidang, Kibuba melen na parnok tesüneptsür ka kümtetdar ma? Mesüra, anisüngzük angudak temeshi lenmang jagi nai nü santem anidarma? Asü-pila sentep sentong nung ang aritepa arur samaadokba Sannükerji nabo masü südi?
4. Ne santemi na parnok den teti dena lir ta tamang kateta lir ma? Na parnok den alibayong parnok tetsübu kecha makai lidar ma? Parnok asoshi tesünep mechi aser ajokji na asü, santemi ne dak nungi itemji meyimplatsüsa nai alir? Shiranga alidang/tasü yipden nunga na parnok den aliba agi ne santemi metsübui kotak atongtsü yongyar asü, masüdang ozü Sannüker sarasadem khen danga aginüali, ta ne santemi na ang yongyar?
5. Santem asoshi naji tanela chiyungtsü tajung peria angudak asü masü? Tanela tongpang nung tashi angutsüsa chiyungtsütem agi nai ne santem mesüdarma? Ne santem kolak mezütsütsüsa

ne ket nung totzū peria kar ma, aser nai iba temeshi mapa inyakdarma? Parnok marok moshia alitsüsa Sannükeri parnok marok süngtsüdarma?

6. Na Sannüker tajung asüba agi santemi ne dak Kibuba noksa ngua, teti Kibuba kidang alitsü yongyadaksür asü, Kibuba kidang jagi na aliba agi marunütsüsa nai ne santem denji alirbo masü südi? Na ajungba aser ne dak nungi ajangshiba taochi agi Khristai agütsüba tajung aser taochi yimdangi arua Kibuba ajangba shisangdaksüdar ma?

Tematiba Sannüker dak aketba jaklabo ajak Tenüngsang Ken 23 nung shia angur, aser iba dak metalokdang santem anisüngzük angur. Kibubaji Sannüker aser Pa dak iba anisüngzükji angur süra, ni amanger, Sannüker shirnoki Tematiba Sannüker ama kümteter, santemi iba sannükerji parnok madak memeteti (*automatically*) kibur jenjang nung ajungketer alitsü. Santemi pei Sannükerji kibur jenjang nungji magizüktetra, sannükeri pa san anükba wadang khen asangdangtsü nüngdak.

Oki-shipang

Tanü asen Ao Baptist Arogotem nung Sannüker mapa inyaktsüji, hao, santemi nübu yima bushirang mapa nung anioker. Ajangla, ajaki meteta lir, Tsüngrem tenzükba wadang nung nisungtemji shilem agir kaka dang lir, saka teshimteterjibo ka dang, aser aji Arogo Kibubaji lir. Sannükeria paji shibai shim, kanga jangja angateta tenzüktsüla; santemia par Sannükerji Tematiba Sannüker Tajungsangi Pa melen shimer yokba Khristar Arogo Sannüker ta angatettsüla. Sannüker asütsü shimba nisung kati pei teinyaktsü maparen mangatetbayong Sannüker ka atangji jenjang raksatsüra/ajema kümdaktsüra (*degrade*), paji lendongpang nung noktaka lir. Sannükertemi parnok takümji santem asoshi alir ta mangatetra, santemi sannüker ola mangatettsü, aser tashi mangatsü. Santem shirnoki Tsüngremi shimba Sannüker jenjang mangateti, tagütsütsü tim akhüm magütsür, Tsüngrem O anema inyaker akümstsü; Sannüker ka tashimait agi santemi Sannüker mendenbo (*office*) mezüngmeshi

masütsüla. Sannüker ola tejangja angashia angatetaka, santem shirnoki tashi mangai Sannüker dang nungi pilaa aoer, sannükeri ne tenüng memeteti kümra, na tesasatsü kangla nung asongtsü.

Santemi ya angatetdi – jungaka mejungaka, Sannükersang dak tashi mait liaka, sannükertemi aibelena inyaksema liaka, Sannüker mendenjibo Kibuba meyong; iba mendenji akümtsübuttsüla. Sannükertemi ya metetdi – santemji nai alizükba san masü, Kibuba Khrista azü agi alangzüker, anepalua mesütsü asoshi ne nem nongloktsüba wadang. Anungji santemji junga anepalua, kümzüka yua, yira-yiraa mesütetta meintetdaksüra, santem Kibubai na O bendangtsü, aser aji tetsübuttsü tulu asütsü; kümdangang! Tematiba Sannüker Tajung, Yisui, Pa melen Par San Tanükertem aser santem ajak külemi küsasa moajangma.

**TSÜNGREMER TENYABA MAPA RATET:
YIMYA ASER KHURET
(UNDERSTANDING MISSION OF GOD;
TRENDS AND ISSUES)**



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Kodang asen kümtetdakba Yisu Khrista kotaki atutsü anasa aru, Pai nütsüngtem nem (Arogo nem) nokloktsüba mapa tulutibaji “Tenyaba mapa” ya lir. Koba Pa tanaben alimai arudang meimchir ajak Tebu Techir aser Tanela Temeshi tenüng nung Baptija nütsüng kümdaktsütsü asoshi nungloktsü.

Tsüngremi Khristar arogo alimai yokba tesendaktep aser nükjidong ya kechi lir? Arogo otsüren nung reprangdangra, sixteenth century tashi tenyaba mapa (*mission*) tamendakdakji Kasem Tsüngrem (*Triune God*) nungi liasü. Tetezü, Tebu Tsüngrem, Techir Yisu Khrista aser Tanela Temeshi. Tenyaba mapa ya 1950s tashi nung nisungtem tangatetbaji osang tajung prokshiba, Khristar yimli ulushia nütsüngtem renloka aoba aser limapurtem Khrista yimsü dangi meyipba aser arogo tasen tenzükbatem liasü.¹ Iba mapang nung Tsüngremer tenyaba mapaji Khrista yimsü den Europe-American yimsü aser sobaliba meyoktepba Third world countries nung prokshia aru. Tenyaba mapa tangatetbaji “expansion of Christianity among non-Christians, that is, among people not baptized with Christian baptism”² liasü.

¹ Bosch, David J. *Transforming Mission: Paradigm Shift in Theology of Mission* (Bangalore: Centre for Contemporary Christianity, 2006), 1.

² Anderson, Justine. “An Overview of Missiology” in *Missiology: An Introduction to the Foundations, History and Strategies of World Mission*, 1998.

Tsüngremer tenyaba mapa ya arogoi mesüra nisung-i apiteta mapa tajung inyakaba wadang ka masü saka ibai Tsüngrem nungi tenzük. Iba ya Kasam Tsüngremi (*Triune God*) ‘yokba wadang’(sending) nungi tenzükba ta angateter. Iba wadang ajanga Kasam Tsüngremji tenyar Tsüngrem (*missionary God*) ta jungkai adoka angur. Kasam Tsüngrem nükjidongji alima alangzüksü aru. Anungji, arogoji Tsüngremer tenyaba mapa medeni melitetsü.³ Emil Brunner-i yamai ashir, Tsüngremer tenyaba mapa meteni arogo melitetsü. “The church exists by mission, just as a fire exists by burning.” 1952 küm, IMC Conference Willingen, Germany nung telemtetbaji, Tsüngremer tenyaba mapa tamendakdakji Tsüngremi Techir Yisu Khrista alimai yok aser alima ajak madak pa kibur kümdaktsü. Willingen Conference 1952 nung yamaji tali tejangjaba nung rajemtsü.

“Mission is not just conversion of individuals, not just obedience to the Word of God, not just an obligation to gather the church, it is participation in the sending of the Son, the *missio Dei*, with the all-encompassing goal of establishing the Lordship of Jesus Christ over the entire redeemed creation.”⁴

2 Korint 5:18-19, Efesa 1:9-10, Kolosi 1:15-16, Yohan 3:16 aser Yohan 20:21 nungji asenoki angateter, Tsüngrem tenyaba nükjidong ka lir aser iba nükjidong nung Khrista dak amangertem ajak shilem lir. Francis Du Bose-ia maneni ashir, arogoi tenyaba mapa tenzük masü saka tenyaba mapa ajanga arogoji tenzük. Anungji, arogo ka taküm rangbenji tenyaba mapa dakji sendaka lir. Aser Tsüngremi iba tenyaba mapa ya Yisu Khrista taküm, tasüba aser shia aruba ajanga pa sentsüwangshi asoshi atalokdaktsü.⁵ (Yohan 8:19; 14:6-7; 2 Kor. 4:6) Adangji, tenyaba mapa ya Tsüngremer yimli nung Yisu azü agi alangzüba nütsüngtemi sünga kümdaktsütsü nükjidong lir. (J. Adok 7:16-17, 21) Aser iba nükjidong ataloktsü asoshi Tsüngremi arogoji lateta yutsü.

³ Ott, Craig. ed., *The Mission of the Church: Five Views in Conversation* (Grand Rapids: Baker Academics, 2016), 14.

⁴ Ott, Craig. ed., *The Mission of the Church: Five Views in Conversation...*

⁵ Ott, Craig. ed., *The Mission of the Church: Five Views in Conversation...* 95.

(Efe. 1:20-22; 3:10) Yisui pa taküm ajanga iba tenyaba mapa pa alima nung alidang o aser mapa ajanga lia sayu aser kasa tenyaba mapaji Khristar nütsüngtem nem nongloka yutsü. (Mat. 28:18-20). Iba tenyaba mapa den külemi anüng aser ali bangdak tashi ajak Khristar nütsüngtem nem agütsü. Parnok dak Tanela Temeshi ain alu aser Tsüngrem tenyaba mapa inyaktsü asoshi parnok nem Tanela Temeshi tashi ain tulu agütsü. (Yohan 14:26; Yohan 20:22-23; T. Mapa 1:8)

Historical Development of Mission Theology

Putu 4 buba Constantine chuba yimsüsüba mapang yimden ozüngji arogo ka teinyaktsüji Lai ratettsü asoshi liasü. Parnoki ashir arogoji alima nung Tsüngremmer maparen asoshi tamentakdak lir ta tangatetba liasü. Anungji arogo telatet inyakyimji kanga tongtimbang ta angateta, Kibubai melaba mapa (*sacraments*) aser arogo züngsem (*membership*) nung kanga temulung agüja aru. Yimden tashi kübok nung arogoji liasü. Iba ya ajanga arogo yimya tentetren aser otsüren tongtimbang küma temulung agüja arogo inyakyim lenmang aisü nung terenlok jenti adok.

Putu 19 mapang tenyaba mapa teratet aika adoka liasü. Saka tongtimbang ratet anaji: osang tajungren (*evangelical*) aser alima ajunga telungjem (*ecumenical*) lir. Ecumenical movement ya World Missionary Conference, Edinburgh, küm 1910 nung alidang lokti bangjema tangatetba ka liasü aser aji tenyaba mapa ya arok arogo mapa lir. Anungji, arogotem ajak lungjemer iba mapa nung noktak. 1966 küm World Conference on Church and Society, Geneva nung alidang, ecumenical tangatetbaji, tenyaba mapa asoshi alimaji kanga dang tongtimbang lir. Iba tangatetba tesayuba nung ajemdaker arogotemi nisüngtem ambangyim mapa (*human injustice*), kin kidong sempatepba (*racial hatred*), rishikangshi (*oppression*), ala-ashi (*poverty*) anema nüburtemi pei temeten aser arok atema kanga temulung agüja inyaka liasü. Anungji, ecumenical movement asoshi tamangertem alima anitettsü (*Christian presence*) omen nung inyaka liasü. Ecumenical movement tutuyubaji, alima asoshi ochi tekümtet lenmangji tamangbayim balala den tesütep olemtep

(*dialogue*) aser Khristan tamangertem alima anitetsü (*Christian presence*) ajanga liasü.⁶

1966 küm tejaklen, Osang tajungren (*evangelical*) ya tesem balala nung prokshia shinga küboka maliba telok maliasü. Ecumenical Lai rateti amokbanga aoba ajanga evangelical-tem lungjemtsüsa aküm. Evangelical-tem asoshi tenyaba mapaji tebang agi tekümtet osang tajung sangoktsübaji liasü. Yisui nongloksüba (*great commission*) aser tanela sama alirtem Khrista tekümtet lenmangi anir arubaji evangelical lairen tamentakdak liasü. Evangelical-tem asoshi Tsüngrem indang tesayuba tongtibanngtem kar yamai lir. Kija tekümtet ajangshiba, Lai tesayuba shitak benshitetba, Tanela Temeshi tashi den Tsüngrem O, Khrista Yisui meimchir menen alangzükba aser Pa tasü nungi shia aruba, kotaki atuba aser ano tanaben Pa alimai meyipa arubatem. Evangelical tesayürtem John R. W. Scott aser David Hubbardi Fourth Assembly of WCC, Uppsala 1968, mapang ecumenical dang asüngdangbaji, kechiba tenyaba mapa nung tebang agi tekümtet osang tajung sangoktsüba aser arogoji Tsüngremi alima dang tekümtet osang tajung küli asütsü ayuba ta mesayür?⁷

Tesayür Donald Mc Gavrani Fourth Assembly of World Council of Churches, Uppsala 1968 nung ashibaji, tamanger ka taküm nung Khrista den taküm rangben yimya tasen koba temeim, temeshiba aser taochi mapa inyaktsübaren (*new humanity*) ya Tsüngrem tenyaba mapa nükmen ta ratetbaji meyipa ratettsüla ta ashi. Tashi tait American aser European arogotem nüklaji alima ajak temeshi aser tesunep-yimjung lima kümdaktsütsü. Adangji, parnoki tanela kümzükba mesüra tekümtet osang tajung sangoktsüba mapatem masü saka, temeim taochi mapa inyaktsübaren (*new humanity, social action and social justice*) parnok asoshi kanga dang tongtibanng liasü. Anungji parnoki tanela kümzükba maparentem (*sinner conversion*) tezülen yutsü. Lokti balala nung mapa tajung inyakbaji parnok

⁶ Bosch, David J. *Transforming Mission: Paradigm Shift in Theology of Mission...* 1-3.

⁷ Bassham, Rodger C. "Mission Theology:1948-1975", *Occasional Bulletin of Missionary Research* (4:2, 1980), 52-53.

asoshi tongtimbang mapa ka lir. Anungji, parnoki tenyaba mapa teratetji tanela kümzükba wadang (*soul saving*) masü saka arogo dak süngdakba yimyatentetren tongtimbangba liasü. Anungji, parnok asoshi tenyaba mapaji, tanela kümzükba maparen dak alaka arogoi inyakba mapa ajakji tenyaba mapa ta angateta liasü.⁸ Mezünpuri tenyaba tangatetbaji Tsüngrem-arogo-alima ta tangatetba nung aru. Saka ecumenical lairen tangatebaji Tsüngrem-alima-arogo ta tangatetba tasen nung maparentem inyaker. Anungji, ecumenical osangtajung teratetji ali ajak nungi nisungtem Yisu Khrista taochi ajanga tekümtet angur aser Yisu Khristaji Kibur aser Kümtetdakba ta tangatetba nungi osang tajungji arogotem telungjem aser raksa aliba telatet yanglushibaji osang tajung lir ta rateta liasü.⁹

Tenyaba Mapa Inyabaren (*Mission Methodologies through centuries*)

Küm noklang ka tsüngda, tenyaba mapa inyakyim kanga melenshia arudagi. Akhidang, tenyaba mapa ya tongmelang agi Tsüngrem O ka lemsatepa tangatetba liasü. Saka küm neter shi nungi inyakyim balala apiteta inyaka arudagi. Tanü tenyaba mapa inyakerem aikati sobalibatem aser tensa-mapang den putepa inyaker. Alima tesem balala nung par nüngdak balala alinung, tenyaba mapaya tapu balala apiteta aser tenteta odagi. Tsüngrem tenyaba mapa, koba temeim taochi mapa inyaksübaren (*new humanity*) tsütsülen inyaka aoer, ibaya Tsüngrem ochi O teratet nung medemdangtepa bushitsüla. Kechiaser, Tsüngrem tenyaba mapaji Tsüngrem O nung lateta melira, tenyaba mapaya temeim mapa, taochi mapa mesüra tenla agütsüba mapa den kasa dang lir.¹⁰

Yisü Khristaia yimya balala ajanga tenyaba mapa nung shilem agi. Sayutsüngiba aser anebtsüba mapa yamala. Item mapa ajanga Yisüi tanela kümzükba aser tekümtet osang tajung sangdonga

⁸ Bassham, Rodger C. "Mission Theology: 1948-1975"... 53-55.

⁹ McGarvan, Donald. *What is Mission?* (Grand Rapids: Baker Book House, 1983), 21.

¹⁰ Bosch, David J. *Transforming Mission: Paradigm Shift in Theology of Mission...* 27.

liasü. Tanebtsüba mapaya temang tanebtsüba dang masü saka tanela aser loktilibaren nung tanebtsüba mapa dena liasü. Inyakyim ajak rongnung tongtibtangtibaji pai Tsüngrem nisung akümba, Yisuji noklang nung noklang Tsüngrem süaka alimai nisung ka ama kümer arubaji (*incarnation*) lir. Pa 1st century Yihuda nunger nisung ka aküm aser par oshi jembia, temeim, tenzüker ka ama aser taküm tenla agütsüba mapa inyak. Tenemnü benjong tesülen, anebtsüba aser osang tajung sangdonga inyakyim nungtugu küma liasü. Iba mapang, tamangertem senteper, telungjem nung pei akaba lemsatepa liasü. Kasa mapang nung, faith mission, accountability mission (Anania and Sapphira), urban missions, church planting, tent-making, hospitability, social justice aser literature, item amala Tsüngrem tenyaba mapatem tenzükyonga aru.

Putu 19 mapang ya tesümgangtsü putu ka lir ta kaket zülur Kenneth Scott LaTourettei ashi. Iba putu nung Tsüngrem yimli ainba mapang ka liasü. Tsüngremer tenyaba mapa jenti apiteta alima ajak nung prokshia liasü. Aser iba milakji India lima tashi tonga aru. William Carey India limai arur sülen, Tsüngremer tenyaba mapa tensa mapang den apet inyakyim aika ajanga India lima nung temelenshi tulu adok. Yimten lenirtem aser lokti lenirtem den teka amteper India lima yanglushi. Lokti balala den semloka educational mission, agricultural mission, medical mission, industrial mission, urban mission, development mission, literature mission, sewage cleaning mission aser Church planting mission-tem tenzüka ao. 20 buba putu nung, item tenyaba inyakyim den talila tongtibtang inyakyimji diaspora mission, Prayer mission aser tanelaren tongpangtem (*Spiritual warfare*) lir.

Dimapur Lenten nung Yimya (*trends*) kar

Dimapur, Chümoukedima aser Niuland ya kanga dang kara ainba lima ka lir. Alima ajak nungi yimya (*trends*) aika angazüka inyakba asen lima nung angur. Iba ocet nung yimya ajakbo mezüluttsü. Anungji, tongtibtang kar dang yangi lemsateper.

(i) Charismatic Movement Ainba

Tanü asen lima nung charismatic churches aser independent churches jenti renloka odagi. Iba ama kara zünba kuli aika alitsüsüdi. Tongtimbang kaji, lanurtemi iba movement ya kanga sapua jangrar. Iba charismatic movement yagi lanurtemi aginüba ama tekülem yimya aser tanelar sempetren tesayüba agütsür. Iba movement nung ken aser tekülem inyaksangshi, shin-mangdang, tanelar oshi jembiba (*glossolalia*), tanebtsüba mapa inyakba aser taküm küli agütsütepba ya tongtimbang mapatem ka ta züngshir. Iba tanela libaren ya alima aika nung tongtimbang tamanger telok küma odagi. Asen lima nunga, charismatic movement-i ramoka arogo aika tenzüka odagi.

Kechiba tanü lanürtemi iba charismatic movement ya sapua agizüker ta süra, tongtimbang tangatetba kaji, tanü putu Tanela Temeshi-i alima ajak nung jungkai adoka mapa inyakba tensa ka lir aser ano Tanela Temeshi-i nisüng den tesüngmangtsü mapa inyakba angur. Iba tanela libaren ya sarasadem tesepe (*prayer centers*) nunga rakmoka inyakba angur. Iba charismatic movement tanela libaren tesayubatemji kanga kümdanga Temeshi Laishibaren nung medemdangtsüla. Kechiaser, iba charismatic movement ya kanga dang nungmesoba (*emotional*) wadang ka lir. Anungji, Tsüngrem o nung tera yanga aser laishibaren tejanga nung amendaka melira, iba ya nungmesoba (*emotionalism*) telok ka dang kümadoktsü.

(ii) Sarasadem Tesepe aser Evangelistic telok

Lokti balala nung asenok meküta sarasadem tesepe aika tenteta lir. Iba sarasadem tesepe ajanga nübur aika temoatsü anguba küli jenti lir. Iba oset nung nüburtem temoatsü anguba mesüra sarasadem tesepe inyakyim indang mejimbir. Saka olen ka dang lemsateper. Sarasadem tesepe lapokba yimya ana lir. Karbo, Tsüngremi iba tesepe lapoktsü tejanga tajaba aser mangdang ngur tenzüker. Ano karbo, ali-rongsen aser konang nüngsang asoshi lapokba lir. Ya tepila koda metettsü süra parnok tesayuba aser inyakyim ajanga metettsü. Iba den külemi asen lima nung evangelistic team kanga bulua tenzüka

angur. Item telokya tesem balala nung revival crusade agia aoer. Pei akaba rongsen aser fund raise sür iba mapa inyaker. Tekümdangtsü kaji, item tenzüker aika sarasadem tesep sentong balala nung tener sülen tanela tejangraba nung telok tenteter Tsüngrem mapa tamang agi inyakerkem lir. Ano karbo Tsüngremren tejangja tim tesayuba (*systematic theology and doctrine of God*) makai dang pei tangatetba nung ajemdaker sayuba aser inyakba ajanga nüburtem dangi tamangbaren nung timtem aser ratamata bener arutsür.

(iii) Rongsen aser Azükaru Osang Tajung (*The gospel of wealth and prosperity*)

Rongsen aser azükaru osang tajungya (*Prosperity gospel*) New Thought Movement nungi shisatsü agiba angur. Iba movement ya power of positive thinking aser law of attraction ratet nung amentaka lir. Iba tetezüji, tajung dang bilemra, tajung dang arutsü. Iba osangtajung (*gospel*) tesayuba nung tongtipang onüktemji, Yisü dak amangra ali-rongsen jenti alitsü, konang-nungsang angutsü aser azükaru den temang anema alitsü. Tenla tajung agütsüra, rongsen jenti meyipa moatsütsü. Ali rongsen nung rangloker, Tsüngrem O iba den petta shimteter sayubaji kanga dang lendong lir. Iba osang tajung sayutsünger aser tesayur aiki Yisu Khrista kangki nung asüba tetezü, mesüra, tatok nangzüka temulung meyipba, Yisu Khrista tanaben alima arutsü aser obendangba anogo alitsü, iba amala tesayubaji tongtipang süa mesayur. Ali rongsen senmang masü saka Yisu Khristai sayuba ochi nung rateta angatetsü kanga tongtibang lir ta angateter.

(iv) Hindu nunger Tenyaba Mapa aser Tekümdangtsü

Tanü asen lima nung Hindutva mission ya kanga dang renloka odaki. Dimapur, Chümoukedima aser Niuland temeküt nung orange sentsü süoshi semer senzüa angutsü. Item nisüngtem nükjidongji par yimsü züintsü asoshi lir. Par nüklaji, India lima ajak Hindu teshidangrenlen meyipdaksütsü nükjidong lir. Tatishitsü agi, deobar 10 ako anepdang tesem aika nung par tesayuba aser teshisadangren sayua tekülem agiba angutsü. Ibaji dang masü saka sapang-yim

nung par tesayuba aser teshisadangren agi amokbanga angur. Asen Naga nungera pei tamangba yimsü yutsür, development, tashi aser ali-rongsen aginü dang, RSS nükjidong nung teka amteper jajar aika lir. Tanü asen Naga nunger aikati Hindu nunger külem-küja aser benjongbentsü nung shilem agiteper. Iba yagi sayur, asenok Khrista dak amangertem aika tamanger ka dak mapetba yimya libaliru nem moksepdakja oadaki aser iba ya kanga dang lendong lir.

(v) Temeyoktep Kiba-lembuba (*Inter-religious marriages*)

Asen naga nunger kiba-lembutepba yimya kanga melenshia oadaki. Mapang ka nung, yimer o yimer na kiba-lembuteptsü ajungshiteba liasü. Ano mapang ka nungbo, pei kin süra kecha masü ta tangatetbai aru. Saka tanübo, kecha nunga tashishitsü makai kiba-lembuteper. Iba yimya nung tekümdangtsü tulu ka lir. Kodang kin balala aser Khrista dak amanger aser mamanger na kiba-lembudir, item kibongtem amangbayim aser liba-liro nung ken-o adoker. Kinungbo mesüra kinungtsü Khrista dak mamanger ka süra, par kibong tangar yimli dangi meyeptsü akok. Kin balala kibong akümer aika pei tetsü arogo toktsür Nagamese mesüra English oshi nung sayuba arogo bushia aoer. Ano item kibongtem aika arogo mebushi, tamangbaren nung mejangrai küma odaki.

(vi) Social media

4G aser 5G spectrum aroba ajanga, nüburttem aika asoshi social media ya yim yim tongtibang ka küma aoer. Covid-19 pandemic mapang, asen lima nung social media ya tongtibatiba ocet ka küma liasü. YouTube, Facebook mesüra tanga social media platform ajanga osang-tsüsang dang masü saka Tsüngrem o, ken aser online nungi tekülem agia aru. Tanü, tsürabur aika, tekülem kidangi moteterem social media ajanga Tsüngrem o angar. Social media ajanga osang tajung, tamajung, ochi, tiyazü, ululu ajak tepandang melei proker. Social media nung tajung aser tajangzük angutsü aika lir saka tekümdangtsüa aika lir. Internet mazüoki amshiba ajanga timtema aika adoker. Lanurtem aika video games addict akümba den ano aika tangar sobaliba chilu-ajizüker. Ano

nisung aika asoshi temulung menenba mapa angazüker. Iba dak alaka lendong tulutibaji, internet nungi mebendangi tesayur balala nungi angaba lir. Tangatsü tajung saka tesayuba aika ochi nungi pila oa sayuba lir. Iba ajanga Khristar yimli aser Yisu Khristar osang tajung makmakshidaksür.

(vii) Tanebtsüba aser Shin O Maparen Yimya (*Healing and Prophecy*)

Tanebtsüba aser shin o ya asenok kintem asoshi kanga dang tongtibang ka lir. Iba sempet ana ajanga Tsüngrem tenyaba mapa inyakba asenok (*tribal*) aser Asian lima nung angur. Temang-tanela tanebtsüba aser shin o ya asen tanela libaren tongti tongshi ka ama limapur mapang aser Khristan yimsü nunga agia aru. Limapur mapang, arasentsür liasü. Saka kodang Khrista yimsü aru, Tanela Temeshi sempet agizükertem aikadi taneptsü aser shin o mapa inyak. Item sempet ajanga Khrista dak amanger aser mamanger aika temoatsü ngua, temulung meyipa Khrista agizük. Saka, yangi tekümdangtsü ka lir, koba tanela ajanga iba mapa ya inyaker aji kanga tongtibang. Tejangja Tanela Temeshi meteni inyakba ajanga nübur aika mashilen-i aniba angur. Ano tekümdangtsü kaji, Yisu dak masü saka shiner aser mangdanger dak tamang yur aliba Khristan aika lir. Iba ya tai aser lendong lir.

(viii) Taochi Tenyaba Mapa (*Mercy Ministries and Social Action*)

Alima ajak nung loktiliba menen (*social evils*) aser khuret aika lir ta asenoki metet. Item rongnung HIV-AIDS, human trafficking, child and women abuse, female infanticide ya kar lir. Tensa mapang balala nung telok tulu aser tila ajaki mapa tajung inyaka (*missions*) item alima temenen mapa nungi-i anitetsü yimyim (*slogan*) ayimoktsüba angur. Iba telangzüba nung arogo aser ministries aikati taochi ministries (*mercy ministries*) tenzüka mapa tajung inyaker. Asen lima nunga arogo aser ministries balala agi item mercy ministries aser social services tenzüka mapa tajung inyakba angur. Saka yangi tebilemdangtsü kaji Khristar arogotemi mercy ministries aser social justice mapa inyakba ama ano kasa mapa tajungji Hindu, Muslim,

Jain amala aser Yisu dak mangmangertemia kanga junga inyaker. Aji süra, Khrista aser tanga yimsü tepila kechi ali?

Otem

Tanü asen lima nung yimya (*trends*) aika adokba ya ratettsü nüngdaka lir. Tejaklen lemsatepa aliba yimya dak alaka ano tongitipang yimya kar yamai lir. Satanic worshippers' movement, K-pop culture, anime culture, iba amala yimya aika tangar nungi angazüka asen lima nung inyakba angur. Iba amala libaliru balala tenteta aoba nungya, Tsüngremer tenyaba mapa kechi lir? Tsüngremi arogo nem tenyaba mapa nüngloktsüba nung item yimya den koda inyaktsüla? Tsüngremer tenyaba mapa inyakyim arok-aroka shisadangtsü kanga nüngdaker. Yimsü balala, tebilemba (*ideology*) balala, alima len bilembayim (*secularization*), item yagi asen arogo aser kibongtem mokbanga arudaki. Ya kechiba ta süra, asen lima nung Khristar nütsüngtem masü saka tenüng agi dang Khristan (*nominal Christians*) akümba ajanga lir. Khristar arogo aser theological institution khuret tulu ka lir ta angateter. Koba tesayuba nung na aser ni nokdaka lir? Osang tajungren (*evangelical*) mesüra alima ajunga telungjem (*ecumenical*), Tsüngrem-arogo-alima mesüra Tsüngrem-alima-arogo tangatetba nung noktaka lir? Yisu Khristai pa taküm kangki nung asenok menenpur asoshi agütsüba aser pa azü agi asenok alangzüka küli asüba ajanga tanela sama alirtem Khrista dangi anir aruba nütsüng asü mapa tajung (*mercy ministries and social action*) inyakba ajanga Yisu temeim ngudaktsübaji tongtibangba asütsü? Iba oren ya arok-aroka rateta arogotem aser Khristar nütsungtemi angatetsü kanga dang tongtibang lir.

LAISHIBA ASER MULUNGSENTSÜ ANEMA ALIBA



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Ne mulungjang kanga nendaka mitang, kechiyong iba nungi taküm nung tzüpokdak adoker (A. Shin 4:23). Anema aliba ta süra ibai nisung ka temang, mulungsentsü, loktiliba aser tanela anema aliba den medemdanga angatettsü akok; kong tashidak mesüra shilumanem maden ta ashitsü makoker. Anema aliba ta süra tang asenoki azüngbatem ajakji idaki dena lir, koba ajanga ajak denji sendaktepa kümdaktsür. Mulungsentsü shisatsü anema aliba ta süra ya nisung ka taküm rangben anema aliba ta ashitsü akok. Idaki mulungtok aser temulungjang anema aliba, koba ajanga nisung ka taküm nung taginüba aser tangar den tesendaktep yangluba ajanga yamala ajak nungi nisung ka takümji kümzüka alitsü akoker.

Nisung kolok aser temulungjang ta süra ibai temang anema aliba den aisü nung sendaktepa lir, tatishitsü agi: tebilemba aser yimyakoya, teyongyaba aser taginüba item ajak denji sendaktepa lir. Talisa tanü putu nung chia ajemba tsütsü mazüokba den azü nungi aruba tebilemtsü ajakji ta ashitsü akok.

Mulungsentsü Shirangba Indang Laishibai Kechi Ashir

Tekolok aser shisatsü anema alibaji kanga dang tongtibang. Ibai nisung ka temang aser tanela anaprongla den sendaktepa lir. Laishiba nungji tekolok shirangba (*directly address to mental illness*) indang shia meliaka, nisung ka atema teinyaktsü aika dang shia angutsü.

Lai nungji yamala timtem mapang tanela aser shi kong mulungdok nung loktilibai yaritsü atema itemi reprangdangdi:

- 1. Timtem tuoshi aser Tejashi (*Affliction and Distress*):**
 Laishiba nung aiben dang mulungdok aser tejashi, timtem aser mulungzürep indang shia angutsü. Iba yagi meimchir tekolok aser shirang balalaji putu shia ajurur ta sayur. Israel chuba Dawidi aiben dang **Oh kü nela, na kechiba tipmatemer? Kechiba na telunglen jashir** (T.ke.42:11) ta pei sasa ashiba jagi pa telunglen mulungdok nung animesüngzüktetba indang jembir.
- 2. Nongitba aser Süneptsüba (*Support and Comfort*):** Mulungdok aser tejashi, timtem tuoshi mapang Laishibai tesünep aser teimla agütsür. Temulung teraksa nung alir tsütsü Kibuba lir, aser teimla samar alirtem kümzüker (T. Ken 34:18). Iba yagi asenok nem Tsüngremi timtema alirtem nem teimla agütsür ta sayur. Kechiaser Laishibai timtem tuoshi nung alirtem atema teimla agütsür, ibai mulungsentsü aser tekolok anisüngzüük mangurtem ajak atema ta Tsüngremer tenangzükbaji idaki angur (Mat. 11:28).
- 3. Taneptsüba aser Teyanglushiba (*Healing and Restoration*):**
 Teimla makartem aser tejashi nung alirtem atema Laishibai taneptsü aser teyanglushiba agütsür. Laishibai Tsüngremer taneptsü tashi jagi mulungsentsü nunga taneptsü agütsür. Yakob 5:15 nunga taneptsü asoshi sarasademba aser temenen benshia alinunga Kibubai tai adoktsü aser mesotsüba jembia angur.
- 4. Aria Bilemba aser Anepaluba (*Compassion and care*):** Laishiba nung aria bilemba aser kati ka nongita yariteptsü indang shia angur. Galatia 6:2 nung timtem mapang kati ka den yariteptsü indang ashir. Tsüngrem Oi kati ka den yariteptsü, tamang nung kati ka nongita yariteptsü indang ashibaji mulungsentsü anema alitsü yaribaji lir ta sayur.

Asenoki asen tanela teraksa jenjang meteta kar. Mulungsentsü anema aliba ya meimchir lokti den teti dena lir. Asenok dang asen mulungjang aser mulungsentsü anaji pilatsü makok ta ashir. Lai

tesayuba nungji asen tanela aser temang anema alibaji ajanga iba teraksa lima nung mulungsentsü anema alitsü sayur.

Mezüng Samuel 16 aser 19 nung Israel nunger mezüngbuba chuba Saul taküm otsüji tejashitsü agi tembangba angur. Kecha makaba jenjang nungi pa Israel chuba aküm. Saul chuba otsü yagi Laishiba nung timtem tuoshi aser tejashi koba pei sasa bena aruba agi pei sasa tashi lurepa akümba den tanela nung animesüngzükteti akümba indang jembir. Tongtibangsa Saul taküm nung ajurubatemji tanela aser mulungsentsü anaprongla nung pai Tsüngremi memulungba inyakba ajanga adokba liasü. Ano Sauli tashi mangaba nungi adokbatem aser pa mulungsentsü mesüngjemetba anapronglaji Laishiba jagi sendaktepa sayur. Pa dak aliba yimya tamajung, anema apusoba jakla, aser tangar dak temulung malemba (*paranoia*) koba yimya tamajungtem liasü item jagi pa taküm nung tamakoktemji ajuru.

Israel chuba Sauli inyakba ajakji anema noktakba temenen dang masü saka tebangi ashitsü makokba asüküm shisatsü pa dak liasü. Ibai ajanga pai tamachi mapa inyakbaji jungkai adok. Ibaji ajanga pa taküm nung timtem aser tesama ajuru. Pai itemji inyakba ajanga tesülenbo pei sasa tetsübu dang masü saka azüngmeyaka teimla makai aküm aser ajaki pa sentok. Tsüngrem anema kodang aseni aibelendir Tsüngrem O jagi aibelener dak yamaji inyaktsü.

Saul otsü yagi asenok nem mulungdangtsü otsü aika sayur. Pa mulungzürep otsüji pei sasa temenen menaba ajanga liasü. Pai tsükchir aika tepset, metetsümonga tiyazü jembir, nükmerem aser pei-i mulungba agidang yimsü sünüba chuba ka liasü. Pai Tsüngremer ozüngtemji mesenmetu aser Tsüngrem metsübu. Pa timtemji pei temenen ajanga liasü.

Sauli Tsüngrem dak tamang mayu. Pa mulungjang nung Tsüngrem metsübuba agi sünger liasü, iba denji pai pei sasa asüküma tangar dak tenük merema liasü.

Kodang alimai temenen aru, iba yagi ajaklen Tsüngrem nungi pilatsü sayu. Anüng ali ajak Tsüngrem nungi piladaktsüba den

Tsüngremer mezüng teyangluba ajak samatsü tenzük. Rom 8:21-22 nung teyangluba ajak anünger ta shia angur. Temang aser mulungsentsü ajak temenen nung tsükba ajanga timtem aser tamakok ajuru.

Nisung karbo temenen tanelai shirangdaksür. Saul chuba-a temenen tanela kati timtemdaksü. Dawidi tanela agi sünga kongki matem tashi pa yamaji timtema liasü. Mark 5:1-5 nung sowar nisung ka leprungkitem nung dang nemzüba aser pei sasa pei mang nung zübu ketdaksüba nisung ka Yisui anüptsüba angur. Kodang pai Yisu ajuru, tanelar raraji pai akok aser pa tamang tanaben yanglushi. Ainkar Elija-i kodang Chubatsür Yezebel ajuru, pai pei taküm asoshi mulungsentsü aser pa temang nung timtem ajuru. Elija asoshi teimla kecha mali anungji pai jena ao aser pa atema tasübaji tajungba ta Tsüngrem dang ashi (1 Chu. 19). Tsüngremi pa temang nüngdaktem agütsüba ajanga pa jenjang tajungba kümdaksü. Tsüngremi pa mesü aser amua odaksü. Elija kodang temang nung tashi ita kümdaksü, iba sülen pa mulungsentsü melenshidaksü, aser jenjang tasen ka pai angu. Tamadokba jabasoa pei sasa aibelenbatem ajanga koda mesüi liasü, kechiaser pai temenen mena (Luk 15). Pai tebu den majurutep tashibo pa taküm nung tejashi aser timtem dang liasü, saka item tia ajakji tasen küma yanglushi.

Tanü arogo aser loktiliba ajak maneptsütetba tashidak ka agi kangshir. Mulungsentsü anema aliba kisüng jagi temang anema alir ta meshitettsü, anungji aseni kodaka asen mulungsentsü aser asen mulung pelaa alitsü merangdir asenokji yamaji kümzüka litettsü. Yamala temulung aser mulungsentsü nung timtem aliba ajak nungi kümzüksü atema Tsüngrem den teti sendaktepa alitsüla. Mulungsentsü nungi adokba timtem ajak nungi Tsüngrem dangi temulung meyipa Yisu Khrista dak amangtsüla (T.ma 20:21). Yisu Khrista azü ajanga aibelen mesüra tangar anema bilemba (*guilty conscious*) ajakji shidoktsütsüsa aseni inyaktsüla. Laishibai asenok dang nangzükbaji Khrista azü kobai asen mulungsentsü ajak merüktetdaksür ibaji ajanga tasü nungi taküm Tsüngrem dangi meyiptsü sayur.

Na tetsübu, kechiyong ni ne den lir; tamataria teli, kechiyong ni ne Tsüngrem lir. Ni na tashi itdaktsütsü; hau, ni na yaritsü, hau, ni na temeshiba teka tajichi agi ajungkettsü (Isa. 41.10). Tamataria alir yaritsüba mapa (*dealing with mental issues*) ya tetsübuttsü mapa. Saka Laishibai ashir asen den Tsüngrem dena lira kecha tetsübuttsü mali. Nenok shisabulu ajak Tsüngrem nem agüjang kechiaser pai asenok anepalutsü. Kecha nunga temulung tatemala, saka tensa tia ajak nung sarasadem aser temepishiba, tenüngsang agi nenok nüngdak Tsüngrem dang shiang. Aser Tsüngremer yimjung kobai tangatetba ajak atendanger, iba jagi nenok mulung aser mulungsentsü ajak Yisu Khristai nüka alitsü.

KHRISTMAS YA KODA JANGRATEM TSÜNGKÜM



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Khristantemi dang masü, saka alima nung alirtem meimchir ajunga amai kanga dang meraba benjongmongji Khristmas ya lir. Tanübo, alima nung benjong rongnung tulutiba amai kümogo. Tola suoshi tasen, osettsüset tasen benjung mapangang alidi ta jembir aser Khristmas mapang nungbo takar makar ta mali shi, angu den chiyunger aser sempet tajung agütsüteper. Kibong aika nung Khristmas mapang ak chanu kabo achitsü renemer. Khristmas cake, Khristmas cookies, Khristmas trees, Khristmas decorations, Khristmas carols, Khristmas gift exchange, yamaji chiyungtsü tapu balala, sentong balala, wawa menu aser purapuji tapu meyina ka Khristmas mapang purapiteta inyaker. Aji dang masü, sobaliba balala den yimya balala agi benjongteper. Tanübo, alima nung commercialized asüba benjong tulutibaji Khristmas ya lir. Tanur, tain ajaki Khristmas mongpu arutsü yongyar aser iba Khristmas benjung amongbaji asenok küm piyong renemba calendar nunga mapa tongtibang ka tembanger amai asenoki bilemer, aser asen asalendonga yamaji yanglur. Küm piyong sentongtemji Khristmas mapang tembanger. Kibong tasen akümtsüpuria, Khristmas benjong matongdang kiyir benjongji agiadokner. School tanurtem balaka küm piyong azüngba temer, sodi mapang Khristmasji ajurur. Nia Khristmas mapang arutsübaji kangasa yongyaa atar, kechiaser tapu aika liaka Khristmasjisa tajungtiba aser jangrataratentiba mapang ka.

Aji oda, Khristmas mapang aru dang mah ta, aiben lanuwa mapang yimdangi arua kanga menungraa bilemteter.

Atangji, süra, Khristmasji iba dangjia na? Benjongtsüba aser pelateptsübaji danga na? Khristmas anogo ya shitakba Yisü Khrista asoba anogoa na? Lai O jagia kechi sayur? ta shisadangtsü kanga nüngdaker. Taküm piyong, joko Khristan sobaliba tajung ka ama kümer, Khristmas benjong monga arubaji meshitak, mesüra tai ta ashitsübaji tamakoktsü. Saka kodaser iba benjong ya tentet aser kechiba, aji metettsü aser aji oda tangatetba nung Khristmas benjong amongtsübaji kanga tongtibang lir.

Asenoki memeteta lir danga shi, Khristmas ya, Khristantem benjong masü; iba benjongya Yisü Khrista masodang nungi amongba benjongmong ka lir. Iba ya aki limapur azükaru (*pagan fertility cult*) benjong ka liasü ta otsü nungji angur. Aser ibaji winter solstice adokba mapang, December 21st sülen anü tashi taitba küma aoba, joko metsü mapang, spring season aru, yongyaba temaitsü benjongmong. Par putu mapang, chiyungtsü ajak tanüa tanü nüngdak yari terara züsentetbaji dang chia jema aru asü nung, metsü tsüngküm arubaji kangasa tepelatsü mapang ka liasü. Iba benjongji Europe lima tenzük, talisa Northern Europe nung alirtemi kangasa metsünga reta among aser parnoki iba dangji “festival of Yule” ta aja. Ibaji Yule log aser Yuletide koba Khristmas ta asüba ojang den aiben melentepa amshir, ibaji December ita nung among. Parnoki mi tulu moapu nung apua temang lemdakja iba Yuletide benjongji among. Iba jagi, Yule log ta tenüng agütsübaji lir. Parnok asoshi taküm aser tesangwa (*life & light*) ta asüba tangatetbaji kanga dang aroka bilem, aser iba nungji Fertility ta asübaji parnok asoshi tongtibangtiba ta angatet aser aji, akhi alu mapa, shiruru arenba, nisung soyapokyaba azükaru atema ta angateta among. Iba benjongji künü dang masü saka anogo ter ana (twelve days) among koba January 6th tashi liasü.

Iba benjong mapang nungji, yimtak lir jagi “lord of misrule” ta tenüng agütsür anogo ter anü nüji mashi mashi, pai sünütsü süa alitsü tashi agütsü aser pa dangji “kibur” ta tenüng jar nisung ka shim,

aser item anogotem nungjibo pai mulungba ajak inyatettsü mela liasü. Saka iba benjong tajung kaji, sensaker aser koda masürtem atema kanga dang temoatsü mapang, iba mapang nungjibo ajaki parnok nem sempet aser teyari tajung agütsü.

Saka oda, lia lia arudang talisa middle-ages mapang, takar, tulus kar dak alaka iba benjong ya mesapui aküm aser mamong. 19th Century mapang (1800s) nungiang tanü asenoki metetba Khristmas benjong amongba yimya yabo asentenshia tenzük. Otsüi ashiba agi iba asentenshiba nungji England Chubatsür, Queen Victoria aser la kinungbo Prince Albert shiba Germany nungi liasü, tenati shilem tulu ka agi. Tenati, iba sentongji kibong nung ranglok, anungji kibong sasep nung dang Khristmas benjongmongji amongtsü tenzük aser iba mapang nungjibo kinunger ajak sentepa külemi benjongji among aser iba sobalibaji tanüa asenokia benshir. England lima nung Khristmas süngdong amshia tenzükbajia, Prince Albert ajanga liasü. Pai par taso lima Germany nung süngdong talubosa aliba agi, Khristmas benjong mapang decoration enokdang süngdongji Khristmas temaitsü amai amshi. Anungji, Queen Victoria Yimsüsüba mapang, kibong ajak nung Khristmas süngdongji amshi.

Iba mapang ka nungji ano, America nung (*Dutch immigrant*-temi) Khristmas tebuti ka, shiba dang “Khristmas father” ta aja aser Europe nung “Santa Claus” ta jaa, Dutch nungertemi St. Nicholas, shiba Turkeyi nung bishop ka liasü, pa nungtem nungji, Santa Claus, shibai sensaker aser timtemer nem Khristmas mapang sempet agütsü, iba inyakyimji tenzük, aser ibaji, tanü tashi asenokia benshia inyaka arur. Kasa mapang ka nungji parnok ano, “Rudolph the Red nosed Reindeer” otsüjia tenzük. Ano, iba mapang nungjisa, Khristmas card amshitsüji kari apiteta, adianu, kinunger aser tembartem dangi Khristmas card yoktsübaji tenzük aser aji post card dang asü nung postage stamp-jia kanga agi tajemba agi, anungji ajaki amshitsü tenzük. Item ajakji par sobaliba, libaliru aser tsüngküm mongpu den apet inyakba maparentem liasü.

Aji oda, limapurtemi kanga dang sapua amongba fertility benjong ka, kodaser Khristantemi Yisu Khrista asoba benjong kümja tanü

tashi December 25-ji Yisu Khrista asoba anogo benjongmong, ‘Khristmas’ ta bilema amonger? Mezüng AD century pezü tashi amangba pur lia arudang Khristantemi Yisu asoba benjongji mamong. Yisü Khristaji temokong mapang ka nung aso ta asübaji Lai O nung shia lir. Saka kodang, koba nü aso ajibo shia mali aser parnok Yihuda nunger otsü nunga shia mali. Aji dang masü, Yisü Khrista asüba aser shia arubajia Yihuda nunger Kümteetsü benjong süier atalokba ka dang ta metet, koba anogo aser mapang tejangja shia mali. Kechiaser, Pa asoba aser sür shia arubaji dang tongtibang ashi, kodang koba mapang aser anogo nung itemji atalok ta asübaji tongtibang masü. Ashiko Kechi atema Yisü Khrista alimai aru, ibaji masü, item anogoji tongtibangba kümdakjaa aotsü asüba agi Tsüngremi item record-ji meyütsü südi ta bilemer. 6th Century nung, Pope Gregory 1, pai Augustine ta ser asangur ka England limai Missionary yok. (*Augustine of Canterbury*). Pai küm ana asem tsüngda nung mapa tulu inyaktet aser Arogoa tenzüka ao, aser aji, Canterbury Cathedral aküm. Kent Chuba tashi tamanger küma Baptitsü. Saka pai shity ka nung Pope Gregory dangi yamai yok, “ni parnok English nungertem ya kümshia asükwa amongba fertility festival” nungi pilaa alitsü mesayuteter ta zülü. Atangjiba nung pa asoshi aji kanga dang tezüdangtsü tamakok maparen ka liasü.

Kanga merangaka, iba jabujari benjongmong nung jagi pilaa lidaktsütsü makoker ta ashi aser Augustine-i Pope Gregory dang, ajangla, ni kechi inyakla? ta asüngdanga shity ka yok. Mapang tatsü ka tsüngta nung telangzübaji aru aser iba shity nungji Pope Gregory-i Augustine dang yamai ashi, “Parnokji Khrista nung Baptijang, Arogoi anir aйдang aser aji Khrista tenung nung inyakang” maneni pai ashi, “parnoki anü tasen asoba indang benjong amongdang”, nai ano, “asenoki tsüngchiba anü indang benjongdi, shiba tak taneptsü keter shia aru” ta shiang. (*“Baptize it into Christ; bring it into the church and do it in the name of Christ.” Furthermore, he suggested, “As they celebrate the birth of the sun, you can say, “we’ll celebrate the son of righteousness,” who has risen with healings in his wings*).

Aji oda Augustine-i anogoji shima, 25th December-ji Yisü Khrista asoba anogo official birthday aküm aser aji oda tanü tashi monga arur. England lima Chuba aser Chubatsür otsü nunga parnok asoba anogoji ana amshi, ka shitakba anogo aser aji personal aser kaji official koba yimli ajunga nungji monga aru. Iba tangatetba nung jagi 25th December-ji official Yisü asoba anogoji amshitsü tenzük südi. Saka, ano Russian Orthodox Arogo temibo January 7th jiang Khristmas anogoji ta amonger. Aji oda amangba pur rongnunga official Yisü asoba anogoji mapang balala nung amonger. Ukraine nunga, Orthodox Khristantemi, 2022 nungiang Khristmas anogoji December 25th nung among tenzük.

Yisü asoba benjongji, shitakba Khristantem benjong ta kumdaktsütsü mechi, Roman Catholic-i Mass-ji enoksem aser iba nung jagi atokba orenji “Christ-mas” ta kuma tanü tashi amshia aruba ya lir. Anungji ya Roman Catholic-temi mission strategy mapa inyakba ta angateter. Mezüngbo, Khristmasji Britain nung aliba arogotemi dang par sobaliba kar endoka melenshia among saka, Pope Gregory sülen arusang Pope Julius-i, Roman Catholic arogotem ajak nung Khristmas benjong amongtsü official sangdong agüja amongtsü tenzük. Saka, aji oda lia arudang, iba benjong amongtsüji aikati mejangrai aküm aser ano, Arogo aika nung benjongji temeyoktep yimya nungji maneni monga ao aser limapur yimsü inyakyim denji Khristan tesayuba meyoktepa benshi. Protestant Reformation arur külenang junga benteta melenshia ao. Martin Lutheri, Roman Catholics dak sentakba maparen ajak nung kanga ashishi aser iba jagi pa aiben tim atem aser iba nungji Khristmas amongbaji ka liasü. Saka tesülen atsüanem kaa tangatetba melenshi.

Otsü ashiba agi John Calvinibo Khristmas aser Easter amongba anaprongla anema jembi kechiaser Lai O nung tesayuba mali aser item anogoji mamong. Oliver Cromwell kodang England lima Prime Minister (*Lord Protector*) aküm, Parliament-i Khristmas benjongji endok aser mamongtsü ozüng agütsü, saka putu aika monga aruba benjong ka ajungbena ozüng agi anendaktsütsübaji

kanga tasak liasü. Anungji, officially dang anen, saka, nüburtemibo oda maneni pei sasep nung monga aru. Temalen shisem ama, 19th century mapang nungiang asentenshia asenoki tanü metetba yimya nung Khristmasji amongtsü tenzük. Yamaji tanem, tanemi tanü asenoki Khristmas mapang inyakba maparentemya Arogo telungi aita, nübur taginüba aser tejangrabaji ngua beshitsü tenzük aser aji ta, tanüa asenoki beshia arur.

Atangji, Khristmas otsü ya tila tanurtem atema masü. Laishibaji taintemi azüngtsü züluba. Saka tanübo aji oda, Khristmas Otsüji tila tanür mesüra lanürtem atema jilushi aitsüba maparen ka dang kümduktsüogo.

Tanü iba benjongya alimai amokbanger alimar benjong ka küma aodang, asenok Khristan ka ama kechi inyakla mesüra kechi süla? Shisadangtsü nüngdaker. Khristmasji Khrista tena amongtsü tangatetba alitsüba kanga tongtibang kümogo. Küm shia, Yisüji kinü tanür jenjang nung dang beshiba ya tesüngmangtsü ka. Asenoki ya ken shisandangdi. Nai, na birthday shia tangari na asoba kinü noksa to dang kümshia ne dangi yok nung aser ibaji dang jembu nung naia kechi koma ka bilemla? Yisüi, ni kinü tanür masü, na tang jenjang nungji kü den tesendaktep liang ta ashir. Aji ta asü nung dang tesendaktepji tejangja asütsü. Koda, kechi inyakla? Asenoki benjong mapang purabuji sentong aika yanglua amongba nungji, Yisüji tatemtsü masütsüla. *Jesüs should not be the excuse for the celebration.*

Mari mashisa kümer Yisü asobaji tesüngmangtsü ka lir. Alima nung kodanga matalokdangba sayatenya maparen ka. Saka Pa asoba yimya aser tensa mapangji normal dang liasü. Mari mapang tatsü ka nuosotsü shirang aser la mezüng jabasoji aso.

Medical care mali, hygiene jia koba tashi ka liasü asenoki memetet. Saka Pa, rali walir anisüngzükdak ki (*Inn*) tesem ka nung aso. Iba denji idakji taktang ajak süngadoker anungji, tensaji kanga dang longso longbener, privacy kecha mali. Par putu mapang, middle eastern lima nung, aser tanüa par yimtsüngtem nung yamala ki- Inn-

ji angutsü. Kiji, jara kinük pezü prongla nung keter window ka danga mali aser gate tulu ka mesüra ana ajanga dang telung jagi itettsüsa yanglu aser telung nungji jara denji dang metenloka kikümbang aser window enoka taktang tilala yanglu. Kima nungji ainertemi mener aruba mesüra anir aruba shiruru talisa Kor aser Gadotem asoshi tzü ajemdak aser monü achidak yanglutsü. Shiruruji sentaka anepalua toktsürang temejangtsü taktangji bushi. Kisüba aser item yimyaji par putu mapang, ashi-aoer aser rakzükraakter ket nungi kümzüksü asoshi kümdangba inyakyim ka liasü. Anungji, Yosep aser Mari nati Gadoji sentaka yutsür anisüngzüksü aser idakji nuosotsü atema Inn nungji taktang bushi. Saka, Lai O nung ashi ama, taktang ka danga tazüng maliasü. Idangjibo, Mari nuosotsüji mapang tongadok nungji koda masü tia jenjang ka ajurushia, idakji tanurji asotsüsa aküm. Kodang kinü tanurji aso, iba tanür mejangdaksütsü asoshi yipten maliasü. Ashiko Marii la abenba sü nungji kinü tanürji aleper shirurui monü mejakba tesem (English nung Manger ta zülua angutsü) nungji mejangdaksü. Anungji, Yisü Khristaji nashi ki nung maso mesüra nashi tsük mejakdak su nung mayu. Ki compound telung nung, saka, ashiko kima moapu teyong nungjiang, asen kümtetdakba Yisü Khristaji aso südi ta nibo angateter. Khristmas card aser tanga noksatem nung kanga dang romanticized süa Yisüji nashi ki mesüra longpok ka nung aso amai noksa yanglua sayuba agi asenokia yamaji bilema amanga arur südi. Atangji, Pa asoba aonungji, Yoseper kibong shiruru den külemi mejang.

Asenoki yimdangi arua ken bilemdangdi. Sorkari ashiba angaa Bethlehem aruba. Ali melen saru agütsüba, tenüng züluoktsü census agiba, itemji par putu mapang nunga mapang aben inyakba maparen ka liasü. Tena prongla kibong akümstsü mapang tonger aser ania asüngdangteper, saka tia maka, sadi küli mongujungi, Mari mashisa kümaddock. Yosep asoshi ibaji kangasa khuret tulu liasü, maksü ulura, nüma matangtsü maparen, aser par sobaliba nunga mapetba ka.

Saka Yosepi, Mari kanga meim aser Tsüngremi pungmang nung pa den jembu, anungji pai aji amang aser pai Mari metoktsü.

Rome Sorkari ashiba angaa, Bethlehem Yimti bushia aotsüsa aküm. Mari nuosotsü mapang kanga anasai arur, oda kidang dang anisüngzüka alitsü mapang saka, la kisüng yutsütsübaji tamakoktsü. Aji oda, koda masüyongjia Yosepi Mari Gado ka nung mener, mezülungli Bethlehem Yimti bushia aobaji lir. Item tatalokbatem ya Ainkettertemi shinadoker liasü. Yisü Khrista asoba otsü aser tatalokbatem Laishiba nung zülua aliba ya tar nunger otsü mesüra mejen otsü amai züluba masü. Asangsang nung shitakba atalokba otsü lir. Tanü, meimchiri ajuruba aser ajangshiba timtem tuokrong aser maksü den kasa dang. Lai O nung tongmelang agi dang zülua yutsüyongbo, kanga süoki ia tatalokbatemji shitakba tang asen tendak ataloker amai yimdangi arua shisadangtsü nüngdaker. Mari aser Yoseppi, na asüa mesüra ner jala, jabaso ka asünunga naia koma bilemla aser kechi inyakla?

Ajak pelatepba benjongmong ka kümadok nungji, meshisadanger dang ashi, asangur Yosep taküm tiaji bilemdangang. Tejen Lai nung aliba Yosep, Yakober chir nüngtsünger. Pai kanga dang meimba tetsür ka ani asüng nung, aoksa ka, künü lai pa dang la mashisa kümogo ta ashi. Tena memetem, tena prongla tasüngtet aier aser asangur liasü. Yosep kanga dang mepela aser terata agi asüng. Pai, la memerenshi mesüra ken o kuma iba tatalokba mejembi, saka tanemi dang palaa doknü, kechiaser par Yihuda nunger sobaliba nung ani asünga ayubaji, kibong aküm amai, melangmepu kar adok nungbo, ken o jembang toktsütsüba. Tesüngmangtsüji, Marii la temeten indang mejembi, kechiaser Tsüngremi, la denbo jembia toker, lai aji amang aser ibaji dang la asoshi kuli. Yosep, iba ama shinga danga meshitetti shisabulua alidang Tsüngremi pungmang nung pa den jembi aser iba pungmangji Yosepi amang. Yosep indang otsü Laishiba nung aikabo mali, saka pa Tsüngrem metetba aser Pa sentong nung jajaba taküm ka liasü. Pai pungmang anaben pungmang aser ana prunglaji amang. Atangji, Yoseppi kanga tongmelang aser teindang taküm ka liasü ta angateter. Tejen Lai nung Malaki ainketerji tatabangbuba ainketer liasü. Pai shin-a toktsüba mapang aser Yisu Khrista asoba mapang tetsüngdaji küm

noklang pezü shi lir (*an interval of 400 years*) aser iba tetsüngda mapangji Yihuda nunger rongnung Tsüngrem tejembiba kecha mali mesüra ainketer ola kecha maliasü. Oda, Tsüngrem mali ama mesüra amoi oadok ama aliba mapang. Yihuda lima, iba tia tensa ka nung alidang Tsüngrem chir Yisu Khrista, tasüngtet aier Marii asotsüsa la tamang akanga alibaji tesüngmangtsü ka. Iba denji asangur Yosef, Mari ashiba O amangtsüsa aser pai pungmang angubaji shitak Tsüngremi jembirba ta amangtetbajia oda tesüngmangtsü ka. Tanü asen tendak ataloker amai shisadangdi.

Yisü Khrista asobaji kecha tesüngmangtsü ka mali. Saka, ita teku tejakdang Mari mashisa akümbaji tesüngmangtsü sayatenya ka liasü, kechiaser, La tebur shinga dena memedemdangba tasüngtet aier chanu ka. Tasüngtet aieri tanür asoba, koba dang virgin birth ta ajar, iba tatalokba ya, medical science-i ashiba agi tetsür kar dakbo atalotsü akok aser ibaji record lir. Iba dangji “parthenogenesis” ta ajar, kong tetsür dak aliba entsüji pei sasa lemdanga taküm akümer. Saka tesüngmangtsüji item tanur tasoba ajakji tetsür chanu dang asor. Kechiaser, tetsür dak aliba genes, chromosomes-ji “**xx**” dang asünung item tanur asoba ajakji tetsür dang alir (Tebur dak iba chromosome-ji **xy**).

Iba ya vegetable world nungbo yimya dang aser shiruru rongnung, Komodo dragon dak ataloker. Anungji, tasüngtet aier Mari mashisa kümer tanur tebur chanu ka asobaji atangji tesüngmangtsü ka lir.

Meimchir ka ama, Yisu otsüjia tetenzük ka lir. Saka nai kodang Yisu otsü züludir, kong nungi tenzüktsü? Marki, Pa Baptiba nungi tenzüka zülu kechiyong iba nung jagi Pa ministry tenzük. Mathiibo, Abraham nungi Pa jakzükba family history nungi zülua tenzük. Lukei iba dang nungi tarokba ai aser Adam nungi jakzükba tarensena zülua toktsü. Yihuda nunger sobaliba nung pei tetsü-tebuo tarensen shitak shitet nung dang na senso tajung ka ta züngshir aser item yagi Yisü asobaji shitak aser Pa iba lima nung taküm liasü ta kuli süteter. Iba sülen Yohanibo Lipok ka dangi meyipa, “tetenzük nung Pa liasü” ta zülua yutsü. Ibai tesüngmangtsü kuli lir, aser iba jagi Yisü asobaji balaka ta sayur, Pa asoba yimyabaji masü saka

Pai pasasa asotsü shimtetbaji. Anungji, Yisü asoba Khristmas ta asübaji, “nisung shibai Pa asotsü shim” – “the man who chose to be born” ta angatetba ochiji jangratemtsü ka aser aji tanüri masü saka taintemi shisadangtsüba onük ka lir. Pa sor külen Pa tenüng “Yisü” ta aja. Kodang Pa Yihuda nunger Messiah ta aja idangjiang Pa dang “Khrista” ta aja aser kodang Pa tasü nungi shia aru aser Kotaki atu, iba mapang nung jagiang Pa dang “Kibuba” ta aja. Yohani Pa dang “Logos”, “O” ta aja aser iba o “logos-ology” ta asübaji tanü Science tamentakdak lir. Ibai tesüngmangtsü ka aser atangji, Yisü Khrista asoba otsüji tetamatsü aser tebangkatsü otsü amai, saka iba otsüji, alima meimchir putu ajak asoshi osang tajungtiba otsüji lir. Atangji, ibai Khristmas otsübaji lir. **Amen.**

KHRISTMAS, KIBUBAI MEIMCHIR BUSHI



N. IMTATSÜNG IMCHEN
Associate Pastor

Prokshia aliba pei san rongnung sannüker anüngdang pei san telok bushiba ama, yamaji ni kü santem bushitsü aser mepet-sübanga aser mangmanga aliba anogo nung kechi nungsa parnok prokshia ali ni talidak ajak nungi parnok kümzüksü. Ezekiel 34:12

1. Jenokdakji Kibuba

Yehovah Tsüngremji akhüm tulu aser paji dang asen jenokdak (T. Ken 46). Tia ajak nung Kibuba tatenba alitsü koda tajung aser tesüngmangtsü ka lir. Martin Luther-i ashi, “Kodang ni kü sasa kü dak ranglok ni kecha teimla makai aküm, saka kodang ni Yisu dak ranglok idangji ni teimla aser tekümzükdak kadaktsü.” Khen atema alima nung tejenok dak alitsü akok saka teti asoshi masü, iba lima tashi dak masü saka Kibuba dak temulung lema jenok-rapang ibaji teti asoshi teperi.

2. Kibuba Tatenba Alitsü Nangzük

Mosai ashi, “Kibuba tatenba marura onok yangi nung anirtouma” (Anitet 33:15). Tsüngremi pa sasa nisung rongnung alitsü mulungtetba ya tesüngmangtsü ka aser meimchirtem rongnung pa arua melira nisungji kecha jenjang maka ta Kibubai metet. Ibayongji pa sasa mulungtet aser pa tatenba alima nung liasü. Yohan 3:16, nung Tsüngremi alima odang meim nung pai meimchirtem tamasa

bushia alimai aru.

3. Tekümsüker Tsüngrem Parnok Den Alitsü

Iba tetezü, asenok meimchir ajak asoshi pa-sa Kibur aser tekümsüker Tsüngrem, tangar shinga mali ta kin ajak nem metetdaksüner. Chubatem madak chubatiba aser Kiburtem madak Kibuba Pa yimli tatem maka züintsü. Maggie Erikssoni (Pastor, Bible Scholar, teacher, Christian Counsellor for 50 years) lai ashi, ‘Kibubaji ajak takok-sang shiba teti alir aser kodanga akümlir asoshi Pa sentong tamakok maludaktsü inyakba aser Pa tatem maka Chubatsü’.

4. Kibuba Dangi-sa Arung

Tanü-sa arung ta mulungbena Kibubai ajar, nübur ajak arung ta ola tulu agi ayimtener aser kechiba yamai menua alir lendong tulu ji kara-a arur, iba timtem tulu jagi memenüp dang Kibuba bushia Pa dak jenokang ta Khristmas osangji ayimoktsür. Yohan 14:6 Yisui ashi, “Lenmang Atangji aser Taküm Ni Lir” Khrista Yisu ajanga mesüra nisung asoshi tekümsükdak lenmang kecha maka, Kibuba Yisu-sa dak alaka tanga shinga mali.

5. Meimchir Mulungba Ama Masü

Yohan 15:16, Yisui ashi, “Nenoki ni meshimtet, saka ni-ang nenok shimtet”, meimchirtem pei menaba menen onsara kümer joko kecha teimla makai alidang Kibubai Tsüngremi Pa mulungba mapang Sentong tajung yanglur alimai temenepur kümzüksü aru. Meimchir tebilemba ama nisung sentong nung kodang Khristmas penzüdir tanela nung kecha jenjang maka aser amajok tulu. Iba yongji Apijemtsü Shin 3:5, “Ne mulung ajak agi Kibuba dak amangang, aser na pei teshisadangba nung temulung lema-a teli”. Küm aika pei mulungba shi jangrababa ataloktsü asoshi Khristmas monga aruogo tatok agujangma.

6. Kotak Yimli Alimai Bener Aru

Tsüngremi Pa mesükba nung yangluba meimchirtemji temenen nung mesamadaktsütsü mechi kotaker yimli tulu alima nem bener arutsü, kecha agia metemdangtsü makokba Tsüngremer maongka

meimchir nem sempettsü. Filipi 2 nung ashiba ama, Tsüngremji sorubangru ajak nisung ama mesüka-a (nisung kerak) kümer ajemalua Kibuba yimli tuluji alima meimchir nem bentsür arua angati mulungsoa agütsü. Shirnoki Kibubar yimli nung mulungsoa atener parnok asoshi onsara jenjang tulu aser teti tatem maka tekümzükdak kar, saka iba yimli shirnoki memulunger parnok asoshibo aiatai aser onsara takoksa tulu. Kechiaser alima yimli ama kangtepa kechi-südir süaka ta (ozüing amai masü), kechiyong Yisu ashi, nai mulungra tangatetba bener tekümtet angutsü Kü dangi arung.

7. Temeim aser Tekümtet Jungkai Adok

Temenen taahji tasüba Rom 6:23, Meimchir pei menaba temenen nung jangratema satoksatoka liasü. Nisungi kodang pei menenba tai temenen nungi meyipa Kibuba dangi shilangtsü mebilemtet, kechiaser parnok temenen lar kümadoker kecha jenjang makai liasü. Tsüngrem temeim imdang parnoki yimdangi maru aser alima jangrabaji nisung rongnung tali-tali züin. Tsüngremi meimchir kümzükbä jenjang tesüngmangtsü, asadangtsü makokba yimlibilem tulu bentsür külen meimchir dangi (alimai) tsüngtong aru.

ALIMA, ALI SHI, TANELA NUNG SATAN TASA, ASER KHRISTAN TAMANG (ROM 12:2)



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Okila

Asen Aor Khristan tamang joko talangka arudar (1872-2024), tongtibangsa asüngdangtsüji iba mapang nung asen tamang koda intar? Tanü tashi asenok Missionary Putu, mesüra Revival Putu nung dang lir asü, iba ana nungi adokteta lir? Tanübo, asenok chichiba Khristan Nütsüng (*Discipleship*) Putu nung jaja alitsüla. Masü nungbo asenok tamangji “Tzü yima maoba (*stagnant water*)” mesüktsü, koba nung tashidak tamajung aika adokba ama asenok tamangji-a tashidak agi sünga alitsü akok. Aser iba ya asen lokti, kibong, aser pei taküm nung ajiteter. Tatishitsü agi, asenoki iba lima yimyatem address asütsü makoker aser iba kasa yimyaji den sütepa benshia liadoker. Koba ajanga pei taküm nung, kibong nung, aser lokti nung timtem-temenen aika adoker.

Kodang asenoki ni Khristan ka, Laishiba nung amanger ka, ta shidir, aji asenok asoshi kechi tetezü lir? Aser iba tamangbaji kechi koma mesüka lir? Khristan kibong ka nung asoba agi asü, bangpet ka dang nemnemer? Asen Khristan tamang yimyaji kechi komala ka lir? Khristan ta asübaji kechiar meshitet tamangertem asü? Kenken agiteta sayuba ocet ka ama amshir asü? Mesüra, iba jagi tashi aser teimla agütsür; aser koba agi asenok taküm rangben (*physical, mental, social*) anishidaktsür?

Küm tasen shia, alimaji tali kara dang temalen, aser tejak len melenshia aor. **The world moves on to more and more complex living and newer heights of human achievements.** Koba agi asenok libaliru, sobaliba, aser tebilembaji anakshir. Gau Dhvaj Yatra, Nagaland Liquor Total Prohibition Act (NLTP) of 1989, Manipur Violence, ACAUT (Against Corruption and Unbated Taxation), LGBTQI+; ibala tensa ka nung, asenok tamangji-a kechi koma intar? Asenok tenüng agi dang Khristanpur ka ama lir asü? Yisu Khrista mesükba nung intar? Tetezü, chichiba Khristan nütsüng ka ama, Tsüngremer tajung, tabensa, mulungba angateta, tashi anga, aser bendanga tenla asen taküm lirma?

Yisu aser Paul mapang nunga Roman empire aser Rome ya libaliru, sobaliba, aser yimsü-yimbong meyoktepba lima ka liasü. Ano, nisungi ashiba aser akokba (*human progress and achievements*) kangasa ainba mapang ka liasü. Aser, tanüa ibala ama tensa ka asenoki ajurur. Yisu aser Paul-i par mapang tamangertem ibala ama tensa ka nung tesendaktep koda alitsüla; tena taküm aser tesayuba agi sayua liasü. Paul-i Rom 12:2 nung yamai shia lir, “*Iba lima putu yimya den sütepa telima, saka nenok temulung asentenshiba agi nenok taküm yimya melenshidakjang; anungji kechi tajung tagizüktettsü aser tabensaba Tsüngrem-i mulungba lir; aji nenok-i angatettsü.*” Asenok chichiba Khristan nütsüng ka ama ina alitsü asoshi iba ya raretta angatettsü merangdi.

Khristan Nütsüng kaji teti asem tsütsülen raratsüla: alima, ali shi, aser tanela nung Satan tasa (Efesa 6:12).

Alima Den Raraba

12:2 (a) “*Iba lima putu yimya den sütepa telima*”

“Sütepa (*Conform*)” ta asüba o ya Greek oshi nung *schema* ta ashir, tetetzü, “tema sayuba (*external, not lasting, temporary*)”. Asenoki alima aser nisung dang tema nung sayuba, temulung nungi masü, saka alima den saku sünüba yimya; maka nunga ali ama, mangatet nunga angatet ama sayuba (*like a show we put on which is not real*). Aiben iba ya asenok tetsübu nungi adoker. Engraji

ojang “Conform” nungia yamai angateter: ‘con’ tetezü ‘with’, ‘form’ tetezü ‘structure’ aser kodang anaji bendenlokdir, “*with the structure (world)*” ta asenoki angatettsü akok. Iba ya Engraji FOMO (Fear of Missing Out) ajanga tali junga angatettsü: Asenok mesüng mesünüba, alimai asenok doktsür aotsü tsübuba, alimai asenok agizükdaktsünüyong (*accepted and popular*), alima den sako sünüba yong (*status and prestige*), asenok alima yima den sütepa aliba.

Ano, German o kati “zeitgeist” tetezü, “spirit of the times/Age” dang kechi alimai tajung ta ashir aser agizüker (*what is in and acceptable right now in the world*). Tatishitsü agi yimer-kiyonger-medemer, mesüra asenoki meteta alir kar: kari tasen, ki tulu (*status symbols*), mesüra parnok taküm libaliru (*lifestyle*) mesüka-toktepa alitsü merangba. Ano, yimsüsüba (*politics*), sobaliba (*socio-cultural*), aser tamangba (*religion*), nung asenoki külemba nisüng (*idolise*), mesüra loktii (*majority, herd mentality*) bilemba (*certain opinions, perceptions, ideologies*) den sütepa alitsü merangba. Kechiyong, asenok tangari atalatsü tsübuba agi, mesüra asenok mesüng mesünüba agi, lokti nungi atsüngzüka aotsü tsübuba agi, asenoki alima yimya den sütepa alir. Item ajak yagi asen Khristan tamang aintsü tongdang.

Alima yimyaji kangasa tajung ama mesükaka, item ya melenshia aliba yimyatem lir. Iba alima, yimya agi yaktadang aika melenshia aoba lima lir. **The pattern of this world is that – so many things happen, so many changes take place and all at an accelerated pace.** Küm noklang ka shi temalen, asenok ya Arju nisungtem liasü (*Morung people*); saka tanübu Sentep Ki tulu agi asen lima sünga lir. Koba, tangar asoshi küm noklangsa-noklang agiba asenok asoshibo noklang nung ataloka aru. Iba kasaji material nung dang masü tebilebatem nunga keradang aikati asenok amokbanga menepa aru. Aser yaktadang iba lima Quantum Putu nung ayaoka aotsü, kodang asenok dang tashi Digital Putu indang angazüksü merangdar. Iba “yaktadang aika melenshia aoba” agi asen tulung (*internal*) aser tema (*external*) tsüngda nung tepila (*gap*) ka adoker.

Aser iba “tepila” ya Alvin Toffler-i **Future Shock**; aser William Ogburn-i **Culture Lag** ta ajar.

Psychologist Leon Festinger-i ashiba agi iba “tepela” ajanga nisung dak **Cognitive Dissonance** adokdaksür ta bushitet. Tetezü, asen tulung tamangbatem (*internal beliefs*) aser asen libalirutem (*external actions, behaviours*) memedemer, ibaji asen tamangtem (*values and perceptions, attitudes of the mind*) anokshiba (*disrupted*) ajanga lir. Koba agi kija, kibong, aser lokti nung timtem aika adokdaksür. Iba “tepela” tashidak indang ya Omar Bradley ta sür US army General kati, Hiroshima aser Nagasaki WW-II nuclear bomb-i pokdaksür külen yamai ashi, **“Ours is a world of Nuclear giants and ethical infants” to paraphrase it “today we are technological giants but moral infants.”**

Tetsübu ajanga, mesüra alimai agizükdaksünüyong, asenok Khristan aika iba lima yimya den sütep liadoker. Koba agi, asenok aniseta, shiranga tesünep melii lidaksür, aser Khristan nütsüng ka ama meinteter. Asen tamangji yamaji mesüka malitsüla. Tasünungbo, asenoki kechi sütet?

Ali Shi Den Raraba

12:2 (b) “*saka nenok temulung asentenshiba agi nenok taküm yimya melenshidakjang*”

Eden nung nisungi aibelen nung temenen nung pa tsük. Iba mapang nungi asenok ali shi nung tongpang tulu ka teti rara. Koba indang Paul-i Rom 7:15-20 nung yamai zülü-a lir, “*Kechiyong ni kechi inyaker aji ni mangateter, kechiyong ni kechi inyaker aji ni meinyaker, saka ni kechi sempar aji ni inyakadoker. Saka ni kechi meinyaknür aji ni inyaker, oda ozüngji junger ta ni nangzükadoker. Saka atangji ya ni inyaker masü, saka kü dak aliba temeneni ya inyaker. Kechiyong kü dak ali shi taküm nung kecha tajung, mali ta ni metet. Kechiyong koba shitak iba atema ni mulungtsü akok, saka ibaji ni inyaktsü makoker. Kechiyong ni kechi tajung inyaktsü mulunger aji meinyaker, saka kechi memulunger aji inyakra, ibaji ni masü saka küdak aliba temenen inyaker.*” Ano, Paul-isa tekong

24-25 (a) nung yamai shi-a lir, “*Oh, ni koda timtem tejashiba nisung! Iba tasüba temang nungi shibai ni kümzüksü? Asen Kibuba Yisu Khrista ajanga ni Tsüngrem tenüng asanger!*” Anungji, yang nungi angateter iba ali shi tongbang akoktsü atema Yisu Khrista dak amangba nungi tenzüker.

Tekümdangtsü kaji, asenok aiekati bilemer Yisu Khrista agizükbaji teperi. Aser, ibaji Kodaki aotsü ticket ka ama amshir; aser joko kechia meinyaktsü nüngdaker ta bilemer. Ano, karibo ibaji an-toktanga (*divination, magic, some ritual, or mantra*) ama bilemer aser koba ajanga ajak jungadoktsü ama bilemer. Tetezü, takümji teti tepela aser tajung agi dang sünga alitsü ama bilemer, nia Yisu agizüklibo yamajisa bilema liasü. Saka iba amangba jagi ali shi temelenshi (*transformation*) len anitsüla. Koba agiang, Paulia iba temelenshi indang jembir.

“*Melenshidakjang (Transformed)*” ta asüba o ya Greek oshi nung *morphe*, koba tetezü, “atangji nung tulung nungi teti asoshi melenshiba” (*internal, essential, permanent, real*). Aser iba ya sütepa (*schema/conform*) nungi keni balala (*complete opposite*) lir. Laishiba nung iba o ya ano Mathi 17:1-13 (also Mark 9:2-3; 2 Kor. 3:18) nung Yisu tejak melenba (*the Transfiguration of Jesus*) indang nung amshia angütsü. Iba o yagi shinübaji tulung nung melenshibaji tema nunga adoka ngua melenshiba. Iba ajanga asenoki tali tejangjaba angateter “melenshiba” ta asüba ya, künü atema dang masü, mesüra asenok jungdang dang masü, saka atangji nung tulung nungi melenshiba aser teti asoshi melenshiba.

Ano, iba temelenshiji temulung asentenshiba nung küma aotsüla indang Laishiba jagi ashir. Aser iba ya tekong nung amshia aliba o jagi sayur. “*Asentenshiba (Renewing)*” ta asüba o ya Greek oshi nung *anakainosis* lir, tetezü, “maneni melenshiba” (*a renewal, renovation, complete change for the better*). Iba o ya “continuous tense” nung lir, tetezü “maneni” inyaktsüba indang ashir.

Yisu Khrista agizüka amangbaji (*receiving*) tatem masü saka tetenzük lir! Asenok Yisu Khrista mesükba lenmang nung jajaba

tenzükba lir. Iba ya mapang, tenanzükba (*commitment*) aser tejaba (*conviction*) agiba lenmang tasak lir. Judas, Yisu den teti jajaka iba maneni melenshiba lemanung mejajatet aser melitet; “temulung asentenshiba nung melenshiba” makokba taküm ka liasü, anungjiang pa taküm sama. Iba maneni melenshiba mangatetyong pai iba lemanung bendanga makatsütet. Aser Judas nungi keni pala kaji Yob lir, pai “temulung asentenshiba nung melenshiba” lenmang nung alitsü angatetba yong pa tatem nung taküm ango.

Tali angatetsü asoshi Laishiba tekongtem kar reprangdi. Ef. 4:23-24, “*Aser nenok temulung nung tasen küma, nisung tasen, shiba Tsüngrem mesükba nung ochiba, tajungba aser temeshiba nung yangluogo aji semokang.*” Aser, Titus 3:5, “*idangji asenok sasa inyakba temeshi mapa agi masü, saka pa pei yimlibilem amato tanaben asoba agi shidokja Tanela Temeshi-i tasen kümstüba agi pai asenok kümzük.*”

Yang nungi tali tejangja angateter, “asentenshiba” ya Yisu Khrista agizükba nungi tenzüker, saka ibaji tatem masü; “tasen (*renewing*)” akümstü indang-a dena lir. Aser ibaji koda asütsü, ta süra? Rom 10:17-i yamai ashir, “*Anungji tamangji tangashiba nungi arur, aser tangashibaji Khrista indang sayutsüngiba nungi arur.*” Tanga masü, saka Khrista indang sayutsüngiba angashitsüla. Aser ibaji kaket nungi asütsü akok, mesüra sayutsüngibatem (*sermons, Bible study, etc*), ken kara ajanga asütsü akok. Ano, angashiba dangji masü saka angateta benshia aotsüla. Paul-i angatetbaji (*understanding*) tongtimbang ta metet nung, pai aser Yisua aiben tateshitsütem (*examples, metaphors*) aser o-bentepbatem (*parables*) angatetsü yaritsü asoshi sayuo nung amshi. “*Knowledge is power*” ta Francis Bacon-i kaket riju bushiba meta (*context*) nungi ashir, kasaji asenok Khristan amangbapurtem asoshia lir. Tetezü, Khrista indang sayutsüngiba angatetba yong asenok tashi angur – timtem, tia, tensa, temenen akoktsü asoshi (*power to overcome*), taküm melenshitsü asohi (*power to transform and renew*). Iba shisa-tangatetba (*knowledge*) ya Tsüngrem nungi aser iba ya jungkai adokba (*a sudden understanding, a eureka moment*) ajanga arutsü akok, koba

dang jungkai adok nungi shisa (*wisdom through revelation*) ta ashitsü akok. Anaprongla – angatetba aser jungkai adokbaji maneni temulung asentenshiba nung melenshitsü asoshi tongtimbang lir. **It is designed not only to inform our judgments, but to reform our hearts and lives as well.**

Iba ya Tsüngrem amangba (*belief*) dak angatetba, aketsüba (*surrender*), aser tashi-angaba (*obedience*) indang lir. Asenoki metet, asen tsüraburtemi Meyutsüngba tamangba dak amang nung (*submission to their belief in Meyustüngba*) kija, kibong aser lokti nung ochi liasü (*honesty thrived in the community*). Ashir-auwer metsübui, kia tala (*lock*) meyok, ocet-a lenmang nung kibur meli yutet, aser kodang mangatetep adok Meyustüngbaer salang nung temeten angutsü ta amang. Parnok taküm rangben iba tamangba agi anishidaktsü.

Tanela nung Satan Tasa Den Raraba

12:2 (c) “*anungji kechi tajung tagizüktettsü aser tabensaba Tsüngrem-i mulungba lir, aji nenoki angatettsü.*”

Khristan tamanger shia Tsüngremi mulungba kechi lir aji angatettsüla, ibaji tamanger shia tamang yimya (*faith character*) asütsüla. Iba “Tsüngremi mulungba” ya tekong nungji angatettsü kangasa tongtimbang, **without context, the text could mean anything we want to say.** Tekong jagi Tsüngrem tematiba nung miimbanga aliba mulungba (*hidden sovereign will of God*) indang ashirba masü, kechiyong iba jibo miimbanga lir.

Asenok angatettsü yaritsü asoshi Tazüngkunem 29:29 (a) nung zülua alibaji reprangdi, “Miima alibatem Kibuba asen Tsüngrem meyong lir.” Asüng kechi ataloktsü metettsü asoshi asenoki arasentsü lenmang balala (*crystal ball, divination, fortune telling, palm reading, horoscope, etc.*) bushir. Ano aiben asen Naga lokti nung iba tejak ya mangdang aoer, pungmang angur mesüra rateter, prayer warriors, counsellors, prayer centres, ibala mesükba dak tali metalokba nung ajiteter; item ya nisung-tsüngrem (*demi-god*) ama amshir. Asüng indang ashitsü asoshi mangdang, pungmang,

aser programme balala dak asenok aikati teimla ayur. Sayatenya (*miracles*), mangdang nungertem mataloker ta ashirba masü, saka item ya “miimbanga aliba” Tsüngremi mulungbatem lir. Khristan takümji mozü agirtem (*drug addicts*) ama malitsüla, **like junkies fixated from one moment of high to the other**. Asen Khristan takümji teti dangbo tesüngmangtsü, sayatenya aser mangdang agibo dang manidaktsü; saka “ola tila ka” (*stillness*) nung alir (I Chubatem 19:11-12ff). Shirangba yipden nung ali dang, tamang tasüngdangbaji, asüng ni alir aser masü baji masü saka ibala ama tia ka nunga ni tanü Tsüngrem tenüngsang agütsüteter, aser Tsüngrem mulungba sang ta shiteter asü masü ibaji lir. Yisua tako marok pa nungi akenjang ta sarasadem (Mathi 26:39), saka tatem nungbo paia Tsüngrem mulungba ataloktsü asoshi, bendanga tashianga timtem tasüba ajurur.

Ibala ama tali metalokba (*over-dependency*) jagi asenok tanela indang shisa aser tamang nung mainer aser tila lidaktsür (*moral infants*). Anungji, mela-mela alima yimya den sütepa liadoker, aser tulung-tema tepelaji ka kümdaktsütsü makoker. Temulung asentenshiba koba agi taküm yimya melenshir iba lenmang jibo mebushir, temela lenmang dang jangraba agi asen Khristan tamangji mainer.

Asen Tsüngrem ya lenmang tatsü nung jajaba Tsüngrem masü, Isarael kin küm lir jajaba to koda? Mesüra asüng kechi ataloktsü (*divination*) indang Tsüngrem masü. **God is not in the shortcut business; God is not in the business of tomorrow/divination**. Yisu-i Mathi 6:34, nung yamai shia lir, “*Anungji asüng asoshi shisa tebulu, kechiaser asüngi pei asoshi shisatsü, Anogo shia pei yari toushi teperi kar.*” Saka, asen Tsüngrem ya tanü indang Tsüngrem, tanü tamanger-i temulung asentenshiba agi taküm yimya melenshia asen tamang kulisa lidarma ta asüngdangba Tsüngrem lir. **God is in the business of today, of transforming and renewing lives, how we live today, living out the faith, and submission to that belief.**

Paul-i iba tekong nung “Tsüngremi mulungba” ta asübaji jungkai adokba (*revealed will of God*) indang jembiba lir. Aser ibaji

tamangertem koda alima den alitsüla iba indang jembiba lir. Ibaji koda meteter ta süra? Tanga tekong nung iba oji metem dangang meteter; Tazüngkunem 29:29 (b) “saka asenoki iba ozüng otem ajak inyaksü asoshi jungkai adoka alibatemjibo teti asoshi asenok aser chirnur meyong lir” (ano, Rom 6; 16: 25-26). Tematiba nung miimbanga aliba mulungba, aser jungkai adokba mulungba anaji bendangtettsüla, aser anaji kasa tashianga amangtsüla.

Laishiba nungji iba jungkai adokba Tsüngremi mulungbatemji peria zülua lir. Itemji kechi ta süra, Ozüng Ter (Anitet 20:1-17) kobaji Tsüngrem aser nisung den koda alitsüla aji sayur. **It is about the horizontal and vertical aspect of human relation; of how we must be looking out of ourselves to God, to our neighbour and by extension the larger society.** Aser iba ya Yisu-i Mathi 22:37-40 nung yamai shia lir, “*Pai pa dang ashi, ‘Ne taküm ajak agi, ne tanela ajak agi aser ne mulungsentsü ajak agi nai Kibua ne Tsüngrem meimang. Ya tulutiba aser mezüngbuba temelaba ozüng lir. Ibai mesüka tanabubaji ya lir, nai ne kiyonger pai ama meimang. Item temelaba ozüng ana dak ozüng ajak aser ainkar o ajak itaka lir.’*” Yamaji, Laishiba nung asenoki tejangja jungkai adokba Tsüngremi mulungbatemji zülua angutsü. Ano tatishitsü, Mika 6:8 “*Oh nisung, kechi tajung inyaksü, aser yimlibilem meimtsü, aser ne Tsüngrem den ajemalua jajatsüba dak alema ano Kibubai na nungi kechi akhanger.*”

“Angatetsü” ta o amshia aliba ya odang angatetba indang ashirba masü. Kodang Greek oshi nungji reprangdir iba ya **okimazo** koba tetezü, langkaji ochi aser shitak ta tendangba agi meteta aruba (*to recognize as genuine after examination*). Anungji asenok tamangertem jagi kechi tajung tagizüktetsü aser tabensaba Tsüngremi mulungba lir aji tendangba agi angatetsü merangtsüla. Efesa 5:10 “*Aser Kibuba madang kechi tajung tagizüktetsü lir aji tendangang.*” Ano, Filipi 1:9-10, “*Ni ya sarasademer: nenok temeim tali tali rendakjang, temetetba aser teratetba nung tali moshia kümjang. Anungji kechi tajungtiba aji nenoki shimtsü akoktsü. Idangji Khrista Anogo nungji tai makai temeshi alitsü.*” John 7:17

“*Kari pai mulungba inyaksü mulungra ni sayuba ya Tsüngrem o asü, ni pei sasa nungi jembir, aji pai metettsü.*” Item tekongtem ajang asenoki meteter, Tsüngrem mulungba inyaksü asoshi nisung teinyaksüa ka lir. **If anyone chooses to do God’s will means there must be a definite act of the human will in order to do God’s will – a settled, determined purpose to fulfill it.** Iba den külemi tanela angatettsü ya Laishiba metetba dangji masü saka Laishibai kechi sayur ibaji tashi angaba dena lir. Aser iba tashi angaba ajanga kechi *tajung tagizüktettsü aser tabensaba* aji tali tejangjaba meteta aintsü (*develops discernment*). Tetezü, tajung aser temenen metettsü.

Tatem O

Iba ocet nung bushia aliba nungi angazüker, asenok raraba ya asem len lir: alima, ali shi, aser tanela nung Satan tasa (Efesa 6:12). Aser chichiba Khristan Nütsüng ka akümstsü asoshi iba asem den teti raratsüla, koba asohi asenok nem Tsüngremi Yisü Khrista ajanga takok tekümzük agütsüogo. Aser iba tekümzük lenmang nung alitsü asoshi temulung asentenshi melenshiba nung aintsü asoshi jungkai adokba mulungbatem asen nem peria Laishiba nung agütsüogo.

Anungji, asenok Khristan tamangertem Tamang Yimyaji asen Tsüngrem dak amangba dak teti meteta angaba asütsüla. **A continuous conscious consent (inner) to the belief in God, and what those entails (external/action) for the believers in their relation with God, neighbour, and society, and so also, within ourselves.** Iba benshiba ajanga tulung aser tema (*the inner and the external*); Yimya aser tebilembaji (*behaviour and thought*) ka akümstsü akok, aser alima yima den sütepa masü, ali shi temenen nung masü, aser tanela nung Satan tasa tamajung nung masü; saka temulung asentenshia taküm melenshia Tsüngrem mulungba meteta litettsü akok, kobaji tamangershia tamang yimya asütsüla. Kobaji, Khrista mesükba aser chichiba Khristar nütsüng akümstsü lenmang lir.

Asen taküm Tsüngremi tazünger ajak moajangma. Amen.

CHRISTIANITY AND GAMBLING



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The relationship between Christianity and gambling has long been a subject of intense debate and reflection within Christian circles. Questions surrounding the moral implications, theological considerations, and practical effects of gambling have sparked discussions about its association with Christian principles and values. While the Bible does not explicitly condemn gambling, it does offer principles that can help Christians assess its morality and consequences. The Bible does not explicitly prohibit gambling in specific verses. Instead, it addresses broader themes such as the love of money, greed, and stewardship of resources. For example, 1 Timothy 6:10 cautions that, “For the love of money is the root of all kinds of evil, and some people, craving money, have wandered from the true faith and pierced themselves with many sorrows”. It is important for individuals to consider these teachings and reflect on their actions when engaging in activities involving money and chance.¹ Numerous scriptures within the Bible caution against the pursuit of wealth through questionable means. Proverbs 13:11 warns that wealth acquired hastily will ultimately diminish, while Ecclesiastes 5:10 underscores the insatiable nature of those who prioritize money above all else. These verses shed light on the

perils associated with gambling, a practice often driven by a desire for immediate financial gratification.

The Bible emphasizes the importance of responsible stewardship of the resources bestowed upon us by God. Gambling can be viewed as a form of poor stewardship, as it frequently leads to recklessness and can result in financial devastation for individuals and their families. In contrast, 2 Thessalonians 3:10 promote the value of hard work as the proper means of earning a livelihood, standing in opposition to the idea of amassing wealth through chance.²

The Bible references instances of casting lots, as seen in Leviticus 16:8, but it is important to note that these practices were not akin to modern-day gambling.³ Instead, they were utilized for decision-making purposes that were divinely ordained. This serves as a reminder that while chance may play a role in our lives, it should not serve as the foundation for financial decisions.

Ultimately, the Bible encourages believers to carefully consider their actions and assess whether they are in alignment with God's will. Questions such as "Does this activity bring glory to God?" and "Am I being a good steward of my resources?" can serve as valuable guides when contemplating decisions related to gambling. It is essential to approach such matters with a mindset of reflection and discernment, keeping in mind the principles of faith and stewardship.

Impact of Gambling on Individuals and Families within Christian Communities

Gambling, especially in Christian communities, can have a significant negative impact on people and families. The effects frequently go beyond a person's own loss, impacting relationships, financial security, and the general well-being of the community.

Gambling has the potential to cause serious money issues. A lot of people might use their gaming winnings to pay for things like shelter and food that should be prioritized. This misallocation

can have disastrous effects on people and their families by causing debt and unstable finances. The addictive nature of gambling might get worse with time. Compulsive gamblers frequently end up in a vicious circle of betting, which worsens their money losses and causes them emotional anguish. This addiction may result in actions like stealing, lying, or taking out loans to support gambling addictions. Anxiety and sadness are two mental health issues that can be aggravated by the stress and guilt related to gambling losses. In extreme situations, depressed people with enormous gambling debts may turn to self-harm or suicide.

Gambling can greatly increased conflicts between families. When one partner withholds information about gambling or money losses from the other, trust problems can result. Conflicts, a breakdown in communication, and even a separation or divorce may result from this. Over indulgent gamblers may fail to fulfill their obligations, which might cause their kids to be emotionally and physically neglected. The development and well-being of children may be impacted in the long run by this. Gambling's effects can prolong family cycles of addiction and poverty. Youngsters brought up in homes where gambling is common may be more inclined to take up similar habits, which would keep the cycle going.⁴

Gambling affects the entire community in addition to specific families. As communities deal with the consequences of gambling-related difficulties, an increase in gambling activities may result in an increase in crime rates and social problems. In addition to changing social norms and increasing acceptance of gambling, normalization of the activity has the ability to boost gambling participation and worsen family problems.⁵ Thus, there are a variety of repercussions that gambling has on people and families in Christian communities, including social, relational, spiritual, and economic ones. The possibility of addiction, financial difficulty, and ethical dilemmas pose serious problems that have the capacity to sabotage family relationships and communal harmony.

Approaches to Addressing Gambling Addiction within the Christian Faith

Addressing gambling addiction within Christian communities requires a comprehensive approach that incorporates spiritual guidance, counselling, community support, and practical strategies. Christian counselling plays a pivotal role in assisting individual's struggles with gambling addiction.⁶ Encouraging individuals to seek guidance from God through prayer and scripture can also provide spiritual fortitude and a sense of purpose during the recovery process. Establishing a support network within the church community is crucial. Churches can establish support groups akin to Gamblers Anonymous, where individuals can openly share their experiences and challenges in a safe, non-judgmental setting. These groups promote accountability and foster a sense of belonging, which can be particularly beneficial for those feeling isolated due to their addiction. Engaging in community activities and service can also redirect focus and energy towards positive, fulfilling experiences. Involving family members in the recovery journey is essential. Family therapy can help address the relational dynamics impacted by gambling addiction, focusing on healing not only for the individual but for the entire family unit.⁷ This approach emphasizes understanding and support among family members, promoting open communication about the effects of gambling to rebuild trust and strengthen relationships. It is essential to educate the religious community about the dangers of gambling and the symptoms of addiction. Congregants can learn about the possible risks associated with gambling and receive help for those in need through educational programs. By taking preventative measures, gambling addiction can be avoided before it develops and people are encouraged to seek help as soon as they start to struggle.

It's critical to motivate people to get professional assistance, particularly for those who might not benefit from only community support. Many churches are able to recommend mental health providers with expertise in addiction therapy. These experts can

provide customized rehabilitation plans, such as relapse prevention methods that assist people in recognizing triggers and creating coping mechanisms.⁸

For those who are addicted to gambling, integrating biblical principles about stewardship, accountability, and the perils of greed can offer a moral compass. Scriptures emphasizing the value of prudent resource management and the dangers of an excessive love of money can act as recovery pillars.⁹ Encouraging people to think about these lessons can assist them in realigning their priorities and values. Hence, treating gambling addiction in the context of Christianity necessitates a multifaceted strategy that incorporates relational, spiritual, and pragmatic elements. Churches can play a critical role in helping people overcome gambling addiction and restore their lives by creating a supportive community, including families, offering education, and encouraging professional help.

Church Responses and Support Systems for Individuals Struggling with Gambling

Churches are playing a crucial role in addressing gambling addiction by providing support systems and resources tailored to help individuals and families affected by this issue. Key responses include raising awareness about the moral hazards associated with gambling, establishing recovery ministries, facilitating support groups, encouraging family involvement, advocating against the expansion of gambling in communities, providing referrals to professional counseling services, and emphasizing biblical teachings. Awareness and education are key initiatives for churches to engage their communities in discussions about the implications of gambling, especially with the rise of online sports betting. Leaders are encouraged to educate their communities about the risks of gambling addiction and its parallels to other forms of addiction, such as substance abuse. If there are Recovery ministries then they can connect individuals with resources for gambling addiction, offering structured programs, counselling, support groups, and educational workshops.¹⁰ Support groups provide a supportive

environment for individuals to share their experiences and struggles. Programs like Celebrate Recovery can also be integrated, offering a faith-based approach to recovery that combines spiritual growth with practical support. Family involvement is also encouraged, with counselling sessions and workshops focusing on rebuilding trust and communication within the family unit. Advocacy and community engagement are also encouraged, with churches fostering partnerships with local organizations and other churches to create a united front against gambling addiction.¹¹

In conclusion, the interaction between personal choices and Christian values is a dynamic and often challenging aspect of faith. By seeking support, engaging in reflection, and remaining committed to their beliefs, individuals can effectively navigate this tension, leading to a fulfilling and purpose-driven life.

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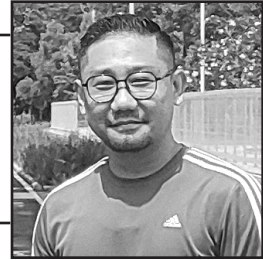
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OLULU



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*Ya teti metetang.... Olulu ya tesempartemi bener senzür,
tamashirtemi proker aser suartemi agiziüker. (Always remember ...
rumours are carried by haters, spread by fools, and accepted by
idiots).*

Ziad K. Abdelnour

Okila

Yimti tila ka nung nisung ka tenüing agi Thomas liasü. Pa mangsemer külen sentilong ayokba dokan nungi par nüburtemi adoka angü. Tasüingnepji par nüburtemi iba dokan nungji pai auya tah olulu adok. Nikongtsütsü otsü nungji iba dokan nungi pai jenjang aliba diamond ka auya tah olulu jembji. Kodang aonung adong nisungtemi jembibaji pa ya gang tesashi nung tena lir aser par gang yagi auyatsü_sentong yangluba olulu prokshi. Saka shitakba nungbo Thomas pa ya dokan kibur indang tala (*lock*) raksa aliba yanglui aoba dang liasü. Olulu agi yimti ajak asüing aser kechi shitak ibaji yazü agi nembangtsü. Ajaki akhüm agüja aliba Thomas par kiyonger olulu agi pa indang reputation mejungi raksatsü. Iba tatishitsü agi sayubaji tejangja osang melira nisung ka taküm nung tatalokbaji kanga mejungi alir.

Olulu (*Rumours*)¹ ya civilization tenzükba mapang nungi nisunger communication nung intrinsic shilem lir. Olulu ya kanga kara prokshir, nisunger tangatetba balaka nung anishir, aser mapang kar nungbo iba olulu ajanga tatalokbaji tamajung alir. Tanü asen putu nung communication technologies aser social media platform ajanga olulu indang impact azüoktsü kanga nungdaker. Asenoki iba olulu ya control mesütetra iba ajanga nisung ka taküm, kibong, arogo aser lokti nung timtem ajurutsü. Iba ocet ajanga asenoki olulu indang tangatetba, historical perspective, pa indang characteristics, olulu ajanga negative impact, biblical understanding aser asenok Khristan kati koda response asütsü iba indang kü shisatsü yari ni asenok den lemsatepner.

1. Olulu indang angatetba (*Understanding Rumours*)

Britannica dictionary nung olulu (*rumours*) indang definition yamai lir, “information or a story that is passed from person to person but has not been proven to be true.” Tatsü agi yamai angatettsü akok shitak masüba osang mesüra otsü nisung ka nungi ka belenshiba. Cambridge dictionary nung ano yamai lir, jangratemtsü otsü mesüra osang shitak masüba mesüra asatetba nisung ka nungi ka dak kara prokshiba (*an unofficial interesting story or piece of news that might be true or invented and quickly spreads from person to person*). Asenoki olulu indang angatettsübaji olulu ya nisung meküta mejangjaba aser unofficial osang jembiba lir. Ochi osang nung tejanga lir saka olulu nungbo nai osang shitak asü masü memetet saka angashiba nung tamang kaa alir. Olulu ya kong nungi adoker iba ya nisung o nisung na tsüngda jembiba ajanga aser ano communication media ajanga adoker. Olulu jembiba ya nisungtemi culture ajak nung aser tendak ajak nung jangratemer. Olulu ajanga tejembirtem jangratemer saka shiba indang jembir pa/la mesüra par kibong aser lokti nung olulu ajanga timtemer.

¹ British English *Rumour* iba zulu nung amshitsü.

2. Olulu indang tetenzük nungi tang tashi aruba otsü tsülen nungi reprangdangba

History mapang nung olulu ya shilem tulu agia liasü. Medieval mapang nung yimli amaktsüba aser chubar indang maksütsü mapatem indang olulu agi nübur kanga aoksatep aser rongrong adok. History nung nungtugu otsü ka lir aser ibaji “Great Moon Hoax” 1835 koba nung tezüluba balala agi ita nung taküm aliba ngutetba yazü otsü ajanga nisung captivate asü. Asenoki olulu indang kodang historical perspective nungi examine südir koda olulu ajanga impact asü aser iba ajanga tatalokbatem aser tangatetba influence asü ibaji tajungba nung angatettsü.

i. Tebang agi ashiba aser Tar nunger otsü

Alemli (*ancient*) lokti nung kodang tezüluba ya maliasü, tebang agi ashiba (*oral tradition*) agi osang lemsatepba liasü. Parnok tamang aser social norms yanglutsü asoshi olulu ya tar nunger otsü den sendaktepba amshi. Tatishitsü agi par mapang nung alima yimya dak tali adalokba olulu ya kanga common liasü, aser ibaji agi nüburtemi parnok meküta aliba alima indangji olulu ajanga angateta liasü.

ii. Yimten yimsüsüba indang olulu

Ancient civilization nung yimsüsür aser temapurtemi olulu ya political propaganda atema hatir ka ama amshi. Olulu prokba ajanga toktepsang tashi mait kümdaktsü aser lokti opinion manipulate südaktsü. Ancient Rome nung political leader indang moral majungba olulu kanga common liasü.

iii. Medieval mapang ashibangba

Medieval mapang nung olulu ya ashibangba aser tamangba tsütsülen sentaktepba liasü. Tensa majung mapang olulu kaji ayawara ya Tsüngremer temerenshi mesüra arasentsürtem nungi aruba ta prokshi aser nübur taküm nung tetsübu agi asüng, ken kenbo azüdokshiba tulu liasü. Iba yongji arasentsürtem arishitsü tenzük aser minority telokpur iba mechi tepset.

iv. Urbanization aser Social Change

19th century mapang ya industrialization aser urbanization kanga ain aser iba ajanga lokti nung temelenshi tulu liasü. Develop yimti nung ozüng alema tamajung inyakba, tashitak aser political instability indang olulu control mesüteti aküm. Iba ajanga lokti nung shisa buluba kanga liasü.

v. Internet aser social media

Tanü digital age ajanga olulu prokshiba ya kanga tekera kümogo. Social media platform agi second-tsüngda nung olulu agi alima asünger. Iba olulu prokba ajanga yimten yimsüsüba aser lokti nung tatalokba (*consequences*) alir. Olulu aser osang tai ajanga election, pandemic mesüra lokti movement nung tangatetba shiyak masüba agi temolung malemba aika alir.

3. Olulu indang tongtipang Jakla

Nisunger jakla yimya balala aliba ama olulu indang jakla yimya lir. Asenoki ajak iba telemsa nung rasatsü makoktsü saka tongtimbang kar ni yangi lemsaner.

i. Tejangja masüba osang

Olulu nung tejangja kuli asenoki mangutsü. Olulu nung ochi indang tetezütsü ana alir ibaji agi olulu ya kara prokshir aser nisungtemi tejangja maliba osang nung telangzüba bushir.

ii. Teratatsü

Kong ochiji tejangja mali iba mapang nung olulu aiter aser tensaji iba olulu agi anir. Tejangja maliba mapang mesüra topic ka jembidang olulu adokba agi nisungertemi shitak masüba/ parnoki memetetba nung amangtsü tenzüker. Iba nungji terata agi nisung tekolok capture asür aser pei tangatetba nung conclusion arur.

iii. Emotional agi timtem bener aruba

Tetsübu, ajungmesoba, jashidaktsüba mesüra teimla item ya olulu ajanga nisung taküm nung strong emotion adokdaksür.

Iba emotion adokdaksüba ajanga nisungi olulu proktsü tali compelling asür. Ajidang masü saka olulu nung emotional content aliba agi nisung indang mulungjang aser reactions manipulate asür koba agi nisungtem tali ochi nung masü saka olulu nung temulung lemdaktsür aser oluluji proker.

iv. Züba-Züba prokba

Olulu ya generally informal communication ajanga proker. Metemer tsüngda conversation mapang, social media post mesüra asenok tebang nungi adokba O ajanga proker. Shitakji kechi memetetti züba-züba (*casually*) asenoki lemsateper.

v. Mapang aser tensa agi melenshir

Kodang olulu ya nisung tsüngta belenshir iba mapang nung O ya melenshir. Olulu nungji temelenshi adokdaksür aser ibaji tensa balala nung repranger nisungtemi shitak ama bilemer aser agizüker. Kechi koma olulu proker yamaji otsü mesüra O nungji nisunger teloki tasen poraloker aser ibaji agi oluluji mesamar saka mapang aser tensa nung tasenba pokteter.

vi. Kanga kara prokshir

Asenok ya digital age mapang nung alir kong social media aser online sapang ajanga olulu osang balala agi nisung shisatsü melentsü asoshi propagate asür. Nisungtemi kodang olulu tali angashidir iba oluluji parnoki lemsar aser ibaji tashidak (virus) ka ama lokti, kija, kibong aser globally kongshir.

4. Olulu prokba nung Media aser Technology shilem

Contemporary era nung media aser technology agi asenok taküm nung ternemjen shilem ka kümogo aser asenok dangi aruba osang revolutionize sütsüogo. Iba advancement agi osang balala metettsü atema connectivity tajung kümütsüogo ano iba advancement agi olulu tali proker. Shitak masüba O prokba ajanga nübur indang opinion, yimya yimpong aser societal dynamics nung kanga influence asur. Social media aser online sabang agi olulu ya kanga küra proker iba platform ajanga nisung, lokti, linük, kibong aser arogo viral kümütsür.

Messaging applications Facebook, X (*Twitter*) mesüra WhatsApp agi osang ya kija aser telok balala den lemsateper. Item messaging applications ajanga olulu ya yakta proker aser iba olulu anentsü tasak akümer. Iba applications nungi osang yoktsü atema second dang agir aser tesem balala atonger koba agi yazü otsüji shitak ama jembitsü tenzüker. Item applications nung ochi memeteti olulu angashiba agi pei indang tebilemba zülur aser ochiji nembanger.

Tanü mapang nung artificial intelligence indang advancement agi deepfakes (nisung ka indang noksa mesüra video tanga nisung den edit asüba) amshia shitak nungi yazü küma amshiba agi olulu adoker. Deepfakes ajanga yazüji shitak ama küma amshir aser jembir koba agi nisungtemi shitak ama amanger. Ano yazü osang articles agi nisung ka asoshi challenge tulutibaji meyoktepba amshiba osang nungi ochi osang metettsübaji lir.

Olulu prokba nung Media aser Technology shilem indang tatishitsü ka yamai lemsar. December 8, 2019, Wuhan, Hubei province nung mezüng covid-19 tashidak putet. Iba tashitak kanga kara Wuhan province aser China nung aliba yimti balala tashi prokshi. Iba tashitak agi yangji aliba nübur otsü balala adokba agi aoksatep aser kanga shisa bulu. Iba tashitak den raratsü atema olulu ka yamai adok. Chinese nunger indang traditional mozü ka liasü (Shuanghuanglian oral liquid) iba mozü agi corona virus-ji ajungba olulu adok aser ibaji pei kidang aser pharmacy nung ayutsü aser ayoktsü tenzük. Saka asenoki metet iba tashitak den raratsü asoshi vaccine adok koba asenok teimba kati agiogo. Social media platform balala nung iba vaccine nung ajemdaker asenok Nagaland nung adokba olulu iba vaccine agi 666 ajener ta jembi. Iba olulu ajanga asenoki vaccine aser government anema apuso. Covid-19 indang tashitak dang nungi asenoki yangluba olulu agi nübur yongsü petsaprong aser lokti nung tebenja tulu liasü. Bushidangra tatishitsü aika lir koba media ajanga olulu adoker aser ibaji agi asenok indang tangatetba 360-degree melenshitsür.

Tanü media aser technology agi iba digital age nung olulu proktsü kanga küra kümogo. Iba ya aziüoktsü kanga tasak lir aser iba

azüoktsü atema asenok ajak indang shilem lir. Asenoki mejangjaba osang shitak ama kümer meyoktsüla kechiyong kodang item osang social media ajanga yoktir ibaji agi alima asünger. Nisung, kibong, lokti, government mesüra arogo dak ne temulung machiba alitsü akok saka item indang tenüng raksatsütsü mechi social media nung olulu nai meproksüla. Asenoki metettsüba kaji nai aser ni kodang social media nung olulu mashi mashi prokdir iba nungji temerenshi lir aser ibaji Indian Penal Code (IPC) Section 505, Information Technology Act, 2000, Prohibition of Fake News on social media Bill, 2023 FIR lodged sütettsü under sections 153 and 295 of the IPC aser Defamation item ya lir. Asenok ajaki social media balala amshir saka iba indang education asenoki metettsü kanga tongtimbang. Iba education ya kibong, arogo aser lokti ajak nung agütsütsüla kechiyong media aser technology ya kanga kümdanga ajaki amshitsüla.

5. Olulu agi timtem bener arutsüba

Olulu koba shitak masüba osang channel balala ajanga proker iba ajanga kija, kin aser lokti nung negative impact tulu alir. Iba olulu prokba ajanga tatalokba tulu alir. Olulu ajanga timtem bener arutsüba kar tatsü agi asenoki reprangdi.

- i. Olulu ajanga nisungtem aoksateper, decision tai agir aser nisunger yimya nung kongshir.
- ii. Olulu ajanga nisung, lokti aser arogo indang reputation raksatsür.
- iii. Olulu ajanga nisung aser lokti nung tension adoker koba agi mezüngmeshiba aser rarapangsen adoker.
- iv. Olulu agi nisung dang masü saka shishilembaba, osettsüset aser company balala nung financial loss aser economic instability alir.
- v. Nisung ka taküm nung olulu ajanga kongshiba agi pa/la indang physical, mental, psychological aser spiritual degrade asür.
- vi. Olulu agi lokti nung temulung malemba, züktepba aser lokti tsüngda tepila adoker.

- vii. Olulu agi kibong nung apuani tsüngta temulung malem adoker, chirnur aser tsürapur tesendaktep raksar.
- viii. Olulu ajanga nisungtem tai menadaksür.
- ix. Olulu jembiba agi nisung yongtsü nung ochi jembiyonga ibaji magizüker aser mamanger koba agi yazü otsü nungji dang amanger.
- x. Olulu indang negative impact nung government mesüra political system tashi kongshir koba agi public indang trust samar aser item government anema apusotsü tenzüker.

Olulu ya tejembir jangratemer saka iba indang negative impact ya kodang reprangdangdir kija, lokti, kin, government aser arogo nung timtem ya kanga tulu lir. Otsü shitak memetetti asenok bilemba nung puraloka aoer aser ibaji agi timtemba ya tashi lir. Olulu ajanga tajung masü saka tamajung dang bener arur aser yimjung nung aliba toh tsükchitep nung alir. Asenoki metettsübaji aseni prokba olulu agi mezüng kongshibaji nisung ya lir kechiyong nisung agi dang lokti, arogo, government akümer. Tereprangtsü nungbo nisungbaji tashi tait amai alitsü saka olulu agi kongshiba tongtipangtibaji asenok tekolok ya lir. Kodang tekolok ya unrest südir ibaji agi asen taküm nung ajak effect asür. Iba indang effect ya tejembirji masü saka shiba indang jembir parnoki dang tajungba metettsü. Olulu ajanga negative impact bener arutsüba asenoki zungogo iba impact ka koba tashi aoer asenoki meteta lir. Tanu mapang nung osang ya kanga kara proker asenoka osang koba agi lentong bener arutsür ibaji junga metettsüla. Osang tejangja memetet tashi asenoki olulu meproksüla, aseni ochi memetetba ajanga iba agi kija, lokti, government aser arogo nung negative impact tulu alir.

6. Laishiba ajanga olulu indang angatetba

Laishiba ajanga asenok dang olulu indang lendong aser timtem nung ajemdaker tejangja sayua lir. Laishibai asenok dang ochi, temerük aser temeim indang ajangajanga zülua lir. Tamanger ka asoshi Laishiba ya kanga tongtimbang kakat lir. Laishiba ajanga asenok

azüokdaksür aser ano tali kümdanga alitsü sayur. Aji dang masü Laishiba ajanga asenok dang koba shitak aser tai ibaji tajungba nung angazükdaksür. Laishiba nung olulu indang tesayuba aika lir saka ni yangi Laishiba tekong aser otsü kar lemsaner.

- A. Shin 16: 28- Mashikoshi nisungi rarabangsen ayimdaker proker; aser miim o jembiri akang tembar piladaksür.
- A. Shin 18:8- Miim o jembir otemji bangnem tajung mesük, aser parnokji poknüng leni air.
- Levi 19:16- Shinga atema tiyazü O meprokshitsüla, aser kodang nisung kar lendong nung lia ne kuli agi pa kümzüktettsüsa lidir nai iba atema jembang. Ni Kibuba lir.
- Yakob 3:5-6-Yamajisa temelia tenük-telen tila ka, saka asüküm tulu jembir. Ajiang koda mi tila agi arem tulu aronger. Aser temeliji mi ka, aser tenük-telen rongnung temeli ya memeshiba tulu lir. Iba yagi temang rangben
- Efesa 4:25- Anungji tiyazü jembiba endokang, nisung shia pei kiyonger den ochi jembang. Kechiaser temang ka nung asenok tenük-telen ka ka lir.
- A. Shin 5:22- Tiyazü tebang Kibuba tsüngdang tesempatsü; saka ochishia inyakertemji pa pelatsü.
- A. Shin 11:13- O belener ka ama senzüri miim O pokbatsür; saka temulung lemtetba tanela kati mapaji miimbanga yutsür.
- Efesa 4:29- Nenok tebang nungi O tamajung ka danga tatokdaksü. Saka tenüngdaksü amato kechi yangluloktsü asoshi tajung lir, tangashirtem nem taochi agütsütsü aji jembang.
- Filipi 4:8- Tatemsa, adianutem, kechisa ochi lir, kechisa akhüm tsübuttsü tim, kechisa temeten lir, kechisa temerük lir, kechisa temeimtsü lir, kechi indangsa osangtajung lir aser langka nüngsang lira item indang bilemdangang.

Laishiba nung olulu agi shilem tulu agiba zülua lir aser ibaji agi mangatettep, meputep aser timtem bener arutsü. Yangi asenoki otsü

kar repringdangdi.

- **Yosef asüba indang olulu (Lipok 37)**

Yosef ya yakob-i par chir rongnung temeimba liasü saka tedi nunger-i pa sempa. Parnoki pa südaktsütsü tasa yanglu saka pa Ishmael nunger dang senpak metsü agi ayok aser pa ijip limai anir ao. Yosef asüba indang tebu dang sayutsü aser paji arem shiruru agi tepsetogo ta amangdaktsütsü atema parnoki nabong ka tepset aser Yosef semoksü talangji iba zü nungji meten. Iba tiyazu olulu agi yakob anogo aika Yosef süogo ta amanger mang ayim.

- **Idangiterem aser parnok indang tai osang (Züngdangba 13)**

Kodang Mosai Kanan limaji ladangtsü parnok idangiter ter-ana (12) yok parnok teri (10) tamakoktsü osang bener aru aser ashi iba lima nung aliba nisungtemji kanga tulu aser tashi tait Israel nungeri amaktsü makoktsü osang ashi. Iba yazü osang agi Israel nebur tsübudaktsü, iba olulu nungji parnoki amang aser Tsüngrem indang tenangzükba nung temulung malemtsü tenzük. Iba olulu nung amangba agi Tsüngremi parnok azüngmeyakdak küm 40 tashi nemzü parnok rongnung Kaleb aser Yihusuai dang tenangzükba limaji tongtet.

- **David aser Saul indang olulu (1 Samuel 18-24)**

Kodang tetsürtemi “Sauli meyirijang tepset aser Dawidi meyirijang ter tepset.” ken aten saul chuba kanga rasa aser mepeladaktsü. Olulu aser nukmerem prokba agi David pai saul chuba tepsettsü tasa yanglutar ta amangtsü tenzük. Dawid pa kanga ochishia liaka Saul-i pa tepsettsü arishi aser olulu balala agi pa kanga tsübudaktsü.

- **Nabot anema tai kuli agütsüba (1 Chubatem 21)**

Ahab chuba pai nabot indang tsükmenatsü lu agitsü asüngdang saka nabot pai ibaji mayok. Pa indang kinungtsü Yezebel-i Nabot anema tai kuli agütsütsü atema tasa yanglu. Iba tasaji pai Tsüngrem aser chuba anema atakatemogo ta samesa nisung ana nem kuli südaktsü. Iba tai kuli ajanga Nabot lung agi onseta südaktsü aser ahab chubai iba tsükmenatsülüji agi.

- **Yirusalem nung Paul indang tai Olulu (T. Mapa 21)**

Kodang paul yirusalemi meyipa aru yangji olulu ka adok aser ibaji Yihuda nungertem ajak dang parnok chirnurtem memejeptoktsü mesüra yimsü nung mejajatsü aser Mosa Ozüing sentoktsü pai sayur ta jembia. Iba olulu agi lokti tulu-i pa tenla kidang alidang apu aser pa tepsettsü merang. Parnoki Paul apu, tepuokdak ayu aser yimsüsür tsüngdang pa anir ao.

Liashiba tsütsülen nungi kodang olulu indang bilemdangdir iba agi asenok Khristan taküm nung ochi, aser temeim teyongtsü sür alitsü sayur. Laishiba agi asenok ajak olulu nungi pila alitsüba aser asenoki kechi O jembir ibaji kümdanga tangar yirutsüsa mejembitsüba ajungshir.

7. Khristan ka indang telangzüba aser tatem O

Küm 152 Khristan yimsü agizüker asen Aortem lia arudagi. Khristan yimsü asen Aor society nung aruba agi social, cultural, political aser religious life nung temelenshi aika bener arutsüogo. American Baptist Foreign Mission Society parnoki missionaries yokba ajanga iba remote linük Nagaland nung mezüing Khristar tesangwa bener aru. Item missionary-temi asen Aor Naga nunger teraksa aser tejen liba liro nungi asen tanela kümzükbaji parnoki aginü. Khristan yimsü agizüker asenoki tejen yimya aika endokogo ano aika meindok lir koba ajanga asenok yungtsü timtem adokdaksür.

Laishiba nung tashi aliba zulua lir aser ibaji A. Shin 18:21 nung lir “Temeli tashi nung tasüba mesüra taküm keta lir aser shiri ibai meimer pai iba tejang achitsü.” Ibai sayur aseni jembiba agi yanglutsü akok mesüra raksatsütsü akok. Asenoki olulu ajanga kechi koma timtem bener arutsür asenoki züngogo. Na aser ni Khristan ka süra aseni kechi jembir ibaji kanga kümdangtsüla aser aseni jembiba agi teraksa masu saka Khrista indang ochi aser temeim yaloktsüla.

Olulu ya kechi ajaki kanga junga meteta dang lir Khristan pur asoshi yazü osang meporoktsüla saka ochi dang jembitsüla.

Tsüngremi melaba ama na aser ni liner a ochi jembidi aser olulu nung shilem magili. Laishiba nung temeimji asenok ajak asoshi tamendakdak asütsü sayua lir. Nai aser ni olulu prokbaji temeim masü saka tangar yirutsüba dang lir. Tsüngremi asenok kati ka den meimteptsü ashir koba agi asenoki nisung ka indang reputation aser taküm raksatsütsü melen kümzüker.

Shitakba Khristan kati yazü otsü/osang nungji amangtsü melen kechi shitak ibaji tama metettsüla. Asenok timba-i pei indang tangatetba nung otsü yanglur aser ibaji social media mesüra asen tepangnungi proker. Filipi 4:8 nung asenok dang koba ochi lir, akhüm tsübuttsü tim, temeten lir, temerük lir... item nung amangtsü shia lir. Kodang asenoki asen taküm aser temulongjang tamajung nung kümzüka yudir ibaji agi olulu prokba nung asenoki azüoktettsü. Tsüngremji koda ochi lir yamaji asenoka ochi nung alitsüla. Olulu indang tatitang nung asenok metsükli saka iba tatitang akoktsü merangdi. Olulu masü saka ochi jembiba taküm asenok südi. NAI OLULU JEMBIR ASÜ?

KHRISTA NUNG YANGLUSHIBA (NEHIMIA 1 & 2)



ALILA IMCHEN
Signal Fellowship

Okila

Yanglushiba ta kodang südir, tasen ka yanglua, yangerteta atuba masü, saka tejen mapa kar mesüra oset tejen kar raksar-metemsüi aliba ka tanaben tajungba atema renemshiba aser inyakshiba dang yanglushiba ta tatsü agi ashitsü akok.

Iba ocet ya Khristan taküm ka asoshi pei taküm yanglushiba dang masü saka yanglushiba nung koda shilem agitsü tim iba dak rangloker zülur. Tamangertem asoshi Khrista mesükba nung alitsüji Kibubai mulungba lir. Saka, aikati yamaji mesütetba yong ajungaji yanglushitsüsa nüngdakadoker. Anungji, Nehimia 1 & 2 nung amendaker ‘Khrista nung yanglushiba’ dak rangloker tangatetba kar lemsateper.

Ojang rajemshiba

Yangluba aser yanglushiba ojang ana ya angatettsü merangra, yangluba dang nungibo yanglushibaji tasakba lir. Tatishitsü agi, oset bendener ki ka asütsü atema tesadem tesem nung yanglua atutsü kecha balaka tasak masü. Saka yanglushitsü nungbo maparenji tera balaka inyaktsü adoker. Tetezü, amenteta aliba ki kaji reprangshia oset tejentem mesüra menügdakbatem ajiteta indoktsüsa akümer. Tagitsü mesüra magitsü osettem tama bendangtet nung dang

yanglushitsü asoshi maparen tenzükteter aser yanglushiba nung takok nguteter. Yamaji, yangluba aser yanglushiba oren anaji tangatetba aser maparen balala lir ta tongmelang agi angatetdi.

Kechiba yanglushitsü nüngdaker?

Tanü asen aliba lima ya kanga dang karaa melenshia aoba angur. Iba ama tensa mapang ka nung tamanger taküm ka süaka, aiben asenoki meteta aser memeteti aibelener aser yanglushitsü melena teraksa adokdaksür. Asen taküm nung Khristan ta asüba ayakji tema tazütsü dang aser iba jagi tenüng agi dang amangba tamangertem züindaksür. Asen yimya tamajung koba agi temeshiba taküm ka ama melidaksür, meinyakdaksür, item yimya jakla ajakji entoker yanglushia tajungba aser tabensaba nung alitsü tenüngdaksür lir.

Iba den asen Khristan kibong, lokti aser Arogo tia reprangdangra, tebilemtsü tulu kümogo.

Kibong aika nung telungjem maka, tsürabur aser chirnur tsüngta tesendaktep tajung mali, apuani tsüngta temeimtep maka pei linütsü dang liteper. Loktiliba aser yimsüsübaren nung meputep, mokokachi, tenükmerem, ochi mashi agi dang sünga lir. Saka aiben aseni item ajakji metetaka, nguaka, reprangtetaka yanglutsü mejangrar aser yanglushiba nung shilem magir aser agitsü nungnanga bilemer.

Alima ya *science* aser *technology* ajanga global world kümadokogo. *Technology* balala ajanga alima yimyatem aika nung tajungba kümogo, saka ano iba ajanga tamajunga jenti rendaktsüogo. Tim lenmang nung itemji mamshira, timtem tulu bener arutsür. Asenok tamanger aika Tsüngrem den lungjemba nung mapang entokba masü, saka *technology/social media* balala dak metaloker iba lar kümer aliba pur aika lir. Anungji, ashiba ama koba ajanga asen taküm, kibong aser lokti menentsür itemji meteta tajungba asoshi merüktettsü nüngdaker.

Asenoki Tejen Lai Nehimia 2:17 ji züngdangra, Nehimia-i Yirusalem yimti jara raksa-a aser rongsa-a aliba ngua ibaji yanglushitsü mulungtetba aser renemshiba indang shia angutsü. Iba

jara laobaji yanglushitsü tim ta pai metet, kechiyong ibaji parnok asoshi maksü ama liasü (2:17). Yimti ka kümzüka, wazüka ayutsü asoshi yimti jaraji kanga tongtimbang. Yimti jaraji raksadokra, rongsadokra tsükchir ket nungi mekümzüktet. Anungji, iba Yirusalem yimti jara raksa-a alibaji tashi ita akanga yanglushitsü tongtimbang ta angateta apusoa yanglushiba nung shilem agiba angur.

Kasaji temalen shia aruba ama, asen taküm nungi tenzüker kibong, lokti, Arogo aser alima lenmang balala nung raksa-a aser rongsa lir. Item ajakji yanglumesotsüji tongtimbang. Kechiaser tanü aseni asen tamakok, tashimait tiaji meteta meyanglushira, shibai yanglushitsü? Asüng kechi tia aser jenjang ka ajurutsü shiangai meshitetka. Saka ya metetdi, yanglushiba nungji asen tashi, shisatsü aser tangatetba kisüng agibo takok ngua shilem magitetsü. Kechiaser asenok Khrista Yisu dak amanger ka ama, kechi mapa südir süaka Khrista meteni meinyaktetsü. Asen den Khrista alitsüji kanga tongtimbang. Kechiyong, Khrista ajanga dang asen taküm, mapa, tamang aser teimlaji jenjang keta kümdaktsür. Pa ajanga dang asenok asoshi takok lenmangji bener arutsür.

Yanglushir dak aliba mulungsentsü

i. Sarasadema aser Aria Bilemba Mulungsentsü (*A Heart of Prayer and Concern*)

Yisu Khristai asenok meimchir asoshi aria bilema Pa taküm bendanga agütsü. Pa alima nung alidang, Tebu Tsüngrem dang sarasadema shiranga alibapurtem, mangyim tia nung alibapur, temenen talenba nung alirtem sala-a chioka, anepja teimla tasen agütsüba dang masü pai teraksa yanglushitsü aser laoa aliba meso.

T. Mapa 12:5 nung Antiok Arogoi Peter asoshi aria bilema tsüngden chiokdak nungi anitetsü sarasadem, aser Tsüngremi parnok sarasadem langzüa Peter anitetsü lenmang lapoktsü. Kasaji, Nehimia-i kodang par yimti jara raksa-a laoba osang angashi, pai nüburtem asoshi aria bilema amang sangwa aben mang ayim aser lumia jeba sarasadem. Ibayongji Tsüngremi pa sarasadem langzüa yimti yanglushitsü asoshi pa nem mangdang aser tashi agütsü.

Yamaji, pa lenisüba nung takok angu (Neh. 1:4).

Yanglushitsü asoshi aser yanglushiba nung shilem agitsü atema sarasadem nung tashi ita, tangar asoshia aria bilemba mulungsentsü lia inyaktsü nüngdaker.

ii. Tsüngrem Jangja Angatetba Mulungsentsü (*A Heart That Identifies Who God Is*)

Küm aika Khristan taküm ka ta shia amanga arudar. Tsüngrem shibai meimchirtem tesempatsü aser teraksa taküm liaka, Pai meimba yong Pa chir Khrista asenok atema taküm bendanga agütsü. Iba ajanga asen taküm tasen kuma pai yanglushitsü. Süra, Tebu Tsüngrem tulusang shibai asenok kümzük aser alangzük aji asen kija taküm shiai aser kibongi jangja meteta, angateta amanga arudar ma?

Nehimia-ibo Tsüngremji dang ajak madak tulutiba takoksang Tsüngrem ta angateta liasü. Yongjiang pai Tsüngrem tsüba “Oh, Kibuba, Kotaker Tsüngrem, Tulusang aser Tetsübuttsü Tsüngrem” ta shia taochi sayutsü maneni nendaka sarasadema mepishiba angur (1:5). Tsüngremi Nehimia dang ajungba, meimba teti pa mulungiang nung liasü. Kotaker Tsüngremi onok yaritsü, anungji onok akasoa kiji yanglutsü ta ayimoktsüba asenoki Laishiba nungji angur (2:20).

Asenokia Tsüngremji jangja angateta inyakra aseni yanglushitsü shilem agiba nung Pai moaja takok agütsütsü.

iii. Tsüngrem Sentong Angateta Tenzüktsü Mulungba Mulungsentsü (*A Heart That Understands God's Plans and Willingness to Serve Him*)

Asenok meimchir temenen nungi kümzüktsü aser alangzüktsü atema Khristai pa taküm bendanga agütsübaji Tebu Tsüngrem sentong ta Yisui angateta liasü. Iba yongji alima meimchiri pa taküm mezüngmeshia, atalaja merenshiaka, item ajak arema temulungtetba tulu nung iba wadang inyak. Khrista ajanga asen nem taküm teimla tasen agüja yanglushitsü. Yamaji, asen taküm shia ya nükjidong ka yur Tsüngremi yanglu aser doktsü. Anungji,

ibaji angateta Tsüngrem sentong atalokdakja pai mulungba nung alitsü nüngdaker. Nehimia-i Yirusalem yimti kümzüka ayutsü aser yanglushitsü atema shilem agitsüji Tsüngremer sentong ta angatet nung tamang ka-a Tsüngrem dak metaloka temulungtetba tulu nung Yirusalem jara yanglushi (2:11-12).

Asenoki yanglushitsü mera agidang tangari atalajaka, mezüngmeshiaka Tsüngremer sentong dang angateta tenzüktetra asenok takoker rongnung atentsü.

iv. Lungjema Inyakba Mulungsentsü (*A Heart of Unity to Serve*)

Asen taküm, kibong, lokti aser Arogo ka tajungba aser tabensaba nung yanglushitsü atema Khrista nung lungjema inyaktsü mulungsentsü alitsüji kanga tongtibang. Kechiaser komaka aser kodaka aseni yanglushitsü merangaka, asen kibong nungi tenzüker lokti balala ajak nung tangatettep aser telungjemji melira tamakok takoksaji arulanglang. Lungjemer tajungba nung yanglushia litetba tang masü saka lungjemdaktsütsü mulungsentsü asen dak alitsüla.

Nehimia 2:18 nungji reprangdangra, pai nübur ajak lungjemdaktsü aser lungjemer Yirusalem yimti raksa-a aliba yanglushitsü bangjemba asenoki angutsü. Teimla tasen agüja, lungjemer inyakba nung takok ngua yanglushitettsü ta nüburtem nem angatetdaktsü. Tsüngremer mapa atalokdaktsütsü aser tajungba küma yanglushitsü asoshi nübur ajungmesoba indang kuli asenoki Lai ajanga angateter. Anungji, yanglushiba nungji lungjemdaktsütsü mulungsentsü alitsüji kanga tongtibang ta angateter.

Otempang

Khristan taküm ka asoshi Yisu Khristaji dang ajak nung asen atema tamendakdak aser nükrangdong. Paji asen taküm, mapa aser wadang ajak nung tematiba tatishitsü lir. Iba den Nehimia tapu 1 & 2 dak rangloker tangazüktsü aser teinyaktsü kar lemsatepogo.

Yamaji asenok ajaki asen tashimait tamakok, teraksa aser mabensabatem ajak doktsür Khrista nung tajungba aser tabensaba

küma yanglushidi. Sarasadem aser aria bilemba mulungsentsü bener, asen Tsüngremji ajak dang tulusang aser tematiba ta angateta, Tsüngrem sentong atalokdakja taküm, kibong aser lokti yanglushitsü lungjemer inyaksü merangdi. Nehimia mapang nung Yirusalem raksa-a aser iba süngkhüm rongsa-a aliba ngua, Tsüngrem dak kanga aroka amanga, pei nüburtem dang “arung, asenoki apusodi aser kiji yanglushidi” ta ashiba ama, kasaji tanüa asenok amangbapur kija kibong ajak tajungba, tabensaba aser temeshiba nung alitsü atema asenoki apusodi aser Khrista nung yanglushidi.

MONKEY POX



DR. TEMSULA ALINGER

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Introduction

- 14th August 2024- WHO declared M-pox as a public health emergency of international concern (PHEIC).
- Monkey-pox or M-pox is the disease caused by a virus (MPXV).
- Usually a self-limiting disease, with symptoms lasting for 2-4 weeks
- Incubation Period: 2-21 days (Usually not contagious during this period)
- Case Fatality: 1-10% (Recent times 3-6%)
- An infected person may transmit the disease from 1-2 days before the appearance of the rash and remain contagious till all the scabs fall off.
- **Transmission:**
 - Human-to-Human
 - Animal-to-Human

Skin involvement (rash)

- a. Usually begins within 1-3 days of fever onset, lasting for around 2-4 weeks
- b. Deep-seated, well-circumscribed, and often develop umbilication
- c. Lesions- often painful, until the healing phase- become itchy (in

the crust stage)

Prodromal stage:

- a. Fever
- b. Swelling of the lymph glands.
 - Typically occurs with fever onset
 - The swelling occurs around the neck, armpits, and groin region.
 - It can affect one or both sides of the body.
- c. Headache, muscle aches, exhaustion
- d. Chills and sweats
- e. Sore throat and cough.

Stages of rash (slow evolution)

- First lesions on tongue and mouth
- Then- face spreading to arms, legs, palms, and soles within 24 hours
- The rash is a fluid-filled lesion containing pus. (**vesico-pustular**)

Suspected case:

A person of any age having a **history of travel to affected countries within the last 21 days** presenting with an unexplained acute rash and one or more of the following signs or symptoms:

- swollen glands (lymph nodes)
- fever
- headache
- body aches
- profound weakness

PROBABLE CASE:

A person meeting the case definition for a suspected case, clinically compatible illness and has an **epidemiological link** (face-to-face exposure, including health care workers without appropriate PPE;

direct physical contact with skin or skin lesions, including sexual contact; or contact with contaminated materials such as clothing, bedding or utensils is suggestive of a strong epidemiological link).

CONFIRMED CASE:

A case that is laboratory confirmed for monkeypox virus (by detection of unique sequences of viral DNA either by **polymerase chain reaction (PCR) and sequencing**).

Treatment of Mpox is primarily supportive.

- Principles of management include:
 - ✓ Patient isolation.
 - ✓ Protection of compromised skin and mucous membranes.
 - ✓ Rehydration therapy and nutritional support.
 - ✓ Symptom alleviation.
 - ✓ Monitoring and treatment of complications.

Patient Isolation

- ✓ Isolation of the patient in an isolation room of the hospital/ at home in a separate room with separate ventilation
 - ✓ Patient to wear a triple-layer mask
 - ✓ Skin lesions should be covered to the best extent possible (e.g. long sleeves, long pants) to minimize the risk of contact with others
 - ✓ Isolation is to be continued until all lesions have resolved and scabs have completely fallen off
- The proposed surveillance strategy aims to rapidly identify cases and clusters of infections and the sources of infections as soon as possible to:
 - Isolate cases to prevent further transmission
 - Provide optimal clinical care
 - Identify and manage contacts
 - Protect frontline health workers
 - Effective control and preventive measures based on the

identified routes of transmission.

Preventive

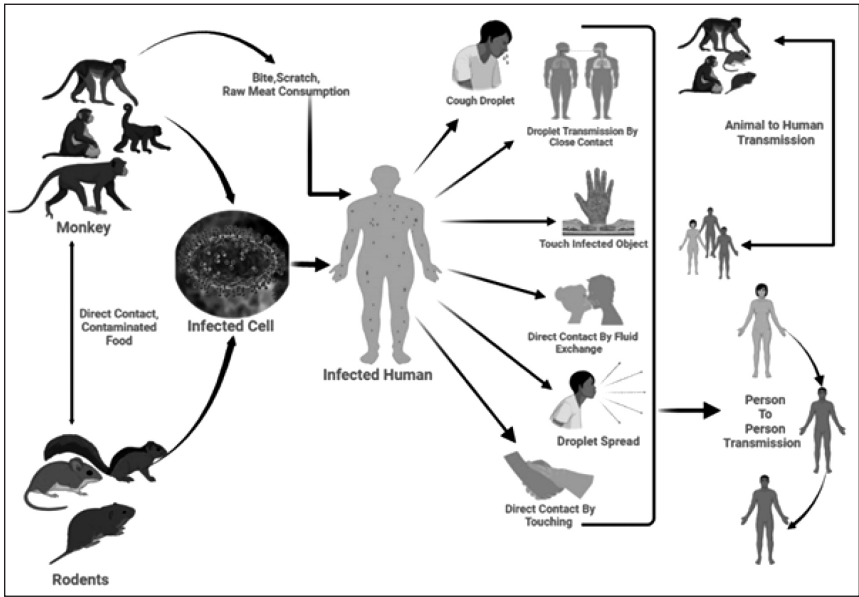
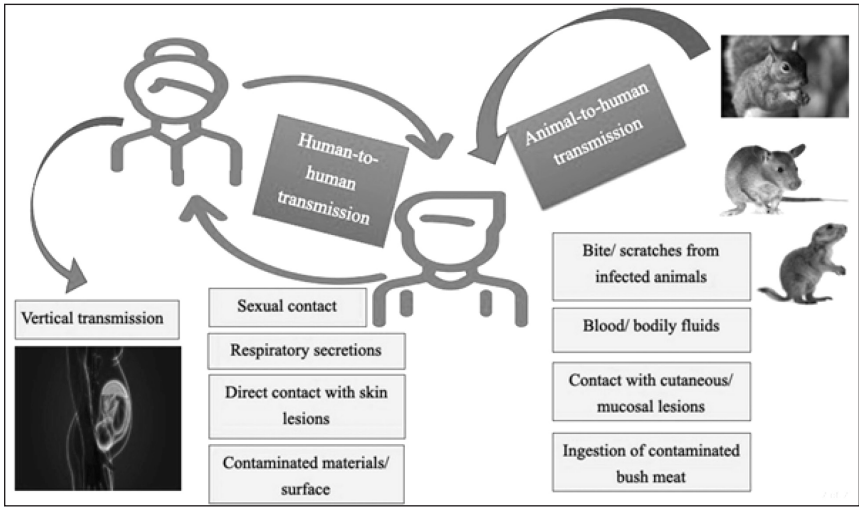
- Avoid contact with any materials, such as bedding, clothing, etc., that have been in contact with a sick person.
- Isolate infected patients from others.
- Practice good hand hygiene after contact with infected animals or humans. For example, washing your hands with soap and water or using an alcohol-based hand sanitizer.
- Use appropriate personal protective equipment (PPE) when caring for patients.
- Correct containment and disposal of contaminated waste (e.g., dressings) by Biomedical Waste Management guidelines for infectious waste.

Conclusion:

- Monkey-pox is a rare viral zoonotic disease endemic in certain areas and now spreading to other non-endemic areas.
- The identification of confirmed and suspected cases of Monkey-pox with no direct travel links to an endemic area represents an unusual event making surveillance an important activity.
- Human-to-human spread of Monkey-pox can be controlled by public health measures including early case-finding, diagnosis and care, isolation, and contact tracing,
- Government officials, researchers, and workers across sectors at the local, national, regional, and global levels should implement joint responses to such public health threats.

*The vaccines (MVA-BN or LC16 or OrthopoxVac OR ACAM2000) are currently in use for Mpox.

***TECOVIRIMAT** (ST-246) is the only FDA and EMA-approved drug for M-pox.



Mpox cases around the world in 2024

As of August 22, 2024, there have been more than 14,000 reported cases of the virus, with 457 deaths, a significant increase in reported cases from 2023.

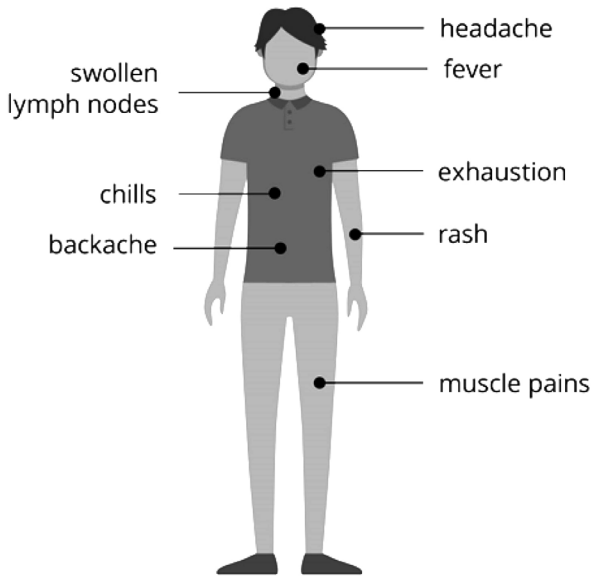
Cases

1 13,791



Map: A. B. J. - Source: Parliament of Uganda, Kenyan Ministry of Health, johanniter.de, Government Offices of Sweden, AFP

MONKEYPOX SYMPTOMS



TSÜNGREM O PROKBA: LAISHIBA NUNG AROGO AINBA INDANG



MAONGTOSHI LONGSHIR

Youth Director

Okila

Tanü asüing tensa den apet arogo indang kodang jembidir, onük tongtimbang kaji arogo ainba indang jembir. Kodang nisungi “Iba arogo ain a” ta ashir, tetezü, lokti mesüra nütsüing ainba mesüra arogo nung nisung züngsem ain ta angateter. Kodang züngsem indang jembidir, arogo nisung aika aliba jaki arogo tashi ita ainer ama bilemer saka mekümdangra, arogo indang tenyaba aser tajaba mapa amadoker. Tenyartem Mapa (*Acts*) ajanga asenoki Tsüngrem O aser arogo koma ainer aser arogo nükjidong angur. Nisung meimchir mesüra arogo lenirtemi osang tajung prokba nung shilem agir aser Tsüngremi arogo züngsem uludaktsüba nung shilem agir. Anungji nisungi yangluba nung masü, Laishibai sayuba lenisüba nung arogo ainer.

Mezüng Tamangertem: Arogo Aintsü Asoshi Tamaitsü Ka

Tenyartem Mapa nung arogo tenzükba aser Tsüngrem O züinba indang lephsia shia angutsü. Ibaya oshi agi abensadaktsüba tang masü saka arogo indang tongtimbang maparen nung ajemdaker züluba lir. Tatishitsü agi, Tenyartem Mapa 6:7 nung, “*Aser Tsüngrem Oji zuin. Yirusalem nung nütsüngtem yongsük aika renloka ao aser putir telok tulu kati tamangji agizük.*” Yangi, nütsüing züinbaji Tsüngrem O prokba den sentakteba lir. Tsüngrem O prokba ajanga

arogo züina aoba angur. Iba yimyaji maneni Tenyartem Mapa 12:24 nung angutsü: *“Saka Tsüngrem O maneni züina aser rena ao.”* Iba ajanga jangjar- Tsüngrem Oji züngsem dang nungi tongtimbangba lir. Tenyartem aser mezüng Khristanpurtem osang tajung proktsü aser nübur kümzüksü tongtibang ta angateta, temulung agütsü. Iba ajanga Tsüngrem O nung Tanela Temeshi ain aser nüburtem kümzük.

Arogo Ainba nung Temulung Agütsü dang Tamakok Aluba

Tanü lima nung, arogo zünba ya lokti renlokba nung temulung lema züngshir. Saka lokti ainba o tanela taküm ainba naji balala lir. Arogo zünba nung tang ajemdakbaji tamakok aika lir. Itemji tekübok nung lemsatepa angutsü:

1. Lokti sendenba kija agi tangbo tanela aser tamang nung ulubaji mesayutetsü. Senden ka uluaka tanela maintsü akok.
2. Arogo kar nung nütsüng anidentsüba atema Tsüngrem Oji tongmelang agidang lemsatsü akok. Iba tongmelang sentong agi dang bo pei taküm nung temelenshi bener arutsü makok.
3. Lokti renlokdaktsütsü mechi sentong balala nung temulung agütsüdang, arogopurji “customer” mesüra tagizüker ka ama dang akümer. Iba ajanga arogo nükjidong samadaktsütsüa akok aser tenyaba mapa nung tamakok alutsü koka lir.

Tsüngrem O Sayutsüngitsü Laishiba Ajanga Teyur

Tenyar Pauli Tsüngrem O sayutsüngitsü maneni lepshia ashir. 2 Timoti 4:2 nung yamai ajungshir: *“Nai oji sayutsüngiang; mapang nung aser mapang masü dang jangra-ang; talangka aremzüka aser sayuba ajak agi arüjang, metongshijang, ajungshiang.”*

Pauli Timoti dang akangbaji arogo indang wadang ka inyaktsü asoshi Tsüngrem Oji kanga tongtimbang lir. Iba mapa yagi temulung tatang, taremzü, aser Tsüngremer sayutsüngiba nung tenangzüktetba taküm ka akanger. Maneni Rom 10:17 nung Pauli yamai zülur: *“Anungji tamangji tanga-shiba nungi arur, aser tangashibaji Khrista indang sayutsüngiba nungi arur.”* Tsüngrem

O angaba ajanga pei tamang süa ainer. Iba ajanga taküm nung temelenshi tulu bener arutsür. Kodang oji nendaka ochi nung sayutsüngidir, atangji tanela temeshi nung aintsü aser temelenshi tulu bener arutsü tashi lir.

John Stott-i ashi, “*We must be global Christians with a global vision because our God is a global God,*” koba Ao oshi nung yamai meyipzüksü akok: Alima ajunga nung alir Khristanpur asoshi nükla ayuba Khristan ka ka asütsü nüngdak, kechiyong asen Tsüngremji alima nung alir ajak asoshi mesüra alima nung alir ajak meyong Tsüngrem lir.

Stott-i ashiba o nung tangazüksü tulu lir, aser arogo ka mapaji osang tajung maneni meranga kintem ajak dangi proktsü asoshi lepshir.

O Nung Tashi Lir

Tsüngrem O nung tashi alibaji akhidang otsü mesüra tatalokba ka masü saka Tsüngrem den ochi tesendaktep aliba ka lir. Iba ji Ibr 4:12 i metener, “*Kechiyong Tsüngrem O taküm aliba aser teinyak, aser anatsü nok ajak dang nungi techiraba lir; aser taküm o tanela, tatentep o tenüngla ya ajak ateta bendangtetba, temulung tebilemba shisatsü aser tasa asaba yakta metetba lir.*”

Iba tekong yaki O nung tashi aliba aser temelenshi bener arutsüba jangjatsür. Mezüng tamangertemi Tsüngrem dak temulung alem, aser pa O sayutsüngi nung, Tsüngremer tanela temeshi-i tangashir mulung nung jembi aser nütsüngsür kümdaktsü. Ibr 4:12 i tekong nung shia aliba ya tanü asüng amshiba lenmang den saku masü. Tanü nütsüng meyipa anir arutsü melena sentong balala amshia nütsüng puadaktsür.

Akhi/Tejen Mapang aser Tensa den Apet Tatishitsü Kar

Reformation mapang nung lenirtem Martin Luther aser John Calvin ama Roman Catholic lenirtem shirnok kanga tashi ita ozüng nung arogo ania liasü, parnok anema nokdak. Arogo Laishiba nung shia aliba ama akümstsü aser yangertsüla ta sayutsüngia ola adok.

Tsüngrem O sayutsüngiba nung takok anguba arogo puti nung angur.

Tanü asüing arogotem repranga, kasa sayutsüngiba yimya arogo kar nung angur. Arogo nung kadang nendaka sayutsüngidir, tanela nung ainer aser arogopurtem kija aser kibong nung temelenshiba adoker. Iba temelenshiba ya züngsem ainba nung dang bo masütsü saka Khrista nütsüing ka ama, pei talidak temelenshiba adokdaksür.

Tenokdangtsü Aser Tatitang

Tanü alima ainba tensa ka nung, tanela tamang nung ainba masü saka züngsem ainba tatidang nung kanga temulung agütsür. Arogo nung teti atenba, mesüra temelenshi bener aruba, aser sentong tapu balala ayongzükba ajanga Arogo ka takok anguba sayutsü khuret agütsür. Iba nung takok ngüaka Tsüngrem O lemsateptsüji sa tongtibangba mapa alitsüla.

Yisua Pa alima nung alidang kasa ajangshia aru. Kodang nütsüing tulu Pa sülen anidak, Yisui parnok indang mulungsentsü tali shisadanga tesendaktep tajung ayutsü ajungshi. Yohan 6 nung nütsüing mirjang pungo amtsük lemsa chir sülen maneni ano ali shi nung amtsük meshia liasü. Idangji Yisui kotak amtsük indang sayutsüngi, ali shi dang nungibo tanela amtsük sa taoba lir.

“Sama-a aoba chiyungtsü asoshi teinyak, saka chiyungtsü kechi agi teti alir koba Nisung Chiri nenok nem agütsütsü aji asoshi inyang; kechiaser Tebu Tsüngremi pa dak temaitsü ajenogo.”
(Yohan 6:27)

Yisu indang nükjidongbo teti tarokba aser tanelar tenüngdakba nung liasü, tema tazütsü konang nüngsang masü.

Arogo Asoshi Tensa den Apet Teinyaktsü Kar

1. Sayutsüngiba nung temulung agütsüba: Arogo indang maparen inyaka aotsü asoshi Tsüngrem O ochi nung sayutsüngitsüla. Ibaya temeshi amongnü dang masü saka lokti senden tila ka nung tanga süshia, mesüra shisaliok tapu balala nung süshia.

2. **Temulung lemtetba nung takok asadangba:** Arogo ka takok angubaji züingsem aika züingdangba agi masü saka arogo ka tiaji Tsüingrem O nung koma temulung lemteta alir, mesüra koba taka ochi nung nütsüing ama alir, aser lokti koma anir aoer ta asüba nung ajemdaker takok asadangtsüla.
3. **Arogo rongnungi pei inyakba office balala nung külempurden osang tajung lemsatepba:** Sayutsüingitsü mapa ya toklang tenzükertem kisüing shilem masü saka arogopurtem nema shilem agütsütsüla. Tsüingrem O prokbaji arogo ki nung dang masü saka lokti senden aser tesendaktep balala nung ataloker.
4. **Sarasademba kin ka:** Arogo ka ainba ya Tsüingremer mapa lir ta ajitetsüla. Sarasademba kin ka küma Tsüingremer o atema tashi aser lenisüba meshia alitsüla.
5. **Arogo nung lokti ajunga külemi lungjemer shilem agitsüla:** Arogo kilong dak alaka Tsüingrem O lemsatsüba lenmang bushitsüla. Lokti arogo semdangba aser kiboksem mesüra yimya balala ajanga Tsüingrem O lemsatsü akok.
6. **Laishiba nung sentaktepa liang:** Mapangshia Laishiba dangi meyipa arua sobutsü tasen semer Tsüingremer wadang inyaktsüla. Arogo maparen aser telemtet ajakji Laishiba dak ajemdaker inyaktsüla.

Tatem O

Tatem nung, arogo ka takok angubaji kobataka uluba nung masü saka Tsüingrem Oji temulung lema prokba nung lir. Akhi mapang koma nütsüing ainba nung masü saka Tsüingrem O prokba nung ajemdak, ibaji tanü asenok asoshi tatishitsü tajung ka lir.

Arogo tulu süa lokti kwinaaka atener, aser ter shilem kwika bendener ta züingshiba tensa ka nung, Laishibai sayubatem bilemtettsü kanga nüngdaker. Lokti renlokba nung aser rongsen dak dang ranglokba jaki arogo ainba tatishitsü tamajung sayur aser atangji tanela nung ainbaji mimbangtsür. A.W. Tozer-i ashiba ama, ‘Arogo ka ochi nung tera yanga lira raksatsü makok, saka koba

arogo tera konger lir kechaia mekümzüktettsü.’

Asenoki Tsüngrem O proktsüji temulung agütsüdi aser lokti aintsüji Tsüngrem nem toktsüdi, idangji asenok Pa wadang atangji nung inyaker asütsü. Kodang Tsüngrem O proktsü aseni tenangzükba yua Pai aginüba ama lidir, idangji arogo tanela aser tajaba nung ainba jangjashitsü.

DIMAPUR AO BAPTIST AROGO
DIMAPUR: NAGALAND



2024 DABA RANGLOK TONGMELANG AGI YAMAI

SHILUTI LONGKÜMER
Arogo Secretary

1. Kibong ajak agi : 6,221 (as per HECM 2024 report)
2. Baptiba züngsem : 18,326
3. Taküm tzüsenertem : 312
4. Arogo züngsem transfer yokbatem : 294
5. Arogo züngsem transfer bener arubatem : 330
6. Arogo nungi atsüngba : 45
7. Arogo nung atsünga alir meyiba aruba : 43
8. Tasürtem : 164
 - i) DABA nung züngsem : 130
 - ii) Tanga arogo züngsem : 34
9. Temeshi kiyimba kulizüng agir kibong: 103 (Dec. 2024 tashi agütsür)
10. DABA Tashi
 - i) A. Full Time:
 - a) Ministerial Staff : 16
 - b) Field Director : 2
 - c) Establishment Staff : 7
 - d) Driver : 2
 - e) Peon : 1

f) Chowkidar : 2

B. Mission Field

Idu Mishmi:

i) Arogo : 13

ii) Pastor : 12

iii) Prayer Cell : 5

iv) Field Staff : 9

Plain Karbi:

i) Arogo : 9

ii) Fellowship : 5

iii) Pastor : 9

iv) Fellowship In charge : 5

v) Field Staff : 3

vi) Missionary Teacher : 12

(Plain Karbi Mission English School)

ii) Fixed Pay Employee:

a) Short Term Home Evangelist : 18

b) Short Term Youth Evangelist : 8

c) Fellowship Chowkidar : 8

d) Sweeper : 4

e) Gardener : 1

f) Helper/Electrician : 1

iii) Tenzükla : 60

iv) Süngti Kongro : 45

v) Choir Master : 8

vi) Choir : 380

vii) DABA Ola : 35

viii) Music Ministry Board : 11 (Excluding Staff & Deacons)

- ix) Evangelistic Team Member : 205
 - Cell Group & Asst. Leaders : 712
 - x) HECM Board : 2 (Excluding staff & Deacons)
 - xi) Prayer & Healing Ministry : 80
 - xii) General Youth Officers : 4
 - xiii) Fellowship Officers : 32
 - xiv) Advisor-cum-Treasurer : 8
 - xv) Youth Executive Members : 3 (Excluding Staff & Deacons)
 - xvi) Christian Education Ministry Tesayur : 189
 - xvii) Christian Education Ministry Board: 4 (Excluding Staff & Deacons)
 - xviii) Deacon : 24
 - xix) Mapangsür : 70
 - xx) Mission Board : 6 (Excluding Staff & Deacons)
 - xxi) Tongtepratep Editorial : 2 (Excluding Staff & Deacons)
 - xxii) Shisamolu Editorial : 3
 - xxiii) Overseas Missionary : 3
 - xxiv) Member Care ajanga Training Agütsürtem : 131
- Training agütsüba:
- a) Pre Teachers-Training
 - b) Diploma in Computer Application
 - c) NPSC Coaching
 - d) Substance Abuse Program

N.B.

- i) Iba report ya 01/12/2023 – 30/11/2024 tashi nung agütsür.

Tsüngremi Dimapur Ao Baptist Arogo aser arogopur ajak maneni moajang.

DABA STAFF CONTACT NUMBER

1. Rev. I. Wati, Pastor	9436014544
2. Rev. Kika Jamir, Associate Pastor	9436260307
3. Rev. Dr. L. Lima Jamir, Associate Pastor	9436018778
4. Rev. Wati Kichu, Associate Pastor	9436832571
5. Mr. Imnatoshi Longkumer, Associate Pastor	9856001234
6. Rev. Alemwati Longkümer, Associate Pastor	9436013486
7. Mr. Limaaküm, Associate Pastor (On Study Leave)	9612637206
8. Mr. N. Imtatsüng Imchen, Associate Pastor	8787483774
9. Mr. Imtiaküm, Associate Pastor	9678756703
10. Mr. Imtinenba Jamir, Associate Pastor	8851782895
11. Mr. Moalong Walling, Associate Pastor In-charge	8974133506
12. Mrs. Moamongla, Associate Pastor (W)	9862252261
13. Mr. Talimeren, Music Director	9436600999
14. Rev. Dr. N. Moa Imsong, Counsellor	9436830821
15. Mr. Jongshimanen, Mission Director	9856890573
16. Mrs. R. Asenla Jamir, Christian Education Dir.	8974850053
17. Mr. Maongtoshi Longshir, Youth Director	87774 63570
18. Mrs. Rongsenchila, Secretary (W)	7005882872
19. Mr. Shiluti Longkümer, Arogo Secretary	8575872577
20. Mr. S. Temjen Imsong, Accountant	9436003057
21. Mr. Lanuyanger Pongen, Office Assistant	9436600019
22. Mr. Jemti Imchen, Supervisor	9856554787
23. Mr. Moasanen Jamir, P.A. Operator	7005613191
24. Mr. Sentitoshi Jamir, E-Media Operator	9862120433
25. Mr. Naresh Rai, Office Chowkidar	8413869867
26. Mr. Kamil Sangma, Chowkidar, Town	7005718485
27. Mr. Absolon Sangma, Driver	9862917323
28. Mr. L. Temjenwapang, Driver	9862595490
29. Mr. Yangertoshi, Chowkidar, Duncan	9233724447

BOARD OF DEACONS 2024

Sl. No.	Tenüng	Fellowship	Yim	Contact
1.	Dr. Samuel Longkümer	Duncan	Mopungchuket	8119962511
2.	Dr. Imlitemsä Ozükum	Duncan	Mongsenyimti	9615777690
3.	Dr. Saku Imchen	Duncan	Mangmetong	9436007827
4.	Mr. Tialiba Jamir	Town	Longjemdang	9436261793
5.	Mr. I. Imkong Jamir	Town	Khensa	9436431133
6.	Mr. J. Ayangba Longkümer	Sümedem	Chuchuyimlang	8787568563
7.	Mr. S. Moatemsü Walling	Sümedem	Dibuia	7005213090
8.	Mr. T. Noksang Imchen	Sümedem	Aliba	9383344293
9.	Dr. Imna Longchar	Sümedem	Süngratsü	8257901480
10.	Mr. S. Mar Lemtur	Yinsem	Molungkimong	8729959654
11.	Mr. Lanutoshi	Yinsem	Khar	9366794586
12.	Mr. Latong Imsong	Yinsem	Yaongyimsen	8837215412
13.	Mr. T. Bendang Jamir	Signal	Changdang	9383392885
14.	Mrs. Arenla Imsong	Signal	Merangkong	9436606047
15.	Mr. Limatemsü Changkiri	Signal	Changki	7005169957
16.	Mrs. Awala Jamir	Merali	Mopungchuket	7085471532
17.	Mr. I. Temjen Jamir	Merali	Longjang	8575214443
18.	Mr. Tajungkoba	Merali	Ungma	6009131739
19.	Mr. Purtoshi Longkümer	Lungmen	Waromung	9436425445
20.	Dr. Temjenmongba	Lungmen	Chuchuyimlang	9612130913
21.	Dr. Imchatoshi	Yongkum	Yongkum	9436077450
22.	Mr. I. Sanen Longkümer	Yongkum	Chuchuyimlang	9436210315
23.	Er. K.T. Wabang Ao	Mongchen	Semnu	9436002393
24.	Mr. Limasanen	Longjang	Semnu	9856511178

MISSION BOARD 2024

1. Rev. Wati Kichu, Associate Pastor, Chairman	9436832571
2. Mr. Jongshimanen, Mission Director	9856890573
3. Mr. S. Manen Longkumer, Chairman, PKMES	9436003181
4. Mr. Tialiba, Convenor, Construction Committee	7005805645
5. Mr. Benjongtoshi Longchar	98567 44974
6. Mr. Supongtoshi Longchar	8731890323
7. Er. Lanuwati	9774757918
8. Mrs. Ningshijungla Longchar	94368 30936
9. Mr. T. Lanu Lemtor	9856582015
10. Dr. Onen Jamir	9862660498
11. Dr. Sako Imchen	9436007827
12. Rev. I. Wati, Pastor	9436014544
13. Rev. Kika Jamir, Associate Pastor	9436260307
14. Rev. Dr. L. Lima Jamir, Associate Pastor	9436018778
15. Mr. Imnatoshi Longkumer, Associate Pastor	9436003553
16. Rev. Alemwati Longkümer, Associate Pastor	9436013486
17. Mr. N. Imtatsüng Imchen, Associate Pastor	8787483774
18. Mr. Imtiaküm Lusang, Associate Pastor	9678756703
19. Mr. Imtimenba Jamir, Associate Pastor	8851782895
20. Mrs. Moamongla, Associate Pastor (W)	9862252261
21. Mr. Talimeren, Music Director	9436600999
22. Rev. Dr. N. Moa Imsong, Counsellor	9436830821
23. Mrs. R. Asenla Jamir, Christian Education Dir.	8974850053
24. Mr. Maongtoshi Longshir, Youth Director	8777463570

CHOWKIDAR CONTACT NUMBER 2024

Sl. No.	Tenüng	Fellowship	Yim	Contact
1.	Mr. Yangertoshi	Duncan	Merangkong	9233724447
2.	Mr. Kamil Sangma	Town	Kulai Group	7005718485
3.	Mr. Tiasünep	Sümedem	Longjang	9383310757
4.	Mr. Lanujungba	Yinsem	Mopungchuket	9856285564
5.	Mr. Imnaangshi	Signal	Lirmen	8014147441
6.	Mr. Sosanglemba	Merali	Longmisa	6009661802
7.	Mr. Imliaküm	Lungmen	Mongsenyimti	7630952812
8.	Mr. Bendangnüngsang	Yongkum	Mongsenyimti	7005266409
9.	Mr. Nokinketba	Semnu	Molungkimong	8787468826

CHOIRMASTER CONTACT NUMBER 2024

1. Mr. Among Lkr.	Duncan	9612158405
2. Mr. Imtinokchung	Town	9436430311
3. Mr. N. Temjen Jamir	Yinsem	9366342832
4. Mr. Lima Pongen	Sümedem	9862471225
5. Mr. I. Alemba	Signal	9612362499
6. Mr. Lanuyanger	Merali	9862063311/ 7005584336
7. Mrs. Alemla Pongen	Lungmen	7005278944/ 9856512972
8. Mr. Impangkokba	Yongküm	9436600243/ 9378130766
9. Mr. S. Yanger Aier	Semnu	9378127898

HOME EVANGELISTS CONTACT NUMBER 2024

1. Mr. Sosangwati	Yinsem	8974799819
2. Mrs. Tiatula	Yinsem	8787498405
3. Rev. T. Anung	Town	9856222746
4. Mr. Wati T. Longchar	Town	9612836670
5. Mrs. Merenla Jamir	Lungmen	8787550725
6. Mrs. Watila Pongen	Semnu	7085881876
7. Mr. Wati Aier	Duncan	8132919971
8. Mrs. Moala Lcr.	Duncan	9615467832
9. Mrs. Chimenchila Imchen	Duncan	8837441971
10. Mr. N. Maong Lkr.	Signal	7005108808
11. Mr. Tajen	Signal	8119024794
12. Mr. Shilu Ozükum	Signal	9402418577
13. Mr. Imti Jamir	Sümedem	8729926535
14. Mr. Lejem Kichu	Sümedem	8794827147
15. Mrs. Rongsenla	Sümedem	8837084148
16. Mr. Nungsang	Sümedem	7005346534
17. Mr. Apok	Merali	7005592290
18. Mrs. Alemla	Yongkum	9862131559

YOUTH EVANGELISTS CONTACT NUMBER 2024

1. Mr. Joseph Longkumer	Duncan	9366228851
2. Ms. Moasenla Lkr.	Yinsem	8119014633
3. Mr. Mayangrepba Mollier	Town	9402231462
4. Mr. T. Imti Jamir	Yongkum	9612581490
5. Mr. Nungshimar T. Jamir	Merali	7005294980
6. Mr. Bendangmatsüng	Lungmen	7005546404
7. Ms. Noktila	Sümedem	9612373309
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