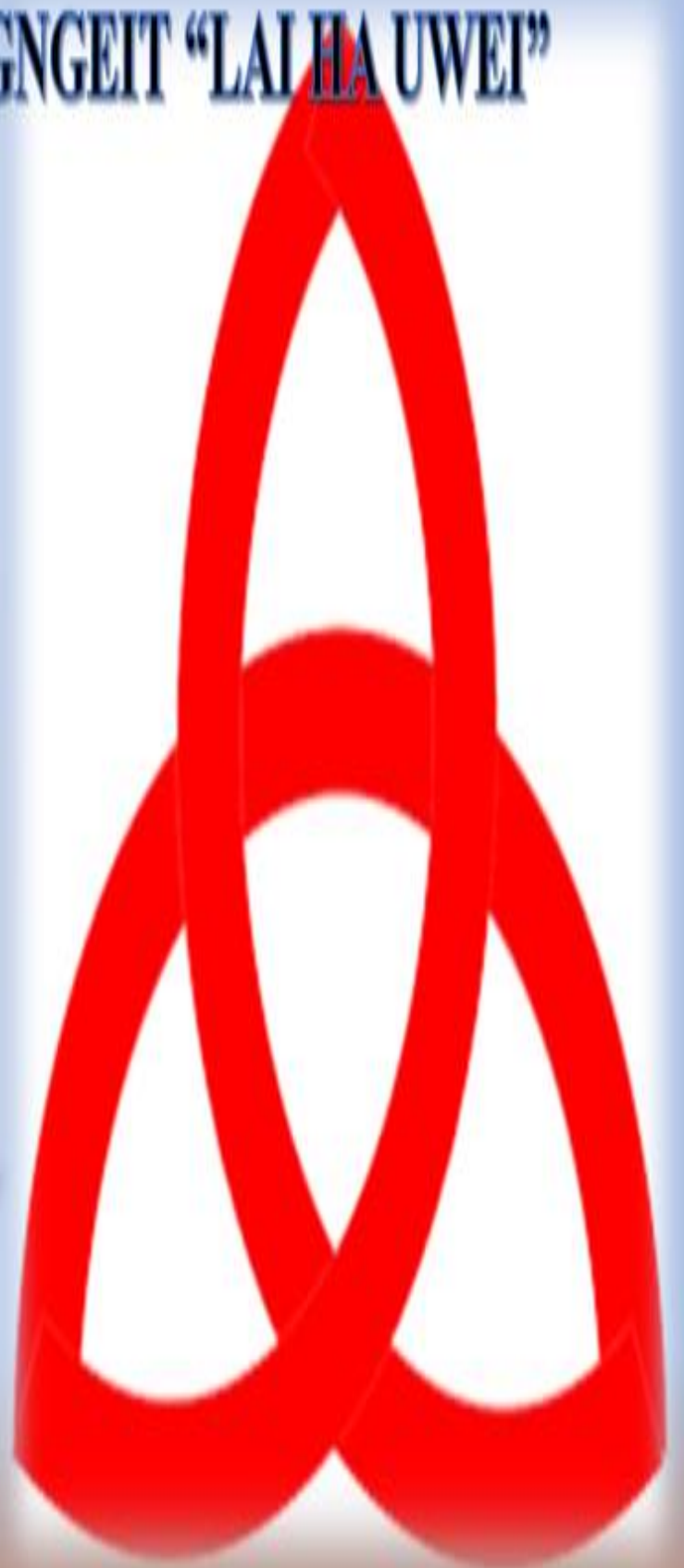


KI JINGKYLLI NA BAIBL BAD KI DKHOT KIBA PYNSKHEM
KIBA LADEI BAD KA JINGNGEIT "LAI HA UWEI"



**KI JINGKYLLI NA KA BAIBL HALOR KI
DKHOT KIBA PYNSKHEM IA KA JINGNGEIT
“LAI HA UWEI”**

CHRIST IN YOU MINISTRIES

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Ki Jingkylli bad ki jubab na baibl bad ki dkhot kiba pyni hato ka jingngeit “Lai ha Uwei” ka dei ka jinghikai kat kum ka jinghikai salonsar ki Khristan.

1. [Jenesis 1:2](#)
2. [Jenesis 1:26; 11:7](#).....
3. [Isaiah 9:6](#)
4. [Isaiah 44:6](#)
5. [Isaiah 48:16](#)
6. [Mikah 5:2](#)
7. [Mathaios 12:31, 32](#)
8. [Mathaios 3:16, 17](#)
9. [Mathaios 28:19](#)
10. [Ioannis 1:1](#)
11. [Ioannis 8:58](#)
12. [Ioannis 14:16](#)
13. [Ioannis 16:13](#)
14. [Ki kam ki aposto 15:3,4; ephesos 4:30](#).....
15. [Rom 8:26, 27](#)
16. [1 Korinth 13:14](#)
17. [1 Petros 1:21](#)
18. [Jingpynpaw 1:4, 5](#)
19. [Jingpynpaw 4:8](#)

Jingkylli kaba 1 (Jenesis 1:2):

Jingpynksan: U Mynsiem Bakhuid u don ryngkat ha ka jingpynlong jong ka pyrthei; te kumta u dei ban long uba don ka longryngieng kum U Kpa bad u khun.

Dkhot: “*Bad ka pyrthei ka la long bakhlem dur bad kaba suda, bad ka jingdum ka la long halor ka khmat ka jingjylliew, bad u Mynsiem U Blei u da khih halor ki um..*” Jenesis 1:2.

Te phi Jubab kumno halor katei ka dkhot?

Jubab: Ha ka jingpynlong la ong ba u Mynsiem Bakhuid u don bynta kumba long U Kpa bad u khun na ka jingbatai katei ka dkhot halor. Hynrei bun ki nongpule kim sngewthuh kumno la pyndonkam ia ki kyntien ha katei ka dkhot, ha ka ktien phareng la lah ban ong kum ka **possessive terminology** kaba mut ba ki kyntien kiba kdew ba ka tiar ne kano kano ka jinglong ka dei ka jongno re jongno. Bad ia kane ka rukom la pyndonkam halor katei ka dkhot: “U Mynsiem U Blei”, khlem shym la ong “U Blei u Mynsiem”._

Salm 33:6 “Da ka ktien u Trai la thaw ia ki bneng; bad ia u paidbah jong ki baroh da ka jingpyrsad ka shyntur jong u.”

Ka kyntien Hebru ia ka/u “mynsiem” ka dei רוח ‘Ruach’ kaba dei kajuh hi ka kyntien ba la pynkylla ktien sha ka kyntien “mynsiem” ha Jenesis 1:2.

Ka jingmut kadei ban long kaba shai kdar bha khnang ban sngewthuh bha: haba ong mynsiem jong U Blei kadei ka jingpyrsad Mynsiem U Blei (the spirit of God is the breath of God).

Ia kane la pynshisha shuh shuh da u Trai Jisu Khrist ha Ioannis 20:22 “Te haba u la lah ong ia kane, u la pyrsad halor jong ki, bad u ong ha ki. to pdiang ia u Mynsiem Bakhuid!” U Jisu u pyrsad ia ka mynsiem jong lade ha ki synran ym da uwei pat. Kadei kajuh hi ka mynsiem ba la batai ha Jenesis 1:2, “U Mynsiem U Blei”, bad la lah ruh ban ong ha kajuh ka rukom “ka jingpyrsad Mynsiem jong U Blei”.

“U Mynsiem U Blei u la thaw ia nga, bad ka jingpyrsad mynsiem jong u badonbor baroh ka pynlong im ia nga” Salm 33:4

“The *Spirit of God* hath made me, and the *breath of the Almighty* hath given me life.” Job 33:4

“U Mynsiem U Blei” la pyniamarryngkat lane kdew sha ka jingpyrsad mynsiem ka jong U Blei. Ki kyntien ki kit ia ki juh ki jingmut lane ki kdew sha kajuh ka jingmut.

Jingkylli kaba 2 (Jenesis 1:26; 11:7):

Dkhot: *“Kumta U Blei u la thaw ia u bried ha ka dur jong u hi, ha ka dur U Blei keiñ u la thaw ia u; shynrang bad kynthei u la thaw ia ki. “U Blei u la kyrkhu ruh ia ki, bad U Blei u la ong ha ki, to da nangkha, bad to da nangroi, bad to da pyndap ia ka khyndew, bad to da pyndem ngon ia ka: bad to synshar halor ki dohkha ka duriaw, bad halor ki sim bneng, bad halor kiei kiei ki kynja baim baroh ba par halor ka khyndew”* Jenesis 1:26.

Jingpynksan: Katei ka dkhot (bad kumjuh ha Jenesis 11:7) ka pyni ba U Blei u long palat ia uwei namar ba U Blei u ong *“To Ngin”* bad kane ka pynpaw ba don lai ki longryngieng ha ka jinglong blei.

Jubab:

ka long kaba shisha ba ka kyntien **“Ngin”** ka kdew palat ia uwei uba don bynta ha ka jingpynlong, hynrei ka lah ruh ban long tang ar ruh ym lai. Ka ktien U Blei ka phla ba *“U Blei u thaw kiei kiei baroh da u Jisu Khrist (Ephesos3:9). Te la dei ban sngewthuh hi ba ha kane ka dkhot ka pyni ba U Blei U kren ha la u khun jong u. Bad ha Hebru 1:2, U Blei U Kpa u thaw baroh kiei kiei da u khun jong u.*

“Uei uba la kiew artet shabneng, bad ba la hiar? uei ba la lum ia ka lyer ha la ki kti ba la kham? uei ba la teh song ia ki um ha la ka jaiñkup? uei ba la pynskhem ia baroh kiba kut ka khyndew? kaei ka kyrteng jong u, bad kaei ka kyrteng u khun jong u, lada me tip?” Proberb 30:4.

Kane ka dkhot ka kdew ia ka jingpynlong da arngut ki longryngnieng(two beings) (U Kpa bad u khun). Ha Proberb 8:22-30 ka ruh ka kdew sha ka jingpynlong da arngut ki longrynnieng (beings). U Blei U Kpa u dei u tynrai jong kiei kiei baroh bad u la thaw ia kiei kiei baroh da u khun jong u Jisu Khrist. Te mynta ngi da sngew skhem ba ha Jenesis 1:26, U Blei U Kpa u kren ha u khun jong u bad u la ong *“To ngin ia thaw ia u bried ha ka dur jong ngi..”* kynmaw ba u Khrist u long ha ka dur hi ka jinglong tynrai jong U Blei U Kpa (Hebru 1:3), te uno uno lane mano mano ba la shah thaw ha ka dur U Kpa un long ruh ha ka dur jong u khun ruh. Bad kumta U Blei u la thaw ia u bried ha ka dur jong u, u la thaw ar ngut ki longryngnieng bried ym lai (Jenesis 1:27; 5:2). Kane ka long ka jingpynkut ia ka jingsngewthuh ia katei ka dkhot Jenesis 1:26 ba ka kdew sha ar ngut ki longrynnieng blei (U Kpa bad u khun) ym lai ngut. Kane ka jingsngewthuh ka iarap ruh ia ngi ban ia nujor ia kiwei pat ki dkhot kiba iasyriem (kum ha Jenesis 11:7). Ka kyntien **“Ngin”** ka kdew sha kajuh hi ka jingmut kumba la dep batai ia ka Jenesis 1:26.

Na Mysiem ki Jingiathuhlypa:

Ka don ka jingbatai kaba sngewtynnad bha da I nongthoh I Mem E.G White halor katei ka dkhot:

“Hadien ba ladep pynlong ia ka khyndew, bad ki mrad hapoh jong ka, U Kpa bad u khun ki iai trei shakmat ia ki jingthmu jong ki kiba la dep sain dur hashwa ka jinghap noh jong u soitan ban thaw ia u bried ha ka dur jong ki. ki la ia trei lang ha ka jingpynlong ia ka khyndew bad ia baroh kiba la im hapoh ka khyndew. Bad U Blei U la ong ha u khun jong U, “To ngin ia thaw ia u bried ha ka dur jong Ngi”. {1sp 24, 25 English edition}

After the earth was created, and the beasts upon it, the father and son carried out their purpose, which was designed before the fall of satan, to make man in their own image. they had wrought together in the creation of the earth and every living thing upon it. and now god says to his son, "let us make man in our image."” {1sp 24, 25}

Jingkylli kaba 3 (Isaiah 9:6):

Dkhot: *“Namar ba ngi la kha ia u khun, la ai ia u khun ha ngi; te ka jingsynshar kan long halor ka tyrpeng jong u: bad yn khot ia ka kyrteng jong u u baphylla, u nongsylla, U Blei bakhrawbor, U Kpa bymjukut, u syiem ka jingsuk..”* Isaiah 9:6.

Jingpynksan: Kane ka dkhot ka pynskhem ia ka jighikai “Lai ha Uwei” namar ia u Khrist la khot “U Blei bakhrawbor, U Kpa Bymjukut”!

Jubab: Shisha ia ka dkhot ha Isaiah 9:6 la shim kum kawei na ki dkhot kiba na ka “Testament ka Barim” ban pynskhem ia ka jingngeit “Lai ha Uwei” namar ia u Khrist la khot kyrteng kum U Kpa Bymjukut. Hynrei katei ka dkhot kam kren eiei halor ka jingngeit ne jinghikai “Lai ha Uwei”. Ki Jingkylli ki mih hatu u Khrist udei U Kpa ha ka jinghikai bad jingngeit “Lai ha Uwei”? lada ka long kumta, ha kano ka dur pat udei u khun? lane lada u dei lang baroh ar U Kpa bad u khun te kumno kan don kata ka jingngeit “Lai ha Uwei” namar ka jingngeit “Lai ha Uwei” kadei ban don lai ngut ki longryngnieng blei. Ka jinghikai “Lai ha Uwei” ka batai shai ba don lai ngut ki longryngnieng blei—U Kpa, u khun bad u Mynsiem Bakhuid, U Kpa u long uta u longryngnieng uba nyngkong, u khun uba ar bad u Mynsiem Bakhuid uba lai. Hynrei lada kane ka dkhot ha Isaiah 9:6 ka pynskhem ia ka jingngeit “Lai ha Uwei” ka pyni bad pynskhem ba u Khrist um dei u longryngnieng uba ar hynrei uba nyngkong. Bad kumta katei ka dkhot da shisha kam hikai ia ka jinghikai ia ka jingngeit “Lai ha Uwei”. Lada ngi ia nujor ia ki dkhot Baibl na kawei sha kawei pat kam hikai ruh ia kata ka jingngeit kaba u Khrist udei hi U Kpa, u khun bad u Mynsiem Bakhuid (“Jesus only” doctrine).

Da ngi shah ia U Blei un ialam ia ngi da U Mynsiem jong u ngin sngewthuh shisha ba katei ka dkhot ka kren ia kaei. U khun ha katei ka dkhot la ong ba udei U Kpa Bymjukut ha ka liang ba u ioh na U Kpa ban long U kpa jong ki khun kiba U Blei U Kpa u ai ha u. La lah ban sngewthuh da ki kyntien ki jong u hi “Ma nga bad kita ki khun ia kiba U Blei u la ai ha nga.” (Hebru 2:13).

U Paul u thoh bad sot na ka dkhot Isaiah 8:18 kaba thew ia ki jingkren u Khrist. Bad ha kawei ka bynta u Paul u ong ruh ba ka Jerusalem ka long ka “kmie jong ngi baroh” Galatia 4:26, bad kumjuh ka long ka kurim jong u tnga jong ka u Jisu Khrist (Jingpynpaw 21:2). Te kumta lada u Jisu u long u tnga jong ka kmie jong ngi, kumta ka pynlong ia u ruh ba un long U Kpa uba bymjukut u jong ngi. Da ngi peit bha ia ka dkhot Isaiah 9:6 ka ong ba “bad yn khot ia ka kyrteng jong u” “yn khot ia ka kyrteng jong uU Blei Bakhrawbor.” Kane ka kdew ia ka jinglong Blei jong u Khrist. Shisha hi u Khrist u long uba khraw, namar baroh ka bor la ai ha u (Mathaios 28:18) bad u la long Blei da kata ka jinglong khun jong u da kaba u long u khun uba la kha marwei na U Blei U Kpa (Hebru 1:4, 8). Te kumta kadei hok ban khot ia u khun uta u Bakhraw bor namar u long uba khraw bor shisha. Ka long kaba dei ruh ban ong u long ha ka jinglong blei namar U Blei uba ha khlieh tam eh u khot ia u khun jong u kum U Blei ha Hebru 1:8.

Te kumta kadei hok ia u khun ba un ioh ka kyrteng “U Kpa bymjukut” bad “U Blei bakhrawbor”

Mynsiem ki Jingiathuh-lypa:

“Wat lada katno ka jingieit jong u nongaplangbrot ia la ki langbrot jong u, u kham ieit shibun ia ki khun kynthei bad shynrang ki jong u hi. U Jisu um long tang u nongaplangbrot jong ngi; hynrei udei ruh “U Kpa bymjukut jong ngi.” bad u da ong ruh, “Nga nga long uta u nongaplangbrot uba bha; te nga ithuh ia la ki jong, bad la ithuh ia nga da la ki jong. kumba U Kpa u ithuh ia nga, bad nga nga ithuh ia uta U Kpa.” Ioannis 10:14-15. Katno ki long ki kyntien kiba sngewtynnad bha!— U khun uba la kha marwei, uta uba la don ha ka shadem jong U Kpa, uta uba U Blei u pynbna ba u long “Uta u briew uba long u lok u jong nga” (Sekhariah 13:7),-- ka jingidei jong u bad U Blei uba Bymjukut ka pyni ia ka jingidei jong u Khrist bad ki khun jong kane ka pyrthei. {EGW, DA 483 English edition}

Spirit of Prophecy:

“However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our everlasting Father.” And He says, “I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.” John 10:14, 15, R. V. What a statement is this!--the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be “the Man that is My fellow” (Zech. 13:7),--the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!” {EGW, DA 483}

Jingkylli kaba 4 (Isaiah 44:6):

Dkhot: *“Kumne u ong u Trai, U syiem u Israel, bad u Nongsiewspah jong u u Trai ki paid: Nga nga long uba Nyngkong, bad nga nga long uba Khatduh; Bad nalar jong nga ym don blei shuh”* Isaiah 44:6.

Sngewbha pynshai lem ia katei ka dkhot?

Jubab: Ki don shibun bah ki kyrteng ha ka baibl ha kaba U Kpa bad u khun ki ia shim lang ia kajuh ka kyrteng lane ia kajuh ka jinglong bad kajuh ka jait(title), bad kawei na kita ki kyrteng bad ka jinglong ka long “uba nyngkong bad uba khatduh”. Kiba bun ki briew ki shim ia kane ka dkhot bad kumta ki pyni ba kane ka dkhot ka dei na bynta u Jisu Khrist namar uba kren ha katei ka dkhot u khot ia lade kum uta u “Nongsiewspah” bad pynbna “nalar jong nga ym don blei shuh.”

To ngin ia eksamin ia katei ka dkhot bad mano ba la kren ia katei ka dkhot. U nongkren u ong, “nalar jong nga ym don blei shuh,” bad ha ka dkhot ba 8, u ong bad kylli, “don U Blei nalar jong nga? shisha, ym don u Mawsiang; nga ngam tip ia uno uno.” (“Is there a god beside me? yea, there is no god; I know not any”). Kane ka pyni shai ba u nongkren u don marwei, baroh ki pronoun ki long kumba kren marwei bad ka pyni bad kdew ba u nongkren u kren marwei. Mano une u nongkren uba marwei? ka Testament ka Bathymmai ka pynshai ia kata. Ha 1 Korinth 8:4, u Paul u thoh, “-bad ba ym don U Blei hynrei tang uwei.” Bad u pynshai shuh shuh da kaba thoh “hynrei ia ngi don tang uwei U Blei U Kpa..”(dk. 6).” U Paul u sngewthuh ba uwei U Blei jong ka Baibl udei U Blei U Kpa bad ym da uwei pat. Ka kyntien “Nongsiewspah” ba la pyndonkam ha katei ka dkhot Isaiah 44:6, la mutdur bad tharai ba ka thew sha u Khrist. Hynrei ia U Kpa ruh la ju khot kum uta “U Nongsiewspah.”

Isaiah 63:8, 9 “Namar u la ong, shisha, ki long ki briew jong nga, ki khun ki ban ym leh shukor: kumta u la long u **Nongpynim** jong ki. Ha ka jingshitom jong ki baroh u la shah shitom, bad u angel na khmat jong u u la pynim ia ki: Ha ka jingieit jong u bad ha ka jingsngewsynei jong u u la siewspah ia ki; Te u la kynthup ia ki, u la bah ruh ia ki ha la ka sngi naduh mynhyndai.”

Ia U Kpa la khot ruh kum “**U Nongpynim**” bad udei U Kpa u ba siewspah ia ki Israel. Ngila tikna ia kane namar ha kajuh ka dkhot ia u khun la ong ba u long “u angel na khmat jong u” to peit ruh ha ka dkhot kaba 16 “Namar me long U Kpa jong ngi, la u Abraham um ithuh ia ngi, bad u Israel um phla ia ngi: me, ko Trai, me long U Kpa jong ngi; U **Nongsiewspah** jong ngi naduh bymjukut long ka kyrteng jong Me” bad ha Isaiah 49:7 U Blei U Kpa u kren bad khot ia lade kum “**U Nongsiewspah ki Israel, uta u bakhuid jong u**”.

Kaei kaba long sngewphylla ka long ba u Khrist u kren ha ki dkhot kaba 4 bad kaba 5 bad ar sien u khot ia U Kpa jong u kum “U Blei jong nga”. Kine ki long kita ki kyrteng kiba U Kpa jong u Jisu Khrist, uba long u Jehobah (yhwh), uta uba im hi, u tynrai uba khraw jong baroh, ha kaba baroh ki ioh ia ka jingim na u; “**U Nongsiewspah jong ki Israel**”, “Uba don ka jingsngew ban kit lem bad u khun jong u ha ka jingpynim ia ki briew ki jong u; “bad ia u bakhuid u jong u”, lane “uba khuid jong ki Israel”.

Te, kumta ym nym lah ban ong ba ka Isaiah 44:6 ka thew sha u Khrist tang namar ba katei ka dkhot ka don ka kyntien “**U Nongsiewspah**”. Kumba ngi la dep iohi ba katei ka dkhot ka kdew ia U Kpa. U Jisu ruh u don kajuh ka jingsngewthuh ha kaba u jubab ia uwei u nongthoh (pule markos 12:28) u Jisu u kren na Deuteronomi 6:4, u nongthoh u ong ha u “Me la ong kaba shisha ba u long uwei, bad ym don uwei pat hynrei tang ma u”(mark 12:32).”

Uei uta uwei U Blei ba u nongthoh u ong hangne?

Hato u kdew sha u Jisu kum uta u wei U Blei?

Ka Jubab ka long em!, u nongthoh u kdew sha U Blei U Kpa kum uta uwei U Blei.

Ha kawei pat ka por, katba u Jisu u dang kren bad ki nongthoh bad ki Pharisi “U Jisu u la iathuh, lada nga pyndon burom ia lade, ka burom jong nga kam long ei ei ruh em; U Kpa jong nga u long uba pyndonburom ia nga; ia uba phi phi ong ba u long **U Blei jong phi**.” Ioannis 8:54.

u Jisu u sngewthuh haba ki nongthoh bad ki Pharisi ki ong “U Blei”, ki thew sha U Kpa. Bad haba u nongthoh u ong “don tang uwei U Blei bad ym don shuh nalar jong u,” u Jisu u tip ba u kren shaphang U

Kpa jong u. U Jisu um shim la ong, “em! me la bakla namar nga long ma nga uta uwei U Blei jong ka Baibl”. Da shisha u Jisu um shym la ong kumta, hynrei u Jisu u jubab bad ong ba “Mem long jngai na ka hima U Blei” (Markos 12:34). U Jisu u tip ba une u briew u kren ia kaba dei ba don tang uwei U Blei U Kpa, bad ym don palat na u. Da ka jingioh jingpynshai na ka Testament Bathymmai, ngi lah ban sngewthuh shai mano ba kren ha ka Isaiah 44:6. U dei U Blei U Kpa bad ym da uwei pat. U long ma u “Uta Uba Nyngkong bad uba Khatduh”, u long uta u tynrai uba khraw jong baroh, ha kaba u khun ruh u ioh pateng ia kane ka juh ka jinglong ha kata ka jingshah kha ba kynja blei ba marwei na U Kpa. Ka mat jong ka dkhot Isaiah 44:6 ka dei ka mat ba pyn iapher ia kiwei pat ki bleithaw lane ki blei kiba lamler na U Blei uba shisha.

Isaiah 44:8 “To wat sheptieng, lymne khaweit: ngam shym la pynbna ha me naduh mynhyndai, bad nga la pynpaw ia ka? bad phi phi long ki sakhi jong nga. don U Blei nalor jong nga? shisha, ym don u mawsiang; nga ngam tip ia uno uno..” kane ka long kata ka jingbatai lada phi pule naduh dkhot 9-20.

Mynsiem jong ka Jingiathuh-lypa:

“Kum u nongsiewspah jong ka pyrthei, u Khrist u iai kynduh pyrshah ia shibun ki jingeh. Ma U, uta u nonglamktien jong ka jingisynei sha ka pyrthei jong ngi, u sngew kumba u leh tang khyndiat ia ka kam kaba u thrang ha kaba ban kyntiew bad ban pynim. Ki kam jong u soitan ki iai pyrshah ia ki lynti jong u(Jisu). Hynrei um ju duh jingkyrmen. Lyngba ki jingiathuh-lypa u Isaiah u pynbna “Nga la trei minot ei, nga la pynlut thala ia la ka bor bad leh noh ei: pynban da shisha ka jingbishar jong nga ka long bad u Trai, bad ka nong jong nga bad U Blei jong nga.....te mynta u ong u Trai uba la thaw ia nga na ka kpoh ban long u shakri jong u, ban wallam pat ha u ia u Jakob bad ban ialum ia ki Israel ha u: (naba nga long uba donburom ha khmat u Trai, bad U Blei jong nga u long ka bor jong nga:),” *ka long ka jingkular ba la ai ha u Khrist*, “kumne u ong u Trai, u nongsiewspah ki Israel, uta u bakhuid jong u, ha uta uba ki briew ki ibeiñ, ha uta uba ka jaid bynriew ka isih..... kumne u ong u Trai, ha ka ba pdiang hun nga la sngap ia me, bad ha ka sngi ka jingpynim nga la iarap ia me: te ngan ri ia me, bad ngan ai ia me ban long ka jutang u paidlang, ban pynieng ia ka ri, ban pynioh ha ki ri lynti ba long khlaw; da kaba ong ha kita kiba la khum, to mih noh; ha kita kiba ha ka jingdum, to pyni ia lade.....kin ym thngan lymne sliang: te ka jingshit bad ka sngi kin ym shoh ia ki: namar uta uba isynei ia ki un btin ia ki, hajan ki umpohliew ruh-un ialum ia ki. [isa. 49:4, 5, 7-10. {da 678.3} english edition]

Spirit of Prophecy:

“As the world's Redeemer, *Christ* was constantly confronted with apparent failure. He, the messenger of mercy to our world, seemed to do little of the work He longed to do in uplifting and saving. Satanic influences were constantly working to oppose His way. But He would not be discouraged. Through the prophecy of Isaiah *He declares*, "I have labored in vain, I have spent My strength for nought, and in vain: yet surely My judgment is with the Lord, and My work with *My God*. . . . Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and *My God* shall be My strength." *It is to Christ that the promise is given*, "Thus saith the Lord, the Redeemer of Israel, and His Holy One, to Him whom man despiseth, to Him whom the nation abhorreth; . . . thus saith the Lord: . . . I will preserve Thee, and give Thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that Thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. . . . They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them." **Isa. 49:4, 5, 7-**

Jingkylli kaba 5 (Isaiah 48:16):

Jingpynksan: Haba ia u Khrist la phah sha kane ka pyrthei la pha da U Kpa bad da u Mynsiem kat kum kane ka dkhot ha **Isaiah 48:16**

“To wan shajan ha nga, to sngew phi la kane; naduh kaba sdang ngam shym la kren harieh: naduh kata ka por ba ka la long, hangta nga don: te mynta u Trai U Blei u la phah ia nga, bad u mynsiem jong u.

(“come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am i: and now *the Lord God, and his spirit*, hath sent me.”)

Hato kam dei kaba shai bha ba kane ka dkhot ka hikai ia ka jingngeit “Lai ha Uwei”?

Jubab: Da kaba peit bad pule bniah ia kane ka dkhot ha ki kyntien kiba shisha jong kane ka dkhot da ka Hebru, ngi shem ba kane ka dkhot la pynsngewthuh bakla bad la kum pynkylla ha ka rukom kabym da beit bha (mistranslated).

Hapoh la pyni ia kajuh hi ka dkhot hynrei da kiwei pat ki rukom pynkylla (various translation) na ka kyntien kaba shisha (original language):

“Bad mynta u Trai U Blei u la phah ia nga, bad u la ai ha nga ia u mynsiem jong u.” (Bible in basic english)

{“And now the Lord God has sent me, and given me his Spirit.” (Bible in Basic English)}

“Bad mynta u Trai U Blei u la phah ia nga bad la u mynsiem jong u”. {“and now the Lord God has sent me and his spirit.” (Revised Standard Version)}.

“Bad mynta u Trai Jehovah u la phah ia nga, bad u mynsiem jong u.” {“And now the lord Jehovah hath sent me, and his spirit.” Young’s Literal Translation)}

Da kaba peit bniah ia kane ka dkhot la sngewthuh ba la kren da u Jisu Khrist. U dei U Blei U Kpa uba phah ia u Jisu ha ka kam jong u (Ioannis 3:16). katba u Jisu u rung sha kane ka pyrthei kum uta u Messiah, U Blei u ai ia u Mynsiem jong u ban shong bad ban sah ha u Khrist. (Isaiah 11:2; 42:1; 61:1–3; Mathaios 3:16; loukas 4:18–21; Ioannis 1:32, 33; ki kam ki apostol 10:38).

Ha kane ka dkhot u Khrist u ong ba U Kpa u la phah ia u bad u la pynsleh ia u da u mysiem jong u. U don tang uwei u nongphah(U Kpa) ym ar ngut ki nongphah. Ia kane la pynskhem ha kiba bun ki jaka (Ioannis 5:30,36,37; 6:39,44,57; 8:16,18,29,42; 12:49; 14:24; 17:21,25; 20:21; Galatia 4:4-6; 1 Ioannis 4:10, 14;).

Jingkylli kaba 6 (Mikah 5:2):

“Hynrei ma pha, ka Bethlehem Ephra-thah, la pha long kaba rit hapdeng ki hajar judah, na pha keiñ un mih ha nga uwei uban sa long u nongsynshar ha Israel; uba ka jingmih jong u ka long na mynhyndai, naduh bymjukut” Mikah 5:2.

Hato kane ka dkhot kam pyni mo ba u Khrist u long ba la don lypa naduh ki por bymjukut?

Jubab: Ka jingmut jong katei ka dkhot la lah ban sngewthuh lada ngi sngewthuh shwa ia ki kyntien “ka jingmih jong u”(“goings forth”) bad “naduh bymjukut”(“from everlasting”).

Hapoh la don kajuh hi ka dkhot ha kiwei pat ki rukom ka jingpynkylla (variuos translation):

“Bad ka jingmih jong u ka long na mynhyndai, na ki sngi kiba hyndai.” (“and his *comings forth* are of *old*, from the *days of antiquity*.” YLT)

“Ha kaba ka tynrai jong u ka long na ki sngi kiba mynhyndai” (“whose *origin* is from of old, from ancient days.” RSV).

“Ha kaba ka jingmih jong u la thmu naduh ki por kiba mynshwa, na ki sngi kiba bymjukut” (“whose going out has been purposed from time past, from the *eternal days*.” BBE)

Ki kyntien “Ka jingmih noh jong u” (“goings forth”) ka wan na ka tynrai ka ktien hebru מוצא *mowtsa’ah* (strong’s number 04163) kaba mut “u nonghiar pateng na ka longing longsem”(‘a family *descent*’) lane “ka tynrai, naei ka jingmih jong u”(“origin, place of going out from” kumba buh kawei na ki baibl ka RSV. Ka kyntien “tynrai” (“origin”) kamut ruh ka jingkha, kaba wan mih sha ka jinglong jingman (“birth, come into being”) kat kum na ka *The Award English Dictionary*.

Bad ia ka kyntien “bymjukut”(“everlasting”) kumba phi la iohi ha RSV, YLT, BBE bad KJV ha ki bynta kiba marpdeng lane kiba hapoh (marginal reading), ka mut “ki sngi ha ki por jong kaba bymjukut”(“days of eternity”), (“eternal days”, “ancient days”, or “days of antiquity”). Ka kyntien tynrai jong ka kyntien “bymjukut” kadei “owlam” kaba mut ka “**ia**” lane ki sngi ki por ba la buh rieh (concealed), ka por ba la jah (vanishing point), ka por kabym lah ban don ha ki jingmut jong ngi kiba ha ka lawei lane ha ki por ba la dep (time out of mind past/future)Kumta kane ka dkhot ka batai shai ia ka jonglong khun jong u ha ka rukom ba la kha ia u ha ka jinglong blei(divine birth), kumba la batai da kiba bun; da kaba u long uta uba la kha marwei na U Kpa (Ioannis 3:16; 1:14), bad ba u long ha kajuh ka jinglong kum ma u (Ioannis10:30), bad u long ruh u longryngnieng uba pher bad uba na ka jong na U Blei U Kpa (proverb 30:4; Ioannis 8:17, 18); Uta u ktien uba bymjukut uba mih na U Blei bad uba don bad U Blei ha ki por bad ki ia kiba bymjukut (owlam) (Ioannis 1:1,2) u don shisha ka jinglong Blei ha u (hebru 1:8). Kumta ka bynta kaba sdang jong ka dkhot ha Mikah 5:2 ka thew ia ka jingkha jong u sha kane ka pyrthei ha ka jinglong u bried bad ka bynta kaba ar pat ka kdew ia ka jingkha jong u ha ka jinglong blei (divine birth);

Mysiem jong ka Jingiathuhlypa:

Mynta ngin peit kumno I Mrs. White I pyndonkam ia kane kajuh ka dkhot, bad kumno I pyndonkam ha ka rukom kaba dei bha ia ki kyntien “ka jingmih noh jong u”(“goings forth”).

“Ka jingmih jong u ka long na mynhyndai, naduh bymjukut.” Mikah 5:2. Bad u khun jong U Blei u pynbna shaphang jong lade kumne: “U Trai u la pynioh ia nga ha ka jingsdang ka lynti jong u, mynshuwa ki kam jong u mynbarim. la pynieng ia nga naduh bymjukut, naduh ka jingsdang, ha bym pat la long ka khyndew.....mynba u la pyn-tikna ia ki nongrim jong ka khyndew: hangta nga la don hajan jong u, kum u rangbah nongtei: bad nga la long ka jingsngewbha jong u ha la ka sngi, nga da leh kmen barobor ha khmat jong u”. {**PP 34 English Edition**}

“His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, *before His works of old*. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." *Proverbs 8:22-30.*" {**PP 34**}

Kane ka dkhot ha Mikah 5:2 ka batai shai ba ka “jingmih noh jong u” (u Khrist) ka long shwa ki kam ba mynbarim, kaba mut shwa ki jingthaw bad jingpynlong jong kiei kiei baroh. Te kumta ia u Khrist la pynmih noh ha ki por bad ki sngi kiba bymjukut lane shwa ba yn pynlong ne pynmih ia ka jingkhein *por* (before time was created)

Jingkylli kaba 7 (Matthaios 12:31, 32):

Jingpynksan: Haba ngi len ba u Mynsiem Bakhuid ba u dei u longryngnieng blei uba lai ngi la leh ia ka pop ka bym lah ban map shuh namar ngi kren bein ia u Mynsiem Bakhuid da kaba len ba u long u longryngnieng blei uba lai. Kine ki long ki kyntien kiba ngi ju ioh sngew na ki jingong bad ki jingkynnoh jong ki Pastor lane kiwei pat ki para Khristan kiba ngeit bad kiba bat triang ia ka jingngeit “Lai ha Uwei”.

“Namar kata nga “Ong ha phi ba yn map ia ki briew ia ka pop baroh bad ia kaba kren bein blei; tang ia kaba kren bein ia u Mynsiem Bakhuid, yn ym map shuh. Bad uno uno ruh uba kren bein ia u khun u briew, ia uta lah ban map: hynrei uno uno ruh uba kren bein ia u Mynsiem Bakhuid, ia u yn ym map ha kane ka pyrthei, lymne ha kata kaban sa wan..” Mathaios 12:31, 32.

Balei phim sangeh noh na kane ka pop kaba shyrkhei! ki long ki kyntien na ki Pastor bad kiba ngeit triang ha ka jingngeit “Lai ha Uwei”(Trinity).

Jubab:

Kane ka dkhot la ju pyndonkam bakla bad la sngewthuh bakla da kiba bun bad la sngewthuh ia kane ka dkhot shaphang ka pop bym lah ban map shuh ka long kata ka jingkyntait noh ia u Mynsiem Bakhuid kum uta u longryngnieng blei uba lai ha ka jingngeit “Lai ha Uwei. Hato kane kadei ka jingbatai kaba shisha? kaei kata ka jingkren bein ia u Mynsiem Bakhuid?”

Ka phang tynrai jong ka jingkren u Jisu ha katei ka dkhot kadei kaei kaei kaba ngim lah ban iaid lait. To ngin pule ia katei dkhot naduh kaba sdang bad kaba hashwa ba u Khrist un kren ia kitei ki kyntien ha ka dkhot kaba 31 bad 32.

“Hynrei u Jisu haba u la tip ia ki jingmut jong ki, u la ong ha ki, ka hima baroh kaba la leh makynti, kan jot; ka shnong ruh ne ka iing baroh kaba laleh makynti, kan ym neh. Lada u soitan ruh u shop noh ia u soitan, u ialeh hi ia lade; Kumta kan neh kumno ka hima jong u”? Lada nga ruh nga beh noh ia ki ksuid da u Belsebul, dano ba ki khun jong phi ki beh noh ia ki"! namar kata kin long ki nongbishar jong phi. hynrei lada nga beh noh ia ki ksuid da u Mynsiem U Blei, kumta te ka hima U Blei ka la wan shisyndon ha phi. Lane kumno uno uno ruh u lah ban leit hapoh ka iing uba khelaiñ, bad kurup ia kiei kiei ruh ki jong u, lymda u khum shuwa ia uta uba khelaiñ? ynda kumta te un sa kurup ia ka iing jong u. Ubym long bad nga u ialeh ia nga: bad ubym ialum bad nga u pynsaphred. Namar kata nga “ong ha phi, ba yn map ia ki briew ia ka pop baroh bad ia kaba kren bein blei; tang ia kaba kren bein ia u Mynsiem Bakhuid, yn ym map shuh. Bad uno uno ruh uba kren bein ia u khun u briew, ia uta lah ban map: hynrei uno uno ruh uba kren bein ia u Mynsiem Bakhuid, ia u yn ym map ha kane ka pyrthei, lymne ha kata kaban sa wan” Mathaios 12:25-31.

Ia kane kajuh ka jingjia la shem ruh ha ka Gospel u Markos bad kane ka ai jingshai shuh shuh ha katei ka jingkylli:

“Shisha nga ong ha phi, ba yn map ia ki khun bynriew ia ki pop baroh, bad ia ki jingkrenbein blei katba kin kren bein blei, hynrei uno uno ruh uban kren bein ia u Mynsiem Bakhuid, ha la ka rta un ym ioh ka jingmap, hynrei uban rem na ka pop bymjukut. , naba ki la ong, u don mynsiem bymkhuid (Markos 3:28-30)

Ha Markos 3:30 ngi pule ba u Jisu u pyni sha ki briew ia ka pop ka bym lah ban map shuh

“Naba ki la ong, u don Mynsiem bymkhuid.” ki kynnoh ia u Jisu ba u beh ksuid da ka bor u Belsebub (Mathaios 12:24) da kaba jubab ia kane ka jingkynnoh u Jisu u Jubab:

“Nga ong ha phi, ba yn map ia ki briew ia ka pop baroh bad ia kaba kren bein blei; tang ia kaba kren bein ia u Mynsiem Bakhuid, yn ym map shuh.”

Balei ka jingkynnoh ba u Jisu u leh ki kam bah bad ki kam phylla da ka bor u Belsebub ka don jingiadei bad ka jingkyntait ia u Mynsiem Bakhuid?

Kaei kaba pynlong ia u Jisu ba un kren ia kaei kaba u kren?

Ka long kaba shai shisha ba ka pop pyrshah ia u Mynsiem Bakhuid kadei kata kaei kaei ha kaba lada ngi da tip tikna ba ia ka kam bah ba leh trei bor bah da u Mynsiem Bakhuid hynrei ngi bynrap pat (da ka jingtip kaba shai) ia kata ka kam bah sha ka kam ba la leh da u soitan. Lada don shisha ka jingpyrshah bad ka jingkyntait ia ka jingshisha bad ki sakhi ba la paw shai ba kadei ka kam bah ba la trei da u Mynsiem U Blei te kumta ka long ka pop pyrshah ia u Mynsiem Bakhuid. Ka pop bym lah map shuh kam dei ka jingkyntait ia ka

jinghikai “Lai ha Uwei” ba u Mynsiem Bakhuid u dei u longryngnieng ba kynja blei uba lai, hynrei kadei ka jingkyntait ia ka jingshisha ba la ai jingshai da u Mynsiem U Blei bad ka jingkyntait ban kylla kaba mut ba la kren bad ktah da u Mynsiem U Blei. Da kaba iai bteng ia ka jingkyntait ban kylla kaba mut bad ban pdiang ia ka jingshai kaba U Blei u ai, ngi kah noh ia ka jingtrei U Blei ha ka jingim jong ngi. Da kaba buh noh ia lade ha ka jaka kaba U Blei um lah shuh ban kren ne ktah ia ngi ha kaba kynja mynsiem, ngi leh ia kata ka pop ka bym don jingmap shuh namar ngi la khang ia U Blei ban trei bor bah ha ka jingim jong ngi.

Mynsiem jong ka Jingiathuh-lypa

“ka pop jong ka jingkren bein ia u Mynsiem Bakhuid kam shong eh ha ki kyntien kiba eh ne ha kino ki kam kiba hangto hangto; hynrei kadei ka jingrai kaba skhem ban kyntait ia ka jingshisha bad ki sakhi ba la paw shai bha.”
{(MS 30, 1890) {5BC 1093.1} *English Edition*}

Spirit of Prophecy:

“The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence.” (MS 30, 1890){5BC 1093.1}

“Ym dei ia uwei ruh ban peit ia ka pop pyrshah ia u Mynsiem Bakhuid kum kata kaei kaei kaba long maian ne ka bym lah ban batai. Ka pop pyrshah ia u Mynsiem Bakhuid kadei ka pop kaba iai kyntait sha ka jingkhoh sngewbha sha ka jingkylla kaba mut.”
{FLB 58.8 *English edition* }

“No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent.” {FLB 58.8}

Kat kum ka jingpule na u khulom ba la pyrsad mynsiem, ka pop pyrshah ia u Mynsiem Bakhuid kadei ka jingiai bteng ha ka jingkyntait ban pdiang ia ka jingkhoh sngewbha sha ka jingkylla ka bamut.

Ngi pule ha ka mynsiem jong ka jingithuh-lypa:
“Kito kiba buh ia ka ne ka jingkyntait pyrshah ia u Khrist ki la don ha ka jaka kaba eh bha. Ki la pynlip noh ia ka jingshai kaba khatduh eh kaba wan na ka khet U Blei da ki jingtharai bad ki jingbypatiaw (jingbysalia) hi ka jong ki. U Jisu u la ai ka jingmaham ia ka jingma ka jong ki, da kaba ong
“ba yn map ia ki brieu ia ka pop baroh bad ia kaba kren bein blei; tang ia kaba kren bein ia u Mynsiem Bakhuid, yn ym map shuh.”
{ST, OCTOBER 1, 1896 PAR. 5 *English Edition* }

Spirit of Prophecy:

“Those who made this charge against Christ were on perilous ground. They were quenching the *last ray of light* emanating from the throne of God to their prejudiced, benighted souls. Jesus warned them of their danger, saying: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." {ST, October 1, 1896 par. 5}

Kumta ngi pule biang:

“Da kaba kyntait ia ka jingshai kaba la thaba ha ki, da kaba kyntait ban ia nujor bniah ia ki sakhi ban khmih hato ka khubor kadei na bneng, ki Pharisi ki leh pop pyrshah ia u Mynsiem Bakhuid. U Khrist, u nongsiewspah jong ka pyrthei, u la don ha ka pyrthei. “da u la long kiei kiei baroh; bad khlem ma u ym shym la long kaei kaei ruh kaba la long. Ha u la don ka jingim; bad kata ka jingim ka la long ka jingshai jong ki brieu bad kata ka jingshai ka shai ha kaba dum; hynrei kata kaba jingdum kam pdiang ia ka.” Ka sur jong u (Blei) Mynsiem jong u ka wan ha ki, bad ong, “Une u long u khun U Blei; to ngeit ha u.” Hynrei da kaba kynran dien ia ka dur khmat jong ki na ka jingshai, ki kyntait ban sngap, ki jied pynban ha kaba pynroi ia ka

jingbymngeit jong ki. Te kumta ka jingshai, lada pdiang, kan long ha ki kum ka jingbam ka ba bang jong ka jingim sha ka jingim, da kyntait, ka long kum ka jingbam jong ka jingiap sha ka jingiap,-- ka jingiap ha ka jinglong kaba kynja mynsiem.” {RH, JULY 27, 1897 PAR. 2 ENGLISH EDITION }

“By rejecting the light that was shining upon them, by refusing to examine the evidence to see whether the messages were from heaven, the Pharisees sinned against the Holy Ghost. Christ, the world's Redeemer, was in the world. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." The voice of *his Spirit* came to them, saying, "This is the Son of God; believe on him." But turning their faces from the light, they refused to listen, choosing, instead, to cultivate their unbelief. Thus the light which, if received, would have been to them a savor of life unto life, rejected, became a savor of death unto death,--death to spirituality.” {RH, July 27, 1897 par. 2}

“Para/hynmen P, phi kylli lada phi la leh ia ka pop ka bym lah ban map shuh ha kane ka pyrthei. Nga Jubab: ngam iohi kawei ruh ka sakhi ha kane ka liang. Kaei kaba pynlong ia ka pop kaba pyrshah ia u Mynsiem Bakhuid? kadei ka jingbyrap sha u soitan ia ka kam jong u Mynsiem Bakhuid. Kum ka nuksa, shuh lada uwei u long u nongsakhi ia ka kam kaba phylla bad ka kam bah jong u Mynsiem U Blei. U da don ki sakhi kiba skhem ba kata ka kam bah bad ka kam kaba phylla ka ia hap bad ka jingthoh (baibl), bad u Mynsiem u ia sakhi lem bad ka mynsiem jong u ba kadei jong U Blei. Hynrei hadien pat, u hap noh ha ki jingpynshoi; ki jingsngew sarong, ka jingsngewhun ha lade, lane da ki katto katne ki jinglong kibym khuid, ki iai leh don bor ha u; bad u kyntait noh baroh ki sakhi sabut kiba long ki jong U Blei, u pynbna pat ba ia kaei kaba u iohi mynshwa ba kadei ka bor ka jong u Mynsiem Bakhuid hynrei kadei ka jong u soitan. Kadei lyngba u mynsiem kaba U Blei trei ha ki dohnud jong ki briew; bad haba ki briew ki kyntait hi da la ka mon sngewbha bad pynbna ba kadei ka jong u soitan , ki ot noh ka lynti ha kaba U Blei u lah ban ia kren ne don bynta bad ki. Da kaba len noh ia ki sakhi kaba U Blei u la sngewbha eh ban ai ha ki, ki khang noh ia ka jingshai kaba la ju thaba ha ki dohnud jong ki, bad kumta la ieh noh ia ki ha ka jingdum. Te lada kata ka jingshai kaba don ha phi ka kylla jingdum noh, te katno ka jingkhraw jong kata ka jingdum!”. Na ka por, ki briew kiba la pynkheñ ia kane ka pop ki lah ban paw kum ki khun jong U Blei; hyntri da la wan jia ki jingjia ban pynkyntiew ia ka jinglong bad ban pyni ha kano ka mynsiem ki long, yn shem ba ki long ha ka jaka jong u soitan, da kaba ieng ha ka lama ka baiong ka jong u.” {*Testimonies For the Church*, vol. 5, p. 634}.

“Brother P, you ask if you have committed the sin which has no forgiveness in this life or in the life to come. I answer: I do not see the slightest evidence that this is the case. *What constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit.* For example, suppose that one is a witness of the special work of the Spirit of God. He has convincing evidence that the work is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation; pride, self-sufficiency, or some other evil trait, controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan. It is through the medium of His Spirit that God works upon the human heart; and when men willfully reject the Spirit and declare it to be from Satan, they cut off the channel by which God can communicate with them. By denying the evidence which God has been pleased to give them, they shut out the light which had been shining in their hearts, and as the result they are left in darkness. Thus the words of Christ are verified: “If therefore the light that is in thee be darkness, how great is that darkness!” For a time, persons who have committed this sin may appear to be children of God; but when circumstances arise to develop character and show what manner of spirit they are of, it will be found that they are on the enemy’s ground, standing under his black banner.” {*Testimonies for the Church*, vol. 5, p. 634}

Jingkylli kaba 8 (Mathaios 3:16, 17):

“U Jisu te, ynda la pynbaptis ia u. u la kiew noh kumne kumne na ka um: ha khmih ruh. la plie ia ki bneng ia u bad u la iohi ia u Mynsiem U Blei ba u da hiar kum ka paro, ba u da wan shong ruh ha u. Ha khmih ruh ka ktien na ki bneng. ka da ong, une u long u khun jong nga uba ieit ha uba nga sngewbha eh.” Mathaios 3:16, 17.

Jingpynksan: Ha ka jingpynbaptis jong u Khrist ngi iohi U Kpa u kren na bneng, u Khrist u don ha ka pyrthei bad u Mynsiem Bakhuid u wan hiar ha ka dur jong ka paro.

Hato kane kam pyni shai kdar ia ka jingdon baroh lai ki longryngnieng lane kita kiba pynlai ia “U Blei Lai ha Uwei” (Trinity)?

Jubab:

ka Jubab sha kane ka long kba suk bah ban sngewthuh. lada ngim buh tam ia kaei kaba ka jingthoh (baibl) ka la phla.

Hapoh ki don ki dkhot kiba phla ia kane ka jingjia:

Mathaios 3:16 “*U Jisu te. ynda la pynbaptis ia u. u la kiew noh kumne kumne na ka um: ha khmih ruh. la plie ia ki bneng ia u. bad u la iohi ia u Mynsiem U Blei ba u da hiar kum ka paro*”

Markos 1:10 “*te kumne kumne ruh haba u dang kiew noh na ka um, u la iohi ba ia plie ia ki bneng, bad u mynsiem u hiar ha u kum ka para*”

Loukas 3:21, 22 “*ka la jia te, ynda ia lah pynbaptis ia uta u paitlang baroh, bad haba ia lah pynbaptis ia u Jisu ruh, bad ba u dang duwai, ba ia plie ia ka bneng, bad u Mynsiem Bakhuid u la hiar ha u ha ka dur met, kum ka paro.*”

Ioannis 1:32 “*U Ioannis u la phla ruh u da ong, nga ia iohi ia u mynsiem ba u hiar kum ka para na bneng, bad u(it ha kjv) la sah halor ong u.*” (and John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. **KJV**)

Ki jingshisha kiba khyndiat ngin ioh na kine ki jingjia bad ki long kumne:

- Kadei/udei, ka/u mynsiem jong U Blei (it is the Spirit of God), ka/u dei u/ka mynsiem jongno re jongno ba ju khot U Blei.(It was the spirit of someone, namely God)
- Ka jingwan hiar ka long ha ka dur jong ka paro. (Its descent was like a dove).
- Ka dur jinglong jingman ka la long ha ka dur jong ka paro.(Its shape was like a dove)
- U Ioannis um shim la pyndonkam ‘ka’ lane ‘u’ Mynsiem hynrei ha ka ktien phareng ha ka Baibl KJV la ong “it” (neuter noun) (its called an “it” by John)

Hato kine ki jingshisha ki kyrshan ne em ba u Mynsiem Bakhuid udei u longryngnieng uba lai ha ka jinglong blei bad uba na ka jong na U Kpa bad na u khun?

Lada U Mynsiem Bakhuid u dei u longryngnieng ba kynja blei u Ioannis un nym shym la pyndonkam ka kyntien “it” ha ka ktien phareng ha KJV baibl kaba iajan eh na kiwei pat ki baibl ha ka jingpynkylla na ka ktien Grik kaba la long ka kyntien kaba shisha(original) ba la thoh ia ka Testament ka Bathymmai. Ia U Mynsiem Bakhuid la long Trai da U Blei.(ka/u dei u/ka Mynsiem jong U Blei)

“U Mynsiem U Trai U Blei u ha nga; naba u Trai u la pynsleh ia nga ban ialap ia kiei kiei kiba bha ha kiba jemnud; u la phah ia nga ban spaiñ ia kiba la pait dohnud, ban ialap ia ka jingpylla.it noh ha kiba la ring mraw, bad ia kaba plie ia ka byndi ha kiba la khum” **Isaiah 61:1; loukas 4:18.**

U Jisu u kren ia kine ki kyntien hadien ka jingiashem jong u ha ri-khlaw ha ka por ka jingshah jing-it jong u. Ki long ki jingpyndep jong ka ‘Testament ka Barim’ kaba kdew ia ka jinghap u Mynsiem U Blei ha u Khrist:

Isaiah 11:2 “bad u Mynsiem jong U Trai un shong sah halor jong u,’ u mynsiem ka jingstad bad ka jingshemphang, u mynsiem ka jingsylla bad ka bor, u mynsiem jong ka jingtip bad ka jingsheptieng ia u Trai;”

Isaiah 42:1 “ha khmih u shakri jong nga, uba nga kyrshan; uba la jied jong nga, ha uba ka mynsiem jong nga ka sngewbha: nga la buh ia u mynsiem jong nga ha u; te un pynmih ka jingbisha ia ki Jentil..”

Sha uno uno uba pule hok ia ka ktien U Blei kumba ka long, kane ka long ka kaba suk bad kaba lah ban sngewthuh shai. U Mynsiem Bakhuid u dei u Mynsiem jong U Blei, u/ka dei ka mynsiem ka/u jong U Blei ym da uwei pat uba pher na U Blei uba long na ka jong na U Blei, lane uba lai ne u longryngnieng uba lai uba long ha ka jinglong blei ba ju khot “Mynsiem jong U Blei”. Kiba bun hi ki ngeit ia kata hynrei ka ktien U Blei ka pynshai ba ki kyrteng kum “Mynsiem jong U Blei”, “Mynsiem jong u Trai”, ‘:Mynsiem Bakhuid” kidei ki kyrteng kiba kdew ba u Mynsiem udei u jong U Blei ym dei uba na ka jong uba pher na U Blei U Kpa. kine ki kyrteng ki batai ba u dei u Mynsiem jong Blei bad la ong ba udei u Mynsiem u bakhuid namar u dei jong U Blei u bakhuid bad na kata ka daw la khot Mynsiem Bakhuid.

Bad kumta u Trai Jisu u ong ha **Ioannis 10:37, 38:**

“Lada ngam leh ia ki jingleh jong uta U Kpa jong nga, wat ngeit ia nga: “hynrei lada nga leh. la phim ia ngeit satia ia nga. to phin iangeit te ia kita ki jingleh: ba phin ioh tip, bad ba phin ioh ngeit ba uta U Kpa u ha nga bad nga ruh ha u.”

Kumno U Kpa u long ha u Khrist?

Ka jubab yn ioh shem ha baroh ka dkhot kaba halor. U Kpa u long ha u Khrist lyngba u Mynsiem jong U, bad kadei ha kajuh ka rukom kaba u Khrist un long lem ha ngi (Ioannis 14:20), da u mynsiem jong u.

Mynsiem Ka Jingiathuh-lypa:

Lada ngi lah ban sngewthuh ia kitei kiba halor da kaba shai bah kumta ruh ngin sngewthuh shibun eh ia ka ktien U Blei ruh. Kane ka jingpynkut la lah ban pynskhem ruh na ka Mynsiem ka Jingiathuh-lypa:

“Ym pat ju don ka por ba ki angel ki da shah skhor bha ia ka jingdwai u Khrist ha ka por ka jingpynbaptis jong u, bad ki la da sngew khia eh ban long kita ki nongrah ia ka khubor na U Kpa sha u khun. Hynrei, em! kam shym la jia kumta; hynrei ka jingshai ka burom ka wan phalang beit beit na U Kpa. Ki bneng ki la plie, bad ka jingshai ka burom ka la wan shong ha u khun jong U Blei bad la wan hiar ha ka jinglong jingman jong ka dur kum jong ka paro ha ka rukom kaba thaba jong ka ksiar. Ka jinglong jingman ha ka dur ka paro ka thew bad kdew ia ka jinglong kaba jai jai bad kaba sngew rit jong u Khrist.” *{2sp 60, 61}1877 English edition}*

Spirit of Prophecy: *“Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no; direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God, and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ.”* *{2SP 60, 61}1877}*

“Ym pat ju don ka por ba ki angel ki da shah skhor bha ia ka jingdwai. Ki da long thrang eh ban long ki nongrah ia ka khubor ka jingpyntngen bad ka jingpynskhem sha u nongialam jong ki uba ki ieit eh. Hynrei, em! U Kpa da lade hi u Jubab ia ka jingkyrpad u khun jong U. Beit beit na ka khet wan hiar ka jingshai ka burom jong u. Ki bneng ki la plie war bad ha ka khlieh u nongpynim wan hiar ka jingshai kaba sngur bha ha ka jinglong jingman jong ka dur kum jong ka paro,-- Kaba iahap sbiak ia u, ka jinglong kaba jai jai bad kaba sngew rit. Na kiba bun ha wah jordan, khyndiat eh bad u Ioannis nongpynbaptis ki sngewthuh ia ka jingithuh-paw(vision) kaba na bneng. Wat la katta ruh ka jingdon ryngkat jong ka jinglong-blei (divine) ka iai shong bad kita kiba ia don ha katei ka jaka. ki briew ki ia ieng jar jar ban khmied sha u Khrist. Ia u la pynkup da ka jingshai kaba ker pyllun ia ka khet U Blei.

Ka dur khmat jong u la pyndonburom ha kata ka dur kaba kim pat ju iohi mynno mynno ruh ha ka dur khmat jong u briew. na ka bneng kaba la plie la ioh sngew ia ka sur kaba da ong, ***“une u long u khun uba ieit eh jong nga, ha kaba nga sngewbha eh.”*** {da 112 1898 english edition}

*“Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; **the Father Himself** will answer the petition of His Son. **Direct from the throne issue the beams of His glory.** The heavens are opened, and upon the Saviour's head descends a dovelike form of **purest light**,--fit emblem of Him, the meek and lowly One. Of the vast throng at the Jordan, few except John discerned the heavenly vision. Yet the solemnity of **the divine Presence** rested upon the assembly. The people stood silently gazing upon Christ. His form was **bathed in the light that ever surrounds the throne of God.** His upturned face was **glorified** as they had never before seen the face of man. From the open heavens a voice was heard saying, **“This is My beloved Son, in whom I am well pleased.”**”* {DA 112}1898

Kat kum ki jingthoh kiba halor, ngi iohi ba ka jingshai kaba long ha ka jinglong jingman jong ka dur ka paro ka wan hiar bad hap ha u Khrist bad ka long ka “burom” ka jong “U Kpa marwei” , ym uta u longryngnieng uba lai ha ka jinglong blei kat kum ka jingngeit “Lai ha Uwei” (trinity) ba ju tip kum “U Blei u Mynsiem Bakhuid(god the holy spirit).

Lada ka jingjia ha ka jingpynbaptis ka pyni ia ka jingdon U Kpa, u khun bad u Mynsiem Bakhuid. Kumta da shisha hi “U Mysiem U Blei” u pynpaw kumne lyngba ka Mynsiem ka Jingiathuh-lypa:

“ Ki don uwei U Blei bad uwei u nongpynim; bad uwei u Mynsiem—U Mynsiem jong u Khrist—ban wan rah ka jingiatylli hapdeng jong ki.” {9t 189 English edition}

“They have one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks.” {9T 189}

Ka Jingkylli kaba 9 (Mathaios 28:19):

“Namar kata kein to khie da leit noh ma phi, to pynlong synran ia ki bynriew baroh, da pynbaptis ia ki ha ka kyrteng ka jong U Kpa, bad ka jong U Khun, bad ka jong U Mynsiem Bakhuid” Mathaios 28:19.

Balei u Jisu u hukum ba dei ban pynbaptis ha ka “Kyrteng U Kpa, u khun bad U mynsiem Bakhuid” lada ka jinghikai bad jingngeit “Lai ha Uwei:” ka bakla? Hato kane ka dkhot kam pynskhem ba don lai ki longryngnieng blei?

Jubab: Hashwa ba ngin jubab ia katei dkhot kaba halor, ngi kwah ban buh khyndiat ki jingkylli ia ki nongpule ba kin puson:

- Hato u Jisu u kdew ia kaban ithuh ia U Blei ha katei ka dkhot? (Was Jesus addressing the identity of God in that verse or discourse?)
- Hato katei ka dkhot ka don ne em ka kyntien ‘Blei’?(does the verse mention the word God?)
- Hato katei ka dkhot ka batai ei ei shaphang ka jinglong jong kitei baroh Lai kiba la jer kyrteng U kpa, U khun, bad U Mynsiem Bakhuid)?(Does the verse tell us anything about the nature of these three?)
- Hato katei ka dkhot ka batai bai a U Blei la pynlong da lai ngut ki longryngnieng blei? (Does the verse tell us that god is made of three beings or persons?)
- Hato katei ka dkhot ka iathuh ha ngi uei U Mynsiem Bakhuid? (Does the verse tell us who the holy spirit is?)
- Hato katei ka dkhot ka iathuh ia ngi ba don lai tyli ki kyrteng? (Does the verse tell us that there are three names?)

Ki nongpule kiba shida kin jubab ia kitei ki jingkylli kiba halor da kaba jubab Em!Em!Em! Katei ka dkhot kam don jingiadei ei ei halor ka phang ne ka mat shaphang “Uei U Blei”? Kam batai eiei ruh em shaphang ka jinglong jong U Kpa, u khun bad U Mynsiem Bakhuid. Hynrei ka iathuh pat ba don U Kpa, U Khun bad U Mynsiem Bakhuid bad ngim artatieng ia ki jingdon ki baroh. Ka jingiadei hapdeng U Kpa, u khun bad U Mynsiem bakhuid ha katei ka dkhot khlem shym la batai lane pynpaw shai. Ban ong pat ba katei ka dkhot ka hikai bad pyni ba don lai ngut ki longryngnieng bsa kynja blei ka long ba ngi la iaaid palat ia kaei ka dkhot ka kren. Ban ai ka jingbatai ba don lai ngut ki longryngnieng ba kynja blei kiba long long naduh bymjukut sha bymjukut na latei ka dkhot ka long kaei kaei ka bym lah ban ngeit namar katei ka dkhot kam hikai lane batai eiei halor kata ka phang.

Kamut kumno pat katei ka dkhot? Kumno la sngewthuh da kito kiba iohsngew ia kitei ki kyntien u Jisu?

Ka jubab ka long kaba suk lada ngi pule ia ka kitab ‘Ki Kam Ki Apostol’. Ngi shem ia ki rekod ka jingpynbaptis ba ia ki briew la pynbaptis ha ka kyrteng U Jisu Khrist ym ha ka kyrteng u Kpa, u khun bad U Mynsiem Bakhuid.(Ki Kam Ki Apostol 2:38; 8:16; 10:48; 19:5).

Kane ka buh ia ngi ban gin kylli, hato ki synran u Jisu ki sngewthuh bakla ia ka jingkyntu u Jisu Khrist? Hato ki bakla ban pynbaptis ia ki briew tang ha ka kyrteng ka jong U Trai? Ia kane shisha ngim lah ban ngeit ba ki bakla. Ngi ngeit ba ki synran ki don ka jingsngewthuh kaba beit eh ia ka jingsngewthuh ia ka jingkyntu u Jisu kumba bun ha kine ki sngi ki sngewthuh. Ka daw ba ki synran kim iohi ia ka jingiapher lane ba kin don ka jingsngewpther ban pynbaptis ha ka kyrten U Trai lane ha ka kyrteng U Kpa, U khun bad U Mynsiem Bakhuid ka long ha kine ki jingsngewthuh kiba hapoh:

Ka kyntien “kyrteng”(Name) ka mut bad kdew ia ka “Bor”(Authority) Ioannis 5:43). Te ha ka por bai a ngi la pynbaptis, ngi la long hapoh ka bor jong U kpa, u Khun bad U Mynsiem Bakhuid. Ka jingpyndonkam ia ka kyntien “ka kyrteng” (singular ‘name’) ka pynskhem ia ka jingshisha.

Haba ia ngi la pynbaptis, kamut ba ia ngi la shong shap da ka bor bad ka jinglong jong U Kpa, U Khn bad U Mynsiem. Ia U Jisu la ai lut ka bor ha bneng bad ha khyndew (Matt 28:18; Ioannis 5:27; Ioannis 5:43). U Jisu u don ka bor jong U Kpa, ka bor jong lade kum u khun bad haba ngi don ki jingsngewthuh kaba shai shaphang uei U Mynsiem Bakhuid (kaba mut ba u Mynsiem hi udei U Mynsiem jong U Khrist um uba na ka jong) ka pyni ba u Khrist u don ka bor jong U Mynsiem Bakhuid. U Khrist u don ia kane ka bor da kaba u long uta u Khun uba la kha marwei na U Kpa bad dei ha kane ba u ioh paten glut kiei kiei baroh kiba kynja blei (Hebru 1:4).

Te kumta, namar ba u Jisu u don ka bor jong U kpa (U kpa jong u), jong lade kum u khun, bad jong U Mynsiem Bakhuid (U Mynsiem jong lade), Ka rukom pynbaptis ba la buh rekod ha ka kitab ‘Ki Ka Ki Apostol’(ha ka kyrteng U Trai lane ha ka bor jong U Trai) ki long kiba kdew hi sha ka bor jong U kpa, U khun bad U Mynsiem Bakhuid; ka bor kaba ha khlieh tam eh ah bneng bad ha khyndew. Kadei tang lyngba U khrist ba baroh ngi lah ban leit sha U Kpa (Ioannis 14:6).

Mynsiem Ka Jingiathuh-lypa:

Kaei ka Mynsiem jong ka Jingiathuh-lypa ka kren halor katei ka phang:

*U Khrist u la buh ia ka jingpynbaptis kum ka dak lane ka shap ban ioh rung sha ka Hima ka jong u kaba kynja mynsiem. U la buh ia kane kum ka kyndon kaba bha da kaba baroh kidei ban sumar (lane kohnguh) ha kita kiba mon ban long(shah synshar) **hapoh ka bor jong U Kpa, U khun bad U Mynsiem Bakhuid.***

*Hashwa ba u briew un shem ia ka jingsngew kum ha-iing hasem hapoh ka balang, hashwa ba un iaaid lyngba ka Hima jong U Blei kaba kynja mynsiem, u la dei ban ioh ia ka jingngewthuh ia ka jingmut jong ka kyrteng kaba long blei, “ U Trai ka hok jong ngi” Jeremiah 23:6.... **Kito kiba pynbaptis ha ki lai ki kyrteng jong U Kpa, U khun bad U Mynsiem Bakhuid, ha kaba nyngkong eh jong ka jingim Khristan jong ki ki la pynbna paidbah ba ki la ieh noh ia ka kam jong u soitan bad ki la long ki dkhot jong ka longing longsem kaba kynja syiem, ki khun jong U syiem ka bneng.** Ki la kohnguh ia ka hukum:*

*“Naba kumta to iamih noh phi napdeng jong ki, bad to pyniakhlad noh ia lade phi, ong U Trai, bad to wat ktah shuh ia kabym khuid: te nga ngan pdiang ia phi ha lade, bad ngan long U Kpa ia phi, ma phi ruh phin long ki khun shynrang bad ki khun kynthei ia nga, ong U Trai uba don bor baroh.” **2 Kor. 6:17, 18.** {FLB 145.4 English edition}*

Spirit of Prophecy:

What the spirit of prophecy has this to say about it:

*Christ has made baptism the sign of entrance to his spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged **as under the authority of the Father, the son, and the holy spirit.** Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, "**The Lord our righteousness.**" Jer. 23:6.... **Those who are baptized in the threefold name of the Father, the son, and the Holy spirit, at the very entrance of their christian life declare publicly that they have forsaken the service of satan and have become members of the royal family, children of the heavenly king.** They have obeyed the command: "come out from among them, and be ye separate, ... and touch not the unclean thing." and to them is fulfilled the promise: "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." **2 Cor. 6:17, 18.** {FLB 145.4}*

Ban shah pynbaptis ha ki lai ki kyrteng kamut ba n long hapoh ka bor jong U Kpa, u khun bad U Mynsiem Bakhuid, kaba mu tba la ioh ia ka jingsngewthuh ia ka jingmut “U Trai ka hok jong ngi”. Ngii long ki khun jong U Syiem ka bneng {(heavenly king) (singular)}. Kadei kumta ba ha Mathaios 28:19 la pyndonkam “ka kyrteng” ym “Ki Kyrteng” (singular “name” rather than “names”). Ki dkhot Baibl kiba sha khmat ki pyni ba ka Mathaios 28:19 kam hikai ia ka jinghikai “Lai ha Uwei”. Kum ka nuksa kita kiba jop noh thiaw kin ioh ia ka jingkular:

“Uta uba jop, ngan pynlong u rijied ia u ha ka iing U Blei jong nga, te un ym mih noh shuh shabar: bad ngan thoh halor jong u ia ka kyrteng U Blei jong nga, bad ia ka kyrteng jong kata ka nongbah U Blei jong nga, ka

Jerusalem bathymmai, kaba wan hiar na bneng na U Blei jong nga. bad ia kata ka kyrting jong nga kaba thymmai” Jingpynpaw 3:12

Ki kynhun kiba kyrpang ha ka kitab Jingpynpaw ki 144,000 la shon shap ia ki da kawei ka kyrting ym lai kat kum ka Baibl KJV phareng hynrei ha ka Baibl khasi ar tylli ki Kyrting U kpa bad U khun:

“Te nga la iohi, bad ha khmih, U Khun langbrot u ieng halor u lum Seion, bad lem bad u ruh shispah sawphew saw hajar ngut, kiba don kata ka kyrting jong u, bad ka kyrting U Kpa jong u, ia kaba la thoh halor ki shyllangmat jong ki.” **Jingpynpaw 14:1**

(“**And I looked, and, lo, a lamb stood on the mount sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.**” **Revelation 14:1**)

Kine ki dkhot ki ai jingshao halor ki kyntien u Khrist kiba ha Mathaios 28:19. U Khrist u kham hikai ia ka jinghikai lai ki longryngnieng blei ki long uwei U Blei ha ka jingdon jong . Ia ngi la pynbaptis ha ka kyrting U Kpa, U khun bad U Mysiem Bakhuid. Da kane ngi pynpaw ia ka jingngeit ka jong ngi ia ka jingdon jonbg Uwei U Blei, ka jingiasaid jong u khun u jong U bad ka jingpynkhih mynsiem ka jong u Mysiem Bakhid uba long U Mysiem jong U Blei ym da uwei pat uba na ka jong uba pher na U Blei. Da kaba jubab ia katei ka dkhot, ngi kwah ban ban ba ka Mathaios 28:19 kaba la pyndonkam bha da kita kiba ngeit ia ka jinghikai bad jingngeit “:Lai ha Uwei”, ka long shisha kaba la buh da U Trai bad u nongpynim jong ngi bad iada ia ka Balang na kino kino ki jinghikai kiba iadei bad ka rukom ngeit jong ki nongmane bleithaw.

Hashwa ba ngin iaid kham sha khmat, ngi dei ban sngewthuh kaei ka jingngeit “Lai Ha Uwei” ka hikai. Bun na kiba ngeit ha ka “Lai ha Uwei” kim sngewthuh ia kane ka jingshisha: ha ka sien ba phi ngeit hi ia ka jinghikai “Lai ha Uwei”, phim nym sngewthuh kumno phi len ba U Blei u dei shisha U Kpa u Jisu Khrist bad u Jisu Khrist u dei shisha u khun U Blei.

Ki nonghikai bad ki nongthoh kiba shykhei jong ka jingngeit “Lai ha Uwei” ki phla ba ka jingthoh ha Baibl kaba ong ba “U Blei u phah ia la jong u khun uba la kha marwei” ka long tang kaei kaei kaba shu mutdur ban pynsngewthuh ia ki briew kane ka pyrthei ha kaba ban shu pynsynriem ia ka jingiadei u kpa bad u khun kum ha kane ka pyrthei. Ki phla ba U Blei um dei shish U Kpa bad U Jisu um dei shisha u khun hynrei ki shu shim ia kine ki kyrdan tang ban shu pynsngewthuh ia ki briew kane ka pyrthei. Bad ki phla ba kam don eiei ka jngiadei kum UKpa bad u khun hapdeng U Blei bad u Jisu .

Kidon ki jingthoh ba ki phla ia kine kiei baroh bad ki long kumne hapoh:

“*Ka jingthmu ia ka jingpynim la kynthup ha ka jutang ba la mynjur da ki Lai ki longryngnieng jong ka jinglong Blei kiba don ia ka jinglong Blei kaba ia mar-ryngkat....uwei na kita ki lonhg Blei u pdiang ban shim ka jaka kum U Kpa bad uwei pat kum u khun...*” (**Adventist Review oct. 31, 1996 p.12, week of prayer English edition**)

“*A plan of salvation was encompassed in the covenant made by the three persons of the Godhead who possessed the attributes of deity equally.... one of the divine beings accepted and entered into the role of the Father, another the role of the son...*” (**Adventist Review oct. 31, 1996 p.12, week of prayer**)

“*Ka jingiadei shi Kpa shi khun ha ka jinglong Blei ka long tang kum ka jingmutdur, ym ha ka jingsngewthuh kaba shisha.*” (**Max Hatton, Understanding the Trinity, p. 97**)

“*The Father–son relationship in the Godhead should be understood in a metaphorical sense, not in a literal sense*”. **Max Hatton, Understanding the Trinity, p. 97**)

Kumta, kat kum ka jingngeit jong ka “Lai ha uwei”, ngi iohi na ki nongthoh kiba ngiet ia kane ka jingngeit ba ki len ia ka jingdon bashisha jong U Kpa bad u khun. Bad kumta ka jingngeit jong ki ha ka jinglong Blei ka long kumta bay m don shisha U Kpa bad ym don shisha u khun.

Ka jingkyntu jong U khrist ha Mathaios 28:19 ka long ban ia da ia ka Balang na kino kino ki jinghikai kiba kum kine, ka daw ba ngi ong kumne ruh ka long ka kine ki mat kiba harum:

“Da pynbaptis ia ki ha ka kyrteng ka jong U Kpa, bad ka jong U Khun, bad ka jong U Mynsiem Bakhuid” Mathaios 28:19.

Hashwa ban pynbaptis la hukum ia ngi ba ngi dei ban hikai sha “baroh ki Hima”. Ia kaei ngi dei ban hikai?

“U la ong ruh ha ki. To leit sha ka pyrthei baroh, bad to ialap ia ka gospel ha ki bynriew baroh: te Uta uba ngeit bad ioh pyn-baptis yn pynim: hynrei ia Uta ubym ngeit yn pynrem.” Markos 16: 15, 16

Kat kum na u Jisu hi, ngi la dei ban hikai ia ka gospel. Hynrei kaei pat ka Gospel? Baroh na ngi kum ki Khristan ngi ju tip ka dkhot Baibl kaba batai shai bha ia ka jingmut ka Gospel ka long ha Ioannis 3:16 kaba phla kumne: *“Naba U Blei u la ieit katta katta ia ka pyrthei katba u la aiti noh ia la U Khun ba la kha marwei, ba uei uei ruh uba ngeit ha u, un ym jot shuh, hynrei un ioh ka jingim bymjukut.”* **Ioannis 3:16**

Haba u Jisu u kren ha Mathaios 28:19 “Ban hikai sha baroh ka pyrthei”, u ai ka kam ha ki synran jong u ban hikai ia ki briew ba *“U Blei U la ieid katta katta ia ka pyrthei ha kaba u la aiti noh ia la jong u khun uba la kha marwei.”*

Hynrei ngi iohi na ka liang kiba ngeit ia ka jingngeit “Lai ha uwei” ba ki len ia kane ka khubor jong ka Gospel, ki len ba u Jisu u dei shisha u khun U Blei bad U Blei U long shisha U Kpa jong U Khrist. Ki phla ba ka jingthoh ha Baibl kaba kdew ba U Blei U ai ia la U khun ba la kha marwei ka long tang kaei kaei kaba shu pynwan dur lane mutdur (Metaphor) tang ban pynsgewthuh ia ki briew kane ka pyrthei. Kane hi ka pynskhem ba ka jinghiaki “Lai ha Uwei” ka ia pyrshah ia kata ka jingkyntu jong u Jisu kaba u ai ha ki synran ban ialap bad hikai ia ka gospel kaba phla ba “U Blei u ai ia la jong U khun Uba la kha marwei”.

Bad kumta, lada ngi pule ha ka Gospel u Markos 16:16, ngi pule *“te Uta uba ngeit bad ioh pyn-baptis yn pynim: hynrei ia Uta ubym ngeit yn pynrem”*.

Kaei kein kata kaba ngi dei ban ngeit hashwa ka jingpynbaptis? Kawei ka jingiathuhkhana ka jubab ia ka jingkylli?

Ka jingshah pynbaptis ia u Eunukh da u apostol Philip ka jubab ia kane ka jingkylli ha ka kitab ki kam ki Apostol 8:37. (Sngewbha pule ia ka dkhot ban sngewthuh ia ka jingmut). U Philip uba la shah pynkhih da U Mynsiem U Blei u shim khia ba hashwa yn pynbaptis ia une u Eunukh, u pyntikna ba une u Eunukh un ngeit naduh ka dohnud bad naduh ka mynsiem baroh:

“Te U Philip u la ong. Lada me ngeit na la ka dohnud baroh, me lah. u la iathuh bad u la ong, Nga ngeit ba U Jisu Khrist u long U Khun U Blei”

Kane ka pynjanai ia ngi da ka sakhi kaba bha ba kaba kongsan eh ka jinghikai kaba hashwa ka jingpynbaptis ka long ka jinghikai kaba iadei bad U Khun U Blei. U Jisu u ai kane ka jingkyntu ha ki synran ban iada ia ka balang na ki jinghikai kiba bakla, ban hikai sha baroh ki briew ia ka Gospel bad ban pyntikna ba kin ngeit naduh ka dohnud baroh ia kata ka jingshisha ba u Jisu u long u khun U Blei. Ko ki nongpule kane ka long kaei kaei kaba kongsan bha, u Trai bad u nongpynim jong ngi u da kren shai bha ba “uta uba ngeit yn pynim bad uta u bym ngeit yn pynrem” Markos 16:16.

Ha ka jingshisha, katba u dang ialap ia ka gospel ha u Nikodimos, u Jisu u ong: “Uta uba ngeit ha u yn ym pynrem; hynrei Uta ubym ngeit u la rem lypa, naba um shym la ngeit ha ka kyrteng U Khun U Blei ba la kha marwei.” Ioannis 3:18

Ngil len noh ia ka jinglong khun jong u Khrist lada ngi pynhiar dor da kaba ong ba kadei tang ka jingmutdur lane tang kata kaba shul eh myn leh U khrist u ai ka jingmaham kaba pyrkhung bha ha kaba iadei bad kane bad haba ngi len noh ia ka jinglongblei kum u khun bashisha jong U Blei. To ngin sumar bad leh adkar ia kane ka jingkyntu na u Ioannis u Apostol u Khrist.

“Uta uba ngeit ha Uta U Khun U Blei, u don kata ka jingphla ia lade hi: Uta ubym ngeit ia U Blei, u pynlong ia u uba lamler, naba um shym la ngeit ha- kata ka jingphla ia kaba U Blei u la phla shaphang Uta U Khun jong u. “Te kane ka long kata ka jingphla. ba U Blei u la ai ha ngi ia ka jingim bymjukut, bad kane ka jingim ka long ha U Khun jong U. Uta uba don Uta U Khun, u don kata ka jingim: te Uta ubym don U Khun U Blei, um don kata ka jingim. Ia kine kiei kiei ruh nga la thoh ha phi. khnang ba phin da ioh tip ba phi don ka jingim bymjukut, ha phi kein kiba ngeit ha ka kyrteng U Khun U Blei.” 1 Ioannis 5:10-13:

Ko nongpule kiba ieid jong nga, ban len noh ia kata ka jingiadei shi Kpa bad shi khun jong U Blei bad u Khrist bad ban ong ba kadei tang ka jingmutdur lane ban ong ba kam dei shisha ka jingiadei hapdeng U Kpa bad u khun, ngi len noh ia ka jingshisha jong U Kpa bad u Khun. Dei na kane ka daw ba U Jisu u hukum ia ki synran ba kin hikai shwa ba kin pynbaptis iano re iano. Ka jingsngewthuh bakla shaphang U Blei ka wan na u nongshun jong U Blei: “*Uei long Uta uba lamler, lymda dei Uta uba len noh ba U Jisu u long Uta U Khrist? Une u long Uta u nongialeh pyrshah ia U Khrist, Uta uba len noh ia U Kpa bad ia U Khun.*” 1 Ioannis 2:22

“U Nongpynim u la ai ka jingkular ba un don ryngkat bad kito kiba ia trei da ka mynsiem kaba shisha na bynta ka kam jong u. “Baroh ka bor ha bneng bad ha khyndew la ai ha nga,” u ong; “To khie da leit noh ma phi, to pynlong synran ia ki bynriew baroh, da pynbaptis ia ki ha ka kyrteng ka jong U Kpa, bad ka jong U Khun, bad ka jong U Mynsiem Bakhuid: da hikai ia ki ban sumar ia kiei kiei baroh kat kiba nga ia hukum ia phi. Ha khmih ruh nga nga long ryngkat bad phi ha la ka sngi, haduh kaba wai noh ka pyrthei.” Katba phi dang ia sam ia ka ktien sha ki nongsngap jong phi, to da kam ia kane ka kular jong ka jingdon ryngkat u Khrist. Ym don kawei ruh ka sngi, ka kynta ha kaba un ym don ryngkat bad phi da u Mynsiem Bakhuid. U don ha man ki jingialang kiba ia seng ha ka kyrteng jong u. ki kular jong u la ai katba dang neh ka por.” {aucr, december 30, 1907 par. 3}

“The saviour has given the promise of his presence to all who labor in the spirit of true service. "All power is given unto me in heaven and in earth," he says; "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." As you present the word to your hearers, claim this promise of Christ's presence. There is no day, no hour of the day, when he will not be near you by his holy spirit. He is in ever meeting that is held in his name. His promise is given for as long as time shall last.” {aucr, december 30, 1907 par. 3}

Jingkylli kaba 10 (Ioannis 1:1):

Kawei na ki dkhot kaba jan eh ba pynskhem ia ka jinghikai “Lai ha Uwei” ka long Ioannis 1:1 “Ha kaba mynnyngkong u la don U Ktien, bad Uta U Ktien u la don bad U Blei, bad Uta U Ktien u la long U Blei.”

Kumno phin jubab ia kane?

Jubab: Kane Kane ka dkhot ka la long ka dkhot ba sngewthuh bakla bha ha bun ki rukom bad ia ka la pyndonkam bakla ruh bad la hikai ruh ia kaei ka dkhot ka shym la kren ne hikai.

To ngin eksamin ia ka dkhot ha ka kyntien tynrai jong ka, kata da ka Grik:

en 1722	arch 746	hn 2258	o 3588	logov 3056	kai 2532	o 3588	logov 3056
In	beginning	was	the	Word	and	the	Word
Ha	kaba nyngkong	la don	u	Ktien	bad	uta u	Ktien

hn 2258	prov 4314	ton 3588	yeon 2316	kai 2532	yeov 2316	hn 2258	o 3588
was	with	the	God	and	God	was	the
u la don	bad	U	Blei	bad	U Blei	U la long	uta u

logov 3056

Word

U Ktien

Lada ngi peit bha ia ka dkhot da ka kyntien tynrai ngi shem ar tylli ki kyntien “Blei” ha katei ka dkhot bad kine ar tylli ha ka kyntien tynrai ki iapher iwei na iwei. Kaba nyngkong dei ka noun (Yeon) ba thew sha U Kpa bad kawei pat kadei ka adjektib (Yeov) kaba thew sha u Jisu. Phi lah ban pyn iapher hapdeng kitei ki ar tylli ki kyntien da kaba khmih ia u dak uba khatduh jong kitei ki artylli ki kyntien (yeon 2316 , yeov 2316) . Kadei ha kane ka rukom ba ki nongpynkylla ia katei ka dkhot sha ka ktien phareng ki pynkylla ha ka rukom kaba ia dei eh bad katei ka dkhot, kum ka nuksa:

James moffatt, Hugh J. Schonfield bad Edgar Goodspeed ki pynkylla kumne:

“... bad uta U Ktien u la long ha ka jinglong Blei.” (“...and the word was divine.”)

Kiwei ki rukom pynkylla ruh ki don. Kum ka Today's English version ka thoh kumne: “...bad u la long ha kajuh ka rukom kum u Blei” (“...and he was the same as God.”)

Ka Revised English Bible : “...Bad ha kaba U Blei U long, Uta U ktien ruh u la long” (“...and what god was, the word was.”)

Kumba phi la iohi ka jingaipher na kawei sha kawei ka jingpynkylla ia katei ka dkhot, ngi shem ba ki ai ia ka jingmut kaba shisha jong katei ka dkhot. Te kumta katei ka dkhot ka phla sha ngi ba U Ktien, U Khrist u long ha kajuh ka jinglong Blei kum u Kpa, kata da kaba don kajuh ka jinglongblei.

Kam shym la ong ba U Khrist u dei U Blei U Kpa, bad udei ujuh u longryngnieng.

Hynrei ka jingkylli kaba ngi donkam ban khmih bad iit bha ka long “Ia kaei la thew haba ong “haba Nyngkong”? Hato kadei ha kaba nyngkong shwa jong kane ka pyrthei? Hato dei kaba nyngkong jong ka jingpynlong baroh?

Ka jubab ka long beit hi EM! Ka daw ka long ba ha katei ka dkhot kham shym la batai ne kren ia ka jingsdang jong ka jingpynlong baroh (creation). Namar ha dkhot b alai ka ong kumne:

“Da u la long kiei kiei baroh; bad khlem ma u ym shym la long kaei kaei ruh kaba la long”

Te, kumta lada baroh kiei kiei la long da u (U Khrist uta u Ktien) te kata ka jingong “haba nyngkong” ha ka dkhot kaba 1 kan dei hashwa ka jingpynlong jong kiei kiei baroh.

Ki dkhot kiba lah ban kdew sha kane ka dkhot bad kiba lah ban batai ia kata ka jingong “haba nyngkong” ki long na Proverb 8:22-30. Ia kine ki dkhot la pynbynta arbynta. Kaba nyngkong ka kren ia ka jingka jong U

Khrist kaba ha bneng hashwa kajingpynlong jong kiei kiei baroh. Kaba ar pat ka batai ia ka jingdon jong u bad Ublei naduh ki por jong ka jingpynlong:

“U Trai u la pynioh ia nga ha ka jingsdang ka lynti jong u, mynshuwa ki kam jong u mynbarim. La pynieng ia nga naduh bymjukut, naduh ka jingsdang, habym pat la long ka khyndew. Mynba ym pat la don ki jingjylliew, ia nga la kha; mynba ym pat la don ki Pukri kiba shlei da ka um. Mynshuwa bym pat thung ia ki lum bah, shuwa ia ki lum rit ia nga la kha: katba um pat thaw ia ka khyndew, lymne ia ki lyngkha, lymne ia ka jingsdang ka dewmet jong ka khyndew.” 22-26

U Blei u la pynkha/pynmih/pynioh ia u Khrist ha kaba nyngkong eh ki kam jong U. Kolossai 1:15 ka phla kumne *“Uba long ka dur U Blei ubym lah iohi, uba ia kha nyngkong na ka jingthaw baroh”* (*“who is the image of the invisible god, the firstborn of every creature:”*)

Kataka kyntien kaba ong “Haba Nyngkong” ha Ioannis 1:1 kadei *“mynshuwa ki kam jong u mynbarim”*. *“naduh ka jingsdang, habym pat la long ka khyndew”*, *“Mynba ym pat la don ki jingjylliew”*

“mynba ym pat la don ki Pukri kiba shlei da ka um”, *“Mynshuwa bym pat thung ia ki lum bah”*, *“shuwa ia ki lum rit”*: *“katba um pat thaw ia ka khyndew, lymn ia ki lyngkha, lymne ia ka jingsdang ka dewmet jong ka khyndew”* U Khrist u phla ba ia u la pynioh/pynmih ha kaba nyngkong hashwa jong kine kieke kiei baroh.

Ka bynta kaba ar jong ka Proverb 8 ka phla kumne:

“Mynba u la pynskhem ia ki bneng, nga la don hangta: mynba u la buh ia ka dur pyllun halor ka khmat ka jingjylliew: mynba u la pynskhem ia ka suiñ bneng: mynba ki pukri ka jingjylliew ki la man khlaiñ: mynba u la buh ha ka duriaw ia ia ka pud, ba ki um kin ym ryngkang ia ka hukum jong u: mynba u la pyn-tikna ia ki nongrim jong ka khyndew: hangta nga la don hajan jong u, kum u rangbah nongtei: bad nga la long ka jingsngewbha jong u ha la ka sngi, nga da leh kmen barobor ha khmat jong u” Dk.27-30

Kane kabynta ka batai ia ngi ba u Khrist uta u Ktien u la don bad U Blei ha ka por ka jingpynlong ia kiei kiei baroh. Ka Baibl RSV ka batai kumne ia ka dkhot ba 30 *“Nga la don syndah bad u, kum uta u rangbah nongtei jong ki kam baroh; bad Nga la long ka jingsngewbha, da kaba risa kmen ha khmat jong u barobor.”* (*then I was beside him, like a master workman; and I was daily his delight, rejoicing before him always*) kaba wanrah sha ka mat ba U Jisu u la long uta Rangbah nongtrei ha ka jingpynlong jong ka pyrthei, kumba u Ioannis u thoh ha Ioannis 1:3 *“Da u la long kiei kiei baroh; bad khlem ma u ym shym ia long kaei kaei ruh kaba la long.”*

Bad u Paul u thoh ha Kolossai 1: 16,17 *“naba ha u la thaw ia kiei kiei baroh, ha ki bneng bad ha ka khyndew, kiei kiei kiba lah ban iohi bad kiei kiei kibym lah ban iohi, ia ki khet lane ki hima lane ki jingsynshar lane ki bor; ia kiei kiei baroh kein la thaw da u, bad ia u; bad u long mynshuwa kiei kiei baroh, bad ha u kiei kiei baroh ki ianeh lang.”*

Harum don lai tylli ki jingthoh kiba ia ai kajuh ka jingmut iwei ia iwei:

<p>Ioannis 1: 1 – 3 Ha kaba mynnyngkong u la don U Ktien, bad Uta U Ktien u la don bad U Blei, bad Uta U Ktien u la long U Blei. Une u la don ha kaba mynnyngkong bad U Blei. 'Da u la long kiei kiei baroh; bad khlem ma u ym shym la long kaei kaei ruh kaba la long.</p>	<p>Kolossai 1: 15-17 Uba long ka dur U Blei ubym lah iohi, uba la kha nyngkong na ka jingthaw baroh; naba ha u la thaw ia kiei kiei baroh, ha ki bneng bad ha ka khyndew, kiei kiei kiba lah ban iohi bad kiei kiei kibym lah ban iohi, ia ki khet lane ki hima lane ki jingsynshar lane ki bor; ia kiei kiei baroh kein la thaw da u, bad ia u; bad u long mynshuwa kiei kiei baroh, bad ha u kiei kiei baroh ki ianeh lang</p>	<p>Proverb 8: 22-30 <i>“U Trai u la pynioh ia nga ha ka jingsdang ka lynti jong u ... La pynieng ia nga naduh bymjukut, naduh ka jingsdang, ... ia nga la kha; ...”</i> <i>“Mynba u la pynskhem ia ki bneng, nga la don hangta:..... mynba u la buh ha ka duriaw ia ia ka pud.....hangta nga la don hajan jong u, kum u rangbah nongtei: bad nga la long ka jingsngewbha jong u ha la ka sngi, nga da leh kmen barobor ha khmat jong u”</i></p>
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Ka Ioannis 1:1-3 kam hikai ia ka jinghikai “Lai ha Uwei” (Trinity), hynrei la sngewthuh shai ba ka hikai ia kata ka jingblei jong u Khrist ha ka jinglong Khun jong U.

Mynsiem ka jingiathuhlypa:

“U Khrist u pyni ia ki ba ki lah ban ong ba ka yrta ka jingim jong u ka long hapoh ka 50 snem ka yrta, hynrei ka jingim ka jinglongblei jong u ym lah ban thew ne sngewthuh da ka jingsngew briew. Ka jingdon jong u Khrist ha shwa ka jingwan long briew jong u yn nym lah ban thew da ki dak jingkheĩñ.” {Signs of the Times, May 3, 1899}

“Christ shows them that, although they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures.” {Signs of the Times, May 3, 1899}

“Ki Angel U Blei ki khmied da ka jingsngewphylla ia u Khrist, uba shim ha lade ia ka jinglong briew bad da ka jingsngewrit u pyniatylli ia ka jinglongblei jong u bad ka jinglong briew khnang ba Un lah ban shakri sha ki bynrrew kiba la hap. Ka long ka jinglyngoh hapdeng ki Angel bneng. U Blei u la dep ong ha ngi ba U la leh kumta, bad ngi la dei ban shu pdiang beit ia kaei kaba la thoh ha ka ktien jong U. Bad wat la ngin puson bad pyrkhath kaba iadei shaphang U Nongbuh Nongthaw jong ngi, bad mynno U la ju long ne mynno u mih, haba ka jingsniew ka la rung nyngkong eh ha ka pyrthei jong ngi, bad kine kiei kiei baroh, ngi lah ban puson bad pyrkhath shaphang jong ki haduh da ngi iapler bad thait noh ia ka jingwad bniah jong ngi wat haba don ka jingbymjukut kaba sha jngai bah.” {7BC 919.5}

“Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. And although we may try to reason in regard to our Creator, how long He has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond.” {7BC 919.5}

“U Trai Jisu Khrist, uta U Khun U Blei, u la ju don naduh ki bymjukut, uta u longryngnieng uba na ka jong na U Blei, hynrei u la long kawei bad U Blei. U la long ka burom kaba itynnad ha bneng. U la long u Nongialam jong ka jingstad ka bneng, bad ka jingieid burom jong ki Angel la pdiang da u kum ka hok jong u. Ym shym la ñiew eh ia kaban bat ban long marryngkat bad U Blei. “U Trai u la pyniöh ia nga ha ka jingsdang ka lynti jong u,” u pynbna, “La pynieng ia nga naduh bymjukut, naduh ka jingsdang, habym pat la long ka khyndew. Mynba ym pat la don ki jingjylliew, ia nga la kha; mynba ym pat la don ki Pukri kiba shlei da ka um. Mynshuwa bym pat thung ia ki lum bah, shuwa ia ki lum rit ia nga la kha: katba um pat thaw ia ka khyndew, lymne ia ki lyngkha, lymne ia ka jingsdang ka dewmet jong ka khyndew.” {RH, April 5, 1906 par. 7 Englisg Edition}

“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the Commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God. "The Lord possessed me in the beginning of his way," He declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth."” {RH, April 5, 1906 par. 7}

“U Trai jong ka sahit bneng bad ki pyrthei baroh um shym la long marwei hashwa ki kam jong U. U la don uba iai don ryngkat bad U bad uba iai trei lang ryngkat bad uba sngewnguh ia ki jingthmu jong U baroh, bad uba ia shim bynta lem ban ia sam ia ka jingkmn jong U da kaba ai jingkmn sha ki jingthaw baroh. “*Ha kaba mynnyngkong u la don U Ktien, bad Uta U Ktien u la don bad U Blei, bad Uta U Ktien u la long U Blei. Une u la don ha kaba mynnyngkong bad U Blei.*” *Ioannis 1:1-2. U Khrist uta U Ktien, uta uba la kha marwei jong U Kpa, u la long kawei bad uta U Kpa uba bymjukut—uba long ha kawei ka jinglong, ka jingthmu—tang uta hi uba lah ban rung sha ka jigiasyllok baroh abd ki jingthmu jong U Blei.*” {PP 34.1}

“The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a coworker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God.” {PP 34.1}

Hangne ki don artylli ki jingkren bad jingthoh jong u E. J. Waggoner bad u Uriah Smith kiba pynskhem ia kaei kaba ngi la dep pule:

“U Ktien u la long “ha kaba nyingkong,” Ki jingmut jingpyrkhat jong u briew kim lah ban bat ia kata ka por ba la kren ha katei ka jingong. Khlem shym la ai ha ki briew ba kin tip bad sngewthuh kumno bad mynno la pynkha ia U Khun.” E. J. Waggoner, Christ and His Righteousness, p.9

“The word was ‘in the beginning.’ The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten.” E. J. Waggoner, Christ and His Righteousness, p.9

“U Blei marwei hi um don ka jingsdang, ha ka por kaba sdang eh ha kaba kaba nyingkong kan don, ka por kaba la long jngai ha kaba da ki jingmut jingpyrkhat briew ka long ka por jong ka bymjukut, la wan mih U Ktien ***“Ha kaba mynnyngkong u la don U Ktien, bad Uta U Ktien u la don bad U Blei, bad Uta U Ktien u la long U Blei. Une u la don ha kaba mynnyngkong bad U Blei.” “Ioannis 1: 1” Uriah Smith, Looking Unto Jesus 1898, p. 10***

“God alone is without beginning, at the earliest epoch when a beginning could be, a period so remote that to finite minds it is essentially eternity, appeared the Word ‘In the beginning was the Word, and the Word was with God, and the Word was God.’ “John 1:1” Uriah Smith, Looking Unto Jesus 1898, p. 10

Jingkylli kaba 11 (Ioannis 8:58):

“U Jisu u la iathuh ha ki, Shisha, shisha nga ong ha phi, mynba ym pat kha la U Abraham, nga nga long”
Ioannis 8:58.
Sngewbha pynshai lem ia kane ka dkhot?

Jubab:

Kane ka dkhot lada ngi pule bha ia ki jingthoh baroh hashwa jong katei ka dkhot ka long kumne. Da ngi pule ia kaba kham shakhmat ngi shem ba katab ki Jiw ki la kynnoh laiphet jait ia u Jisu bad ki la pynksan ba ki long kiba hiar pateng na u kpa tymmen jong ki u Abraham, U Jisu u la jubab ba u Abraham u la shadkmen haba u la iohi ia u Jisu, bad kumta ki Jiw ki la kylli bad ong “ Mem pat don sanphew snem ka rta, te me la iohi ia U Abraham? U Jisu u la iathuh ha ki, Shisha, shisha nga ong ha phi, mynba ym pat kha la U Abraham, nga nga long”. Lada ngi peit bha ngi lah ban sngewthuh ba U Jisu u batai ba u la long naduh ki por bymjukut, bad haba ym pat shym la kha ia u Abraham U Jisu u la long bad don naduh ki por mynbarim. Hangne u Jisu u kwah ba ki Jiw kin sngewthuh ba U la long uta uba la kren ha Mikah 5:2 uta u Nongsynshar Uta U Messiah uba naduh bymjukut. Ki Jiw ki sngewthuh bakla bad ki da sngewbitar namar ba ki sngew ba U Jisu u la kami a lade ba u dei uta u “Nga long uba Nga long” ba la kren bad u Moses lyngba uta u dieng ba meh ding. Bad mynta ruh bun kiba ngeit ia ka jinghikai “Lai ha uwei” ki pynskhem na katei ka dkhot. Kane ka dkhot la lah ban sngewthuh shai bha. “Nga long uba nga long” kadei ka kyrteng U Blei (Eksodos 3:14-15) bad u Khrist haba u shim ia kane ka kyrteng u kam ia ka kyrteng kaba u ioh na ka jinghiar pateng kum u khun bashisha jong u Blei.

Kane ka kdew ba u long shisha Uta U khun jong U Blei ba-im. ***“Haba u la jia long uba kham bha katta ban ia ki angel, naba u la ioh pateng ka kyrteng kaba kham don burom ban ia ki.”*** Hebru 1:4

“Ha khmih, nga phah ia u Angel ha shuwa jong me, ban sumar ia me ha lynti, bad ban wallam ia me sha kata ka jaka ia kaba nga la khreh. ‘To burom ia u, bad to kohnguh ia ka ktien jong u: wat pynbitar ia u: namar un ym map ia ki jingpalat jong phi, naba ka kyrteng jong nga ka don ha u.” Eksodos 23:20,21

Kine ki dkhot ki batai shai ba U Jisu u ioh ia kajuh ka kyrteng jong U Kpa. Kane ka jingioh pateng ka la jia ha ka por ba la pynkha ia u hashwa ki jingthaw bad ki jingpynlong baroh (Ym dei tang ha Bethlehem). Ka long kaba tikna shisha ba u dei u Khrist uba kren ia u Moses na u dieng ba meh ding bad dei u Khrist uba kren ia u Abraham, u Isaak, bad ia u Jakob. Bad ka long kaba shisha ba U Khrist u la long uta u lynti ban ia don ka jingiadei hapdeng U Blei bad ki kpa tymmen. U long uta u Ktien jong U Blei, kata ka lynti kaba pynwan ia ka jingiadei hapdeng u briew bad U Blei. Ki kyntien jong ki synran ki jong u Jisu ki pynskhem ba U Kpa jong u Jisu u dei u Blei jong u Abraham, u Isaak bad u Jakob.

Ki kam 3:13 ***“U Blei U Abraham bad U Isaak bad U Jakob, U Blei ki kpa jong ngi, u la pyndonburom ia U Khun jong u U Jisu, ia uba phi la aiti noh, bad phi la len ha khmat U Pilat, mynba u la lah thmu ban pyllait noh ia u”***

Mynsiem jong ka Jingiathuhlypa:

Ki jingthoh kiba la pyrsad mynsiem harum ka pynshai ia kane baroh. Da khmih bha ia no la khot Uta U “Nga long” U Bakhrav ha kine ki jingthoh harum:

“Kata ka long, ba U Blei u dang pyniasuk ia ka pyrthei ha lade hi ha U Khrist, khlem da ñiew ha ki ia ki jingpalat jong ki; bad ba u la buhti ha ngi ia ka ktien kane ka jingpyniasuk 2 Korinth5:19. Bad lyngba ki histori ba la thoh ha ki sla jong ka jingthoh bakhuid, ha kaba ka jingiadei U Blei bad ki briew kiba la jied jong u la bud rekod, ki don ki sakhi kiba meh shaphang uta U Nga Long uba Khraw.... Ha baroh kine ki jingpynpaw ia ka jingdon ba kynja blei jong U, ka burom jong U Blei ka la paw lyngba u Khrist. Ym tang ha ka jingmih paw U Khrist, hynrei ha ki yrta baroh naduh ki por ka jinghap noh jong kane ka pyrthei bad naduh ka por jong ka jingkular jong ka jingpynim. “U Blei u dang pyniasuk ia ka pyrthei ha lade hi ha U Khrist.” U Khrist u la long uta u nongrim bad u mat pdeng jong ka rukom jingknia jingkhriam ha baroh ar ki pateng kata ka mut ha ki por jong ki kpa tymmen bad ha ka ia jong ki Jiw. Naduh ka por ba ki kmie kpa banyngkong jong ngi ki la leh pop, ym don kawei ruh ka por kaba U Blei u la don ka jingiadei kaba long beit (Direct) na U bad ki briew. U Kpa u la ai ia ka pyrthei ha ka kti u Khrist, ba lyngba ki kam ka jingiasaid jong u un pynim ia u briew, bad ban kyrshan ia ka bor bad ka hok jong ka hukum U Blei. Baroh ki jingiadei hapdeng ka bneng bad ki bynriew ba la hap la long beit lyngba u Khrist. La dei u khun U Blei ba ai ia ka kular ka jingpynim ha ki kmie kpa jong ngi kiba nyngkong (Adam bad Im). Dei ma u uba la pynpaw ha ki kpa tymmen. U Adam, Isaak, Jakob, bad u Moses ki sngewthuh ia ka Gospel, Ki khmih ia ka jingpynim lyngba kata kaban shim ia ka jaka u briew bad kaba tikna...” {**TMK 102.2 English Edition**}

“God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2 Cor. 5:19. All through the pages of sacred history, where the dealings of God with His chosen people are recorded, there are burning traces of the great I AM. . . . In all these revelations of the divine presence, the glory of God was manifested through Christ. Not alone at the Saviour's advent, but through all the ages after the fall and the promise of redemption, "God was in Christ, reconciling the world unto himself." Christ was the foundation and center of the sacrificial system in both the patriarchal and the Jewish age. Since the sin of our first parents, there has been no direct communication between God and man. The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man, and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ. It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. . . .” {**TMK 102.2**}

Kumba phi lah ban iohi ba , U Blei U Kpa u long uta U “Nga Long” uba khraw, ka long ka kyrteng jong U. Naduh ba la rung ka pop, ym don shuh ka jingiadei kaba long beit beit na U Blei U Kpa bad u briew. Baroh ki hap leit lyngba u Khrist, u nongiaisaid jong ka pyrthei. Dei na kane ka daw ba ia U Jisu la khot U “Nga long” uba khraw ha ngi:

“Ha U Khrist Jisu long ka jingpynpaw ia ka burom jong ka jinglongblei. Baroh kaba u briew u lah ban tip shaphang U Blei sha ka jingpynim ia ka mynsiem, ka long da ka jingthew ia ka jingtip jong ka jingshisha kumba long ha u Jisu, ia kaei u lah ban pdiang; namar u Khrist u long uta uba mih pli ha jaka U Kpa. Ka jingsngewtynnad jong ka jingshisha kaba phylla eh kaba dei ban bat da ki briew ka long ka jingshisha,” Immanuel, U Blei lem bad ngi.” U Khrist u la long ka jingstad jong U Blei. U dei uta u “Nga Long “ uba khraw sha ka pyrthei.” {ST, December 12, 1895 par. 5 English Edition}

“In Christ Jesus is a revelation of the glory of the Godhead. All that the human agent can know of God to the saving of the soul, is the measure of the knowledge of the truth as it is in Jesus, to which he can attain; for Christ is he who represents the Father. The most wonderful truth to be grasped by men is the truth, "Immanuel, God with us." Christ is the wisdom of God. He is the great "I AM" to the world.” {ST, December 12, 1895 par. 5}

To ngin peit kumno I Mem White I pynshai halor ka dkhot (Ioannis 8:58):

“Da ka jinglong kaba I skhem u Jisu u jubab, “Shisha, shisha nga ong ha phi, mynba ym pat kha la U Abraham, nga NGA LONG.” Ka jingjar jar ka la long ha khmat ki paidbah. Ka kyrteng U Blei ba la ai ha u Moses ban pynpaw ia ka jingmut jong ka jinglong bad ka jingdon jong U kaba bymjukut, la kam kumba kadei ka jong u da u Nonghikai(Rabbi) na Galilaia. U pynbna ia lade kum uta uba la JU LONG HI (self-existent One), uta uba la long ka jingkular sha ki Israel, “uba ka jingmih jong u ka long na mynhyndai, naduh bymjukut.” Mikah 5:2. Bad kumta sa shisien ki lyngdoh bad ki nonghikai ki ia kyang pyrshah ia u Jisu kum uta uba kren bein blei. Ka jingkam jong u ia ka jinglong kawei bad u Blei ka la ju pynkhih ia ki kham hashwa bad ka pynlong ia ki ba kin shim noh ia ka jingim jong u, bad hadien katto katne bnai ki phla, “Namar ka jingleh babha ngim lynthem ia me, hynrei namar ka jingkren bein Blei; bad naba me, uba long u briew, me pynlong U Blei ia lade.” Ioannis 10:33. Namar ba u la ong bad kam ia lade ba u dei u Khun U Blei, ka la pynlong ia ki ba kin pynduh pyndam ia u.” {EGW, DA 469, 470}

“With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, I AM." Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. Again the priests and rabbis cried out against Jesus as a blasphemer. His claim to be one with God had before stirred them to take His life, and a few months later they plainly declared, "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." John 10:33. Because He was, and avowed Himself to be, the Son of God, they were bent on destroying Him.” {EGW, DA 469, 470}

Mikah 5:2 kadei ka jingiathuhlypa shaphang u Khun U Blei, u syiem ki Israel ha kaba ka ka jingmih jong u ka long na mynhyndai, naduh bymjukut. Da kaba kami a ka kyrteng U Blei, u Jisu u kam ba u dei uta u Messiah, u Khun jong U Blei uba ha khlieh tam eh. Ki Jiw ki sngewthuh ia kata.

Jingkylli kaba 12 (Ioannis 14:16):

Hato u Jisu u kham hikai da kaba shai bha ba U Mynsiem Bakhuid udei da uwei u longryngnieng uba pher na u ha ka por ba u kular bap hah ia uwei pat “U Nongpyntngen”?

“Nga ruh ngan duwai ia U Kpa. te un ai um phi ia uwei pat U Nongpyntngen, ba un ioh iaishong lem bad phi ha la ka rta,” Ioannis 14:16

Balei phi kyntait ba ka kyntien “Ia Uwei pat U Nongpyntngen” kam thew ia uwei pat u longryngnineg uba ia pher na u Khrist?

Jubab:

Hashwa ba ngin ia jubab bad peit na ka ktien U Blei, to ngin kylli ka jingkylli.

Haba U Khrist u ong “Ia Uwei pat U Nongpyntngen” ? Hato u kren bad thew ia uwei pat u longryngnieng ubym dei hi ma u? Tang ma U hi uba lah ban jubab ia kata ka jingkylli :

U Jisu u batai ia kaei u mut tang ha ki artylli ki dkhoh kiba hadien. U da ong da kaba shai

“Ngam iehnoh khunswet ia phi; ngan wan pat ha phi.”Ioannis 14:18. Une “Uwei pat U Nongpyntngen” um dei da uwei pat u longryngnieng hynrei udei hi U Jisu Khrist ha ka jinglong Mynsiem ka jong u (Spirit form). Ia u yn nym lah ban iohi ha ka jinglong doh kumba ki synran ki iohi bad ioh ktah katba u dang don ha kane ka sla pyrthei. Kane kadei kata ka jingmut kaba shisha kaba U Jisu u ong “Sa tang shibit arbit, te kata ka pyrthei kan ym ioh khmih ia nga, shuh; hynrei phi phin ioh khmih ia nga : namar ba nga nga im, phi ruh phin ioh im.” Ia u la weng ban iohi na ki khmat ba kynja doh, hynrei u Jisu u don ryngkat beit bad ngi da ka jinglong Mynsiem jong u. Ka Baibl ka pynskhem ia kane ba U Trai u long uta U Mynsiem ym da uwei pat uba pher na u “Te U Trai u long Uta U Mynsiem, bad ha kaba don U Mynsiem U Trai, hangta don ka jinglailuid.” 2 Korinth 3:17

Kumno ki synran ki sngewthuh shaphang “Ia Uwei pat U Nongpyntngen”? Hato ki sngewthuh ba U Khrist u kren ia uwei pat u longryngnieng? To ai ma ki hi kin jubab: “Judas u ong ha u (ym Uta U Iskariot), Ko Trai, namar balei ba men sa pynpaw ia lade ha ngi, ym te ha kata ka pyrthei?” Ioannis 14:22.

Da kba shai! U Judas(ym U Iskariot) u sngewthuh ba dei hi U Khrist ban wan sha ki. To peit bhai a ka jingkylli kaba u kylli, u shym la ong “Mano” hynrei “Balei?” da ka phareng ka dei “How” kaba mut “Ha kano ka rukom?” (Notice His question is not “Who?” but it is “How?”) U Judas um shym la sngew lyngoh mano ban wan sha ki kum uta “U Nongpyntngen”. Hynrei u pyrkat ba ha kano ka rukom U Khrist un wan sha ki. Bad kumjuh haba u kren u thew da ki kyntien kum “Men sa” bad “ia lade ha ngi” bad kine ki kyntien kit hew sha U Khrist hi ym shawei pat. Kane ka long shai bha. Kam dei kaei kaei kaba sngewphylla ia U Trai jong ngi ba un wan da kumwei pat ka rukom. Kum ka nuksa ka jingiaid lynti sha Emmaus: “Hadien kata u la paw ha **kawei pat ka dur** ha ki ar ngut na ki. katba ki iaiaid ha la ka lynti sha ka ri bri.’ Markos 16:12

Haba u Jisu u wan ha “**kawei pat ka dur**” u dang dei hi ma u. Haba u Jisu u kren “Ia uwei pat U Nongpyntngen”. Haba U Jisu u kren shaphang “Uwei pat u Nongpyntngen” kam long eh kaba sngewphylla ba un dei hi ma u, “Ngam iehnoh khunswet ia phi; ngan wan pat ha phi.” “Ha khmih ruh nga nga long ryngkat bad phi ha la ka sngi, haduh kaba wai noh ka pyrthei” Ioannis14:18; Matthaios 28:20. Ainguh ia U Trai! Ka long shisha ka ba shai bad kaba suk ban sngewthuh. Ia U Jisu la weng ban iohi da ki khmat ba kynja doh hynrei ka jingdon ryngkat jong u bashisha pat kat dang iai don ryngkat bad ngi da ka mynsiem jong u (His own Spirit).

Hood! Da shisha kitei ki dkhoh kiba halor ki ai ia ka sakhi kaba biang hynrei lada ngi kham pule janai bad pule bha ia ka ktien U Blei kan pyntikna bad pynskhem shuh shuh. To ngin ia nujor ia kaei kaba u Jisu u ong shaphang “Uwei pat u nongpyntngen.

Ngin ia pule

Ki dkhoh 15-21

U Jisu	Uwei pat U Nongpyntngen
<i>“te kata ka pyrthei kan ym ioh khmih ia nga shuh” dk 19 (“the world seeth me no more” Vs 19)</i>	<i>“ia uba ka pyrthei.kam lah ban pdiang, naba kam iohi ia u.” dk 17 (The world “seeth him not” Vs 17)</i>
<i>“hynrei phi phin ioh khmih ia nga” dk 19 (“but ye see me” Vs 19)</i>	<i>“lymne kam ithuh ia u: phi hynrei phi ithuh ia u” Dk 17 (“but ye know him” Vs 17)</i>
<i>U Jisu u don ryngkat bad ki ha katei ka por “bad ma nga ha phi” dk 20 (Jesus was with them at that time I in you” Vs 20)</i>	<i>“namar u iaisah bad phi” Dk 17 un long ruh ha phi” Dk 17 “he dwelleth with you” Vs 17 “shall be in you” Vs 17</i>
<i>“ngan wan pat ha phi” (“I will come to you” Vs 18)</i>	<i>“te un ai ia phi ia uwei pat U Nongpyntngen” Dk 16 (“give you another comforter” Vs 16)</i>
<i>“Ha khmih ruh nga nga long ryngkat bad phi ha la ka sngi, haduh kaba wai noh ka pyrthei”. Matt 28:19 (“Lo, I am with you always even unto the end of the world” Matt 28:19)</i>	<i>“ba un ioh iaisah lem bad phi ha la ka rta” Dk 16 (“he may abide with you forever” 16)</i>

Te na kitei ki dkhot kiba haneng ngi iohi ia ka jinglong kaba ia syriem bha ia ka kam ba uta uwei pat u nongpyntngen un shim bad ia kaei kaba u Jisu u ong, ym da uwei pat uban leh ia kata ka kam. Hynrei ka kyntien kaba ki briew ki bat skhem ha ki jingmut jong ki ka long “Ia uwei pat”. Lada shu pule tang ha kaba pynkut jingmut ha kitei ki kyntien “Ia uwei pat” ngi sngew ba shisha dei da “uwei pat” uba pher nsa U Jisu uban wan long uta U Nongpyntngen. Hynrei hatu kane kadei shisha mo? Hatu kadei ka jingsngewthuh kaba tikna ia kitei ki kyntien “Ia Uwei pat u Nongpyntngen”
Wat la katta ki kyntien kiba pynkulmar ha ki jingmut jingpyrkhat ki briew ki long “Ia uwei pat u Nongpyntngen”. Kine ki kyntien shisha ki pynlong ia ki jingmut jingpyrkhat jong ngi ba ngin sngewthuh ba shisha uta u Nongpyntngen u lah ban dei da uwei uba pher na U Jisu Khrist. Hatu kane ka long mo ka jingshisha? Hatu kadei kane ka khubor ba u Jisu u kwah ban ai sha ki synran jong u?

To ai ba ka Baibl kan long kum kata ka nongbatai ia ngi. Ha 1 Samuel 10:6 ngi pule kaei kaba u Samuel u nongiathulypa jong U Blei u kren ha u saul *“bad u Mynsiem U Trai un wan jur ha me, bad ñia me hi ruh men iathuhlypa lem bad ki, bad yn pynkylla kum uwei pat u briew ia me.”*

Mynta ka jingkylli ka long, hatu u Saul u kylla da uwei pat u briew uba pher na u? (did Saul became a different being?) Em! Ym kumta. Ki kyntien *“uwei pat u briew”* ki long ki jingmut kiba suk bha ban sngewthuh kaba thew ba u saul u la kylla ka jinglong jong u na u briew uba rim sha u briew uba thymmai uba dap da U Mynsiem U Blei. Hynrei u dang dei hi u Saul (u juh hi u briew) ym da uwei pat. Te kumta ha ka Baibl hi haba thoh “uwei pat” kam da mut than barabor ba kan thew sha uwei pat.
Da kane ka jingsngewthuh lada ngi lei phai biang bad pule Ioannis 14:16 bad buh da kane ka jingsngewthuh, ngi iohi ba U Jisu u kren ia lade ha ka rukom ba kdew ia uwei pat. Dei “Da uwei pat u Nongpyntngen” ha ka jingsngewthuh ha “kawei pat ka rukom”. U Jisu u dang don bad ki ha ka jinglong doh hynrei un sa wan pat ha ki da ka jinglong Mynsiem. Ha ka jingshisha ka Baibl hi ka phla ba u Jisu u long uta U Mynsiem uba ai jingim (pule 1 Korinth 15:45). Dei kumta ba u ong shaphang u nongpyntngen ba “u iaisah bad phi, un long ruh ha phi”.

Mano ba iaisah bad ki ha katei ka por? Dei U Jisu hi. Mano ban long ruh ha ki? Dei U Jisu hi (pule dkhot ba 20)

Da kab kren kumtei, to ngi khmih bha. Lada ngi iai bud dien ia ki kyntien u Jisu kaba ong “Ieid ia u bad sumar ki hukum jong u” kine kiei kiei kin jia:

1. U Kpa un ai ia phi uwei pat u nongpyntngen (Ioannis 14:15,16)
2. U Jisu un pynpaw ia lade ha ngi (Ioannis 14:21)
3. “Ngin”; U Kpa bad U Khun ‘kin wan ha u bad iai sah ha u’ (Ioannis 14:23)

Ha uwei ka lah ban long ba lada ngi “ieid ia u Jisu bad sumar ki hukum jomg u’lai tylli kiei kiei ki lah ban long, kan long ba uwei pat u Nongpyntngen un wan, lane U Jisu hi da lade un wan ha ka rukom Mynsiem, lane U Kpa bad U Khun kin wan. Hynrei lada ngi sngewthuh ba U Mynsiem Bakhuid u dei U Mynsiem jong U Khrist bad sngewthuh bad tip ba U Kpa bad U khun ki ia don u juh u Mynsiem lane kajuh ka jingim (Rom 8:9; Ioannis 5:26) bad kumta ki long “ar ki long rynñieng”, hynrei ki long ha kawei pat ka Mynsiem bad kawei ka jingiasngewthuh ha dohnud bad ha kajinglong.” {YI, December 16, 1897 par. 5} Te kumta ia kitei ki lai tylli ki mat jingsngewthuh ngi lah ban sngewthuh da kumne, ba uwei pat u Nongpyntngen u dei U Mynsiem U Khrist kaba dei ruh ka mynsiem U Kpa kumjuh. Dei namar kumta ba lada wan u Nongpyntngen, ngi iai don ai U Kpa bad U Khun kiba iaisah hapoh jonhg ngi. (Ioannis 14:23) .

Mynsiem Jong Ka Jingiathuhlypa:

Lada ngi ia eksamin na ka jingthoh jong Ka Mynsiem ka Jingiathuhlypa ngi shem ka jingsngewthuh kaba shai bad kba beit bha. Da lei lei kam pynartatien ba U Mynsiem Bakhuid u dei ne em u Jisu lane kam shon ha ki jingmut ba u dei da uwei pat u longrynñieng.

“Da ka jingshahteh ha ka jinglong doh, U Khrist um lah ban don ha man ki jaka da lade shimet hi; te kumta ka long na bynta ka jingbha jong ki ba U dei ban ieh noh ia ki, ban leit sha U Kpa, bad ban phah ia U Mynsiem Bakhuid ban long kum u nongmih pli haka jaka jong u ha kane ka pyrthei. U Mynsiem Bakhuid u dei ma U hi uba la loit noh pat na ka jinglong doh bad uba long pat ha ka jinglaitluid. Kumta u pynpaw ia lade da u Mynsiem Bakhuid jong u kum uta uba lah ban don lut ha man baroh ki jaka. "Hynrei Uta U Nongpyntngen, U Mynsiem Bakhuid, ia uba Uta U Kpa un phah ha ka kyrteng jong nga, Uta kein (wat la phin nym shym la iohi ia u), [KINE KI KYNTIEN LA BSUT HI DA I ELLEN WHITE] un hikai ia phi ia ia kiei kiei baroh, bad un pynkynmaw ia phi ia kiei kiei baroh kiba nga ia ong ha phi [Ioannis 14:26]. “Hynrei nga nga iathuh ia kaba shisha, ha phi. ka myntoi ia phi ba nga nga leit noh: namar lada nga ngam leit noh, Uta U Nongpyntngen un ym wan ha phi; hynrei lada nga leit noh, ngan phah ia u ha phi” [Ioannis 16:7].” {14MR 23.3}

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall (although unseen by you), [THIS PHRASE WAS ADDED BY ELLEN WHITE.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" [John 14:26]. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you" [John 16:7].”
{14MR 23.3}

Hato kam long mo kaba shai kdar ba I shakri jong U Trai I la kren bad ong ba “U Mynsiem Bakhuid u long U Jisu Khrist hi ubym shym la shah teh shuh ha ka jinglong doh hynrei uba long ha ka jinglaitluid da U Mynsiem. Ka kyntien phreng Divested ka mut ban weng noh lane loit noh. [The word “divested” means: Stripped; undressed; deprived. Noah Webster’s 1828 dictionary].]

Mano uta uba long ha ka jinglongrynñieng Blei uba la kup ia ka jinglong briew? U dei tang U Jisu Khrist, te kumta kat kum na ka Mynsiem ka Jingiathuhlypa, U Mynsiem Bakhuid u dei hi U Jisu Khrist uba la weng noh ia lade na ka jingkup ka jinglong doh (Briew). Ha kiwei pat ki kyntien, ia u yn nym lah shuhs ban iohi da ki khmat briew:

“Haba wan ki jingeh kiba kah ia ka mynsiem, to kynmaw ki kytien U Khrist, ba u long uta uba don ryngkat ubym lah ban iohi ha ka longrynñieng jong U Mynsiem Bakhuid, bad un long uta uba ai ia ka jingsuk bad ka jingtnge ia phi, un pynpaw haphi ba u don bad phi, U sngi ka Hok, uba beh noh ia ki jingdum baroh. “Lada ubriew u ieid ia nga,” U Khrist u ong, “un sumar ki ktien jong nga; bad U Kpa jong nga un ieid ia u, bad ngin wan ha u, bad ngin iai sah ha u.” Letter 124, 1897.” {DG 185.2}

“When trials overshadow the soul, remember the words of Christ, remember that He is an unseen presence in the person of the Holy Spirit, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness. "If a man love me," Christ said, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Letter 124, 1897.” {DG 185.2}

Shi bynta ban shu pynkynmaw bad kitei kiba la kyllum lang halor, ka kyntien “Nongpyntngen” ka wan ka ka kyntien Grik [3875 parakletos] ba la pyndonkam kumba 5 sien ha ka Testament Bathymmai (Ioannis 14:16, 26; 15:26; 16:7; 1 Ioannis 2:1) kawei kaba la pynkylla kum uta “U Nongiasaid”.

“Ko ki khun hep jong nga. nga thoh ia kine kiei kiei ruh ha phi. ba phin ym leh pop. Te lada uno uno ruh u leh pop, ngi don kein U Riewsaid < parakletos > bad U Kpa, U Jisu Khrist U Bahok.” 1 Ioannis 2:1

Kane kajuh hi ka dkhot ka pyni ba uta u parakletos jong ngi (Riewsaid lane U Nongpyntngen) u dei u Jisu Khrist uba hok.

Jingkylli kaba 13 (Ioannis 16:13):

“Hynrei ynda u la wan ma u, U Mynsiem ka jingshisha kein, un ialam ia phi sha ka jingshisha baroh; namar un ym kren na lade, hynrei ia kiei kiei ruh katba un iohsngew, un kren, bad un pynpaw ha phi ia kiei kiei ruh kiban sa wan.” Ioannis 16:13.

Hato kane ka dkhot ka pyni ba U Mynsiem Bakhuid u long da uwei pat u longryngieng ba kynja blei uba pher na U khrist namar ba la pyndonkam ka kyntien “U”?

Jubab : Kane ka long ka jingkylla kaba sngewtynnad bha. Ka jubab ka long ha ka jingsngewthuh jong ngi ia ka jingkren kiba u Jisu u kren hateng hateng. To ngin peit ia katto katne ki nuksa kiba ngi lah ban ioh jinghikai.

Matthaios 13:41 “U Khun u briew un phah noh ia ki angel jong u, bad kin ialum na ka hima jong u ia kiei kiei baroh kiba pynthut, bad ia kita kiba leh bymman;”

Matthaios 16:27-28 “Naba U Khun u briew un sa wan ha ka burom U Kpa jong u lem bad ki angel jong u, ynda kumta un ai ha uwei pa uwei katba kum ka jingleh jong u. Shisha nga ong ha phi, Don kiba ieng hangne kiban ym mad ia ka jingiap, tadynda ki la iohi ia U Khun u briew.ba u wan ha ka hima jong u.”

John 9:35-37 “U Jisu u la iohsngew ba ki la shop noh ia u habar; haba u ia shem te ia u, u la ong ha u, Me ngeit ha U Khun U Blei? Te u la iathuh bad u la ong, U long uei te, ko Kynrad, ba ngan ioh ngeit ha u? U Jisu te u la ong ha u, Me la iohi ruh ia u, bad Uta uba kren bad me u long ma u.”

Na kitei ki nuksa ngi iohi ba U khrist u kren ia lade kumba kren shaphang uwei pat. U pyndonkam bun sien da ka kyntien “U” ban ia kaba u ong “Ma Nga”. Kane ka long kata kajuh ka rukom ha ka jingiakren ha kito ki por (see also Matthaios 13:37, 20:18 etc.) Kane ka long kajuh hi ka rukom kren ha katei ka dhot kaba ngi buh jingkylli. U khrist u thew ia lade haba u ong un phah da Uwei pat U Nongpyntngen. Kane ka long ka jingpynskhem haba ngi ia nujor bad kiwei pat ki dkhot kiba u khrist u la kren. Shuh shuh ngi ioh jingpynskhem haba ngi eksamin ia ki jingong shaphang “U Mynsiem Ka Jingshisha” bad kine ki jingong ngi iohi ba ki kdew hi tang sha u Mynsiem U Khrist uba ong “Nga long ka lynti, ka jingshisha bad ka jingim” Ioannis 14:6 . U Mynsiem jong ka jingshisha udei U Mynsiem U Khrist bad U Jisu da u Mynsiem jong u un ia lam ia ngi sha ki jingshisha baroh. Ka Baibl ka long shai bha ha kane ka liang. Udei u Khrist da U Mynsiem uba im ha ngi ym dei da uwei pat.

“Te naba phi long ki khun, U Blei u la phah ia U Mynsiem U Khun jong u ha ki dohnud jong ngi, u da kyang, Abba, ko Pa!.” Galatians 4:6

Udei U khrist uba dap ha mynsiem jong ngi: “Te Uta uba la wan hiar u long Uta ujuh uba la kiew ruh kham sha jrong eh ia ki bneng baroh, ba un ioh pyndap ia kiei kiei baroh.” Ephesos 4:10

Ka Bible ka kren shai bha ba U Jisu Khrist u long U Mynsiem Bakhuid: “Te U Trai u long Uta U Mynsiem, bad ha kaba don U Mynsiem U Trai, hangta don ka jinglailuid.” 2 Korinth 3:17

“Kumta ruh la thoh: Ia U Adam u briew uba nyngkong la thaw ka mynsiem baim, hynrei ia U Adam uba khadduh ka mynsiem ba pynim.” 1 Korinth 15:45

Ka RSV ka buh kumne “U Adam Uba khatduh u la long u Mynsiem ub ai jingim” (“the last Adam became a life-giving Spirit”)

Ka long kaba shisha ba ia U Mynsiem la kdew ia u da ka kyntien “U” hynrei ha kajuh ka por lada ngi pule na ka Baibl phareng ba ia U Mynsiem bakhuid khlem shym la pyndonkam ruh da ka kyntien “U/Ka” hynrei la pyndonkam da ka kyntien “It” (kabym kdew ba dei shynrang ne kynthei). Te ha kata ka liang lada U Mynsiem Bakhuid udei da uwei pat uba kynja blei kum u Kpa bad U Khun te da lei lei ka Baibl kam nym shym la pyndonkam da ka kyntien “It/Itself” ha ka phareng. Hapoh don ki nuksa na ka Baibl bad na jingthoh Ka Mynsiem Ka jingiathuhlypa.

“Uta U Mynsiem hi kein u(It) iaphla shai ryngkat bad ka mynsiem jong ngi, ba ngi long ki khun U Blei” **Rom 8:16**

“The Spirit itself beareth witness with our spirit, that we are the children of God” Romans 8:16

“Kumjuh de U Mynsiem ruh u larap lem ia ka jingtlot jong ngi; namar ia kaei ngin duwai kat ka ban dei biang, ngim tip shuh; hynrei shisha Uta U Mynsiem hi u (Itself) kyrpad na ka bynta jong ngi ha ki jingud hir hir kibym lah ong.” **Rom 8:26**

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” Romans 8:26

“ki da iit bha ia kano lane ia kaba kumno ka por U Mynsiem U Khrist uba ha ki u la ju pyni, haba u (It) lathuhlypa ia kita ki jingshah U Khrist, bad ia kita ki burom kiba bud ia ki”. **1 Petros 1:11**

“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” 1 Peter 1:11;

“U Ioannis u la phla ruh u da ong, Nga la iohi ia U Mynsiem ba u hiar kum ka para na bneng, bad u (It) la sah halor ong u” **Ioannis 1:32**

“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. John 1:32

Mynsiem Ka jingiathuhlypa:

“Haba U Mynsiem U Blei u shimti ia ka mynsiem, u (it) pynkylla ia ka jingim.” {EGW, DA 173.1 **English version**}

“U Mynsiem Bakhuid u wad ban shong sah ha ki mynsiem. Lada ia u(it) la pdiang sngewbha kum uta u nongwan sngewbha, kita kiba ioh diang ia u (it) yn pynlongpura ha U Khrist; ki kam ba bha kin sdang ban dep noh; bad ki jingmut jingpyrkhat kiba hok, ki jingsngew bneng, bad ka jinglong bad ki kam kum U khrist kin shimti noh ha ki jaka jong ki jingmut jingpyrkhat ki bym khuid bad ki jinglong bad ki kam kiba ju leh pyrshah.” {EGW, 18MR 47.3 **English version**}

“Ha jaka ban khang lynti lane ban beh noh, Ia U Mynsiem Bakhuid la dei ban pdiang sngewbha bad ka dei ban pynshlur ia ka jingdon jong u. {EGW, NPU Gleaner, May 26, 1909 par. 4}

Spirit of Prophecy:

“When the Spirit of God takes possession of the heart, it transforms the life.” {EGW, DA 173.1}

“The Holy Spirit seeks to abide in each soul. If it is welcomed as an honored guest, those who receive it will be made complete in Christ; the good work begun will be finished; and holy thoughts, heavenly affections, and Christlike actions will take the place of impure thoughts perverse sentiments, and rebellious acts.” {EGW, 18MR 47.3}

“Instead of being repressed and driven back, the Holy Spirit should be welcomed, and its presence encouraged.” {EGW, NPU Gleaner, May 26, 1909 par. 4}

Ka long shai bha haba ha ka Baibl bad ka Mynsiem Jingiathuhlypa ha ki bun bynta haba kren shaphang U Mynsiem Bakhuid la pyndonkam ha ka kyntien nongwei ka long da ka kyntien “It”, hynrei haba kren shaphang U Kpa bad U Khun pat ym ju pyndonkam da katei ka kyntien.

Jingkylli 14 (Ki Kam 5:3, 4; Ephesos 4:30):

“Hynrei U Petros u la ong, Ko Ananias, hato balei ba u Soitan u la pyndap ia ka dohnud jong me ia kaban shukor ia U Mynsiem Bakhuid, bad ban buhrieh noh shi bynta na ka dor kata ka bri? 4Katba ka dang sah, kam shym la long ka jong me hi? bad ynda la die noh ruh ia ka, kam shym la don ha ka bor jong me hi? Hato balei ba me la pun ia kane ha ka dohnud jong me? mem shym la shukor ia ki briew, hynrei ia U Blei.” Ki Kam Ki Apostol 5: 3, 4.

Ha kine ki dkhot ngi iohi ba la thoh ba U Mynsiem Bakhuid u dei U Blei. Kumno phin batai shaphang kane ka dkhot ha kaba ka jingngeit Lai Ha Uwei ka ju shim bha?

Ka Baibl ka maham ia ngi ba ngim dei ban pynsngewsih ia U Mynsiem Bakhuid. “To wat pynsngewsih phi ia U Mynsiem Bakhuid U Blei, da uba la shon Shap ia phi haduh kata ka sngi ka jingsiewspah.” Ephesos 4:30.

Hato kane ka sakhi na kane ka dkhot kam la biang ban sngewthuh ba U Mynsiem Bakhuid udei u longrynnieng blei uba na ka jong namar ia u lah ban pynsngewsih?

Jubab: Kine ki long ki jingkylli kiba biang bad kiba pawnam bha. Ngin pyrshang ban pynshai baroh kitei ki dkhot namar ki ia syriem bha iwei ia iwei. Ka don ka lad kaba donkam bha ka ban iarap ia ngi ban sngewthuh ia kitei ki dkhot. Ka jingkylli kaba ngi dei ban kylli ia lade ka long “Lada ia U Mynsiem Bakhuid la pynsngewsih, Mano ba sngewsih? Hato dei U Blei bad U Khrist ne dei da uwei pat uba la ju tip kum “U Blei U Mynsiem Bakhuid?”

“Te U Trai u la ong, U Mynsiem jong nga un ym ialeh bad u briew junom, namar ba u hi u long ka doh: ia kumta, ruh ki sngi jong u kin long shispah arphew snem”... “Bad U Trai u ba kylla kaba mut ba u la lah thaw ia u briew ha ka pyrthei, bad la pynsngewsih eh ia u ha la ka dohnud” **Jenesis 6:3, 6.**

Kine ki dkhot ki long kiba suk bha ban sngewthuh, ngi dei ban kynmaw ba U Mynsiem u long jong U Trai U Blei naba u mih na U (Ioannis 15:26). Te lada ngi pynsngewsih ia U Mynsiem U Blei ha ka jingshisha ngi pynsngewsih ia U Blei hi. Ha ki Kam Ki Apostol 5 lynnong la batai shai bha ba u Mynsiem Bakhuid u long U Mynsiem jong U Blei.

“Hynrei U Petros u la ong, Ko Ananias, hato balei ba u Soitan u la pyndap ia ka dohnud jong me ia kaban shukor ia U Mynsiem Bakhuid, bad ban buhrieh noh shi bynta na ka dor kata ka bri? 4Katba ka dang sah, kam shym ia long ka jong me hi? bad ynda ia die noh ruh ia ka, kam shym ia don ha ka bor jong me hi? hato balei ba me ia pun ia kane ha ka dohnud jong me? mem shym ia shukor ia ki briew, hynrei ia U Blei”... “Hynrei U Petros u la ong ha ka, Hato balei ba phi la iakut lem ban tynjuh ia U Mynsiem U Trai?”

Ki Kam Ki Apostol 5:3, 4, 9.

Ha ka jingiathuh khan shaphang U Ananias bad ka Sapphira, kajuh ka jingshisha la pynpaw, ba lada ngi shukor ia U Mynsiem jong U Trai ngi shukor ia U Trai, naba U Trai u long uta U Mynsiem.

“Te U Trai u long Uta U Mynsiem, bad ha kaba don U Mynsiem U Trai, hangta don ka jinglailuid.”
2 Korinth 3:17

Kane ka dkhot ka batai shai ba dei mano uta U Mynsiem. Te kumta kaei kaba u Petros u ong ha u Ananias ka long kumne: ‘Da kaba shukor bad lamler ia u Mynsiem U Blei, u khlem shukor ia u briew hynrei ia U Blei hi, ym iano iano! Te kumta lada ngi pynsngewsih ia u Mynsiem U Blei, ngi ynsngewsih ia U Blei hi hapoh ka mynsiem jong u, ym iano iano pat.

This text clearly tells us who that Spirit is.

U nongiathuhlypa u Isaiah u bud rekod ban pyntikna ia kane ka jingshisha:

Isaiah 63:9-11 *“Ha ka jingshitom jong ki baroh u la shah shitom, bad u angel na khmat jong u u la pynim ia ki: ha ka jingieit jong u bad ha ka jingsngewsynei jong u u la siewspah ia ki; te u la kynthup ia ki, u la bah ruh ia ki ha la ka sngi naduh mynhyndai. Hynrei ki la ialeh pyrshah, bad ki la pynsngewsih ia u Mynsiem bakhuid jong u: namarkata u la kylla ban long uba shun ia ki, bad u hi u la ialeh ia ki. “Ynda kumta u la kynmaw ia ki sngi mynbarim, ia U Moses, bad ia u paidlang jong u, kiba la ong, Hangno Uta uba la wallam ia ki na ka duriaw lem bad ki nongsharai ia ka kynhun jong u? hangno Uta uba la buh ia la u Mynsiem bakhuid hapdeng jong ki?”*

Mynsiem jong ka jingiathuhlypa:

“Kumno phi lah ban pynsngewsih ia la U Nongsiewspah? Kumno phi lah ban pynjah burom ia u ha khmat ki Angel bad ha khmat ki briew? Kumno phi lah ban pynsngewsih ia u Mynsiem U Blei? Kumno phi lah ban sah narphna biang ia U Trai ka burom, bad buh ia u ha ka jinglehrain kaba paw? Kumno phi lah ban ai jaka ia u soitan bad ki angel jong u ban jop bad iuh roit ia kita kiba kam ba ki long kiba iaineh ha ki jingpyniaid U Jisu Khrist?” **{TM 431.1 English version}**

Ngi iohi na kitei ki jingthoh I Mrs White ba ka jingpynsngewsih ia la U Nongsiewspah ka ia marryngkat bad ka jingpynsngewsih ia u MYnsiem U Blei. Kane ka thew ia U Jisu Khrist naba u Mynsiem u long ka jingim jong u.

“Ka jingai ia u Mynsiem ka long ka jingai ia ka jingim jong U Khrist.” {DA 805.3 English edition}

Spirit of Prophecy:

“How can you, oh, how can you grieve your Redeemer? How can you dishonor Him before His angels and before men? How can you grieve the Holy Spirit of God? How can you crucify the Lord of glory afresh, and put Him to open shame? How can you give occasion for Satan and his angels to exult and triumph over those who claim to be loyal subjects of Jesus Christ?” {TM 431.1}

Grieving the redeemer = grieving the Holy Spirit of God. This refers to Christ Jesus for the Spirit is His life.

“The impartation of the Spirit is the impartation of the life of Christ.” {DA 805.3}

“U khrist u pynbna ba hashwa ka jingkiew noh jong, un phah sha ka Balang kum ka jingai ka jingkyntiew burom ka jong u, u Nongpyntngen, u ban shim ia ka jaka jong u. Une u Nongpyntngen u dei U Mynsiem Bakhuid- ka jingim tynrai jong u, ka bor jong ka Balang, ka jingshai jong ka pyrthei. Da U Mynsiem jong u U Khrist u phah ka kynja atiar ka ban khring sha ka jingpyniasuk bad ka bor ban shim noh ia ka pop.” {EGW, RH, May 19, 1904 par. 1}

“Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,--the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.” {EGW, RH, May 19, 1904 par. 1}

Kane ka mut ba U Mynsiem Bakhuid u long ka jingim bad ka burom jong u Khrist, ym da uwei pat u long ryngnieng:

“U Jisu u wad ban shon hapoh ki jingmut ba da kaba ai ia U Mynsiem Bakhuid u ai sha ki ia ka burom kaba u ioh na U Kpa jong U, bad kumta ma U bad ki briew jong u kin long kawei ha U Blei.” {EGW, 2MR 36, 37}

“Jesus is seeking to impress upon them the thought that in giving His Holy Spirit He is giving to them the glory which the Father hath given Him, that He and His people may be one in God.” {EGW, 2MR 36, 37}

Kumta U Mynsiem Bakhuid u long ka jingim, ka Mynsiem, ka burom bad ka jingiai don ryngkat ka jong u Jisu Khrist. Kane ka long kata ka jingsngewtuh ha kaba ka Mem White ka ong haba ka kren shaphang U Mynsiem jong U Blei. Ka Mynsiem ka jong U Blei bad ka jong U Khrist ka long ka longryngnieng jong ki hi ym da kawei pat ka longryngnieng.

Da khmih bha:

“U Blei u long u longryngnieng bad u Khrist ruh u long u longryngnieng.” {ISAT 343}. Te kumta U Mynsiem Bakhuid u long u longryngnieng jong U Blei bad jong U Khrist.

“Ma U (U Khrist) un iai don ryngkat ha man ki jaka da u Mynsiem Bakhuid jong u kum uta uba lah ban don lut ha man ki jaka.” {14MR 23} Te kumta “Kane ka thew ia ka jingdon ryngkat u Mynsiem U Khrist ha man ki jaka, uba ju tip kum Uta u Nongpyntngnen.” {14MR 179}, bad kumat “Da U Mynsime U Kpa bad u Khun kin wan bad sah bad phi.” {BEcho, January 15, 1893 par. 8}.

“God is a person and Christ is a person.” {ISAT 343}. Therefore, the Holy Spirit is the person of God and Christ. It is the omnipresence of them; notice “He [Christ] would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.” {14MR 23} Thus, “This refers to the omnipresence of the Spirit of Christ, called the Comforter.” {14MR 179}, and so “By the Spirit the Father and the Son will come and make their abode with you.” {BEcho, January 15, 1893 par. 8}.

“Lada uno uno ruh u ieit ia nga, un sumar ia ka ktien jong nga: te Uta U Kpa jong nga un ieit ia u. bad ngin iawan ha u, bad ngin iasah bad u” Ioannis 14:23

“Ha khmih, nga ieng ba ka jingkhang bad nga tied: lada uno uno ruh un iohsngew ia ka ktien jong nga, bad un plie ia kata ka jingkhang, ngan wan rung hapoh ha u, bad ngan iakhawai miet lem bad u, bad ma u lem bad nga.” Jingpynpaw 3:20

Kadei lyngba U Mynsiem ba ngi don ka jingiateh hapdeng U Kpa bad U Khun “Kumta u nongpop u ieng ha khmat U Blei kum u briew uba hok; ia u la niew kyrpang bad ka bneng, bad lyngba U Mynsiem u la don ka jingiasyllok lem bad U Kpa bad U khun.” {3SM 191}

It is through the Spirit that we have a bond with the Father and Son “The sinner then stands before God as a just person; he is taken into favor with Heaven, and through the Spirit has fellowship with the Father and the Son.” {3SM 191}

“U Ioannis, ha ka jingioh mad ia ka jingkyrmen, u ong: “Ia kata kaba ngi Ja iohi bad ngi ia iohsngew ngi iathuh shai ha phi. ba ma phi ruh phin ioh ka jingiasyllok lem bad ngi: bad kata ka jingiasyllok de ka jong ngi ka long lem bad U Kpa bad U Khun jong u ruh U Jisu Khrist.” U khrist lyngba U Mynsiem, u trei ban ialam ia ki briew baroh sha u; bad ma ngi, ki briew kiba long ki atiar jong u ngi dei ban ia snoh kti lem bad u ban iai trei ryngkat bad U Khrist; kadei ka bor jong u kaba wan rah ia ka bor ha ka jingtrei jong ngi.” {RH, January 6, 1891 par. 10}

“John, in the assurance of a living experience, said: “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.” Christ, through his Spirit, is working to draw men to himself; and we, the human agents, are to co-operate with Christ; it is his power that gives efficiency to our labors.” {RH, January 6, 1891 par. 10}

Jingkylli 15 (Rom 8:26, 27):

“Kumjuh de U Mynsiem ruh u larap lem ia ka jingtlot jong ngi; namar ia kaei ngin duwai kat ka ban dei biang, ngim tip shuh; hynrei shisha Uta U Mynsiem hi u kyrpad na ka bynta jong ngi ha ki jingud hir hir kibym lah ong. Hynrei Uta kein uba üt ia ki dohnud, u ithuh kaei kata ka jingmut ka jong U Mynsiem; naba u kyrpad na ka bynta ki riewkhuid katba kum ka mon U Blei.” Romans 8: 26 – 27.

Kat kum kitei ki dkhot ki pyni ba U Mynsiem Bakhuid u long u nongiasaid jong ngi ha khmat U Kpa. Kane ka long ka sakhi kaba biang eh ban pyni ba u Mynsiem Bakhuid u dei u longrynnieng uba naka jong na U Kpa bad na U Khun kaba mut u long u blei uba lai ne u longryngnieng uba lai ha ka jingngeit lai ha uwei (Trinity). Sngewbha pynshai lem ia kane?

Jubab: Kitei ki dkhot la pyndonkam ban pyni ba U Blei U Mynsiem Bakhuid u ia said na bynta jong ngi ha khmat U Blei U Kpa. Hyntrei kitei ki dkhot lada ngi pule bha kham shim la thoh “u ia said hakhmat U Kpa”. Ka jingong jong u Paul ha Rom 8 lynnong ka long shai bha lada ngi pule lut ba Mano ba dei U Mynsiem Bakhuid uba ia said na bynta jong ngi.

Rom 8:27 *“Hynrei Uta kein uba üt ia ki dohnud, u ithuh kaei kata ka jingmut ka jong U Mynsiem; naba u kyrpad na ka bynta ki riewkhuid katba kum ka mon U Blei..”*

Rom 8:34 *“Uei Uta uba pynrem? Dei U Khrist uba la iap, shisha khamtam kein uba la mihpat ruh, uba long ruh sha ka kti kamon U Blei, uba iai iasaid ruh na ka bynta jong ngi..”*

U Paul da kaba shai bha u kdew ba u Khrist u long u nong ia said jong ngi. U dei u Khrist uba wad ia ka dohnud jong ngi(Jingpynpaw 2:23) bad dei U khrist marwei uba don lut kine ki jinglong kum uta u nongiasaid jong ngi namar ma u hi U long uta u Rangbah Lyngdoh jong ngi (**Hebru 2:17; 3:1**). Tang U Khrist hi uba lah ban iarap ia ki jingeh jong ngi (**Hebru 4:15; 5:2**). U Paul u ong shuh shuh ba u Khrist Jisu u dei uta u nongiasaid jong ngi hapdeng U Blei bad ngi ki briew; Ym don da uwei pat u nong kyrpad bad u Nongiasaid palat na U Khrist (**1 Timothy 2:5**).

Ka dkhot ha Rom 8 kashu batai shai ba U Khrsit da ka mynsiem jong u ka kyrpad bad iarap ia ngi ban tip ia kaei ngi iai dwai. Kine ki jingdwai, da kaba ioh jingiarap na U Mynsiem U Khrist la wallam ha Khmat U Kpa da u Nongiasaid jong ngi ba long U Khrist. Te kumta U Khrist u le har tylli kiei kiei ha ka jingiasiad jong u na bynta jong ngi ha khmat U Kpa. U don ha bneng da la ka longryngnieng jong u bad da u Mynsiem jong u pat u don ha mynsiem jong ngi. Da kumne U Khrsit u long shisha uta u Nongiasaid bad u nongkyrpad jong ngi uba shisha (**Ephesus 2:18**).

Ha kaba kut U Paul u batai thik pa thik uei uta u Mynsiem ba u Paul u ju thoh bad ialap. Ha kajuha ka lynnong ngi pule:

Romans 8:9-11 *“Hynrei phi phim long ha ka doh hynrei ha U Mynsiem, lada U Mynsiem U Blei u shong sah hapoh jong phi. Hynrei lada uno uno ruh um don U Mynsiem U Khrist, Uta kein um long u jong u. Bad lada U Khrist u don hapoh jong phi, kata ka met ka long kaba iap namar ka pop; hynrei kata ka mynsiem ka long ka jingim namar ka hok. 'Hynrei lada U Mynsiem jong Uta uba la pynmih pat ia U Jisu na kiba iap u shong sah hapoh jong phi, Uta uba la pynmih pat ia U Khrist na kiba iap, un pynlong im ruh ia kita ki met baiap jong phi, da Uta U Mynsiem jong u uba shong sah hapoh jong phi.”*

Mynsiem jong ka Jingiathuhlypa:

“Ngi don tang kawei ka lynti ban leit sha U Blei. Ki jingdwai ki lah ban wan sha U tang ha kawei ka kyrteng,- ka kyrteng jong U Trai Jisu u Nongiasaid jong ngi. Ka Mynsiem jong u kan iarap ia ki jingkyrpad jong ngi. Ym donkam ban pyndonkam da ka ding kaba pher ha ka jaka thang iwbiha kiba ha kmhat U Blei ha ka Temple. U dei U Trai ma u hi marwei u ban pynrhem ia ki jingthrang ka dohnud jong ngi, lada ki jingdwai jong ngi la pdiang hun ha khmat jong u. U Mynsiem Bakhuid hapoh jong ngi udei ban shim ka jingkyrpad na bynta jong ngi, da ki jingngud kiba ngim lah ang ne pynmih na ki rmiang shyntur. {EGW, RH, February 9, 1897 par. 10}.

Spirit of Prophecy:

“We have only one channel of approach to God. Our prayers can come to him through one name only,-that of the Lord Jesus our advocate. His Spirit must inspire our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. So the Lord himself must kindle in our hearts the burning desire, if our prayers are acceptable to him. The Holy Spirit within must make intercessions for us, with groanings that cannot be uttered.” {EGW, RH, February 9, 1897 par. 10}.

Ah! ka jingthoh kaba sngewtynnad ! U Mynsiem Bakhuid ym shim la “iasaid ia ngi ha khmat U Blei” kumba kiwei ki batai. Em , I Mem White I kren shai ba U Mynsiem Bakhuid u long hapoh jong ngi uba iasaid na bynta jong ngi. Ki jingdwai jong ngi ki wan tang lyngba ka wei ka lynti ym na artylli! Kata kawei ka lynti dei tang U Trai Jisu hi. U Mynsiem jong U Khrist, u iarap ia ngi ha ki jingdwai kiba ngim lah ang ne pynmih na ki rmiang shyntur jong ngi ha por ba ki dwai. U dei U Trai uba pynrhem ia ki dohnud jong ngi! Mano une U Trai? U dei U Jisu, ym mano re mano! Ka long kaba shai bha ban sngewthuh ba dei U Khrist uba iarap ia ki jingkyrpad jong ngi. U shim ia ki jingdwai jong ngi ban u wallam ha khmat U Kpa ha bneng.

“Katba U Jisu u dang shakri hapoh ka Templ ha bneng, da U Mynsiem jong u hi u dang shakri ia ka balang hangne hapoh ka khyndew.” {DA 166}

“While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth.” {DA 166}

Katno ngi shakri la batai hangne? Hato ym dei tang uwei, U trai Jisu? Hooiid, *“Namar don uwei U Blei, bad uwei u ksiang ruh hapdeng U Blei bad ki briew, U Khrist Jisu, uba u hi ruh u briew:”* 1 Timothi 2:5. Une u Nongiasaid u trei ar bynta ka kam, kawei ka long ha bneng ha khmat u Kpa bad kawei ka long hangne hapoh khyndew hapoh ki dohnud jong ngi. (Pule kolossai 1:27; 3:11, Galatia 1:16, Ioannis 5:56, Ioannis 14:17, 18, 20, 23, Ioannis 15:4, Ioannis 17:23, Rom 8:10 bad kumta ter ter) Ha man kiten ki dkhot la ong ba U Khrist u long hapoh jong ngi, ym da uwei pat. Hooiid U khrist um shim la don bad ngi da ka met kaban ioh ktah hynrei u don bad ngi dsa ka mynsiem jong u naba u Khrist u ka jinglong Blei ha kab u lah ban long ha ka doh ruh bad ha ka mynsiem ruh (Ioannis 1:14, 1kor. 15:45). Ngim don arngut ki nongiasiad; ngi don tang uwei, uba u briew U Khrist Jisu hi kein; *“Namar don uwei U Blei, bad uwei u ksiang ruh hapdeng U Blei bad ki briew, U Khrist Jisu, uba u hi ruh u briew:”* 1 Timothi 2:5.

Jingkylli 16 (2 Korinth 13:14):

“Ka jingaiei U Jisu Khrist uba U Trai, bad ka jingieit U Blei, bad ka jingiasyllok U Mynsiem Bakhuid, to kin long lem bad phi baroh.” 2 Korinth 13:14.

Kane ka jingai khublei jong u Paul ka long kaei kaei kaba pynskhem ia ka jingngeit Lai ha uwei jong u. Hynrei kumno un thoh ia baroh lai lada um shim la ngeit ia ka jingngeit Lai ha uwei (Trintiy)?

Jubab: Ha kaba nyingkong ngi dei ban sngewthuh ba u Paul um ju da ai khublei kumne kum ha katei kawei ka dkhot bad dei tang katei kawei ka dkhot ba u Paul u thoh kumtei. Kiwei pat ki jingai khublei kiba u Paul u ju mlien ban thoh ha ka ba sdang jong ki shithi jong u ki long beit kumne **barabor “long ka jingaiei ha phi bad ka jingsuk na U Blei uba U Kpa jong ngi bad na U Jisu Khrist uba U Trai. Ka jingainguh namar ka jingaiei U Blei”** 1Korinth 1:3 (Peit ruh na Rom 1:7; 2 Korinth 1:2; Galatia 1:3; Ephesos 1:2; Philippi 1:2; Kolosai 1:2; 1 Thessaloni 1:1; 2 Thessaloni 1:2; 1 Timothi 1:2; 2 Timothi 1:2; Titus 1:4; Philemon 1:3; 1 Petros 1:2; 2 Ioannis 1:3).

Ka dkhot ka kren 1) Ka jingaiei jong U Trai Jisu Khrist. 2) Ka jingieit jong U Blei. 3)_Ka jingiasyllok jong U Mynsiem Bakhuid. Ha kane ka dkhot ka Kyrteng Blei la pyndonkam tang shisien hi bad la pyndonkam ban kdew thik tang sha uta U Blei. Bad da shisha, ka dei ka jingieit jong U Blei U kpa ba la kren ha kane ka dkhot bad kat kum Ioannis 3:16, U ieid eh ia ngi ba u ai ia la jong U KHun ba la kha marwei ban ai ka jingaiei ha ngi khnang ngin iohka jingiasyllok lang bad U Kpa bad U khun lyngba u Mynsiem.

Ephesos 2:18 “Naba da u kein ngi baroh ar ngi don ka jingiohwan da uwei U Mynsiem sha U Kpa.”

U Jisu u ong, **“U Jisu u la iathuh bad u la ong ha u, Lada uno uno ruh u ieit ia nga. un sumar ia ka ktien jong nga: te Uta U Kpa jong nga un ieit ia u. bad ngin iawan ha u, bad ngin iasah bad u.”** Ioannis 14:23.

Kumno U Kpa bad U khun kin long bad ngi bad hapoh jong ngi?

“Phi phim tip ba phi long ka iing-shong U Blei, bad ba U Mynsiem U Blei u shong sah hapoh jong phi?” 1Korinth 3:16

Kaei ba u Paul u thoh shaphang ka jingiasyllok u Mynsiem Bakhuid kadei kata ka jingiasyllok lem jong U Kpa bad U khun ha ka mynsiem. Ngi lah ban don ka jingiasyllok lem bad U Kpa bad U khun dei tang lyngba ka mynsiem jong ki. Ngi ioh ka jingiasyllok dei tang lyngab kawei ka mynsiem bad kata kadei ka MYnsiem U khrist kab ngi tip kum U Mynsiem U khrist naba u Khrist hi u ong “Nga long ka lynti, ka jingim bad ka jingshisha bad ym don ba lah ban leit sha U Kpa tng da nga”...Kumta u Ioannis ruh u thoh kumne “ia kata kaba ngi la iohi bad ngi la iohsngew ngi iathuh shai ha phi. ba ma phi ruh phin ioh ka jingiasyllok lem bad ngi: bad kata ka jingiasyllok de ka jong ngi ka long lem bad U Kpa bad U Khun jong u ruh U Jisu Khrist” 1 Ioannis 1:3 . Kat kum u Ioannnis ngi don ka jingiasyllok bad u Kpa bad U khun lyngba U Mynsiem. U Paul ruh u kwah ia ki parabangeit ha KORinth ba kin mad lem kum kane ka jingshem kaba shisha kaba shem lyngba ka jingiasyllok lem bad U Kpa bad U khun.”

Jingkylli 17 (2 Peter 1:21):

“Namar ym da ka mon u briew la wan ka jingiathuhlypa mynno mynno ruh: hynrei ki briew ki la kren na U Blei kein, haba la pynkhih ia ki da U Mynsiem Bakhuid..” 2 Petros 1:21.

“U dei u Mynsiem Bakhuid ba pynkhih ia ki nongiathuhlypa. Hato kane kam pynshisha ba u dei U Nongthoh jong ki Jingthoh bad kumta u long u Longryngnieng ba kynja blei?”

Jubab: Ki Jingthoh ha ka Baibl da shisha la ai da U Mynsiem Bakhuid. U Petros u batai shai uei pat uta u Mynsiem uba pynkhih ban ialam ia ki nongiathuhlypa ba kin thoh ia ki jingthoh ka Baibl:

“Shaphang kane ka jingpynim ki nongiathuhlypa ki la iawad bad ki la iit bha biang biang ruh. kiba la iathuhlypa shaphang kata ka jingaiei kaban wan ha phi: ki da iit bha ia kano lane ia kaba kumno ka por U Mynsiem U Khrist uba ha ki u la ju pyni, haba u lathuhlypa ia kita ki jingshah U Khrist, bad ia kita ki burom kiba bud ia ki.” 1 Peter 1:10, 11

Kane ka jingphla kaba sngewtynnad eh ban pyni ia ka jingshisha ba U Khrist hi u long uta u nongthoh bad u nongpyndep ia ka jinggeit jong ngi. Ki jingthoh ha ka Baibl la ialam bad pynkhih da u Mynsiem jong u bad kumta ki long ki jingphla U Jisu Khrist.

Mynsiem ka jingiathuhlypa:

“U Nongpynim u la kren lyngba ki nongiathuhlypa. “U Mynsiem U Khrist uba long hapoh jong ki” “la phla ia ki jingshah shitom u Khrist, bad ka burom kaban sa bud.” 1 Petros 1:11” {DA 234.1}

“Ka Baibl ba la kyrkhu ka ai ha ngi ia ka jingtip shaphang kata ka jingthmu jong ka jingpynim, bad ka pyni ha ngi kumno uwei pa uwei u briew u lah ban ioh ia ka jingim bymjukut. Mano ba long u nong thoh jong kane ka kot (Baibl)?—U Jisu Khrist. U long ma u u nonsakhi uba shisha, bad U ong sha la ki jong, “Nga ai haphi ia ka jingim bymjukut; bad kin ym jot shuh lano lano, bad u briew un nym lah ban phut noh na ki kti jong nga.”” {FE 308.2}

Spirit of Prophecy:

“The Saviour had spoken through all the prophets. "The Spirit of Christ which was in them" "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11.” {DA 234.1}

“The blessed Bible gives us a knowledge of the great plan of salvation, and shows us how every individual may have eternal life. Who is the author of the book? -- Jesus Christ. He is the True Witness, and He says to His own, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.”” {FE 308.2}

Jingpynpaw 18 (Jingpynpaw 1:4, 5):

U Ioannis ha kita ki hynñiew balang kiba ha Asia: “To long ka jingaiei ha phi bad ka jingsuk na Uta uba long bad uba la ju long bad uban sa wan: bad na kita ki hynñiew ki mynsiem kiba long ha khmat ka khet jong u: -'bad na U Jisu Khrist, uba long U Nongphla ia uba lah ban shaniah, ia Uba ia kha nyngkong na kiba iap. bad U Jingsynshar ki syiem ka pyrthei. Ha Uta uba la iëit ia ngi. bad uba la sait ia ngi na ki pop jong ngi ha ka snam jong u hi” **Jingpynpaw 1: 4, 5.**

Hato phi lah ban batai ba kane ka dkhot kam lah ban pyndonkam ha ka jingngeit Lai ha uwei?

Jubab: Kane ka dkhot ka la pynkulmar ia shibun ki briew. Balei U Ioannis u ai ka jingkhublei na “ ki hynñiew ki mynsiem kiba ha khmat ka khet?” Ngì dei ban shah ia ka Baibl ba kan ban batai bad ki jingeh ban sngewthuh kin jah noh.

Katto katne ki jingkylli ngi dei ban jubab : 1. Kaba mut kumno hynñiew ki mynsiem? 2. Balei la kynthup ia ki hynñiew ki Mynsiem ha ki jingaikhublei?

To ngi sdanag ia ka jingkylli kaba nyngkong: - Ki hynñiew ki Mynsiem la batai 4 sien ha ka Baibl. Ngì dei ban kynmaw ba u nombar hynñiew u ieng ia ka jinglong ba janai. To ngin peit kaei ngi lah ban shemphang ha kiba bun jaka shaphang ki hynñiew ki Mynsiem:

Jingpynpaw 3:1 “Bad ha Uta u angel jong ka balang kaba ha Sardis to thoh : ia kine kiei kiei ruh u ong Uta uba don kita ki hynñiew ki Mynsiem U Blei, bad ia kita ki hynñiew ki khlur: Nga ithuh ia ki jingleh jong pha. ba pha don ka kyrteng ba pha im. hynrei pha long kaba iap.”

Jingpynpaw 4:5 “Bad na kata ka khet ki mih noh ki leilieh bad ki jingsawa bad ki pyrthat. Bad ia don hynñiew ki sharak ding bathang ha khmat kata ka khet, kiba long kita ki hynñiew ki Mynsiem U Blei.”

Jingpynpaw 5:6 “Bad nga la iohi hapdeng kata ka khet bad kita ki saw ki jingthaw baim, bad hapdeng kita ki tymmen basan ia U Khun langbrot u da ieng. kum ia uba la pyniap u da don hynñiew ki reng. bad hynñiew ki khmat, kiba long kita ki hynñiew ki Mynsiem U Blei, ia kiba la phah noh sha ka pyrthei baroh.”

Na kitei ki shem ba dei u Khrist uba don kita ki hynñiew ki Mynsiem jong U Blei. La ong ruh ba kidei ki hynñiew ki sharak bad ki hynñiew ki khmat. U Khrist u don hynñiew ki sharak bad ki hynñiew ki khmat ki ieng ia kaei?

Ha u Sechariah 4: 1-10 Ngì pule ba ki hynñiew ki sharak ki ieng na bynta ka Mynsiem U Blei
“Uta u angel uba la iäkren bad nga u la wan pat, bad u la kyrsiew ia nga, kumba kyrsiew ia u briew na kaba ioh-thiah. Bad u la ong ha nga, Me iöhi aiu? Te nga la ong, Nga la iöhi, bad ha khmih, u dieng pynieng sharak uba da ka ksiar baroh, bad ia ka shata sharak halor ka ksiar jong u, bad ia ki hynñiew ki sharak halor jong u; ki don hynñiew tylli ki tyndong ia kawei kawei na kita ki sharak kiba halor ka kliar jong u: bad artylli ki dieng olib hajan jong u, kawei sha kamon jong kata ka sharak, bad kata kawei sha kadiang jong ka. “Te nga la iathuh bad nga la kren ha Uta u angel uba la iäkren bad nga, nga da ong, Ko kynrad, kine ki long aiu? Ynda kumta Uta u angel uba la iäkren bad nga u la iathuh bad u la ong ha nga, Mem tip kine ki long aiu? Te nga la ong, Em, kynrad. Ynda kumta u la iathuh bad u la kren, u da ong, Kane ka long ka ktien U Trai ha U Serubbabel, ka da ong. Ym da u paidiapom, lymne da ka hor, hynrei da u Mynsiem jong nga, ong U Trai ki paid. "Me me long uei, ko lum bakhrav? ha khmat U Serubbabel men kylla madan: bad ba un pynmih ia u maw ba ha khlieh da kaba risa, Ka jingaiei, ka jingaiei, to kan long ha u. Pat ka ktien U Trai ka la wan ha nga, ka da ong, "Ki kti U Serubbabel ki la seng ia ka nongrim jong kane ka iing; ki kti jong u kin pyndep ruh ia ka; bad men ioh tip ba U Trai ki paid u la' phah ia nga ha phi. Naba uei uba ia ñiewbein ia ka sngi jong kiei kiei kiba rit? Haba kin leh kmen, bad kin iöhi ia u sawar ha ka kti U Serubbabel, wat kine ki hynñiew tylli, kiba long ki khmat jong U Trai; ki phet shane bad shatei ia ka khyndew baroh.”

Ha dkhot ba 10 ngi shem *“Naba uei uba ia ñiewbeiñ ia ka sngi jong kiei kiei kiba rit? Haba kin leh kmen, bad kin iohi ia u sawar ha ka kti U Serubbabel, wat kine ki hynñiew tylli, kiba long ki khmat jong U Trai; ki phet shane bad shatei ia ka khyndew baroh.”*

Te kumba ngi iohi, ki hynñiew ki sharak ki long ki khmat jong U Trai, ki ba ieng na bynta U Mynsiem U Blei. Ka dei da U Mynsiem ba U Blei u lah ban don ha baroh ki jaka. Kiwei ki dkhot ki pyndonkam ia kane hi ka juh ka dak ban pyni ia kanae ka jingshisha.

2 khronikl 16:9 *“Namar ki khmat jong U' Trai ki shad kylleng ha ka pyrthei baroh, ban pynkhlad ia lade bad kita kiba ka dohnud jong ki ka janai ha u.”*

Proverbs 15:3 *“Ki khmat U Trai ki long ha ki jaka baroh, ba u da ap khmih ia kaba sniew bad ia kaba bha.”*

Da U Mynsiem U Blei u don ha man ki jaka; kumba la pyni halor ki dkhot, ki hynñiew ki Mynsiem ki long bad ieng na bynta U Mynsiem U Blei, U Mynsiem Bakhuid. Kane kam kdew ne thew sha uwei pat u longryngnieng naba dei tang u Khrist uba don ia kine ki hynñiew ki Mynsiem jong U Blei.

Ka jingkylli ka ba ar kaba kynthup ia ki hynñiew ki mynsiem ha ka jingaikhublei sdang: Ka jubab ka don ha kato ka jingaikhublei hi. Da ngi peit bha ka jingaikhublei ka thew sha ki hynñiew ki balang. U Blei u la buh kyrpang ia la U Mynsiem jong u ha man la ki Balang. Lyngba uta U Mynsiem U Blei U ai ka jingaiei jong U sha ki hynñiew ki balang. Ha man kawei pa kawei ka balang U Blei u ju kren ia kine ki kyntien “Jar uba don ka shkor, to un sngew ia kaei ba U Mynsiem u ong ha kita ki balang” (Pule Jingpynpaw 2:7,11,17,29; 3:6,13,22). Kane ka la jia hynñiew sien ha ka kitab Jingpynpaw, shisien shisien ia kawei pa kawei ka Balang, bad dei na kane ka daw ba U Ioannis u thoh shaphang ki hynñiew ki Mynsiem kiba ha khmat ka khet.

U loannis ha kita ki hynñiew balang kiba ha Asia: “To long ka jingaiei ha phi bad ka jingsuk na Uta uba long bad uba la ju long bad uban sa wan: bad na kita ki hynñiew ki mynsiem kiba long ha khmat ka khet jong u: -'bad na U Jisu Khrist, uba long U Nongphla ia uba lah ban shaniah, ia Uba ia kha nyingkong na kiba iap. bad U Jingsynshar ki syiem ka pyrthei. Ha Uta uba la iëit ia ngi. bad uba la sait ia ngi na ki pop jong ngi ha ka snam jong u hi” **Jingpynpaw 1: 4, 5.**

Kane ka rukom ai khublei ka long rukom ba la shem ha bun bynta jong ka Testament ka Bathymmai.

Kine ki ong katto katne ki nuksa :

“Long ka jingaiei ha phi bad ka jingsuk na U Blei U Kpa jong ngi bad na U Jisu Khrist uba U Trai..”
Ephesos 1:2

“Ka jingaiei ha phi bad ka jingsuk na U Blei uba U Kpa jong ngi bad na U Jisu Khrist uba U Trai”
Philippi 1:2

(see also **Rom 1:7; 1 Korinth 1:3; 2 Korinth 1:2; Galatia 1:3; Kolossai 1:2; 1 Thessaloni 1:1; 2 Thessaloni 1:2; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 1:3; 1 Petros 1:2).**

“kan long lem bad ngi ka jingaiei, ka jingsynei. bad ka jingsuk na U Blei uba U Kpa bad na U Jisu Khrist U Khun Uta U Kpa, ha ka jingshisha bad ha ka jingieit.” **2 Ioannis 3.**

Kumta haba ngi iohi ia baroh ki nongthoh kaba kynthup lang ia U Ioannis u nongthoh ka Jingpynpaw ki pyndonkam ia ka rukom ai khublei da kaba thoh “Long ka jingaiiei bad ka jingsuk na U Kpa bad na Khun..” Ha Jingpynpaw 1:4 U Ioannis u kynthup “Hynñiew” ki mynsiem kaba ngi shem bad iohi ba u long Mynsiem Bakhuid. Ka jingaiiei bad ka jingsuk U Blei ka wan lymba U Mynsiem Bakhuid ba long U Mynsiem U Blei (Rom 5:5; 15:13). La khot hynñiew ki Mynsiem namar la don hynñiew tylli ki balang ki ba la kren hangne. Kane ka jingshisha ka pyni kumno U Blei u lah ban trei kam laitluid da u Mynsiem jong u. U Khrist, uba don ia kita ki hynñiew ki Mynsiem u long uba shim khia ia kawei pa kawei ka mynsiem hapoh ka balang jong u bad dei na kata ka daw ba u wan sha ngi da la U Mynsiem jong U.

Jingkylli 19 (Jingpynpaw 4:8):

“Bad kita ki saw ki jingthaw baim ki da don uwei pa uwei bynriew ki thapbniang, baroh sawdong bad shapoh ki da dap da ki khmat, bad kim ioh kaba shongthait mynsngi bad mynmiet, ki da ong, Uba khuid. Uba khuid, Uba khuid. U Trai uba U Blei Badonbor baroh. Uta uba la ju long bad Uta uba long bad Uta uban sa wan.” Jingpynpaw 4:8.

Hato kane ka dkhot kam thew mo sha ki lai ki longrynnieng ia U Kpa, U Khun Bad ia U Mynsiem Bakhuid? Dam dei kumta balei ki kyntien Bakhuid, Bakhuid, Bakhuid kin long lai sien?

Jubab: Kane ka long ka jingkylli kaba ki briew ki ju kylli man la ka por. Lehse ka long ba ki briew kim sngewthuh bha ia kane ka rukom thoh bad ki sdang ban mutdur ba ka thew sha lai ngut ki longrynnieng blei kaba thew bad kdew sha ka jinghikai lai ha uwei.

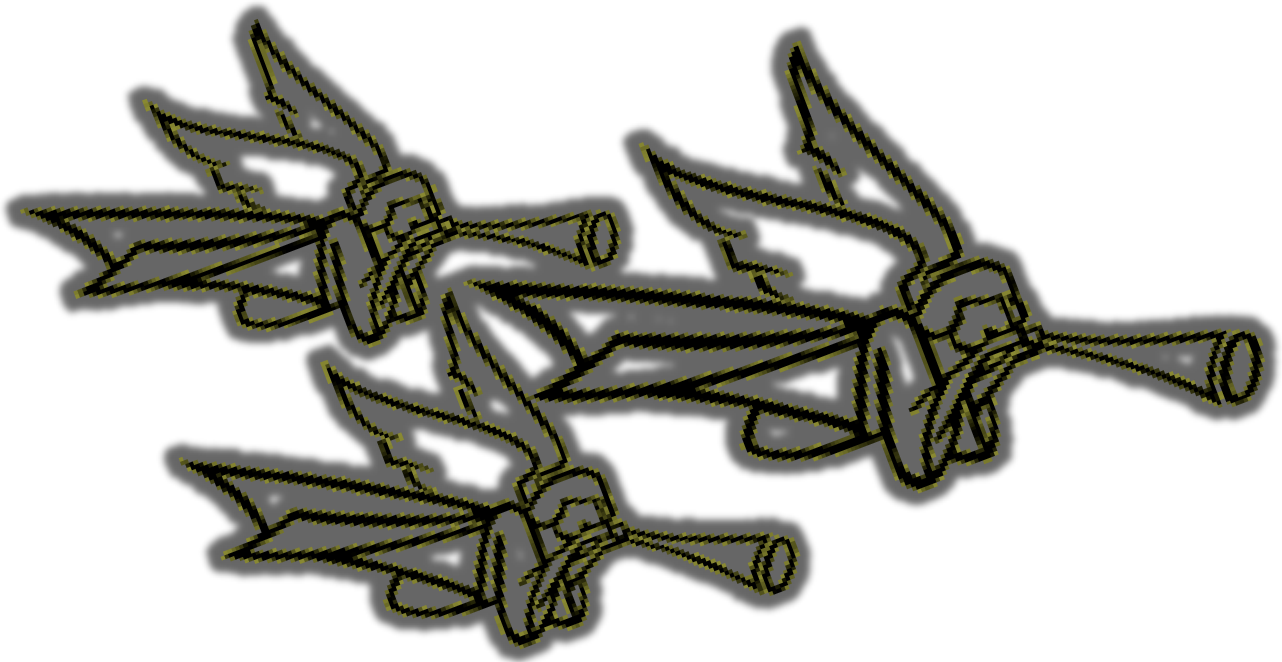
Ka jubab hi la shem ha katei ka dkhot hi. Ka dkhot ka batai ia ka jinglong jong U Blei ba u long bymjukut ha ki lai bynta 1) Uta uba ju long, 2) Uta uba long, 3) bad uta uban sa wan.

U Long U Blei ha ki por mynshwa, ha ki por mynta bad ha ki por jong ka lawei kaban sa wan. Kumta ia U Blei uba khraw la iaroh bad mane ha ki kyntien “U Bakhuid, U Bakhuid, U Bakhuid. Kane ka pynskhem shuh shuh ia ngi lada ngi bishar bniah ba ha ka khet hi ngi iohi don tang uwei U longryngieng blei **“Te kumne kumne ruh nga la long ha U Mynsiem: bad ha khmih, ka khet ba la buh ha bneng, bad halor kata ka khet don uwei uba shong.”** Jingpynpaw 4:2.

Ka kitab U Daniel ka bai a syriem bad katei ka dkhot ka ong kumne **“Nga la khmih haduh ba la buh ia ki khet, bad ba uwei uba na mynhyndai kulong u la shong: ka Jaiñkup jong u ka la long kaba lieh kum ka ïor, bad u ñiuh-khheh jong u kum u Sai wul uba lieh; ka khet jong u ka la long da ki thylliej ding, bad ki shalyntem jong ka ka ding kaba meh..”** Daniel 7: 9, 10

Hadien ba ka Baibl ka la buh rekod ia ki jingren jong ki saw ki jingthaw ba im kiba la ong **“Uba Khuid, Uba Khuid, Uba khuid..”** ngi pule ha dkhot ba 9 bad ba 10 **“Bad haba kita ki jingthaw baim ki la ai ka burom bad ka jingpyndon burom bad ka jingnguh ha Uta uba shong halor kata ka khet, ha Uta uba im sha ki bymjukut ki bymjukut. kita ki arphewsaw ngut ki tymmen basan ki iahap dem ha khmat Uta uba shong halor kata ka khet, bad ki iamane ia Uta uba im sha ki bymjukut ki bymjukut, bad ki iabred ia kita ki pansngiat jong ki ha khmat kata ka khet, ki da ong. “Me long uba dei. Ah Trai bad U Blei jong ngi. ban pdiang ia kata ka burom bad ia kata”**

Ka long kaba shai kdar na ka ki dkhot kiba ngi la dep pule ba don tang uwei u longrungnieng Blei uba shong halor kata ka khet bad ngi tip na U Daniel bad na kitab Jingpynpaw U dei U Blei U Kpa. Ka Baibl ka kren shai ba U Kpa ha kata ka khet bad u Khun langbrot U Khrist ha khmat kata ka khet Kumta kane ka dkhot kam kren eiei shaphang ka jingngait lai ha uwei hynrei ka pynskhem ia u Blei bashisha jong ka Baibl uba shong halor kata ka khet uba long U Kpa



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