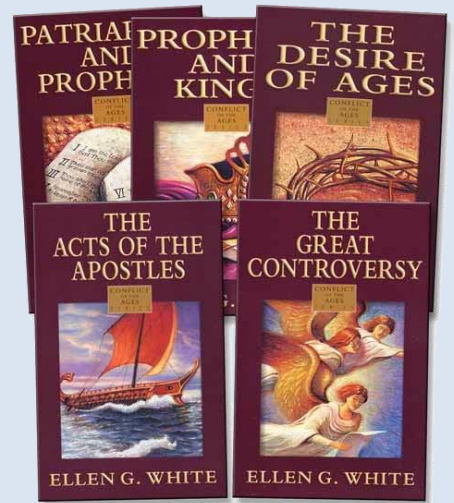


KI JINGTHOH BA LA SOT DIREK NA U KHULOM JONG
KA NONGRAH KHUBOR U TRAI, KA ELLEN WHITE

THE GODHEAD IN BLACK & WHITE

IN KHASI WITH ENGLISH PARALLEL READING



SHAPHANG KA JINGLONGBLEI NA KI JINGTHOH JINGTAR

"Ka sakhi sabut ba la ai ha ka jinglashem banyngkong jong ngi ka don ia kajuha bor kumba ka la don ha kata ka por. Ka jingshisha ka long kumjuh kumba ka la ju long mynno mynno ruh, bad yn ym lah ban weng wat ia uwei u pin lane u paia na ka shynrong jong ka jingshisha. Kata ia kaba la lah wad na ka Ktien U Blei ha u 1844, 1845 bad 1846 ka iaisah hi ka jingshisha lyngba ki ia baroh."
{E. G. White, Manuscript Releases Volume 1, p. 52} 1906

KA BAIBL KA NONGRIM KA JINGNGEIT JONG NGI

SHAPHANG KA JINGLONGBLEI NA KI JINGTHOH JINGTAR

La lum lang da u:
Nader Mansour

www.Revelation1412.org

la pynmih ha ka khasi da ka:
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THE GODHEAD IN BLACK & WHITE

IN KHASI WITH ENGLISH PARALLEL READING

Ban pynpaw ia kata ka jingäpyrshah bajur hapteng ka jingshisha bad ka jingbakla; ban pyni shynna ia ka jingshukor kaba ma jong u Soitan, bad ia ka lad da kaba ia ka yn kyntait noh shisyndon; ban pyni ia ki sakhi sabut katkum ka jingthew kaba pdianghun shaphang ka Jinglong-blei, ka matpdeng jong kane ka kot ka long ban pynshai halor kane ka jinghikai da kaba pynksan bad pynpaw lut ia ka kyrdan jong ka jingshisha; bad ban pyni ia ka jinglong kaba khuid bad kabym kylla jong U Blei bakhraw jong ngi. Ka jingdwai kaba shitrhem bad kaba shisha jong u nonglum nonglang jong kane ka kot ka long ba lyngba ka bor ktah jong ka ia ki mynsiem yn lah ban pyllait na ka bor jong ka jingdum, bad ban long "ki nongioh bynta na kata ka bynta jong ki riewkhuid ha ka jingshai," ban iaroh ia Uta uba la ieit ia ngi, bad Uba la aiti ialade na ka bynta jong ngi.

....Nader Mansour

KA JINGLAMPHRANG

[NA U NONGPYNKYLLA KTIEN]

Ha phi ko parabangeit baieit, kiba kwah ban sngewskhem ia la ka jong ka jingngeit ha U Blei baim bad bashisha. La pynmih ia kane ka kot ha ka ktien khasi kum ka jingiasam sngewbha na ka liang jong ngi kiba la pule ia ka, namar ngi shem ka jingkyrkhu, ka jingpynshai bad ka sakhi baskhem kumno ba U Blei u la pynpaw ialade ha ki shakri jong u, wat hapdeng ka jingbun jong ki jinghikai ba bakla. Ka Baibl ka dei ban long barabor ka nongrim bahalorduh jong ka jingngeit jong ngi, hynrei lada don kano kano ka sakhi na shabar jong ka Baibl kaba kyrshan bad kyntiew ia ka jinghikai jong ka, ngi sngewbha eh ban pdiang ia kata kum ka sakhi ba im jong U Blei. Ki jingthoh jong ka Ellen White ki dang im bad ki don ka bor-ktah kaba khlain katta katta wat haduh mynta ban ai mynsiem bad pynshlur ia ki nongpule ba kin wad ia ka Jingthoh bakhuid da lade hi, ban ithuh ia Uta uba long ka Jingim Bymjukut. Ka khlain katta katta kane ka bor-ktah, kawei ka dei namar ka jingdon bynta jong ka Ellen White kum ka nongialam bakongsan ia ka kynhun kaba la mih ha ka ia jong ka histori bakongsan ba la iathuhlypa ha ka kitab U Daniel bad Jingpynpaw, shaphang kaba kut jong u 2300 sngi bad ka lawei hadien kata ka por. Bad sa kawei ka dei namar ka jingiohpdiang jong ka ia ka jingai U Mynsiem ban iathuhlypa, ban ioh ki jingithuhpaw bad ki jingphohsniew. Lyngba kane bor-ktah bakynja-blei ngi jied ban pyndonkam kum ka lad ka lynti ban pynsaphriang ia ka jingshisha jong U Blei, lada U sngewbha eh.

Ngim sngewtynnad ban iohsngew ia ki khana pateng ba la shu thaw da mano re mano, khamtam ynda haba ngi la tip ia ka khana kaba shisha. La ju iohsngew bunsien ba ki ong ba ka Ellen White ka dei ka bangeit ha ka Lai-ha-uwei, watla kim don ia ki nia bashai ban pyni na ki jingthoh jong ka. Hood ym lah len ba don kiba la sot ia ki jingthoh jong ka ban kyrshan jubor ia ka jingngeit jong ki, hynrei ki la leh ia kane da kaba ki len noh ia ka context kaba ka Ellen White ka mut ban kren. Hynrei pynban ia kata ka jingkyntoh la shim kylliang da ki nongialeh pyrshah ban kyntoh pat ia kito kiba don ha ka liang jong ka jingshisha. Na kata ka daw ngi sngewnguh eh ia U Blei baim ba ngi shem ia kane ka lad jingiarap ban sngewthuh khambha haei ngi ieng mynta.

Ha phi kibym lah ban ioh lut ia ki jingthoh jong ka mem White ha ka ktien lajong, ngi la wanrah hangne ia ki jingthoh bashongnia jong ka shaphang ka Jinglong-blei katkum ka Baibl. Bad na ka bynta ka jingbha jingmiat ngi la buh ruh ia ki dkhot ne ki kyntien ha ka ktien tynrai jong ka nongthoh (english) sha ka liang kamon jong ki sla khnang ba phin lah ban ianujor hi. U nongpynkylla ktien u sngewbha eh ban iohpdian ia ki shithi na phi, lada phi shem kano kano ka jingbakla ha ka rukom pynkylla ktien, bad lada don kino kino ki jingthoh kiba eh ban sngewthuh. (email: dajiedlangkil@gmail.com, whatsapp no: +918974262391).

Nga pynpaw ruh ka jingsngewnguh ia ki para mishonari bashitthem na ka Christ in you ministries kiba la ai mynsiem ban jop ia kane ka jingthmu bad kiba la iarap shibun ha kaban pynkylla ktien ia ki senten kiba eh bad ba jwat jong ka ktien English.

Ka jingsuk bad ka jingkmn to kan long ha phi na U Blei bad U Kpa jong U Jisu Khrist. Amen.

KA JINGLONG-BLEI HA KA JINGTHOH JINGTAR

Ka Ellen Gould White ka dei ka briew kaba pawkhmat bha ha kaba ialam bad hikai ia ka kynhun barit jong kiba ngeit ha ka Jingwan arsien ia kaba la ju tip hadien kum ka balang Seventh-day Adventist. Ia kane la leh lyngba ki jingbthah ba la ai ha ka da U Trai ha ki jingphohsniew bad ki jingithupaw. Ka jingbthah bakynja-bneng kam shym la kynthup tang ia ki jingphla bashimet (personal testimonies), hynrei ka pynskhem ruh ia ki jinghikai kiba shisha (doctrinal truths). Katba u nongpule un sa iohi shai ha kane ka kot, ki jingbthah ha kaba iadei bad ka jinghikai ki kynthup ruh ia ka jingpynshai ia ka jingsngewthuh kaba shisha shaphang ka Jinglong-blei. Kum kane ka mawjam ka long kaba donkam bha ia ki, naba bun na ki parabangeit kiba la long ki nongseng ki la wan na ki jingngeit bapher bapher bad ki la don shibun bha ki jingpyrkhat shaphang ka Jinglong-blei. Ki jingpynpaw bakynja-blei ki shon shap ia ka jingshisha, kaban sa iaineh kum ka jingshisha haduh kaba kut.

Hangne ngi pyni ia ki jingthoh kiba beit bad kiba shai na u khulom ba la pyrsad mynsiem shaphang ka Jinglong-blei. Ngii dwai ba kine ki sla kin ai jingshai katto katne halor ka jingshisha jong U Blei kaba long kaba phylla tam bad kaba ma ruh de. To U Blei bakhrav jong ka bneng, U Kpa jong baroh ka jingshai bad ka burom, un kyrkhu ia uwei-pa-uwei u nongpule da U Mynsiem bathiang jong U ha U Khrist Jisu.

Ki kam thiologi kibym don ia ka 'shap' jong ka balang Seventh-day Adventist bunsien la ju shah mudui ba ki sot ia ki jingthoh jong ka Ellen White 'shabar jong ka context' (out of context). Namar kane ka daw, ngi la jied ban buh ia ki par-jingtip (references) baroh ha kaba kut jong kawei-pa-kawei ka jingthoh ba la sot. Ngii da pynshlur bad ai mynsiem jur bha ia u nongpule ban khmih bniah ia ki par-jingtip bad ban pyrkhat bha ia ka tynrai (original source) bad ia ka jingmut (context) jong kawei-pa-kawei ka jingthoh ba la sot. (Peit ia ka jingmut jong ka 'context' ha ka sla-3)

(Namar ka jingduna jong ka jaka, bun ki jingthoh ki lyngkot, ba la sot tang ia ki kyntien kiba donkam bad ba ia hap. Ia u nongpule la ai mynsiem bad kyntu jur bha ban pule ia ki jingthoh baroh kiba don shakhmat bad shadien halor ka mat jong ki ha shuwa ban kynnoh ba ngi la shu sot ia ki jingthoh 'shabar jong ka context.' Lada u nongpule um lah ban ioh lut ia ki kot baroh ba la sot hangne u lah ban wad online ia ki nangne: www.whiteestate.org)

KI JINGKDEW

• KA JINGBATAI IA KI JINGMUT JONG KI KTIEN BAKHAM IAR	3
• KI SNEM JONG KA JINGSDANG (1827-1862)	4
• KI SNEM JONG KA JINGROI (1862-1876)	14
• KI SNEM KA JINGLONG-MARWEI (1876-1891)	23
• KI SNEM HA AUSTRALIA (1891-1900)	32
• KI SNEM JONG KA JINGIASHEM BASHYRKHEI (1900-1905)	50
• KI SNEM BAKHADDUH (1905-1915)	59
• KA JINGPYNIASOH (U DR. KELLOGG & KA LAI-HA-UWEI)	65
• KA JINGPYNKUT	68

KA JINGBATAI İA KI JINGMUT JONG KI KTIEN BAKHAM İAR

Hangne la pynshai İa ki jingmut jong ki katto katne ki ktien kiba kham İar bad kham eh, İa kiba la pyndonkam ha kane ka translesyon. Hooİd ki don bun ki ktien kiba donkam İa ka jingpynshai, İa kine ngi ieh ha phi ba phin wad jingsngewthuh da lade hi, hynrei hangne la pynshai tang İa kita kiba donkam eh. La buh İa kine ki jingmut hangne namar ba don ki ktien kiba la buh kumba ki long ha ka phareng, bad ki ktien khasi ba eh kiba ngim ju pyndonkam than haba İakren ne İakhana. Bad ngi kyrpad İa ki nongpule ba kin pyndonkam da kine ki jingmut ban pynİadei bad kano kano ka jingthoh haba ki pule. Kine ki dei kita ki ktien lem bad ki jingmut jong ki:

Authority (ka İktiar): Ka thew İa ka bor ne ka kyrdan ba halorduh kaba İadei ne kaba İateh bad ngi. Hangne ha pyrthei ngi İohi bun ki nuksa kum ka bor jong ki kmie ki kpa, jong ka sorkar, u syiem, president, myntri rangbah duh bad kiwei kiwei. Haba kane ka bor ka ai hukum ngi hap ban pyndem khlem da buh jingkylli bad ngim lah ban İaid mon nalor kata ba la lah buh, khamtam lei lei haba ka dei jong U Blei.

Being (u kynja): Hangne ngi kren İa ka noun te ym İa ka verb. Ka İeng ne thew İa u kynja baim uba don shisha, uba don İa la ki jong ki jinglong kum u longrynieng ha lade hi.

Context: Ka mut ne ka kdew İa kito ki bynta kiba don ha shuwa, ne kiba bud İa kata ka kyntien ne ka dkhot. Ka context ka İarap eh ha ka jingsngewthuh İa ka jingmut jong kata ka ktien ne ka dkhot kaba İahap bad u nongthoh. Ka dei ka context kaba teh lakam İa ka jingbatai İa kata ka ktien ne ka dkhot. Ngı lah ban kynnoh İa u nongbatai ba u lyndet İa ka context, lada u batai İa ka dkhot da kawei pat ka jingmut kabym İadei bad ka jong u nongthoh ne nongkren. Ban lyndet İa ka context kan İalam sha ka jingpynsngewthuh bakla İa kaei kaba u nongkren ne u nongthoh u mut. Hangno hangno ba ka paw kane ka ktien ngi la pyni hapoh ka bracket (lada ka i donkam).

Godhead (Ka Jinglong-blei): Ka İeng ne mut İa ka kyrdan-blei bad ka jinglong-blei. Kiwei pat ki kyntien kiba İasyriem bad kane ki long: Deity (U Blei ne ka Jinglong-blei), Divinity (bakynja-blei ne ka Jinglong-blei). Bunsien, ki nongthoh kim da pynİapher than eh İa ka jingmut hapdeng kine ki kyntien.

Identity (ka jingithuh): Ka İeng İa ka jingtip ne jingkdew da kaba ngi lah ban kdew ne ithuh İa uno u longrynieng.

Nature (ka jinglong-tyndrai): Ha ka ktien khasi, 'nature' lah ban pynkylla sha ki artylli ki kyntien: 'ka jinglong-tyndrai' bad 'ka mariang'. Hangne pat ngi kren shaphang ka jinglong-tyndrai. Kynmaw ba ka don ka jingİapher hapdeng ka jinglong-tyndrai (nature) bad ka jinglong (character). Ka Jinglong-tyndrai ka dei ka bynta kaba shapoh jong U Blei ne u briew ne u mrad, kaba pynlong İa U Blei U Blei, u briew u briew, u mrad u mrad, hynrei ka jinglong pat ka dei ka jingpynpaw ne u soh jong ka jinglong-tyndrai. Ngı lah ban ong ba ka jinglong-tyndrai jong U Blei ka dei ka jinglong-blei.

Person (ka longrynieng): Ha ka khasi, 'person' kamut 'u briew' ne 'ngut'. Ha ka jingkren thiologi pat 'person' ka thew İa u longrynieng uba ngı lah ban don ka jingİadei. Ha kane ka dur U Blei u long U Person.

Personality (ka jinglong-person): Ka İeng İa ki jinglong kiba İadei bad ka longrynieng jong U Blei ne u briew, kum ka dur ka dar, ka jinglong bad kiwei kiwei bynta kiba kynthup ha ka longrynieng jong u.

Theology (Thiologi): Ka mut ka jingpule ne ka jingwad jingtip kaba bniah shaphang U Blei. Ka lah ruh ban mut ka jingsngewthuh shaphang U Blei.

KI SNEM JONG KA JINGSDANG 1827-1862

Īa ka Ellen, ryngkat bad ka Elizabeth ka para synrap jong ka, la kha ha ka 26 tarik November, 1827, u Robert bad ka Eunice Harmon ki long ki kmie ki kpa jong ki. Da ka jingdon jong ki phra ngut ki khun ha ka iing ka sem, ka iing ka la long kaba sngewtynnad bad ka jaka kaba bunkam tam. Kane ka longing ka don ha kawei ka pynthor barit hajan jong ka shnong Gorham, Maine, kaba shaphang shatei jong ka United states. Hynrei, kumba katto katne snem hadien ka jingkha ĩa kine ki khun synrap, u Robert Harmon u la iehnoh ĩa ka kam trei lyngkha, bad ryngkat bad ka longiing jong u, u la kynriah noh sha ka nongbah Portland, kumba khadar mail shaphang mihngi.



Ha ka miet jong ka 13 tarik November, 1833, ka Ellen (kumba hynriew snem duna ha ka arta) ka la iohthiah katba ki khlur ki dang hap, bad kane ka la wanrah ĩa ka jingthrang kaba thymmai ha ki jingiathuhlypa bad ka la ai bor ai mynsiem ban

wad ĩa ka jinghikai shaphang Ka Jingwan Arsien U Khrist. Ha ka rta kaba khyndai jong ka jinglong khyannah, ka Ellen ka la ĩakynduh ĩa ka jingjia kabym poi pyrkhath ha ka jingim jong ka. Ha kawei ka noh phai sngi katba ka dang wan phai na skul sha la iing, ka la mynsaw jur ha ka dur khmat na ka jingshah kawang maw ha iwei i paraklas. Haduh lai taiew kam shym la tipbriew ei ei, bad ha ka snem kaba bud ka la iohpang jur kum ka jingmih namar ka jingmong ba ka la don ha ka khmut jong ka.

Ha u March jong u snem 1840, ka Ellen ka la don khadar snem ka rta (mynta ka la long ka dkhot jong ka balang Methodist) mynba ka la leit sngap ĩa ka jingialap jong U William Miller halor ka subjek shaphang Ka Jingwan Arsien U Khrist. Ar snem hadien ka la leit sngap biang ĩa ka jingialap kaba ar jong u kaba u la pynlong ha ka nongbah Portland. Ka dohnud kaba thrang ĩa ki jingshisha ba la iarap da ka jingpynngeit jong U Mynsiem ka la don ka jingseisoh bad ka iing ka sem jong ki Harmon ka la kylla long kiba ngeit ha ka jinghikai jong Ka Jingwan Arsien. Ym slem shuh hadien kata, ba ka Ellen bad ka iing ka sem jong ka ki la shah beh noh na ka balang

Methodist namar ka jingngeit jong ki ha ka jingwan kloijong U Nongpynim.

Ka snem 1844 ka la long ka snem kaba kmen eh ha ka jingim jong ka Ellen. Ka dohnud jong ka ka dap da ka jingap khmih lynti kaba kmen. Ka Ellen ka la don khadhynriew snem ka rta mynba ka la iaied lyngba ka jingtynjuh bad jingduh jingkyrmen ha ka 22 tarik October, 1844. Watla ka long ka jingsngewsih kaba khraw, ĩa ka ym shym la pynduh jingkyrmen.

Ym slem shuh, hadien ka jingleit-noh jong ka por ha u snem 1844 ba ka jingithuhpaw banyngkong jong ka la ai ha ka ha u bnai December jong une u snem hi. Ha ka la pyni ĩa ka jingiaid lynti jong ki briew kiba ngeit ĩa ka Jingwan Arsien ba ki leit sha ka Nongbah Bakhuid (peit *Early Writings* sla 13-20). "Īathuh ha kiwei ĩa kaei kaba nga la pynpaw ha phi" ka la long ka jingbthah ba la ai ha ka Ellen. Ka la iaathuh ĩa kata ka jingithuhpaw ha ki khyndiat ngut ki parabangeit kiba don ha Portland, kiba la ngeit skhem ĩa kata ba ka la long na U Blei.

Hapdeng kata ka por ka jingshitrhem-niam (fanaticism) ka la mih. Hapoh ka jingialam bad jingda U Blei kane ka samla ba khadhynriew snem ka rta ka la hap ban iaakynduh ne iaieh pyrshah ĩa ka jingpynsaphriang ĩa ka jingshitrhem-niam ba bakla. Katto katne ki dang iaibat ĩa ka jingngeit ba ka jingiathuhlypa la pyndep shisha ha ka 22 tarik October, 1844. Ka kynhun ba kham heh ka la shim ĩa ka kyrdan ba ki la bakla ha ka jingkein ĩa ka por. Kine ki jinghikai bad jingleh shongshit ba bakla jong ki katto katne ka la pynpait ĩa ka kynhun barit kaba snoh ha ka jingsngewskhem jong ki ba ĩa ka jingiathuhlypa la pyndep ha ka 22 tarik October. Ki don kito kiba ap iaishah ĩa ka jingshai ba kin iohpdian ĩa ka jingsngewthuh kaba shisha jong ka jingngeit jong ki bad ka kam jong ki. Kine keiñ hadien kiban long ki longshwa manshwa bakynja mynsiem jong ka Balang Seventh-day Adventist.

Ka Ellen ka ju leit shane shatai bad la bud synran da ka hynmen baheh duh jong ka bad u James White, u rangbah balang. Ka jingithuhpaw ĩa ka jingjia shaphang "Kaba kut jong u 2300 Sngi" (*Early Writings* sla. 54-56) la ai ha u snem 1845. Kane ka jingithuhpaw ka pynpaw ĩa kaei kaba la jia ha bneng ha u 22 tarik October, 1844.

Ha ka 30 tarik August, 1846, ka Ellen ka la iathoh shong kurim bad u James White, u rangbah balang. U James White u la kmen ha ka jingiashem ba jylliew ha ka kynhun kaba kyrshan ia Ka Jingwan Arsien U Khrist, bad ki kam jong u ban pynsaphriang ia ka jingshisha ka la long kaba la kyrkhu da U Blei. Ki dohnud jong ki ki iasoh lang kawei ha ka kam bakhraw, bad ryngkat ryngkat ki ia leit ia wan shane shatai bad ki trei na ka bynta ka jingpynim ia ki mynsiem.

Shibun ki bynta jong ka jingshitrhem-niam ki don ia la ki jong ki tynrai ha ka jinghikai jong ki katto katne ba U Khrist u la wan shisha ha ka rukom kaba kynja mynsiem. Kane ka jinghikai ka la ialam shaduh u pud ba katto katne ki la pynbna ba ym ju don kum kata kaei kaei kaba long ka met bashisha jong U Khrist bad jong U Blei ki bneng salonsar. Kane ka jinghikai bashitrhem la rah da ki katto katne shaduh uta u pud ban len noh ba U Blei u long u kynja-longryngieng uba don ia ka dur ka dar. Ka jingithupaw shaphang "Kaba kut jong u 2300 Sngi" ka la iarap ban iakynduh ha kaba iadei bad kane ka jingbakla. Kane ka jingithupaw ba nyngkong ka pynskhem ruh ba don Ar ngut ki kynja-blei kiba shong ha ka khet bakynja-bneng.

U Blei ka bneng u la iohi ba ka la ibit ban seng nongrim ia ka kynhun kaba kyrshan ia ka Jingwan Arsien U Khrist ha ka nongrim baskhem jong ka jingshisha. Kane ka nongrim ka kynthup ia ka jingsngewthuh kaba beit ba U long uei. Ia ka kynhun kaba kyrshan ia ka Jingwan Arsien ym shym la iehnoh ban sakma lyngba shibun ki jinghikai bakla jong ki spiritualizer. Na ka jingithupaw kaba nyngkong U Blei u pynskhem ha ki khun jong U ia ka jingshisha shaphang ka longrynieng jong U. "Nga la iohi bunsien ia U Jisu baieit, ba u long u longrynieng (person). Nga la kylli ia U lada U Kpa jong U u long ne em u longrynieng (person) bad ba u don ia ka dur ka dar kum ma U. U Jisu u jubab, "Nga long ha ka dur ka jinglongtynrai jong U Kpa jong Nga." Nga la iohi bunsien ba ka jinghikai spiritualism ka la shim noh ia ka burom baroh jong ka bneng [. . .]" {E. G. White, *Early Writings*, sla.77}

Katba ha ka shnongbah Rocky Hill, Connecticut, ha ka lyiur jong u 1849, u James White u sdang ban pynmih ia ka kot khubor "*The Present Truth*", kaba don phra sla bad la pynmih arsien shibnai. Hadien pat la pynmih shibun ki artikel na u khulom jong ka Ellen White shaphang ki jingiathuhlypa kiba iadei

bad ka lawei jong ka balang bad ki sur ba sawa jong ka jingmaham bad ka jingsneng.



Ha u snem 1851 la mih ka kot ba nyngkong jong ka mem White, kaba don 64 sla kaba kyrheng, *A Sketch of the Christian Experience and Views of Ellen G. White*. Ki sngi jong ka jingsdang banyngkong ia ka *Review and Herald* ha u snem 1850 bad ka *Youth's Instructor* ha u snem 1852, ka jingneh jong ka press ba shna da ka kti, nangta ka jingpynmih ia ki kot ha Rochester, New York, lyngba ki snem 1852-1855, ki long kiba eh bad ki long ki jingtynjuh. Ka pisa ka tyngka ka long kaba duna. Ka jingpang jingshitom bad ka jingsngewsih namar ka jingiap jong ki baieit bathoiñ ka wanrah ia ka jingklusai jingmut bad ka pynduh ia ka jingsngew-shlur. Hynrei ki don ki sngi baphyrnai shakhmat, bad ha u snem 1855 mynba ki parabangeit kiba ngeit ha ka Jingwan Arsien kiba don ha ka jylla Michigan ki la khot sngewbha ia ka longiing jong ki White sha ka Battle Creek bad ki la kular ban shna ia ka iing shon-kot barat, ka por ka la imat ban phai sha kaba kham bha.

Ka jingbuh jingthoh shaphang ki snem kiba bud ka pyni ba u rangbah balang bad ka mem White ki la seng ia ka kam jingshon kot bad ka kam jingpyniaid balang, bad ki leit shane shatai da ka rel, ka kali kulai bad ka kali thah. Ka la long ka jingthoh kynmaw shaphang ka jingshem bashitom na ka jingkhriat kaba jur eh ha ka jingiaid lynti bajngai lyngba ki ri kiba niar ban iohsngew, bad shaphang ka jingda kyrpang U Blei na ki jingma kiba bun. Ka la long ka jingthoh kynmaw ryngkat bad ki jinglong bapynduh bor kum ki jingpynwit jingpynthut kiba la wan ban ialeh pyrshah ia ka kam, bad shaphang ka jingpynshlur bakhraw ruh katta katba ka bor U Blei

ka wanrah jingjop ha ka jingim jong kito kiba sumar
ia ka Sabbaton bad shaphang ka jingjop ha ka kam
jong kito kiba ialam shakhmat ha kaban
pynsaphriang ia ka Jingwan Arsien U Khrist.

Ha ka jingiaseng leit on tep kaba la long ha Ohio ha
ka sngi Sunday noh phai sngi jong u March, 1858, ha
ka Lovett's Grove public school (mynta la khot ka
Bowling Green), ka jingithuhpaw jong ki arta ba jlan
shaphang ka jingialeh hapdeng U Khrist bad ki angel
jong U bad u Soitan bad ki angel jong u, la ai ha ka
mem White. Ar sngi hadien kata u Soitan u thmu bad
pyrshang ban shim noh ia ka jingim jong ka khnang
ba kan ym lah ban iathuh sha kiwei pat shaphang
kata ia kaba la pynpaw ha ka. La ka long kumno
kumno ruh, ba la kyrshan da U Blei ban trei ia kata
ka kam kaba u la aiti ha ka, ka la thoh ia ka jingbatai
shaphang kita ki dur ne ki jingjia ba la pyni ha ka,
bad ka kot kaba don 219 sla kaba kyrteng ka
"Spiritual Gifts, Volume 1, The Great Controversy
Between Christ And His Angels And Satan And His
Angels," la pynmih ha ka lyiur jong u snem 1858.
Kane ka kot ka long kaba la pdiang sngewbha bad
ñiewkor da ki briew namar ka jingbatai bashai jong
ka shaphang kata ka jingialeh kaba la jia ha kata ka
jingialeh pyrshah bakhraw, bad ha kane ka kot la
ktah ruh ia ki mat bakongsan shaphang ka jingialeh
hynrei la batai kham bniah shuh shuh ia kiei kiei
kiban jia ha kaba kut jong ka histori jong ka pyrthei.

Kat ban poi ka synrai jong u 1860 ka longiing
longsem jong ki White ka la kiew haduh hynriew
ngut, da ka jingdon jong ki saw ngut ki khun
shynrang, na uba rit duh uba dang dap da ki taiew
sha uba hehduh uba la 13 snem ka rta. U khyllung
barit duh, u Herbert, la kumno kumno ruh u la im
tang khyndiat bnai, ka jingiap jong u ka la wanrah ia



ka jingsngewsih kaba nyngkong ha ka iing ka sem
jong ki. Ki jingpyrshang kiba noh lut sha kaban seng
ia ka balang bad ban pynbynta ia ka rukom treikam
jong ka conference, bad ka jingdawa ban pynmih
kham bun ha kaba iadei bad ka thoh ka tar, ka
jingleit shane shatai bad ka jingtrei shimet, ka sdang
ha ki snem banyngkong jong ki 1860s.

Ka par-jingtip jong ki jingthoh hangne bad ha kiwei ki bynta ka wan na:

Testimonies for the Church Volume 1, (Ch. 1-4); Spiritual Gifts Volume 2 (Ch. 1-7) Ellen G. White: The Early Years Volume 1 - 1827-1862, By Arthur L. White (1985), (Ch. 1-4); A Brief Biography of Ellen G. White by Arthur L. White

KA JING-EKSAMIN IA KI JINGTHOH 1827-1862

Ka Ellen White ha kito ki snem banyngkong ka la thoh aiu halor ka phang jong ka Jinglong-blei kaba lah ban ai jingshai ia ngi? Hato U Blei u pynpaw ne em ha ka ia kine ki jingshisha ba donkam? Ka jing-eksamin ia ki jingthoh jong ka ha kaba iadei bad kane ia (1827-1862) kan ai ha ngi ia ka jubab jong kine ki jingkylli.

[Sngewbha buh jingkyngmaw: ki ktien kiba *kdor* (*italicized*) la buh khnang kum ka dak ban ithuh ia ka matpdeng/ka phang kaba ngi kwah ban ban (*emphasis*)].

Khasi

Hato ki don ki jinghikai bakla shaphang U Blei ba la pynsaphriang kylleng ha kito ki snem banyngkong?

“Hadien ynda la kut ka por ha u snem 1844, ngi hap ban iakynduh sa ia ki jingshitrhem niam ha la ka jait ka jait baroh. *Ki jingphla jong ka jingsneng la ai ha nga ban sneng ia kito kiba bat ia ki jinghikai spiritualistic. La don kito kiba long ki nongshim bynta ha kaban pynphriang kylleng ia ki jinghikai bakla shaphang U Blei. Ka jingshai la ai ha nga ba kine ki briew ki la pynlong ia ka jingshisha kabym myntoi da ki jinghikai ba bakla jong ki. Ia nga la iathuh ba kine ki briew ki ialam bakla ia ki mynsiem da kaba ki hikai ia ki jinghikai ba shu mutdur shaphang U Blei.*” {E. G. White, *Testimonies Volume 8*, pp. 292, 293} 1904

[*Ia ki briew kiba ju pynphriang kylleng ia kine ki jinghikai, la khot ki “spiritualizers”.]

Kiei kita ki jinghikai bakla shaphang U Blei kiba la don ha kito ki snem banyngkong?

Sha ki phang mihngi jong ka jylla Maine ka Ellen ka la leit bad ka la trei ha ka imlang sahleng ha kaba kine ki spiritualizer ki shong ki sah, kiba la pynlong pharshi ia ka jingdon shisha jong ka bneng, U Blei, U Jisu bad ia ka jingkyrmen ka Jingwan Arsien. Ha ka jingithupaw ba ka la ioh ha ka nongbah Exeter ha ka pdeng jong u bnai February (1845) la imat ba ka la don ha khmat U Jisu, bad ka la thrang eh ban ioh ia ki jubab jong ki katto katne ki jingkylli kiba donkam (kum ka jingkylli ‘hato U Blei u don ne em ka dur ka dar?’)

“Nga la kylli ia U Jisu lada U Kpa jong U u la don ne em ia ka dur ka dar kum ma U. U Jisu u la ong ba U don, hynrei ngam lah ban khmih ia ka, naba U la ong, “Lada phi tang shu la khmih ia ka burom jong ka longryngieng jong U, phin sa iap noh hi.” {E. G. White, *Early Writings*, p. 54}

Ym dei tang ha kane ka por ba ka Ellen ka la iakren bad U Jisu bad u angel shaphang ka longrynieng (person) jong U Jisu bad shaphang U Blei ba u long u kynja-longrynieng (ia kaba la len noh da ki spiritualizer). Ki jubab ki la nang pynhun shuh shuh ia ka ban sngewskhem ba ki spiritualizer ki don ha ka jingbakla kaba jur ha kaba iadei bad kane ka bynta.

English

Were there false views being circulated about God in those early years?

“After the passing of the time in 1844, we had fanaticism of every kind to meet. Testimonies of reproof were given me to bear to some holding spiritualistic theories. *There were those who were active in disseminating false ideas in regard to God. Light was given me that these men were making the truth of no effect by their false teachings.* I was instructed that they were misleading souls by presenting *speculative theories regarding God.*” {E. G. White, *Testimonies Volume 8*, pp. 292, 293} 1904

The people disseminating these views were called “spiritualizers.”

What were some of the false views about God that were present in those early days?

In eastern Maine Ellen was traveling and working in the atmosphere of the spiritualizers who had allegorized away heaven, God, Jesus, and the Advent hope. In the vision at Exeter in mid-February (1845) she seemed to be in the presence of Jesus, and she was eager to procure answers to some vital questions (such as ‘does God have a form or not?’).

“I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, “If you should once behold the glory of His person, you would cease to exist.” {E. G. White, *Early Writings*, p. 54}

This was not the only occasion Ellen was to converse with Jesus and the angel about the person of Jesus and concerning God being a personal being (which was denied by the spiritualizers). The answers satisfied her fully that the spiritualizers were in gross error in this regard.

Kiei kita ki jinghikai ba kongsan jong ki spiritualizer ia kiba la ñiew kum “ki jinghikai ba bakla shaphang U Blei”?

Na u James White ngi iohpdang ia ka sakhi sabut kaba phylla bha:

“*Ka rukom ba kine ki spiritualizer ki la len ia U Trai Uba U Blei bad ia U Trai Jisu Khrist jong ngi ka dei ba ki pyndonkam da ka jingngeit tynrai barim jong ka Lai-ha-Uwei kabym shym la don nongrim ha ka Jingthoh*, bad kata ka long ba U Jisu Khrist u long U Blei bymjukut, watla kim don wat tang kawei ka dkhot ban kyrshan ia kata, katba ngi don ka jingphla jong ka Jingthoh ha ka jingbun kyrhai ki dkhot ba U Jisu u long U Khun jong U Blei bymjukut.” {J. S. White, *The Day Star*, January 24, 1846}

Wat ka Ellen White ha kito ki sngi, ka la shah kynnoh ba ka hikai ia ki juh ki jinghikai kiba iasyriem kum ki spiritualizer (bad la khot ka jinghikai “spiritualism” ha ka jingthoh ba la sot harum).

“Nga la ju shah kynnoh barabor ba nga hikai ia ki jinghikai kiba iajan bha bad ki jinghikai spiritualism. Hynrei shuwa ba U editor jong ka “*Day Star*” un sngewthuh bakla ia kane, U Trai u la ai ha nga ia ka jingithuhpaw shaphang ka jingmih kaba sngewsih bad sngewkynjah katta katta kaba lah ban rung ha ka kynhun, da u bad da kiwei pat, haba ki hikai ia ka jinghikai spiritualism. Nga la iohi bunsien ia U Jisu baieit, ba u long u longryngieng (person). Nga la kylli ia U lada U Kpa jong U u long ne em u longryngieng (person) bad ba u don ne em ia ka dur ka dar kum ma U. U Jisu u jubab, “Nga long ha ka dur ka jinglongtynrai jong U Kpa jong Nga.” Nga la iohi bunsien ba ka jinghikai spiritualism ka la shim noh ia ka burom baroh jong ka bneng, bad ba ha ka jingmut jingpyrkhat jong kiba bun ka khet u Dabid bad ka longryngieng kaba itynnad jong U Jisu ka la shah thang noh ha ka ding jong ka spiritualism. Nga la iohi ia ki katto katne kiba la shah shukor, bad kiba la shah ialam sha kane ka jingbakla, yn sa wanrah ia ki sha ka jingshai jong ka jingshisha, hynrei ka la jan long kabym lah long ia ki ba kin phet iap na ka bor bashukor jong ka spiritualism. Kum kine ki dei ban pynlong janai ha ka kam ban phla ia ki jingbakla jong ki, bad ban iehnoh noh ia ki junom la junom.” {*A Sketch of the Christian Experience and Views of Ellen G. White*, p. 64} 1851

(Kaba phylla ka long, ba haduh kine ki sngi kiba mynta ruh ki juh ki jingkyntoh ki dang ia id kam pyrshah ia ka mem White. Ia ka la shah kynnoh ba ka hikai ia ka jinghikai Lai-ha-Uwei. Kito baroh kiba ngeit ia kane ka jingkyntoh ki dei ban da pule biang ia ka histori ba la leit noh jong ngi ha shuwa ba kin ngeit kum ia kita ki khana puriskam).

Ka jingngeit spiritualism shaphang ka bneng, U Blei, U Khrist, bad ka jingwan jong U Khrist, ki long ki nongrim jong shibun ki jinghikai ba bakla kiba ka samla Ellen Harmon/White ka la shah khot ha U Blei ban iakynduh ha kito ki sngi. Ki jingithuhpaw jong ka ki pynskhem ia ka jinglong-person (personality) jong U Blei bad U Khrist. Kane ka jingialam ka pynlait im ia ka balang kaba dang shu sdang.

What were the spiritualizers specifically teaching that was regarded as “false views about God”?

From James White we receive a remarkable eyewitness account:

“*The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God.*” {J. S. White, *The Day Star*, January 24, 1846} 6

Even Ellen White back in those days was accused of teaching similar things to the spiritualizers (called “spiritualism” in the following quote).

“I have frequently been falsely charged with teaching views peculiar to spiritualism. But, before the editor of the “*Day Star*” ran into that delusion, the Lord gave me a view of the sad and desolating effects that would be produced upon the flock, by him and others, in teaching the spiritual views. I have often seen the lovely Jesus, that he is a *person*. I asked him if his Father was a person, and had a form like himself. Said Jesus. “I am in the express *image* of my Father’s *Person*. I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David, and the lovely person of Jesus had been burned up in the fire of spiritualism. I have seen that some, who have been deceived, and led into this error, would be brought out into the light of truth, but it would be almost impossible for them to get entirely rid of the deceptive power of spiritualism. Such should make thorough work in confessing their errors, and leaving them forever.” {*A Sketch of the Christian Experience and Views of Ellen G. White*, p. 64} 1851

(Amazingly, similar charges continue to be leveled at Sister White to this very day. She is charged with teaching the trinity. All those who believe that charge would do well to review our past history before heeding such idle tales).

The spiritualization of heaven, God, Christ, and the coming of Christ lay at the foundation of much of the fanatical teachings that young Ellen Harmon/White was called upon by God to meet in those formative days. The visions firmly established the personality of God and Christ. This sound guidance saved the emerging church.

Hato ngin khmih lynti ba U Blei un iathuh ia ka jingshisha jong U ha ka nongrah khubor jong U, ba kumta ban pynbeit ia kito “ki jinghikai bakla ha kaba iadei shaphang U Blei”?

Haba kren shaphang ka por “hadien ka jingleit-noh jong ka por ha u snem 1844” ka ong kumne, “Baroh kawei ka kynhun jong kiba ngeit ki ia long shitylli ha ka jingshisha. Ki la don kito kiba la wan rung ryngkat bad ki jinghikai kiba khyllah, hynrei ngim shym la sheptieng ban iakynduh ia ki. Ia ka jingiashem jong ngi la seng nongrim ha ka rukom kaba phylla bha da ka jingpynpaw jong U Mynsiem Bakhuid.” {E. G. White, *Manuscript Releases Volume 3*, p. 413} 1903

Hato kata ka jingpynpaw jong U Mynsiem Bakhuid ka kynthup ia ka jingtip bad jingsngewthuh kaba beit shaphang U Khrist?

Haba ka la ban biang ia kito ki jingiashem ba nyngkong ka la ong kumne, “Hadien ka jingleit-noh jong ka por ha u snem 1844 ngi la wad bniah ia ka jingshisha kum ia ki spah ba la buhrieh. Nga la ia kynduh bad ki parabangeit, bad ngi la ia pule bad dwai da ka jingshitrhem. Bunsien ngi ju iadon lang haduh ban da miet bha, bad teng teng baroh shi-miet, ban dwai na ka bynta ka jingshisha bad ban pule ia ka Ktien U Blei. [. . .] Ynda haba ki la poi ha u pud ha ka jingpule jong ki mynba ki la ong, “Ngim lah leh ei ei shuh,” U Mynsiem jong U Trai u la wan halor jong nga. Ia nga yn shah shim noh ha ka jingithuhpaw, bad ia ka jingbatai kaba shai ia kito ki bynta kiba ngi la ia pule yn ai ha nga, ryngkat bad ki jingbthah shaphang kumno ngi dei ban trei bad ban hikai da ka bor. *Kumne ia ka jingshai la ai ban iarap ia ngi ban sngewthuh ia ki jingthoh bakhuid ha kaba iadei shaphang U Khrist, ka mishon jong U, bad ka jinglong-lyngdoh jong U.* U lain jong ka jingshisha ba la buh dak naduh kato ka por haduh kata ka por haba ngin rung sha ka nongbah U Blei, la pynshai kdar ha nga, bad nga la iathuh sha kiwei pat ia ka jingbthah kaba U Blei u la ai ha nga.” {E. G. White, *Review and Herald*, May 25, 1905 par. 24}

Hato ia kata ka jingsngewthuh kaba skhem shaphang U Khrist yn donkam ban pynkylla shuh ha ki snem kiban wan?

“Ka sakhi sabut ba la ai ha ka jingiashem banyngkong jong ngi ka don ia kajuh ka bor kumba ka la don ha kata ka por, [. . .] Kata ia kaba la lah wad na ka Ktien U Blei ha u snem 1844, 1845 bad 1846 kan iaisah hi ka jingshisha lyngba ki ia baroh.” {E. G. White, *Manuscript Releases Volume 1*, p. 52} 1906

Kaei kata kaba la sngewthuh (bad kaba la pynpaw) ha kaba iadei shaphang U Khrist ha kito ki snem kiba nyngkong?

Ka jingithuhpaw jong ka Ellen White shaphang kata ka jingialeh bakhraw hapdeng U Khrist bad ki angel jong U bad u Soitan bad ki angel jong u ka la pynpaw shai ia ka jingithuh lane ia ka identity jong kine ki arliang kiba don ia ka jingiakhun.

Would we expect that God would declare His truth to His messenger, thus correcting those “false ideas in regard to God”?

Speaking of the period “after the passing of the time in 1844” she says, “The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.” {E. G. White, *Manuscript Releases Volume 3*, p. 413} 1903

Did that revelation of the Holy Spirit include a correct knowledge and understanding regarding Christ?

Recounting those early experiences she says, “After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. [...] When they came to the point in their study where they said, “We can do nothing more,” the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. *Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood.* A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.” {E. G. White, *Review and Herald*, May 25, 1905 par. 24}

Would that foundational understanding of Christ have to be changed in later years?

“The evidence given in our early experience has the same force that it had then. [...] That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.” {E. G. White, *Manuscript Releases Volume 1*, p. 52} 1906

What was understood (and revealed) in regard to Christ in those early years?

Ellen White’s vision of the great controversy between Christ and His angels and Satan and his angels clearly revealed the identities of the contending parties.

"Hynrei U Khun jong U Blei, uba la don bad U Kpa shuwa ban long ka pyrthei, u la isynei ia ngi ha kata ka jinglong ba la sakma jong ngi, bad u la tyrwa ban shim ia u mawjam hapdeng jong ngi bad ia ka jingbitar ba otshla jong U Blei uba la shah pynmong." {E. G. White, *The Youth's Instructor*, August 1, 1852 par. 6}

"Ki angel ki la iakhun ha ka thma; U Soitan u kwah ban jop ia U Khun jong U Blei, bad ia kito kiba pyndem ha ka mon jong u. Hynrei ki angel kiba bha bad kiba shisha ki la jop, bad u Soitan ryngkat bad ki nongbud jong u ki la shah beh noh na ka bneng." {E. G. White, *Spiritual Gifts Volume 1*, p. 18} 1858

"Bad nga la iohi mynba U Blei u la ong ha U Khun jong U, To ngin ia thaw ia u briew ha ka dur jong ngi, u Soitan u la bishin ia U Jisu." {E. G. White, *Spiritual Gifts Volume 1*, p. 17} 1858

Mano ba long u longryngieng-bakhraw uba bat ia ka kyrdan kaba lai ha bneng, kaba long marsyndah bad kham hapoh ban ia U Jisu Khrist (U Khun baieit U Blei)?

"U Trai u la pyni ha nga ba u Soitan u la ju long u angel uba la shah pynkup burom ha bneng, *hadien U Jisu Khrist*." {E. G. White, *Spiritual Gifts Volume 1*, p. 17} 1858

Namarkata, don katno ngut ki kynja-blei kiba shong ha ka khet bakynja bneng?

"Ha u February, 1845, Nga la ioh ia ka jingithupaw shaphang ki jingjia kaba la sdang da 'Ka Jingpyrta ha ka por shiteng synnia' (Midnight cry). *Nga la iohi ia ka khet bad ha ka la shong U Kpa bad U Khun*. Nga la khmih ia ka dur jong U Jisu bad nga la peit ieit ia ka longryngieng baieit jong U. Ia ka longryngieng jong U Kpa ngam lah ban khmih, naba ka burom jong u lyoh bashai eh ka la kah ia U. Nga la kylli ia U Jisu lada U Kpa jong U u la don ka dur ka dar kum ma U. U Jisu u la ong ba U don, hynrei ngam lah ban khmih ia ka, naba U la ong lada phi tang shu la khmih ia ka burom jong ka longryngieng jong U, phin sa iap noh hi." {E. G. Harmon, *Broadside1*, April 6, 1846 par. 7}

Haba ka por ka la jia ban pyntreikam noh ia ka jingthmu jong ka jingpynim (mynba u briew u la hap), mano ba iadon bynta ha kata ka jingiakren bakynja-blei?

"Ka jingsngewsih ka la pyndap ia ka bneng, naba ka la tip ba u briew u la rem, bad ba ka pyrthei kaba U Blei u la thaw kan long kaba la dap da kiba iap kiba hap hapoh ka jingjynjar, jingpang bad jingiap, bad uta uba pynmong un um ioh lait da lei lei ruh. Ka longiing longsem baroh jong u Adam ka dei ban iap. Nga la iohi ia U Jisu baieit, bad nga la iohi ha ka dur khmat jong U ia ka jingpynpaw ia kata ka jingsngewlem bad jingsngewsih. Shen nga la iohi ia U ba u la leit hajan sha kata ka jingshai kaba phyrnai eh kaba la kah ia U Kpa. La ong uta u angel uba synran ia nga, "*U dang don ha ka jingiakren kaba jan eh bad U Kpa jong U*." Ka jingangnud jong ki angel ka la i kumba ka la jur bha katba U Jisu u dang iakren bad U Kpa

"*But the Son of God, who was with the Father before the world was, took pity upon us in our lost condition, and offered to step in between us and the wrath of an offended God.*" {E. G. White, *The Youth's Instructor*, August 1, 1852 par. 6}

"Angels were engaged in the battle; Satan wished to conquer *the Son of God*, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven." {E. G. White, *Spiritual Gifts Volume 1*, p. 18} 1858

"*And I saw that when God said to his Son, Let us make man in our image, Satan was jealous of Jesus.*" {E. G. White, *Spiritual Gifts Volume 1*, p. 17} 1858

Who was the third highest being in heaven, next in command to Jesus Christ (God's dear Son)?

"The Lord has shown me that Satan was once an honored angel in heaven, *next to Jesus Christ*." {E. G. White, *Spiritual Gifts Volume 1*, p. 17} 1858

Therefore, how many divine occupants are on the heavenly throne?

"In February, 1845, I had a vision of events commencing with the Midnight Cry. *I saw a throne and on it sat the Father and the Son*. I gazed on Jesus' countenance and admired his lovely person. The Father's person I could not behold, for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself. He said he had, but I could not behold it, for said he if you should once behold the glory of his person you would cease to exist." {E. G. Harmon, *Broadside1*, April 6, 1846 par. 7}

When the time came to execute the plan of salvation (when man fell), who was involved in that divine communication?

"Sorrow filled heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon his countenance. Soon I saw him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, "*He is in close converse with his Father*." The anxiety of the angels seemed to be intense while Jesus was communing with *his Father*. Three times he -

*jong U. Haduh lai sien ia U la tap bad set khop da ka jingshai badonburom jong U Kpa, bad ha kaba lai sien haba u la wan na U Kpa ngi la lah ban iohi ia ka longrynieng jong U, bad ka dur khmat jong U ka la long kaba jaijai, kaba la lait na baroh ki jingdum-buit bad jingkhuslai, bad kaba thaba da ka jingieit kabym lah ban batai. Kumta u la pyntip ha ka kynhun rwai jong ki angel ba ka lynti ban iohlait-im la pynlong na ka bynta u briew uba la rem, *ba u la lah iasaid bad U Kpa jong U, bad u la ioh ia ka jingmynjur ban aiti ia la ka jingim kum ka kuna, ban bah ia ki pop jong ki, bad ban shim ha ialade ia ka rai-pynrem jong ka jingiap* [. . .] Kumta ka jingkmn, ka jingkmn bym lah batai, ka la pyndap ia ka bneng, bad ka kynhun rwai jong ka bneng ka la rwai ia ka jingrwai jong ka jingiarih bad ka jingmane. Ki la tem ia ki duitara jong ki bad ki la rwai da ka sur kynud kaba kham syiang ban ia kaba ki la ju leh mynshuwa, *namar ka jingisynei bakhraw bad ka jinglehrit U Blei ban aiti ia U Baieit Bathoin eh jong U ban iap na ka bynta ka jaid bynriew kaba ialeh pyrshah, bad ka jingiarih bad ka jingmane la tuid noh buk namar ka jinglen-lade bad ka jingaiti-lut jong U Jisu; ba U la mynjur ban iehnoh ia ka shadem jong U Kpa, bad ban jied ia ka jingim jong ka jingjynjar bad jingkordit, bad ban iap da ka jingiap kaba jah burom khnang ban ai jingim ia kiwei pat.* {E. G. White, *Supplement to the Christian Experience and Views of Ellen G. White*, pp. 47, 48} 1854*

"U Blei u la mynjur ban ai ia U Khun ba marwei jong U ban iap na ka bynta ki briew ba la rem." {E. G. White, *The Youth's Instructor*, August 1, 1852 par. 6}

"La pyni ha nga ia ka jingieit kaba khraw bad ka jinglehrit jong U Blei ban aiti ia la U Khun ban iap khnang ba u briew un shem ia ka jingiohmap bad ba un ioh im." {E. G. White, *Supplement to the Christian Experience and Views of Ellen G. White*, p. 46} 1854

Hato ka long kaba suk ia U Kpa ban mynjur ban aiti ia la U Khun, U Baieit Bathoin jong U, ban iap na ka bynta ka jaid bynriew kaba pop?

"La ong u angel, "Hato phi pyrkhath ba U Blei u la aiti noh ia la U Khun baieit bathoin khlem ka jingiakhun bad jingialeh? Em, ym kumta." Ka la don ruh ka jingialeh wat ha U Blei jong ka bneng, la Un shah ia u briew ba pop ban jot, ne Un ai ia la U Khun baieit eh ban iap na ka bynta jong ki. [. . .] Nga la iohi ba ka long kabym lah long ia U Blei ban pynkylla ia ka hukum jong U, khnang ban pynim ia kiba la rem, ki briew ba la jot; namarkata U la shah ia la U Khun baieit eh ban iap na ka bynta ka jingryngkang u briew." {E. G. White, *Supplement to the Christian Experience and Views of Ellen G. White*, p. 48} 1854

(Buh jingkyrmaw: U Khrist u long U Khun *bashisha* ha shuwa ka jingwan longbriew jong U, kaba batai ia ka jingiakhun bad jingialeh jong U Kpa ha ka mynsiem. Ka la long ka jingialeh *bashisha* jong U Kpa *bashisha* ban aiti ia U Khun *bashisha*).

was shut in by the glorious light about the Father, and the third time he came from the Father we could see his person; and his countenance was calm, free from all perplexity and trouble, and shone with loveliness, such as words cannot express. He then made known to the angelic choir that a way of escape had been made for lost man; *that he had been pleading with his Father, and had obtained his consent to give his life a ransom, to bear their sins, and take the sentence of death upon himself* [...] Then joy, inexpressible joy, filled heaven, and the heavenly choir sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, *for the great mercy and condescension of God in yielding up his dearly Beloved to die for a race of rebels*, and praise and adoration was poured forth for the self-denial and sacrifice of Jesus; *that he would consent to leave the bosom of his Father, and choose a life of suffering and anguish, and die an ignominious death to give life to others.* {E. G. White, *Supplement to the Christian Experience and Views of Ellen G. White*, pp. 47, 48} 1854

"God consented to give his only Son to die for lost man." {E. G. White, *The Youth's Instructor*, August 1, 1852 par. 6}

"I have been shown the great love and condescension of God in giving his Son to die that man might find pardon and live." {E. G. White, *Supplement to the Christian Experience and Views of Ellen G. White*, p. 46} 1854

Was it easy for the Father to consent to give His only Son, His dearly Beloved, to die for a guilty race?

"Said the angel, "Think ye that the Father yielded up his dearly beloved Son without a struggle? No, no." It was even a struggle with the God of heaven whether to let guilty man perish, or to give his darling Son to die for them. [...] I saw that it was impossible for God to alter or change his law, to save lost, perishing man; therefore he suffered his darling Son to die for man's transgression." {E. G. White, *Supplement to the Christian Experience and Views of Ellen G. White*, p. 48} 1854

(Note: Christ was a *real* Son prior to coming, which explains the struggle of the Father. It was a *real* struggle of a *real* Father over a *real* Son.)

“Nyngkong ki angel kim lah ban sngewkmen, naba U Nongialam jong ki um shym la buhrieh ei ei ruh em na ki, hynrei u la pyni hakhmat jong ki ia ka jingthmu jong ka jingpynim. U Jisu u la iaathuh ha ki ba un ieng hapdeng ka jingbitar ba otshla jong U Kpa jong U bad u briew bapop, ba un bah ia ka pop bad un shah ka jingshah niewbein, *hynrei khyndiat kiban pdiang ia U kum U Khun jong U Blei.*” {E. G. White, *Spiritual Gifts Volume 1*, pp. 23, 24} 1858

Uei U Mikhal bad Uei U Kpa jong U?

“Nga la iohi ba U Moses u la iaaid lyngba ka jingiap, hynrei U Mikhal u la wan hiar bad u la ai ha u ia ka jingim ha shuwa ba un iohi ia ka jingpyut. U Soitan u la kam ia ka met jong u Moses kum ka jong u, hynrei U Mikhal u la pynmihpat ia u Moses, bad u la shim ia u sha bneng. U Ksuid u la pyrshang ban bat ia ka met jong u, bad u la tim pyrshah ia U Blei da ka jingdom, bad u la kynnoh ia U kum u bymhok, ha kaba U la shim noh na u ia ka jinglute jong u. *Hynrei U Mikhal um shym la sneng ia u Ksuid*, watla ka long lyngba ka jingpynshoi bad ka bor jong u Soitan ba ki shakri jong U Blei ki la hap noh. *U Khrist da ka jingsngewrit u la pynphai ia u sha U Kpa jong U*, da kaba ong, To U Trai un da sneng ia me.” {E. G. White, *Spiritual Gifts Volume 1*, p. 43} 1858

Ha kano ka rukom U Khrist (U Nongphla Bashisha) u long U Khun jong U Kpa?

“U Nongphla bashisha, *Uba la kha marwei jong U Kpa*, u la ong, “Long ba la kyrkhu ia kita kiba leh ia ki hukum jong U [jong U Kpa], ba kin ioh ka hok ban wan sha uta u dieng ka jingim, bad kin leit bsut lyngba kita ki khyrdop sha kata ka Nongbah.” Jpw 22:14.” {E. G. White, *Review and Herald*, June 10, 1852 par. 17}

KA JINGKREN KYLLUM

Na ka jing-eksamin ba bniah na ki jingthoh ba mynnyngkong ngi shem ba U Blei u la pynpaw ia ki katto katne ki jingshisha kiba skhem ha kaba iadei shaphang ialade bad U Khun jong U. La phah ia kine ki jingshisha khnang ban seng nongrim ia ki briew jong U ha ka nongrim baskhem bad ba iaimeh jong ka jingshisha.

Na kine ki sakhi sabut ba bniah ba mynnyngkong ngi la ioh jinghikai ba:

- Ki don ki jinghikai ba bakla shaphang U Blei kiba la pynsaphriang mar mar hadien jong u snem 1844.
- Kine ki spiritualizer ki kyntiew ia ka jinghikai Lai-ha-Uwei (trinity).
- Ki nongseng jong ka balang SDA kim shym la sheptieng ban ia kynduh ia kine ki jinghikai ba bakla.
- Ka jingpule Baibl bad ki jingpynpaw jong U Blei ki iarap ban pynbeit ia kine ki jingbakla bad ia kiwei de ki jinghikai ba shitrhem niam.
- U Blei U la pynpaw ba U long u longryngieng (person) uba don ia ka dur ka dar, bad U Khun jong U ruh u don kumjuh.
- Ki nongseng ki sngewthuh ia ki jingthoh bakhuid ha kaba iadei shaphang U Khrist ba u long uei.

“At first the angels could not rejoice, for their commander concealed nothing from them, but opened before them the plan of salvation. Jesus told them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, *and but few would receive him as the Son of God.*” {E. G. White, *Spiritual Gifts Volume 1*, pp. 23, 24} 1858

Who is Michael and who is His Father?

“I saw that Moses passed through death, but Michael came down and gave him life before he saw corruption. Satan claimed the body as his, but Michael resurrected Moses, and took him to heaven. The Devil tried to hold his body, and railed out bitterly against God, denounced him as unjust, in taking from him his prey. *But Michael did not rebuke the Devil*, although it was through his temptation and power that God's servant had fallen. *Christ meekly referred him to his Father*, saying, The Lord rebuke thee.” {E. G. White, *Spiritual Gifts Volume 1*, p. 43} 1858

How is Christ (the True Witness) the Son of the Father?

“Says the true Witness, *the only Begotten of the Father*, “Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the City.” Rev. xxii, 14.” {E. G. White, *Review and Herald*, June 10, 1852 par. 17}

- Ka mynsiem jong ka Jingiathuhlypa ka pynskhem ia kane ka jingsngewthuh (U Khun ba la kha marwei jong U Kpa).
- Dei tang U Blei bad U Khun jong U kiba shong ha khet bakynja-bneng, hadien kata wan sa u Lurshai.
- U Lurshai ha bneng u isih ia U Khun baieit jong U Blei.
- Ka jingiasylla ban siewspah ia u briew ka la long hapdeng U Kpa bad U Khun.
- U Kpa u mynjur ban aiti ia U Khun baieit eh jong U ban iap na ka bynta jong ngi.
- Ka la don ruh ka jingialeh wat ha U Kpa ban shah ia U Khun baieit eh jong U ban iap na ka bynta u briew.
- U Khrist u la iathuh ha ki angel ba kin don tang khyndiat kiban pdiang shisha ia U kum U Khun jong U Blei.

.....

KI SNEM JONG KA JINGROI 1862-1876

Ki jingpyrshang kiba noh lut sha kaban seng ia ka balang bad ban pynbynta ia ka rukom treikam jong ka conference, bad ka jingdawa ban pynmih kham bun ha kaba iadei bad ka thoh ka tar, ka jingleit shane shatai bad ka jingtrei shimet, ka sdang ha ki snem banyngkong jong ki 1860s. Ki la poi ha kliar ka jingtrei shitom jong ki mynba ki la seng ia ka General conference jong ka Seventh-day Adventists ha u May, 1863.



Ar taiew hadien kane, u James bad ka Ellen White ki la leit jngoh sha ka nongbah Otsego, Michigan, ha ki sngi bakut jong ka taiew, ban ai mynsiem bad pynshlur ia kito kiba trei ia ka kam U Blei hangta. Katba ka kynhun ka dang ia nguh ha ka jingdwai ha ka por ba sdang

jong ka sngi Sabbaton, ia ka Ellen White la ai ia ka jingithuhpaw shaphang ka jingiaidei jong ka-koit ka-khiah bakynja-met bad kaba kynja-mynsiem, shaphang ka jingdonkam ban bud ia ki hukum kiba beit ha kaba iadei bad ka bam ka dih bad ha kaban sumar ia ka met, bad shaphang ki jingmyntoi na ki jingpynkhiah jong ka mariang – kum ka lyer bakhuid, ka jingshai, ka jingkilan met, bad ka um basngur.

Ha ki snem 1865-68 ka Ellen White ka la sdang ia ka jinghikai shaphang ka jingiathuhkhana jong ka jingialeh pyrshah kumba la pyni lut shuh shuh ha ka ha ki jingpynpaw ba la nang ioh shuh shuh. Ha u snem 1870, la pynmih ia ka kot *The Spirit of Prophecy, volume 1*, kaba don ia ka jingiathuhkhana naduh ka jinghap jong u Lurshai ha bneng haduh ka por jong u Solomon. Ka kam ha kaban bteng ia ki volume jong kane ka kitab ka la dkut noh, bad ka la shim por haduh hynñiew snem ha shuwa ban

pynmih sa ia ka volume kaba bud. Ha ka por tlang jong u snem 1872-1873 la shem ia u James bad ka Ellen White ha ka jylla California ba ki la leit ban pynkhilaiñ ia ki kam balang ha ki rud jong ka duriaw Pacific. Kane ka la long ka sien banyngkong jong ka jingleit sah shane shatai jong ki sha ki phang sepngi ha ki hynñiew snem kiban bud. Ka Ellen White ka ju leit synran lang ia u tnga jong ka ha ka jingleit lynti jong u, ban leh lut ia ka bynta jong ka ha ka jingialap bad ki kam shimet jong ka, bad haba shah ka por, ka la jam shaphrang ha ka kam thoh kam tar jong ka. Katba ki dang ia don shaphang sepngi, ka jingithuhpaw kaba donkam la ai ha ka Ellen White ha ka 1 tarik April, 1874, bad la pyni ha ka ia ka rukom kaba phylla bha ba ia ka kam balang yn sa pyniar bad pynroi ym tang sha ki jylla jong ka phang sepngi hynrei sha ki shiliang duriaw ruh. Hadien kumba khyndiat taiew ei ei, ki jingialang la pynlong ha ka nongbah Oakland, California, bad ha kaba pyniasoh bad kane ka jingtrei paidbah u rangbah balang James White u la sdang ban pynmih sa ia ka magazine kaba kyrteng *'Signs of the Times'*.

Ha ka por synrai jong u snem 1874, u James bad ka Ellen White ki la wan phai biang sha Michigan, ban iarap bad ban kyntu kynpham ia ka iing jinghikai Baibl (Biblical institute), ban ialam shakhmat ha ki kam shakri ha ka sngi Sabbaton, bad ban iashim bynta kum ki kongsan ha ka jingseng ia ka Battle Creek kolej ha ka 4 tarik January, 1875. Katba ka Ellen White ka la ieng ban ai jingkren ha khmat kito kiba la wan na ki jylla bapher bapher ban seng ia kane ka skul bah banyngkong eh jong ka balang, ka la iathuh ia kaei kaba U Blei u la pynpaw ha ka ha ka sngi ba hashuwa ha ka jingithuhpaw. Ka jingpynshai ba ka la ai shaphang ka jingtrei-kam shabar ri ia kaba yn dei ban pyndep da ki Seventh-day Adventists la shon jingmut ha ki nongtrei bad ha ki parabangeit da ka jingdonkam jong ka kolej. Nalor kiwei kiwei de, ka la iathuh ba la pyni ia ki iing shon-kot kiban sa pyntreikam ha kiwei de ki ri, bad ia ka jingtrei-kam ba ryntih kaba la seng janai ka la kiew bad manbha ha ki jaka bapher bapher jong ka pyrthei baiar ba ka Seventh-day Adventists haduh kato ka por kam pat shym la lah ban mutdur ba kan ioh bsut.

KA JING-EKSAMIN IA KI JINGTHOH 1862-1876

Katba ka balang ka la nangsang bad nangiar, kumta ruh ki jingpynpaw jong U Blei ki la nangsang bad nangiar. Ki jingpynpaw bad ki khubor kiba dang ia id shakhmat kiba U Blei u la ai, ki la long na ka bynta ban pynkhlañ ia ka nongrim jong ka jingshisha ha kaba ia ka balang la tei. Ka jing-eksamin ia ka subjek shaphang ka Jinglong-blei na ki jingthoh jong ka ha kane ka ia (1862-1876) kan sa ai ia ka jingshai kaba pynshai kdar ha kaba iadei bad kane ka jingpule. Jngai na kaban len noh ia ki jingshisha kiba la pynpaw mynshuwa, ki jingpynpaw ha kane ka ia ki la long na ka bynta ban pynskhem bad pynitynnad shuh shuh ia kaei ba la pynpaw mynshuwa.

Khasi

Mano ba long U Nongai-hukum bad kaei ka kyrteng jong U?

"U Blei u long nongsynshar babha bad U Kpa ha ka kajuh ka por. U long u Nongai-hukum." {E. G. White, *Manuscript Releases Volume 12*, p. 208} 1876

"Kito kiba iuhroit ia ka iktiar (authority) jong U Blei, bad kiba pyni pyllein ia ka jingñiewbeiñ ia ka hukum ba la ai ha ka jingishyrkhei ha u lum Sinai, ki ibeiñ shisha ia U Nongai-hukum, uba long U Jehovah bakhraw." {E. G. White, *Spiritual Gifts Volume 3*, p. 294} 1864

{*iktiar- ka bor ne ka kyrdan ba halorduh (authority)}

Mano ba wan ha ka kyrdan ba-ar ne ba bud hadien ka iktiar jong U Jehovah bakhraw, U Nongai-hukum?

"U Khun jong U Blei u don ia ka iktiar kaba bud hadien ia U Nongai-hukum bakhraw . U tip ba ka dei tang ka jingim jong u marwei kaba lah ban siewspah ia u briew ba la hap noh. U long uba kham kordor bun shah ban ia u briew kumba ka jinglong donburom jong u, ka jinglong bakhlem thohbria, bad ka kyrdan bakhraw kum u nongialam jong ki paid bakynja bneng, ki long kham halor ban ia ka kam jong u briew. U long ha ka dur ka jinglongtynrai jong U Kpa jong U, ym tang ha ka dur ka dar, hynrei ha ka jingjanai jong ka jinglong." {E. G. White, *Review and Herald*, December 17, 1872 par. 1}

"[. . .] U Khrist u long halor ia baroh. U long u nongialam jong ka bneng baroh kawei. U pyntip ha ka longiing longsem jong ki angel ia ki hukum bakhraw jong U Kpa jong U." {E. G. White, *Spiritual Gifts Volume 3*, p. 36} 1864

"U Nongbuh Nongthaw bakhraw u la lumlang ia ki paid jong ka bneng, khnang ba yn ioh pynkup-burom ia U Khun jong U ha ka rukom kaba kyrpang bha hakmat jong ki angel baroh. U Khun u la shong ha ka khet ryngkat bad U Kpa, bad ki angel bakhuid jong ka bneng baroh ki la ialum lang tawiar ia ki. Hangta U Kpa u la pyntip ba dei ma U hi uba pynkyntang ia U Khrist, U Khun jong U, ban long uba marryngkat bad U; ba hangno hangno ruh ba U Khun jong U u don, ka long kum ka jingdon jong U hi. Ia ka ktien jong U Khun dei ban kohnguh kumjuh kumba ia ka ktien jong U Kpa. U Blei u la ai ha U Khun jong U ia ka iktiar ban hukum ia ki paid bakynja bneng baroh. Khamtam shuh shuh, dei U Khun jong U uban ia trei lang bad U ha kaban thaw ia ka pyrthei bad ia ki jingthaw

English

Who is the Lawgiver and what is His name?

"God is a moral governor as well as a *Father*. He is *the Lawgiver*." {E. G. White, *Manuscript Releases Volume 12*, p. 208} 1876

"Those who trample upon God's authority, and show open contempt to the law given in such grandeur at Sinai, *virtually despise the Lawgiver, the great Jehovah*." {E. G. White, *Spiritual Gifts Volume 3*, p. 294} 1864

Who was next in authority to the great Jehovah, the Lawgiver?

"*The Son of God was next in authority to the great Lawgiver*. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. *He was in the express image of his Father, not in features alone, but in perfection of character*." {E. G. White, *Review and Herald*, December 17, 1872 par. 1}

"[...] Christ was above all. He was the commander of all Heaven. *He imparted to the angelic family the high commands of his Father*." {E. G. White, *Spiritual Gifts Volume 3*, p. 36} 1864

"The great Creator assembled the heavenly host, that he might in the presence of all the angels *confer special honor upon his Son*. *The Son was seated on the throne with the Father*, and the heavenly throng of holy angels was gathered around them. *The Father then made known that it was ordained by himself that Christ, his Son, should be equal with himself; so that wherever was the presence of his Son, it was as his own presence*. *The word of the Son was to be obeyed as readily as the word of the Father*. *His Son he had invested with authority to command the heavenly host*. *Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon -*

baim baroh kiban don ha ka pyrthei. U Khun jong U un pyntreikam ia ka mon jong u bad ia ka jingthmu jong u, hynrei yn um leh tang na lade hi marwei. Ia ka mon jong U Kpa yn pyndep ha u. {E. G. White, *The Spirit of Prophecy Volume One*, pp. 17, 18} 1870

Mano ba long ha ka burom kaba hajan bad U Khun jong U Blei?

“U Soitan ha bneng, ha shuwa ka jingialeh pyrshah jong u, u la long u angel uba halor bad uba la khraw, *uba la ioh ia ka burom kaba hajan U Khun baieit eh jong U Blei.*” {E. G. White, *The Spirit of Prophecy Volume One*, p. 17} 1870

“U Soitan, uba khrawdudh na ki angel ba la hap, u la ju bat teng ia ka kyrdan bakhrav ha bneng. *U la ioh ia ka burom kaba hajan U Khrist.*” {E. G. White, *Review and Herald*, February 24, 1874 par. 33}

“Ia U Khrist la buh ban don bynta ha ka jingiasylla ba kyrpang jong U Blei ha kaba iadei bad ki jingthmu jong U, katba u Soitan um shym la iohbynta ei ei bad ki. Um shym la sngewthuh, lymne ba ia u la shah ban tip ia ka jingthmu jong U Blei. Hynrei ia U Khrist la ithuh kum u nongsynshar jong ka bneng, ka bor bad ka iktiar jong u kaba ia marryngkat bad ka jong U Blei hi.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 18} 1870

Hato u Soitan um tip ei ei shaphang ka kyrdan bad ka jingithuh (identity) jong U Jisu?

“U Soitan u tip bha ia ka kyrdan jong U Khrist badonburom kaba u la bat ha bneng kum *U Khun jong U Blei, U Baieit eh jong U Kpa.*” {E. G. White, *Review and Herald*, March 3, 1874 par. 21}

“Ka la don ka jingiakajia hapdeng ki angel. U Soitan bad kiba iashah ia u ki ialeh tynggeh ban pynthymmai ia ka jingsynshar jong U Blei. Kim sngewhun bad kim sngewkmen namar kim lah ban khmih ia kata ka jingstad bym lah wad shuh ka jong U Blei bad ia ki jingthmu baskhem jong *U ban kyntiew ia U Jisu U Khun jong U*, bad ba U la ai ha u ia ka bor bad ka jingsynshar ba khlem kut. *Ki ialeh pyrshah ia ka iktiar jong U Khun.*” {E. G. White, *The Spirit of Prophecy Volume One*, p. 19} 1870

“Ki angel kiba iaineh bad kiba shisha ki la wad ban pyniasuk ia une u angel bakhrav ba ialeh pyrshah sha ka mon jong U Nongthaw jong U. Ki pynksan ia ka jingleh jong U Blei haba U pynkup burom ia U Jisu Khrist, bad da ki daw kiba khelaiñ ki la wad ban pyngeit ia u Soitan ba kam don kano kano ka burom kaba duna ha u mynta ban ha shuwa ba U Kpa u la pynbna ia ka burom ia kaba u la pynkup ha U Khun jong U. *Ki la pyni da kaba shai ba U Jisu u long U Khun jong U Blei, uba la don ryngkat bad U Blei naduh shuwa ban thaw ia ki angel*; bad ba u la ju don barabor ha ka kti kamon ka jong U Blei, bad shuwa ia kane, ia ka iktiar baieit bad bajaijai jong U ym shym la don ba buh jingkylli; bad ba Um shym la ai kano kano ka hukum hynrei tang kata kaban long ka jingkmn na ka bynta ki paid bakynja bneng haba ki leh.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 19} 1870

the earth. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him.” {E. G. White, *The Spirit of Prophecy Volume One*, pp. 17, 18} 1870

Who was next in honor to the Son of God?

“Satan in Heaven, before his rebellion, was a high and exalted angel, *next in honor to God's dear Son.*” {E. G. White, *The Spirit of Prophecy Volume One*, p. 17} 1870

“Satan, the chief of the fallen angels, once had an exalted position in Heaven. *He was next in honor to Christ.*” {E. G. White, *Review and Herald*, February 24, 1874 par. 33}

“Christ had been taken into the special counsel of God in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of Heaven, his power and authority to be the same as that of God himself.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 18} 1870

Was Satan unaware of Christ's position and identity?

“Satan was well acquainted with the position of honor Christ had held in Heaven *as the Son of God, the beloved of the Father.*” {E. G. White, *Review and Herald*, March 3, 1874 par. 21}

“There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes *in exalting his Son Jesus*, and endowing him with such unlimited power and command. *They rebelled against the authority of the Son.*” {E. G. White, *The Spirit of Prophecy Volume One*, p. 19} 1870

“Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. *They clearly set forth that Jesus was the Son of God, existing with him before the angels were created*; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 19} 1870

“Bun na ki nongiasah jong u Soitan ki la noh ban shahshkor ia ka jingiasyllok jong ki angel baiaineh, bad ban kylla-kabamut na ka jingbym-sngewhun jong ki, *bad ban long biang kiba la pdiang ha ka jingshaniah jong U Kpa bad U Khun baieit jong U.*” {E. G. White, *The Spirit of Prophecy Volume One*, pp. 20, 21} 1870

“Ki angel baiaineh khlem jingpynslem ki la leit wut-wut sha U Khun jong U Blei ban iaathuh ha U ia kaei kaba la jia hapdeng ki angel. *Ki shem ia U Kpa ha ka jingialang bad U Khun baieit eh jong U*, ban rai ia ka lad da kaba yn leh na ka bynta ka jingbha jong ki angel kiba iaieineh, ban pynduh noh ia ka iktiar jong u Soitan junom la junom.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 21} 1870

Dei tang hano ba U Blei u la pynpaw ia ki jingthmu ba buhrieh jong U?

“U Blei u la pyntip ha u Soitan ba dei tang *ha U Khun jong u marwei ba un pynpaw ia ki jingthmu ba buhrieh jong u*, bad u kwah ia ka longiing jong ka bneng baroh, wat u Soitan ruh, ban pyndem ha u ha khlem jingtyngkai, ban kohnguh khlem da buh jingkylli; hynrei ma u hi (Soitan) um shym la pynshisha ialade kum uba bitdor ban don ha bneng.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 22} 1870

Mano kita ki kynhun kiba iadon bynta ha kata ka thma bakynja bneng?

“U Soitan u don ki nongkyrshan ha bneng, bad u la shim ia shibun bah ki angel ban long bad u. *U Blei bad U Khrist bad ki angel jong ka bneng ki la long ha kawei ka liang bad u Soitan ha kawei pat.* Wat ha ka jingkhraw bad ka bor ba bymjukut jong *U Blei bad U Khrist*, ki angel ki la long kibym iadei lok shuh. Ka jingsuh buit jong u Soitan ka la shim ia la ka bynta ban pyndep, bad ki la kylla long kiba ngeit shisha ba *U Kpa bad U Khun* ki long ki nongshun jong ki bad ba u Soitan u long u nonglehbha jong ki.” {E. G. White, *Testimonies Volume 3*, p. 328} 1873

“U Soitan u la iaieythma pyrshah ia ka jingsynshar jong U Blei, namar ka jingthrang jong u ban kyntiew ialade *bad ka jingbymtreh ban pyndem ha ka iktiar jong U Khun U Blei, U Nongialam bakhraw jong ka bneng.*” {E. G. White, *Spiritual Gifts Volume 3*, p. 37} 1864

“Kumta ka la don ka thma ha bneng. *U Khun jong U Blei, U Syiem ka bneng, bad ki angel baiaineh jong u, kila iaieh bad u nongiaieh pyrshah bakhraw bad kito kiba iasnoh kti bad u.*” {E. G. White, *The Spirit of Prophecy Volume One*, p. 23} 1870

“Uta uba lah ban khring ia ki angel jong U Blei ban *iaieh pyrshah ia U Nongsynshar Bakhraw jong ki, bad pyrshah ia U Khun jong U, u nongialam baieit jong ki*, bad ban kynthup ia ka jingsngewlem jong ki na ka bynta ialade, u long uba lah ban leh ia kano kano ka jingshukor.” {E. G. White, *Review and Herald*, August 18, 1874 par. 10}

“Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, *and be again received to the confidence of the Father and his dear Son.*” {E. G. White, *The Spirit of Prophecy Volume One*, pp. 20, 21} 1870

“The loyal angels hasten speedily to *the Son of God*, and acquaint him with what is taking place among the angels. *They find the Father in conference with his beloved Son*, to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan could be forever put down.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 21} 1870 13

Who is the only one to whom God's secret purposes were revealed?

“God informed Satan that *to his Son alone he would reveal his secret purposes*, and he required all the family in Heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in Heaven.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 22} 1870

Who were the parties engaged in the heavenly war?

“Satan had sympathizers in heaven, and took large numbers of the angels with him. *God and Christ and heavenly angels were on one side, and Satan on the other.* Notwithstanding the infinite power and majesty of *God and Christ*, angels became disaffected. The insinuations of Satan took effect, and they really came to believe that *the Father and the Son* were their enemies and that *Satan* was their benefactor.” {E. G. White, *Testimonies Volume 3*, p. 328} 1873

“Satan was warring against the government of God, because ambitious to exalt himself *and unwilling to submit to the authority of God's Son, Heaven's great commander.*” {E. G. White, *Spiritual Gifts Volume 3*, p. 37} 1864

“Then there was war in Heaven. *The Son of God, the Prince of Heaven, and his loyal angels, engaged in conflict with the arch rebel and those who united with him.*” {E. G. White, *The Spirit of Prophecy Volume One*, p. 23} 1870

“He who could influence the angels of God *against their Supreme Ruler, and against his Son, their loved commander, and enlist their sympathy for himself, was capable of any deception.*” {E. G. White, *Review and Herald*, August 18, 1874 par. 10}

Mano kiba iashim bynta ha ka kam bakhraw jong ka jingpynlong?

"*U Kpa bad U Khun* ki ia shim bynta ha ka kam bakhraw bad baphylla, ban thaw ia ka pyrthei ia kaba ki la iapyrkhat." {E. G. White, *The Spirit of Prophecy Volume One*, p. 24} 1870

"*U Jisu* u la iasnoh kti lang bad *U Kpa* ha kaban thaw ia ka pyrthei." {E. G. White, *Testimonies Volume 2*, p. 209} 1869

Mano ba ai jingmut ban thaw ia u briew ha ka dur jong ki?

"Hadien ba ia ka pyrthei la thaw, bad ia ki mrad kiba don ha ka, *U Kpa bad U Khun* ki la ia'id shaphrang ban pyntrei kam ia la ka jingthmu, ia kaba la lah thawdur naduh shwa ka jinghap noh ka jong u Soitan, ban thaw ia u briew ha ka dur jong ki hi. Ki la ia'trei lang ryngkat ryngkat ha ka jingpynlong ia ka pyrthei bad ia kiei kiei baroh kiba don ha ka. *Bad mynta U Blei u ong ha U Khun jong U*, "To ngin ia thaw ia u briew ha ka dur jong ngi." {E. G. White, *The Spirit of Prophecy Volume One*, pp. 24, 25} 1870

"*U Blei*, ha ka jingiasylla bad *U Khun jong U*, u la thawdur ia ka jingthmu ban thaw ia u briew ha ka dur jong ki hi." {E. G. White, *Review and Herald*, February 24, 1874 par. 3}

"Shuwa ka jinghap noh jong u Soitan, *U Kpa u la iasyllok bad U Khun jong U* ha kaba ia'dei bad ka jingpynlong ia u briew. Dei ma Ki kiba la thmu ban thaw ia kane ka pyrthei, bad ban thaw ia ki mrad bad ki jingthaw baim ba kin don ha ka, *bad ban thaw ia u briew ha ka dur jong U Blei*, ba un synshar kum u syiem halor ki jingthaw baim baroh ia kiba *U Blei u la thaw*." {E. G. White, *Spiritual Gifts Volume 3*, p. 36} 1864

iano U Adam bad ka Im (kiba la thaw ha ka dur jong U Kpa bad U Khun) ki ieit, iaroh bad mane?

"Ia u Adam bad ka Im la pynshoh beij da ki jingitynnad jong ka Eden kaba long ka iing jong ki. Ia ki la pynsngewbha da ki nongrwai barit kiba don sawdong ia ki, kiba deng ia ki thapniang baphyrnai bad baitynnad jong ki, bad ki siaw ia ki jingrwai bakmen jong ki. *Ki shijur bakhuid ki la iasoh lang bad ki bad ki la kyntiew ia ki sur jong ki ha ki jingrwai ba iahap sur jong ka jingieit, ka jingiarih bad ka jingmane ia U Kpa bad U Khun baieit jong U*, namar ki dak jong ka jingieit kiba don sawdong ia ki." {E. G. White, *The Spirit of Prophecy Volume One*, pp. 26, 27} 1870

"U Adam bad ka Im ki pynskhem ha ki angel ba kim dei ban ryngkang ia ka hukum jong U Blei; naba ka long ka jingsngewbha kaba khraw jong ki ban leh ia ka mon jong U. *Ki angel ki iasoh lang bad u Adam bad ka Im ha ki jingrwai bakhuid kiba iahap sur; bad katba ki jingrwai jong ki ki sawa jam na ka Eden ba la kyrkhu, u Soitan u la iohsngew ia ki jingrwai jong ka jingmane bakmen jong ki sha U Kpa bad U Khun*." {E. G. White, *The Spirit of Prophecy Volume One*, pp. 34, 35} 1870

Who were engaged in the mighty work of creation?

"*The Father and the Son* engaged in the mighty, wondrous work they had contemplated, of creating the world." {E. G. White, *The Spirit of Prophecy Volume One*, p. 24} 1870

"*Jesus* had united with the *Father* in making the world." {E. G. White, *Testimonies Volume 2*, p. 209} 1869

Who purposed to make man in their own image?

"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." {E. G. White, *The Spirit of Prophecy Volume One*, pp. 24, 25} 1870

"*God*, in counsel with his Son, formed the plan of creating man in their own image." {E. G. White, *Review and Herald*, February 24, 1874 par. 3}

"Before the fall of Satan, *the Father* consulted his Son in regard to the formation of man. They purposed to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create." {E. G. White, *Spiritual Gifts Volume 3*, p. 36} 1864

Who did Adam and Eve (created in the image of the Father and Son) love, praise and adore?

"Adam and Eve were charmed with the beauties of their Eden home. They were delighted with the little songsters around them, wearing their bright yet graceful plumage, and warbling forth their happy, cheerful music. *The holy pair* united with them and raised their voices in harmonious songs of love, praise and adoration, to the *Father and his dear Son*, for the tokens of love which surrounded them." {E. G. White, *The Spirit of Prophecy Volume One*, pp. 26, 27} 1870

"Adam and Eve assured the angels that they should never transgress the express command of God; for it was their highest pleasure to do his will. *The angels* united with Adam and Eve in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard the sound of their strains of joyful adoration to the *Father and Son*." {E. G. White, *The Spirit of Prophecy Volume One*, pp. 34, 35} 1870

U nongshun ba la hap u shun iano?

“Ki angel ki la iathuh ha u Adam bad ka Im ba u angel uba khraw duh, uba long hadien jong U Khrist ha ka kyrdan, u la kyntait ban kohnguh ia ka hukum jong U Blei ia kaba U la thawdur ban synshar ia ki longryngieng bakynja bneng; bad ba kane ka jingialeh pyrshah ka la pynlong ia ka thma ha bneng kaba la pynmih ia ka jingweng noh ia kito kiba ialeh pyrshah, bad baroh ki angel ki la shah beh noh na bneng kito kiba iasnoh kti lang bad u Soitan ha kaban buh jingkylli ia ka iktiar jong U Jehobah bakhraw; *bad ba une u nongshun ba la hap noh u la long mynta u nongshun ia baroh kiba long hapoh ka jingkitkhia jong U Blei bad U Khun baieit jong U.*” {E. G. White, *The Spirit of Prophecy Volume One*, pp. 33, 34} 1870

Mynba u Lurshai u dang don ha bneng, ka kynhun rwai jong ka bneng ka iaroh bad pyndonburom iano?

“*Ka por na ka bynta ka jingrwai bakmen ban iaroh ia U Blei bad ia U Khun baieit jong U ka la wan.* U Soitan u la ialam ia ka kynhun rwai jong bneng. U la sei ia ka jingkyndud banyngkong, bad nangta ki paid angel baroh ki iasoh lang bad u, bad ki jingrwai badonburom ki la sawa lyngba ka bneng *ha kaban iaroh pyndonburom ia U Blei bad ia U Khun baieit jong U.* Hynrei mynta, ha ka jaka jong ki jingrwai bathiang, ka jingbym iadei sur bad ki ktien ba bitar ki la wan sawa ha ki shkor jong u nongialam bakhraw uba ialeh pyrshah.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 28} 1870

Iano u Soitan u thmu ban ialeh pyrshah hadien ka jingshahbeh noh na bneng?

“U Soitan u bret lut ia ki jingsngew jong ka jingduh jingkyrmen bad jingtlot, bad kum u nongialam jong ki angel ba la hap, u la kut jingmut ialade ban leh shlur ia ka kam, *bad ban leh katba lah ha la ka jong ka bor ban ialeh pyrshah ia ka iktiar jong U Blei bad U Khun jong U.* U Soitan u la pyntip ha ki ia ki jingthmu jong u. Lada un leit paw pyllein ha u Adam bad ka Im *bad un mudui ha ki shaphang U Khun jong U Blei*, kin ym sngap satia ia u wat tang ha ka shikhyllipmat ruh, hynrei kin pynkhreh ia kum kata ka jingriam.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 32} 1870

Dei tang mano ha bneng uba lah ban pyndep ia ka jingsiewspah na ka bynta u briew ba la hap?

“*U Khun jong U Blei uba don ka jinglongblei* u iohi ba ym don kano kano ka kti kaba lah ban pynim ia u briew ba la hap hynrei tang ka jong U hi. U la rai ban iarap ia u briew.” {E. G. White, *Review and Herald*, February 24, 1874 par. 33}

“Dei tang ka jingknia bakordor jong *U Khun jong U Blei uba don ka jinglongblei* kaba lah ban pynhun shisha ia ka jingdawa jong ka hukum bajanai jong U Blei.” {E. G. White, *Review and Herald*, December 17, 1872 par. 4}

“*U Khun jong U Blei* u don ia ka iktiar kaba bud hadien ia U Nongai-hukum bakhraw. *U la tip ba ka dei tang ka jingim jong u marwei kaba lah ban siewspah ia u briew ba la hap noh.*” {E. G. White, *Review and Herald*, December 17, 1872 par. 1}

Who was the fallen foe an enemy to?

“They told Adam and Eve that the most exalted angel, next in order to Christ, refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had caused war in Heaven which resulted in the rebellious being expelled therefrom, and every angel was driven out of Heaven who united with him in questioning *the authority of the great Jehovah; and that this fallen foe was now an enemy to all that concerned the interest of God and his dear Son.*” {E. G. White, *The Spirit of Prophecy Volume One*, pp. 33, 34} 1870

While Lucifer was still in heaven, who was praised and honored by the heavenly choir?

“*The hour for joyful, happy songs of praise to God and his dear Son had come.* Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven *in honor of God and his dear Son.* But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 28} 1870

Who was Satan determined to defy after his banishment from heaven?

“Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, *and do all in his power to defy the authority of God and his Son.* He acquainted them with his plans. If he should come boldly upon Adam and Eve *and make complaints of God's own Son*, they would not listen to him for a moment, but would be prepared for such an attack.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 32} 1870

Who alone in heaven could accomplish fallen man's redemption?

“*The divine Son of God* saw that no arm but his own could save fallen man. He determined to help man.” {E. G. White, *Review and Herald*, February 24, 1874 par. 33}

“*The divine Son of God* was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law.” {E. G. White, *Review and Herald*, December 17, 1872 par. 4}

“*The Son of God* was next in authority to the great Lawgiver. *He knew that his life alone could be sufficient to ransom fallen man.*” {E. G. White, *Review and Herald*, December 17, 1872 par. 1}

“Ka jingthmu badonburom jong ka jingpynim ia u briew la wanrah hakmat lyngba ka jingieit kaba bymjukut jong U Blei uba U Kpa. Ha kane ka jingthmu bakynja-blei la iohi ia ka jingpynpaw kaba phylla tam jong ka jingieit U Blei ia ka jaidbynriew ba la hap. *Kum kane ka jingieit kumba la pynpaw ha ka jingai sngewbha ia U Khun baieit eh jong U Blei ka la pynlyngngoh ngaiñ ia ki angel bakhuid.* “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 um jot shuh hynrei un ioh ka jingim bymjukut.” Une U Nongpynim u long ha ka jingtyngshain ka burom jong U Kpa bad ha ka dur ka jinglong-tynrai jong U. U la ioh ia ka bor, ka jingjanai, bad ka jinglong-kynsai bakynja-blei. U long uba marryngkat bad U Blei. “Naba U Kpa u la sngewbha eh ba ka jingdap baroh kan shong tylli ha U.” {E. G. White, *Testimonies Volume 2*, p. 200} 1869

“Ka jingialang ka la don ha bneng, ia kaba U Khun baieit jong U Blei u la rai ban siewspah ia u briew na ka jingtim bad na ka jingjah-burom kaba la mih na ka jingrem jong u Adam, bad ban jop ia u Soitan. Ah, katno ka jingphylla ka jinglehrit! U Bakhrav jong ka bneng, da ka jingieit bad jingisynei ia u briew ba la hap, u la tyrwa ban long u nongmih-bujli bad u nongbah-khlieh jong u. Un bah ma U ia ka pop jong u briew. Un shim noh ha lade ia ka jingbitar jong U Kpa jong U, ia kaba u briew hi u dei ban ioh namar ka jingbym kohnguh jong u.” {E. G. White, *Review and Herald*, February 24, 1874 par. 21}

“Ah katno ka jinglehrit U Bakhrav ka bneng! Ah ka jingieit kaba phylla na ka bynta u briew bapop, ba U Khun baieit jong U Blei un hap ban iehnoh ia ki khet bneng bad ban wan sha ka pyrthei kaba la pyntngit da ka pop, ban pynim ia u nongpop na ka jingiot.” {E. G. White, *The Youth’s Instructor*, February 1, 1874 par. 1}

Mano ba ialam ia ki Israel?

“Ia ki Israel la ri pynim da ka kambah jong ka jingisynei U Blei lyngba ki sngi baroh ha ka jingiaid lynti jong ki ha ka ri khlaw. *U Angel bakhrav uba la iaaid ha shuwa jong ki u dei U Khun jong U Blei.*” {E. G. White, *The Spirit of Prophecy Volume One*, p. 318} 1870

Ha ka jingpynbaptis ia U Khrist, katno ngut ki longryngieng bakynja-blei kiba iadon bynta?

“Ki angel kim pat ju la iohsngew ia kum kane ka jingdwai ba la ainguh da U Khrist ha ka jingpynbaptis ia U, bad ki la sngewangnud ban long ki nongrah ia ka khubor na U Kpa sha U Khun jong U. *Hynrei, ym kumta! beit-beit na U Kpa ka la wan ka jingshai jong ka burom jong u. Ka bneng ka la plie, bad ka jingshai jong ka burom ka la wan shong ha U Khun jong U Blei bad ka la wan ha ka dur jong ka paro, ha ka dur kum ka ksiar baphyrnai. Ka dur jong ka paro la iengpli ia ka jingjaijai bad jingjemnud jong U Khrist.* Katba ki briew ki dang ieng lyngngoh da ka jingsngewphylla, ki khmat jong ki ki la neh ha U Khrist, bad na ka bneng la wan kine ki ktien: “Une u long U Khun jong nga, uba ieit, ha uba nga sngewbha eh.” Ki ktien jong ka jingpynskhem ba U Khrist u long U

“The glorious plan of man’s salvation was brought about through the infinite love of God and Father. In this divine plan is seen the most marvelous manifestation of the love of God to the fallen race. *Such love as is manifested in the gift of God’s beloved Son amazed the holy angels.* “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” This Saviour was the brightness of His Father’s glory and the express image of His person. He possessed divine majesty, perfection, and excellence. He was equal with God. “It pleased the Father that in Him should all fullness dwell.” [Philippians 2:6-8 quoted]” {E. G. White, *Testimonies Volume 2*, p. 200} 1869

“A council was held in Heaven, *which resulted in God’s dear Son undertaking to redeem man from the curse and from the disgrace of Adam’s failure*, and to conquer Satan. Oh, wonderful condescension! The Majesty of Heaven, through love and pity for fallen man, proposed to become his substitute and surety. He would bear man’s guilt. He would take the wrath of his Father upon himself, which otherwise would have fallen upon man because of his disobedience.” {E. G. White, *Review and Herald*, February 24, 1874 par. 21}

“What condescension in the Majesty of Heaven! What amazing love for sinful man, *that God’s dear Son should leave the heavenly courts and come to a world polluted with sin, to save from ruin the guilty sinner!*” {E. G. White, *The Youth’s Instructor*, February 1, 1874 par. 1}

Who was leading the Israelites?

“Israel had been preserved by a miracle of God’s mercy during every day of their travels in the wilderness. *The mighty Angel who went before them was the Son of God.*” {E. G. White, *The Spirit of Prophecy Volume One*, p. 318} 1870

At the baptism of Christ, how many divine individuals were involved?

“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.* While the people stood spell-bound with amazement, their eyes fastened upon -

Khun jong U Blei la ai khnang ban tyrsuh ia ka jingngeit ha kito kiba sakhi ia kane ka jingjia, bad ban kyrshan ia U Khun jong U Blei ha ka jingtrei ba eh jong u. *Watla U Khun jong U Blei u la kup da ka jinglongbriew, pynban U Jehobah, da ka sur jong U hi, u la pynskhem ia U ba u long U Khun jong U Blei bymjukut. Ha kane ka jingpynpaw ha U Khun jong U, U Blei u la pdiang ia ka jaidbynriew kumba la kyntiew ia ka lymba ka jinglong-kynsai jong U Khun baieit jong U.*" {E. G. White, *Review and Herald*, January 21, 1873 par. 5}

İa u mynsiem jong no ngin pdiang?

"Ngi kwah ban iöhsngew ia ka jingrisa jong ka jingjop na kito kiba la jop. *Ngi kwah ia U Mynsiem bathiang jong U Khrist ba un wan shong kylluid hapdeng jong ngi.* Ngi kwah ba ki um jong ka jingpynim kin tuid hangne. [. . .] Kiar na ka bor ktah ba dait-thah bad na ka mynsiem jong ka pyrthei. To kiew kham shaneng khyndiat. "Shaneng sha U Blei to kan long ka jingkyntiew jong ka dohnud." *Kham jan shuh shuh sha U Blei, sha U Jisu, bad sha ki angel.* To iöh ia ka jingpynsleh bakynja bneng, bad kumta phi lah ban rah ia ka sha la iing ryngkat bad phi." {E. G. White, *Review and Herald*, August 17, 1869 par. 10}

"Lada ki shakri jong U Khrist kin pyrthuh ia kane ka rukom, ia ki yn pyndap da U Mynsiem jong U bad ki angel kin ia wan shakri ia ki." {E. G. White, *Testimonies Volume 2*, p. 509} 1870

Kaei ka jingkyntoh ha kaba iadei bad ki jingshisha ba la bat da ka balang ha kane ka ia (1862-1876)?

"Ngim don jingartatien, lymne ba ngi la ju don ka jingartatien ha kine ki snem ba la leit, *ba ki jinghikai ba ngi bat mynta ki long ki jingshisha kiba mynta*, bad ba ngi la jan sha ka jingbishar." {E. G. White, *Testimonies Volume 2*, p. 355} 1870

"Ngi long kum ki briew kiba la jop ha ka jingshai bad ha ka bor jong ka jingshisha. İa ka kyrdan ne jingngeit jong ngi la kyrshan skhem da ki jingphla bakhlaiñ jong ka Ktien U Blei." {E. G. White, *Review and Herald*, September 16, 1873 par. 7}

Ka balang ha kato ka por ka ngeit kumno ha kaba iadei bad Ka Jinglong-blei?

Na u James White ngi iöh ia ka jingpynshai ha kaba iadei bad ka jingngeit jong ka balang ha kato ka por:

"U Jisu u dwai ba ki synran jong u kin ialong shitylli kumba ma U u long shitylli bad U Kpa jong U. Kane ka jindwai kam shym la saiñdur ba don uwei u synran uba don khadar tylli ki khlieh, hynrei khadar ngut ki synran, ia kiba la pynlong kawei ha ka jingthmu bad jingpyrshang ha ka kam jong U Kynrad jong ki. *Lymne ba U Kpa bad U Khun ki iadon bynta ha "U Blei lai-ha-uwei."* *Ki long ar ngut ki longryngieng kiba iapher, hynrei ki ialong shitylli ha ka jingpyrkhat bad jingpyndep ia ka jingsiewspah.* *Kiba la siewspah, naduh kito kiba la mad nyngkong ia ka jingsiewspah bakhraw, haduh kiba khadduh, baroh na ki ki pyndonburom bad ai burom bad iaroh shaphang ka jingpynim jong ki, sha U Blei bad U Khunlangbrot."* {J. S. White, *Life incidents*, p. 343} 1868

Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. *Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son.*" {E. G. White, *Review and Herald*, January 21, 1873 par. 5}

Whose spirit are we to receive?

"We want to hear shouts of victory from those that have been overcome. *We want to have the sweet Spirit of Christ come freely into our midst.* We want the waters of salvation to flow here. [...] Get away from the chilling influence, and spirit of earth. Get a little higher. "Upward to God be the heart's adoration." *A little nearer to God, to Jesus, and to angels.* Get the heavenly unction; and then you can take it home with you." {E. G. White, *Review and Herald*, August 17, 1869 par. 10}

"If the ministers of Christ will imitate this pattern, they will be imbued with His spirit, and angels will minister unto them." {E. G. White, *Testimonies Volume 2*, p. 509} 1870

What was said regarding the truths that the church held to in that time period?

"We have no doubt, neither have we had a doubt for years, *that the doctrines we hold today are present truth*, and that we are nearing the judgment." {E. G. White, *Testimonies Volume 2*, p. 355} 1870

"We are, as a people, triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain scriptural testimony." {E. G. White, *Review and Herald*, September 16, 1873 par. 7}

What was the position of the church regarding the Godhead at that time?

From James White we get a glimpse of the church's position at that time:

"Jesus prayed that his disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their master. *Neither are the Father and the Son parts of the "three-one God."* *They are two distinct beings, yet one in the design and accomplishment of redemption. The redeemed, from the first who shares in the great redemption, to the last, all ascribe the honor, and glory, and praise, of their salvation, to both God and the Lamb.*" {J. S. White, *Life incidents*, p. 343} 1868

“U Paul u pynskhem shaphang U Khun U Blei ba u long ha ka dur jong U Blei, bad ba u long marryngkat bad U Blei. “Uba haba u long ha ka dur U Blei , um shym la ñiew eh ïa kaban bat ban long uba marryngkat bad U Blei.” Philipi 2:6. Ka daw ba U Khun U Blei um shym la ñiew eh ïa kaban bat ban long marryngkat bad U Kpa ka dei namar ba U long shisha uba marryngkat... *Ka jingngeit Lai-ha-uwei kabym lah ban batai kaba pynlong ïa Ka Jinglong-blei ba kan long lai ha uwei bad uwei ha ki lai, ka long kaba sniew, hynrei kato ka jingngeit Unitarian kaba la palat, kaba pynlong ïa U Khrist uba khampoh ïa U Kpa ka long kaba kham sniew shuh shuh. Hato U Blei u ong ha uta uba khampoh, “To ngin ïa thaw ïa u briew ha ka dur jong ngi.”}* {J. S. White, *Review & Herald*, November 29, 1877}

Kane kajuh ka jingngeit ha kaba ïadei bad Ka Jinglong-blei la pynshai bha ha ki jingngeit tynrai ba la thoh ha u snem 1872 bad ka la mih nyngkong ha ka magazine *Signs of the Times* ha u snem 1874.

“Paul affirms of the Son of God that he was in the form of God, and that he was equal with God. 'Who being in the form of God thought it not robbery to be equal with God.' Phil. 2:6. The reason why it is not robbery for the Son to be equal with the Father is the fact that he is equal... *The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough*; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, “Let us make man in our image?” {J. S. White, *Review & Herald*, November 29, 1877}

This same position regarding the Godhead was clearly outlined in the statement of beliefs that was penned in 1872 and appeared in the first *Signs of the Times* in 1874.

KA JINGKREN KYLLUM

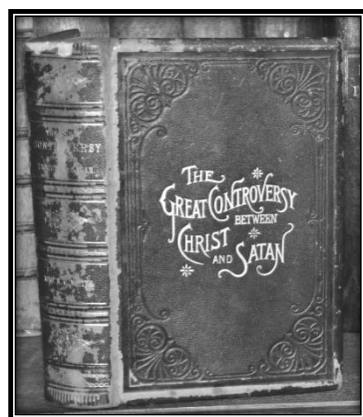
Na kine ki nuksa balyngkot ba la sot na ki jingthoh ha kane ka ïa ngi shem ba:

- U Blei U Kpa, U Jehovah bakhraw u long U Nongai-hukum.
- U Khun jong U Blei u don ïa ka iktiar kaba bud hadien ïa U Nongai-hukum bakhraw.
- Dei tang ha U Khun jong U ba U Blei u pynpaw ïa ki jingthmu barieh jong U, um hano hano.
- U Lurshai ula ïoh ïa ka burom kaba hadien U Khun baieit eh jong U Blei.
- U Lurshai u tip bha ïa ka kyrdan jong U Khrist kum U Khun jong U Blei, U Baieit jong U Kpa.
- Ki angel kiba ïaineh ki tip ba U Khrist u long U Khun jong U Blei, bad ki wad ban pynkynmaw ha u Soitan.
- Ki angel ba la hap kim sngewiahap ïa U Kpa bad U Khun baieit jong U.
- Ka thma bakynja bneng ka kynthup ïa: U Kpa, U Khun, ki angel ba ïaineh, U Lurshai bad ki angel jong u.
- Ka kam jong ka jingpynlong la pyntreikam da U Kpa bad U Khun.
- ïa u briew la thaw ha ka dur jong U Kpa bad U Khun.
- U Adam, ka Im bad ki angel ba ïaineh ki ïamane bad ïaroh ïa U Kpa bad ïa U Khun baieit jong U.
- U Lurshai shuwa ba un hap, u la ïalam ïa ka kynhun rwai ha bneng ban ïaroh ïa U Blei bad ïa U Khun baieit jong U.
- U Soitan u thmu ban ïaleh pyrshah ïa ka iktiar jong U Blei bad U Khun jong U.
- Dei tang U Khun jong U Blei uba lah ban long u nongsiewspah jong u briew. Ym don shuh mano mano uba lah.
- U Kpa u la mynjur ban aiti ïa U Khun baieit jong U, kaba long ka jinglyngngoh ha ki paid angel.
- Ha ka jingpynbaptis ïa U Khrist, ka burom U Kpa jong U ka la wan shong ha U ha ka dur met kum ka paro.
- Kiba ngeit ha U Khrist ki dei ban ïohpdian ïa U Mynsiem bathiang jong U Khrist (yn pyndap da U Mynsiem jong U).

KI SNEM KA JINGLONG-MARWEI 1876-1891

Ha ki katto katne snem hadien, ka mem White ka la pynlut por bun ha kaban thoh ia kato ka bynta jong ka jingiauhkhana jong ka jingialeh kaba iadei bad ka jingim jong U Khrist bad ka kam jong ki apostol. Kane ka la paw pyrthei ha ka volume kaba 2 bad 3 jong ka kot *The Spirit of Prophecy*, ha u snem 1877 bad 1878. U rangbah balang James White u la bunkam ha kaban seng ia ka jaka shon-kot Pacific Press ha Oakland, California, bad ha kaban pynmih pisa ban pynheh ia ka jaka sumar (Sanitarium) jong ka Battle Creek bad ban tei ia ka Tabernakl ha Battle Creek.

Ka jingpang jingshitom jong u James White ka la pynlong ia ki ban leit sha Texas na ka bynta ka aiom tlang jong u 1878-1879. La don ki por lyngba ki ar snem kiba bud ha kaba u James White u la don biang ha ka jingkoit jingkhiah bad ba u la lah ban bteng bad ka kam jong u. Hynrei ka jingtrei shitom palat jong u kumjuh ha ka jingmut jingpyrkhat bad ha ka met lyngba ki snem kiba jlan, ka la khate ne pynduna ia ka bor jong ka jingim jong u, bad u la iap noh ha Battle Creek ha ka 6 tarik August, 1881. Ha ka jingiaseng leit on tep, ka Ellen White ka la ieng sharud ka synduk jong u tnga jong ka, bad ka la kular ialade ba kan iaid shaphrang ha ka kam ia kaba la aiti ha ka.



Shen ka Ellen White ka la don biang ha ki rud jong ka duriaw Pacific, wat hapdeng ka jingsngew dung kaba jur ha ka mynsiem namar ka jingiap noh u lok baieit jong ka, ka la nangiai minot thop ban thoh ia ka volume kaba saw bad kaba khadduh jong ka thup *Spirit of Prophecy*. Ka jingiauhkhana jong ka jingialeh naduh ka jingpynjot ia ka Jerusalem shaduh kaba kut jong ka por la iathuh ha kane ka volume ia kaba la ap la slem. Mynba kane ka kot ka la mih na ka iing shon-kot ha u snem 1884, ia ka la

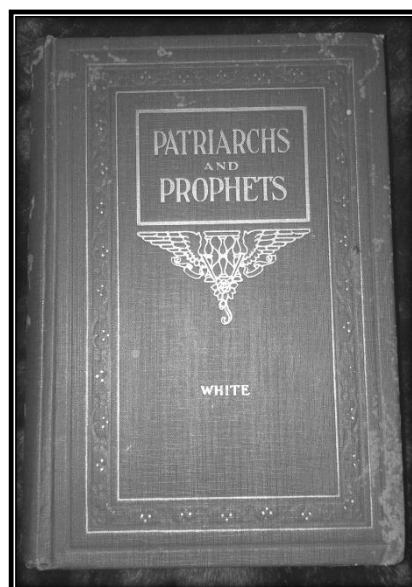
pdiang sngewbha bad la kyrteing *The Great Controversy Between Christ and His Angels and Satan and His Angels*.

Katto katne por ka General Conference ka la kyrpad ia ka mem White bad ia u khun jong ka, u W. C. White, ban wan khmih ia ki kam mishon ha Europe.

Katba ka dang pynkhreh na ka bynta ka jingleit, ka la imat ha khmat ki para bajan eh jong ka ba ka jinglong jong ka met ka phat jong ka kan pynlong ia ka jingleit jong ka kabym lah long. La kumno kumno ruh, ka jingkohnguh ia kata kaba long ka kamram, ka la kiew da ka jhad ban leit noh, ia ka jingkoit jingkhiah kaba donkam la ai, bad ka la pynlut ia ka por ha ki ri jong ka Europe naduh ka synrai u 1885 haduh ka lyiur u 1887.

Hadien ba ka la wan phai biang sha America, ka Ellen White ka la pynieng ia ka iing jong ka ha ka shnong Healdsburg, Carlifornia,

hynrei ka la leit ban sngap ha ka jingialang jong ka General Conference ha u 1888 ha ka shnong Minneapolis, Minnesota. Ha ki bnai kiba bud ka la leit shane shatai bad ka la ialap, ban wad ban pyniatylli ia ka balang halor ka jinghikai shaphang ka hok kaba da ka jingngeit. Ha kane kajuhi hi ka ia ka la thoh sa ia ka kot *Patriarchs and Prophets*, kaba la mih ha u snem 1890.



KA JING-EKSAMIN IA KI JINGTHOH 1876-1891

Kane ka ia ka long ka ia ba kongsan bha ha ka jingim bad ha ki jingthoh jong ka mem White. Kaba kham kongsan eh ka long ka jingialang jong ka General Conference ha u 1888 ha kaba ia ka khubor shaphang ka Hok kaba da ka Jingngeit la ialap bad la kyntait. Ka jingtip kaba beit shaphang U Blei bad ka Jinglong-blei jong U ka la long ka nongrim ban sngewthuh janai ia ka Hok kaba da ka Jingngeit. Halor kane ka jingshai, ka jing-eksamin ia ki jingthoh ha kane ka ia kan sa pynskhem shuh shuh ia ki jingshisha ba la seng nongrim lyngba ki snem kiba la leit ha shuwa.

{*Jingpynkynmaw: *iktia-* ka bor ne ka kyrdan ba halorduh (authority)}

Khasi

Mano ba long u tynrai jong ki kynja baroh, bad u pdeng jong ka iktiar bad ka bor?

"U Blei u long u NGA LONG bakhrav, u tynrai jong ki kynja baroh, u pdeng jong ka iktiar bad ka bor." {E. G. White, *Sketches from the Life of Paul*, p. 296} 1883

"*Uba na Mynhyndai Kulong u long U Blei U Kpa*. U nongthoh Salm u la ong, "Mynba mem pat pynmih noh ia ki lum, lymne ba mem pat thaw dur ia ka khyndew bad ia ka pyrthei, wat naduh bymjukut haduh bymjukut, me me long U Blei." [Salm 90:2]. *Dei ma U, u tynrai jong ki kynja baroh, bad ka umpohliw jong baroh ka hukum*, uban shong bad pyniaid ha ka Jingbishar." {E. G. White, *The (1888) Great Controversy*, p. 479} 1888

"*U Jehovah, Uba bymjukut, Uba long hi, Ubym shah thaw ha uwei pat, ma u hi u tynrai bad u nongkyrshan jong kiei kiei baroh*, tang ma u hi uba dei ban ioh ia ka jingtieng burom bad ia ka jingmane bahakhlieh tam eh." {E. G. White, *Patriarchs and Prophets*, p. 305} 1890

"Ka jingtip bashemphang ia ka ktien jong U la ai ban pynkhreh ia ki shynrang bad kynthei ban long *kiba shitrhem na ka bynta ka hukum jong U Jehovah*; ban seng biang ia ka hukum bakhuid; ban shna pat ia ka thliw kaba la pynlong ha ka hukum jong U Blei bad ban pynioh pat ia ki mawlyngkniap sha ka kyrdan ba mynhyndai, ba kyntiew eh bad ba donburom jong ki. [...] *Yn sa don wat hapdeng jong ngi, ki nongtrei wai bad ki suri kup snieh langbrot ki ban pynngeit ia ki katto katne na ki langbrot jong U Blei ban knia sha kiwei pat ki blei ha khmat U Trai*. Ngi don ka daw ban tip kumno u Paul un leh kum ha ka khep kaba eh. "Namar ka jingieit U Khrist ka pynleh ia ngi." (2 Korinth 5:14). Ki samla kibym shym la seng nongrim, suh thied bad pynskhem ha ka jingshisha, kin sa sep ei bad shah ialam bakla da ki nongialam bamatlah; bad kibym riwblei, ki nongkrenbein kiba sngewphylla bad kiba jot, kiba niewbein ia ka *jinglong halor duh jong Uba na Mynhyndai Kulong bad ki la buh ha ka khet ia u blei thala, u longrynieng katkum ka jingbatai jong ki hi, u longrynieng uba kum ma ki hi, -- kine kin long ki nonglamkhmat kiba long ha ka kti jong u Soitan ban pynsniew ia ka jingngeit jong kito kibym husiar*." {*The Ellen G. White 1888 Materials*, pp. 484, 485} 1889

English

Who is the source of all being, and the center of authority and power?

"God is the great I AM, *the source of being, the center of authority and power*." {E. G. White, *Sketches from the Life of Paul*, p. 296} 1883

"*The Ancient of days is God the Father*. Says the psalmist, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." [PS. 90:2.] *It is he, the source of all being, and the fountain of all law, that is to preside in the Judgment*." {E. G. White, *The (1888) Great Controversy*, p. 479} 1888

"*Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all*, is alone entitled to supreme reverence and worship." {E. G. White, *Patriarchs and Prophets*, p. 305} 1890

"An intelligent knowledge of His word has been given to prepare men and women to *contend zealously for the law of Jehovah*; to reestablish the holy law; make up the breach that has been made in the law of God and restore the tables of stone to their ancient, exalted, honorable position. [...] *There will be, even among us, hirelings and wolves in sheep's clothing who will persuade some of the flock of God to sacrifice unto other gods before the Lord*. We have reason to know how Paul would act in any emergency. "The love of Christ constraineth us." (2 Cor. 5:13). Youth who are not established, rooted and grounded in the truth, will be corrupted and drawn away by the blind leaders of the blind; and the ungodly, the despisers that wonder and perish, who despise *the sovereignty of the Ancient of Days and place on the throne a false god, a being of their own defining, a being altogether such an one as themselves*,--these will be agents in Satan's hands to corrupt the faith of the unwary." {*The Ellen G. White 1888 Materials*, pp. 484, 485} 1889

Mano ba long U Nongsynshar Bahakhlieh tam eh jong ki bneng salonsar?

"U Blei, kum u nongsynshar bahakhlieh tam eh jong ki bneng salonsar, barabor u ju dawa ia ka jingsngew la-kloi bad ia ka jingkohnguh kaba khlem buh jingkylli. Wat U Khrist, ha ki sngi ka jinglong-doh jong u, U la kohnguh ia ka hukum jong U Kpa." {E. G. White, *Signs of the Times*, July 22, 1886 par. 2}

Dei tang mano uba ioh bynta lang ha ka khet jong U Nongsynshar Bahakhlieh tam eh jong ki bneng salonsar?

"U Khun jong U Blei U la ioh bynta lang ha ka khet jong U Kpa, bad ka burom jong Uta Uba don jingim bymjukut ha lade hi, ka tawiar phyrnai ia ki baroh ar. Sawdong ka khet la lum lang ki angel bakhuid, ka kynhun paidbah bakhraw, kabym lah nïew – "shiphew hajar sien shiphew hajar, bad ki hajar sien ki hajar" (Jingpynpaw 5:11), ki angel kiba la kyntiew burom eh, kum ki shakri bad ki khun ka hima, ki ialeh kmen ha ka jingshai kaba la tyngshain halor jong ki na ka khet jong U Blei." {E. G. White, *Patriarchs and Prophets*, p. 36} 1890

Dei tang mano (ha ki bneng salonsar baroh) ia uba la shah ban rung ha ki jingïapyrkhat jong U Kpa?

"U Khrist, uta U Ktien, uba la kha marwei jong U Blei, U la long shitylli bad U Kpa bymjukut – shitylli ha ka jinglong-tyndrai, ha ka jinglong, ha ka jingthmu – uba tang ma u hi u longrynieng uba lah ban rung sha ki jingïapyrkhat bad ki jingthmu jong U Blei." {E. G. White, *Patriarchs and Prophets*, p. 34} 1890

"U Khrist, uta U Ktien, Uba la kha marwei jong U Blei, U la long shitylli bad U Kpa bymjukut – shitylli ha ka jinglong-tyndrai, ha ka jinglong, ha ka jingthmu – Uba tang ma u hi u longryngieng ha ki bneng salonsar uba la lah ban rung sha baroh ki jingïapyrkhat bad ki jingthmu jong U Blei." {E. G. White, *The (1888) Great Controversy*, p. 493} 1888

"Ha khmat jong ki nongshong-shnong jong ka bneng U Syiem U la pynbna ba ym don shuh mano mano lait tang U Khrist, Uba la kha marwei jong U Blei, Uba la lah ban rung lut sha ki jingthmu jong U, bad ba ha u la aiti ban pyntrai-kam ia ki jingthmu bakhraw jong ka mon jong U." {E. G. White, *Patriarchs and Prophets*, p. 36} 1890

"U Blei u la long shitylli bad u briew mynba, ha ka jingïapyrkhat hapdeng U Kpa bad U Khun ha bneng la rai ba lada u briew u hap noh na ka jingïaineh jong u, U Khun jong U Blei un long U Nongsiewspah jong u bad un pynioh biang ha u ia ka dur ka jinglong babha jong U Blei." {*The Ellen G. White 1888 Materials*, p. 869} 1891

"Hynrei ia U Khun jong U Blei la kyntiew burom kham hajrong ban ia u, kum Uta Uba long shitylli bad U Kpa ha ka bor bad ha ka iktiar. U la shim bynta lang ha ki jingïapyrkhat jong U Kpa, katba u Lurshai pat um shym la lah ban rung sha ka jingïapyrkhat jong ki jingthmu jong U Blei. "Balei," la kylli kem-daw une u angel bakhraw, "ba U Khrist U ioh ia kane ka jingkhraw bahakhlieh tam? Balei la burom ia U kham palat ban ia u Lurshai?" {E. G. White, *Patriarchs and Prophets*, p. 37} 1890

Who is the supreme ruler of the universe?

"God, as the supreme ruler of the universe has ever required prompt and unquestioning obedience. Even Christ, in the days of his flesh, was obedient to the law of the Father." {E. G. White, *Signs of the Times*, July 22, 1886 par. 2}

Who alone shared the throne of the Supreme ruler of the universe?

"The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity." {E. G. White, *Patriarchs and Prophets*, p. 36} 1890

Who is the only being (in the entire universe) that was admitted to the Father's counsels?

"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." {E. G. White, *Patriarchs and Prophets*, p. 34} 1890

"Christ the Word, the only begotten of God, was one with the eternal Father,--one in nature, in character, and in purpose,--the only being in all the universe that could enter into all the counsels and purposes of God." {E. G. White, *The (1888) Great Controversy*, p. 493} 1888

"Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will." {E. G. White, *Patriarchs and Prophets*, p. 36} 1890

"God became one with man when, in the council between the Father and the Son in heaven it was determined that if man fell from his allegiance, the Son of God should be his Redeemer and restore in him the moral image of God." {*The Ellen G. White 1888 Materials*, p. 869} 1891

"Yet the Son of God was exalted above him, as one in power and authority with the Father. He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honored above Lucifer?"" {E. G. White, *Patriarchs and Prophets*, p. 37} 1890

*"Ym shym la don ka jingkylla ha ka kyrdan ne ka iktiar jong U Khrist. Ka jingbishni-pihuin jong u Lurshai bad ka jingpynsgewthuh bakla lem bad ki jingkam jong u ia ka jinglong marryngkat bad U Khrist ka la pynlong kaba donkam ban pynmih ia ka jingkren pynskhem shaphang ka kyrdan bashisha jong U Khun U Blei; hynrei kane ka la long kajuh naduh ka mynnyngkong. Ia shibun ki angel, la katta ruh, la pynmatlah da ki jingshukor jong u Lurshai." {E. G. White, *Patriarchs and Prophets*, p. 38} 1890*

Kaei ka kyrdan kaba shisha jong U Khun U Blei naduh kaba mynnyngkong?

*"U Syiem jong ki bneng salonsar Um shym la long marwei ha ka kam ka jingisynei jong U. U la don u nongiasoh-lang - u nongiatrei-lem uba la lah ban tip lut ia ki jingthmu jong U, bad U la lah ban iasam lem ia ka jingkmn jong U ha kaba ai ia ka jingsuk sha ki jingthaw jong U. "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, Uba la kha marwei jong U Blei, U la long shitylli bad U Kpa bymjukut - shitylli ha ka jinglong-tyndrai, ha ka jinglong, ha ka jingthmu - Uba tang ma u hi u longrynieng uba lah ban rung sha ki jingiapyrkhat bad ki jingthmu jong U Blei. "Bad yn khot ia ka kyrteing jong u U Baphylla, U Nongsylla, U Blei Bakhrawbor, U Kpa Bymjukut, U Syiem ka Jingsuk." Isaiah 9:6. "Uba ka jingmih jong u ka long na mynhyndai, naduh bymjukut." Mikah 5:2. Bad U Khun jong U Blei U kren skhem shaphang ialade hi: "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, . . . mynba u la pynthikna 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 kmn barobor ha khmat jong u." Proverb 8:22-30. U Kpa u la trei lyngba U Khun jong U ha ka jingpynlong ia ki jingthaw bakynja-bneng. {E. G. White, *Patriarchs and Prophets*, p. 34} 1890*

*"U Khrist U la long U Khun jong U Blei; U la long shitylli bad U naduh shuwa ba yn thaw ia ki angel." {E. G. White, *Patriarchs and Prophets*, p. 38} 1890*

Shano ka jingnguh bad ka jingmane jong ki paidbah ka bneng ka dei ban leit?

*"U Khun jong U Blei U la pyntrei-kam ia ka mon jong U Kpa ha kaba thaw ia baroh ki paidbah jong ka bneng; bad sha U, kumjuh ruh sha U Blei, ia ka jingnguh bad ka jingmane jong ki dei ban ai. U Khrist u la dei ban pyntrei-kam ia ka bor bakynja-blei, ha kaba thaw ia ka pyrthei bad ia ki nongshong-nongsah jong ka. Hynrei ha kane baroh Um mon ban wad ia ka bor ne ka jingkyntiew-burom na ka bynta ialade hi kaban iapyrshah bad ka jingthmu jong U Blei, hynrei Un kyntiew burom ia U Kpa bad Un pyntrei-kam ia ki jingthmu jong ki jingbha-sbun bad ka jingieit jong U." {E. G. White, *Patriarchs and Prophets*, p. 36} 1890*

*"There had been no change in the position or authority of Christ. Lucifer's envy and misrepresentation and his claims to equality with Christ had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions." {E. G. White, *Patriarchs and Prophets*, p. 38} 1890*

What was the true position of the Son of God from the beginning?

*"The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker 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. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. 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. The Father wrought by His Son in the creation of all heavenly beings." {E. G. White, *Patriarchs and Prophets*, p. 34} 1890*

*"Christ was the Son of God; He had been one with Him before the angels were called into existence." {E. G. White, *Patriarchs and Prophets*, p. 38} 1890*

To whom was the homage and allegiance of the heavenly host due?

*"The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love." {E. G. White, *Patriarchs and Prophets*, p. 36} 1890*

“Katba ki jingrwai ka jingiaroh ki la kiew ha ki sur bathiang, ba la nang pynjam da ki hajar ki sur bakmen, ia ka mynsiem basniew-bymman imat la jop bad pyndem-lin; ka jingieit bymlah batai ka la pyndap-pynshlei ia ka longryngieng jong u [Lurshai]; *ka mynsiem jong u ka la kyndeh, ha ka jingiatylli bad ki nongmane bakhlem pop, ha ka jingieit ia U Kpa bad ia U Khun.*” {E. G. White, *Patriarchs and Prophets*, p. 37} 1890

İa kaei u Lurshai u kwah ban İasaid-nia pyrshah?

“*Ban İasaid-nia pyrshah ia ka jingkhraw bahakhlieh tam jong U Khun U Blei*, kumne ban kren pyrshah ia ka jingstad bad ka jingieit jong U Nongthaw, ka la long ka jingthmu bakongsan jong une u syiem ki angel. Sha kane ka jingthmu u la kut jingmut ban pyndonkam ia ki bor jong ka jingmut jingpyrkhat baproh jong u, uba long, lait na U Khrist, uba ha khlieh eh hapdeng ki paidbah jong U Blei.” {E. G. White, *Patriarchs and Prophets*, p. 36} 1890

Ka kyrteŋg jong no U Khrist u don ha lade?

“U Khrist Um shym la long tang u nongİalam jong ki Hebru ha ka ri-khlaw – *U Angel ha Uba la don ka kyrteŋg jong U Jehovah*, bad Uba, la kah noh ha u rishot lyoh, Uba la leit İaid ha khmat uta u paid byllien – hynrei la dei ma U Uba la la ai ia ka hukum sha ki Israel.” {E. G. White, *Patriarchs and Prophets*, p. 366} 1890 (peit ha Eksodos 23:20, 21; Hebru 1:4)

Naduh mynno U Khrist u la don?

“Ki angel jong U Blei ki la peit da ka jinglyngngoh ha *U Khrist*, Uba la shim ha lade ia ka dur jong u briew bad da ka jingsngewrit u la pynİasoh ia ka Jinglong-blei jong U bad ka jinglong-briew khnang ba Un lah ban shakri na ka bynta u briew ba la hap. Ka la long ka jingsngewphylla hapdeng ki angel jong ka bneng. U Blei u la İathuh ha ngi ba U la leh shisha ia kata, bad ngi dei ban pdİang ia ka Ktien jong U Blei kumba ka long. *Bad wat lada ngi pyrshang ban pyrkhat sani ha kaba İadei shaphang U Nongthaw jong ngi, naduh mynno u la don*, shaphang ka por mynba ka jingsniew ka la İoh rung nyngkong sha kane ka pyrthei jong ngi, bad kine kiei kiei baroh, ngi lah ban pyrkhat sani shaphang jong ki haduh ha ngin da kyllon ha madan ha ka jingİapler bad ha ban da thait ka jingwad bniah, haba ka don kaei kaei kaba bymjukut shalyndet.” {E. G. White, *S.D.A. Bible Commentary Vol. 7*, p. 919} 1888

Ka jinghikai aiu kaba la İarap ia ki angel ban sngewthuh ia ka jingmaİan jong ka jingsiewspah?

Ka la long kaba eh bad bashitom wat ia ki angel ban sngewthuh ia ka jingmaİan jong ka jingsiewspah -- ban sngewthuh ba *U Nongai Hukum jong Ka Bneng, U Khun jong U Blei*, U dei ban İap na ka bynta u briew uba la rem. Haba ia ka hukum la ai sha U Abraham ban knia noh ia u khun jong u, ia ka jingkhmih bniah jong baroh ki jingthaw ha bneng la pynİasoh. Da ka jingshitrhem mynsiem bajur ki la khmih shain ia kawei-pa-kawei ka jingjam ha ka jingpyndep ia kane ka hukum. Haba ia ka jingkylli jong U Isaak, “Haei u khunlangbrot ia ka jingknia ainguh thang?” U Abraham u la ai jubab, “U Blei un pynİoh lypa hi ia lade ia u khun langbrot

“As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his [Lucifer’s] entire being; *his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son.*” {E. G. White, *Patriarchs and Prophets*, p. 37} 1890

What did Lucifer want to dispute?

“*To dispute the supremacy of the Son of God*, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ’s, was first among the hosts of God.” {E. G. White, *Patriarchs and Prophets*, p. 36} 1890

Whose name does Christ have in Him?

“Christ was not only the leader of the Hebrews in the wilderness--*the Angel in whom was the name of Jehovah*, and who, veiled in the cloudy pillar, went before the host--but it was He who gave the law to Israel.” {E. G. White, *Patriarchs and Prophets*, p. 366} 1890 (See Exodus 23:20, 21; Hebrews 1:4)

How long has Christ had existence?

“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.” {E. G. White, *S.D.A. Bible Commentary Vol. 7*, p. 919} 1888

What lesson aided the angels in understanding the mystery of redemption?

“It had been difficult even for the angels to grasp the mystery of redemption--to comprehend that *the Commander of heaven, the Son of God*, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command. When to Isaac’s question, “Where is the lamb for a burnt offering?” Abraham made answer, “God will provide Himself a lamb;” and when the father’s hand was stayed as he was about to slay his son, and the ram-

ia ka jingknia ainguh thang"; bad haba ia ka kti jong u kpa la pynsangeh katba u la jan pyniap ia u khun jong u, bad ia u langbrot ba U Blei U la pynioh lypa la knia ha ka jaka jong U Isaak -- te hangta ia ka jingshai la pynshai halor ka jingmaian jong ka jingsiewspah, *bad wat ki angel ki la sngewthuh kham shai shuh ia ka jingbuh-jingpynioh lypa ba U Blei U la pynlong na ka bynta ka jingpynim jong u briew. 1 Petros1:12.*" {E. G. White, *Patriarchs and Prophets*, p. 155} 1890

ia U Mynsiem Bakhuid la ju tip kum uei ha ka Testament ka Barim?

"Ka jingriewblei jong ka Abigail, kum ka jingsuhsieng jong u syntiew, ba la pynhiar mynsiem bad la pynmih khlem da tip ha ka dur khmat, ka ktien, bad ka kam. *U Mynsiem jong U Khun U Blei U la shongsah ha ka mynsiem jong ka.* Ka dohnud jong ka ka la dap da ka jinglong khuid, ka jingjemnud, bad ka jingieit kaba la pynkyntang. Ka jingkren jong ka, ba la pynthiang da ka jingaiei, bad kaba dap da ka jingsbun bad ka jingsuk, ka pynmih ia ka bor-ktah bakynja-bneng. Ki jingsngew mynsiem kiba khambha ki la wan sha U Dabid, bad u la khynniuh katba u la pyrkhatae kaban long ki jingmih jong ka jingthmu bakyrkieh law-law jong u." {E. G. White, *Signs of the Times*, October 26, 1888 par. 7}

Kumno U Jisu u tehsong ia ka dohnud bad ka dohnud?

"U Trai u don ki briew ia kiba U la dwai ba *kin ia long shitylli bad U kumba ma U u ia long shitylli bad U Kpa.* Lada ma ngi kum ki Khristan, ngi long ki nongleh ia ka ktien, ngin leh ha ka jingim jong ngi ia kata kaba U Khrist u la dwai; *naba da U Mynsiem Bakhuid jong u U Jisu u lah ban tehsong ia ka dohnud bad ka dohnud.* Ngim hapdeng ki jingma jong ki sngi kiba khadduh; ki ia kiba sniew ki la long ha ngi; ka jingdum kaba khelaiñ ka la tap lup ia ka khyndew. U Soitan u wad ban tyrsuh ia ka syrngiew basniew jong u hapdeng jong ngi bad U Blei, kumta ban pyndum ia ka jingshai jong ka bneng da ki atiar baroh kiba long hapoh ka jingsynshar jong u; hynrei baroh kiba kam ialade ba ki long ki Khristan, lada ki long kum U Khrist, kin bud ha ki mawjam jong U Jisu ha ka rukom kaba jan bha. *Kin sa ioh ia ka jingmut jingpyrkhat kaba la long ha U Khrist Jisu.*" {E. G. White, *Review and Herald*, May 27, 1890 par. 1}

"*Lada ia U Khrist la thawdur ha ka dohnud,* kaba long ka jingkyrmen ka burom, phin sa buh noh sharud ia baroh ki jingthala bad ki jingkren bieit. Ia phi yn sa pynkyntang da ka jingshisha. Phin sa trei na ka bynta U Blei haduh ba phi lah ban ioh ia ka jingtiplam kaba bha ha ka kam shakri jong phi, bad phin lah ban ong lem bad U Paul u riewkhuid ba len lade, ba phi la khuid na ka snam jong ki briew. Hynrei phin ym lah ban ong ia kane lynda phi iai pdiang ia ka jingstad bad ka jingtip na U Blei kumba ki tnat ki pdiang ia ka jingbam na u dieng sohwaibaim, *lynda U Mynsiem Bakhuid jong U u shong ha phi bad lynda phi shim ia U Jisu ha ka dohnud jong phi,* ban pyrkhatae bad kren shaphang U Jisu, bad ban leh ia ka kam jong U hangno hangno ba phi don." {*The Ellen G. White 1888 Materials*, p. 70} 1888

which God had provided was offered in the place of Isaac--then light was shed upon the mystery of redemption, *and even the angels understood more clearly the wonderful provision that God had made for man's salvation. 1 Peter 1:12.*" {E. G. White, *Patriarchs and Prophets*, p. 155} 1890

What was the Holy Spirit known as in the Old Testament?

"The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. *The Spirit of the Son of God was abiding in her soul.* Her heart was full of purity, gentleness, and sanctified love. Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David, and he trembled as he thought what might have been the consequences of his rash purpose." {E. G. White, *Signs of the Times*, October 26, 1888 par. 7}

How does Jesus bind heart to heart?

"The Lord has a people for whom he prays that they *may be one with him as he is one with the Father.* If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; *for by his Holy Spirit Jesus can bind heart to heart.* We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christ-like, will follow closely in the footsteps of Jesus. *They will have the mind which was in Christ Jesus.*" {E. G. White, *Review and Herald*, May 27, 1890 par. 1}

"*If Christ is formed within,* the hope of glory, you will put away all vanity and foolish speaking. You will be sanctified through the truth. You will so labor for God that you can have an approving conscience in your ministerial work, and you can say with the devoted Saint Paul that you are clean from the blood of all men. But you cannot say this unless you are constantly gaining wisdom and knowledge from God as the branch draws nourishment from the living vine, *unless His Holy Spirit is resting upon you and you are taking Jesus into your heart,* thinking and talking of Jesus, and doing His work wherever you are." {*The Ellen G. White 1888 Materials*, p. 70} 1888

“Ki jor jong u dieng-sohwain, ba la kiew naduh tynrai, ki la phriang sha ki tnat ban kyrshan ia ka jingsan, bad ban pynmih ia ki syntiew bad ki soh. Kumta *ka jingim kaba ai bor jong U Mynsiem Bakhuid, ba la mih na U Khrist*, bad ba la ai sha ki synran baroh, ka sam lyngba ia ka mynsiem, ka pynthymmai ia ki jingthmu bad ia ki jingkwah, bad wat ia ki jingpyrkhat kiba buhrieh ruh, bad ki pynmih ia ki soh ba kordor jong ki kam bakhuid. Ka jingim ka pynshisha ia ka jingiasoh bad U Dieng-sohwain baim bad bashisha.” {E. G. White, *The Spirit of Prophecy Volume Three*, p. 418} 1878

Mano ba pyntip ia ka Jingshisha jong U sha ka pyrthei, bad kumno?

“La pynsngewbha ia U Blei ban pyntip ia ka jingshisha jong U sha ka pyrthei da ki nongtalbikam bakynja-briew, *bad ma U hi, da U Mynsiem Bakhuid*, U la pyntbit ia ki briew bad u pynlah ia ki ban trei ia kane ka kam. U la ialam ia ka jingmut jingpyrkhat jong ki ha ka jingjied ia kaei ban kren bad ia kaei ban thoh. Ia ka jingkyshew la ai ha ki khiew khyndew, pynban ka long, khlem duna ei-ei, kaba na ka Bneng. Ia ka jingphla la ai lyngba ki jingkren-batai kibym janai jong ka ktien bakynja-briew; pynban ka long ka jingphla jong U Blei; bad u khun bakohnguh bad bangeit jong U Blei u iohi ha ka ia ka burom jong ka bor bakynja-blei, kaba dap da ka jingaiei bad ka jingshisha.” {E. G. White, *The (1888) Great Controversy*, Author’s Preface, d} 1888

Ka Jingiasyllok jong ngi ka long badno, bad kumno?

“Kumta u nongpop u ieng hakmat U Blei kum uba hok; ia u la shim kum ka jingsngewbha bad ka Bneng, *bad lyngba U Mynsiem u ioh ia ka jingiasyllok bad U Kpa bad U Khun*.” {E. G. White, *Signs of the Times*, November 3, 1890 par. 1}

Ia kaei ki mishonari jong ka diengphna ki dei ban pynbna?

“To ai ba ki mishonari jong ka diengphna kin pynbna *ba don tang uwei U Blei, bad uwei U Ksiang hapdeng U Blei bad u briew, uba long U Jisu Khrist U Khun jong U Blei Bymjukut*. Ia kane donkam ban pynbna ha baroh ki balang ha ka khyndew jong ngi. Ki Khristan ki donkam ban tip ia kane, bad ban nym buh ia u briew ha ka jaka jong U Blei, khnang ba kin ym long shuh ki nongmane ia ki bleithaw, hynrei ia U Blei baim. *Ka jingmane bleithaw ka don ha ki balang jong ngi*.” {*The Ellen G. White 1888 Materials*, p. 886} 1891

Katno ka long ka jingthew jong ka jingaiei bad ka jingieit U Kpa ia ngi?

“Katei ka ong aiu ia ngi? “Une u long U Khun jong nga uba ieit, ha uba nga sngewbha eh.” Ka ong ha phi, *Nga U Blei, nga la phah ia U Khun jong Nga sha ka pyrthei*, bad lyngba jong U la plie ia ka bneng baroh sha u briew ba la hap.” {*The Ellen G. White 1888 Materials*, p. 124} 1888

“*Ka jingieit kaba long hapdeng U Kpa bad U Khun jong U ka long kabym lah ban batai. Ka long kabym lah thew*. U Blei ula iohi ha U Khrist ia ka jingitynnad bad ka jingjanai jong ka jinglong-kynsai kaba don ha lade. Kaba phylla, Oh ka bneng, bad to sngewlyngngoh. Oh ka pyrthei, *naba U Blei um shym*

“The juices of the vine, ascending from the root, are diffused to the branches sustaining growth, and producing blossoms and fruit. *So the life-giving power of the Holy Spirit, proceeding from Christ*, and imparted to every disciple, pervades the soul, renews the motives and affections, and even the most secret thoughts, and brings forth the precious fruit of holy deeds. The life attests the union with the true and living Vine.” {E. G. White, *The Spirit of Prophecy Volume Three*, p. 418} 1878

Who communicates His truth to the world, and how?

“God has been pleased to communicate his truth to the world by human agencies, *and he himself, by his Holy Spirit*, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was intrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.” {E. G. White, *The (1888) Great Controversy*, Author’s Preface, d} 1888

Who is our fellowship with, and how?

“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*.” {E. G. White, *Signs of the Times*, November 3, 1890 par. 1}

What are the missionaries of the cross to proclaim?

“Let the missionaries of the cross proclaim *that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God*. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. *Idolatry exists in our churches*.” {*The Ellen G. White 1888 Materials*, p. 886} 1891

What is the measure of the Father’s gift and love to us?

“What does that say to us? “This is my beloved Son, in whom I am well pleased.” It says to you, *I, God, have sent My Son into your world*, and through Him is opened all heaven to fallen man.” {*The Ellen G. White 1888 Materials*, p. 124} 1888

“*The love existing between the Father and His Son cannot be portrayed. It is measureless*. In Christ God saw the beauty and perfection of excellence that dwells in Himself. Wonder, O heavens, and be astonished. O earth, *for God -*

la bynnud wat ia la U Khun lajong, hynrei u la aiti noh ia u ban long ka pop na ka bynta jong ngi, khnang ba ia kito kiba ngeit yn ioh pynlong ka hok U Blei ha U. "U Blei u pyni shynna ia la ka jong ka jingieit sha ngi, ha kaba haba ngi dang long kiba pop, U Khrist u la iap iapli ia ngi." Da ka ktien ka tylliej ka long ia ngi kaba tlot bor ban pyrshang ban batai ia ka jingieit jong U Blei. Ngì ngeit ia ka, ngi ia kmen ha ka, hynrei ngim lah ban shemphang ia ka. Kaba ai ia U Khrist, U Blei u la ai lut ia kiei kiei baroh. Ym don shuh kaei kaei kaba kham khraw, ym don shuh kaei kaei kaba kham kordor, kaba U lah ban ai. Ha ka jingai ia U Khun jong U, U Blei ula ai ia ka bneng baroh, ym namar kano kano ka jingbha ne ka hok kaba ngi don, hynrei namar ba U ieit ia ngi." {E. G. White, Manuscript Releases Volume 18, p. 337} 1891

Kumno ka lah ban long ba un kyrpad, "Nga tip shaphang baroh ki jingsniew bad ki jingpynshoi da kaba ia phi la ker kut, bad Nga phah ia U Jisu Khrist U Khun jong Nga sha ka pyrthei jong phi ban pynpaw ha phi ia ka bor jong Nga, Ka jingkhlañ bor jong Nga; ban pynpaw ha phi ba Nga long U Blei, bad ba Ngan ai ha phi ia ka jingiarap khnang ban kyntiew ia phi na ka bor jong u nongshun, bad ban ai ha phi ia ka lad khnang ba phin lah ban ioh biang ia ka dur ka jinglong U Blei." *U Blei u phah ia U Khun jong U, Uba long kum ma U, Uba long shitylli bad U Kpa, bad U shah ia ki jingjah burom bad ka jinglehrain bad ka jingkren-beiñ na ka bynta jong ngi, bad u la shah shitom khadduh ia ka jingiap kaba poh eh ha Kalbari. U Soitan ula ialeh pyrshah ia U naduh ka khyllipmat ba U la wan sha ka pyrthei; hynrei U la jop ia ki baroh; Um shym la phai bakla wat tang khyndiat ruh. Lynda dei ka bor kaba U Blei u la ai ha U, Un nym jin da la lah ban ieng ialeh ia ki jingleh jubor jong u nongshun; hynrei U la jop, bad watla U la iakynduh bad u ha ki mawjam baroh, bad ba la iaid shaphrang na uwei u mawjam sha uwei pat, pynban hangne keiñ ka la long ka thma kaba la iakhun ha kane ka pyrthei da ki bor jong ka jingdum." {The Ellen G. White 1888 Materials, p. 122} 1888*

Hato "ka jingshai kaba thymmai" kan ia pyrshah ia ki jingshisha kiba la pynpaw ha ki por ba la dep?

"Lyngba kine ki spah snem baroh ka jingshisha jong U Blei ka la long kumjuh. Kata kaba la long ka jingshisha ha kaba mynnyngkong ka long ka jingshisha mynta ruh. Watla ia ki jingshisha kiba thymmai bad kiba donkam kiba iadei na ka bynta ki pateng bynriew kiba bud, la plie ha ka jingsngewthuh, ki jingpynpaw bathymmai kim iapyrshah ia kito kiba rim. Ka jingshisha bathymmai baroh kaba la sngewthuh kan shu iai ai jingmut shuh shuh ia kaba rim." {E. G. White, Review and Herald, March 2, 1886 par. 6}

spared not His own Son, but gave Him up to be made sin for us, that those who believe may be made the righteousness of God in Him. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Language is too feeble for us to attempt to portray the love of God. We believe it, we rejoice in it, but we cannot comprehend it. Giving Christ, God has given everything. Nothing greater, nothing more costly, could He bestow. In giving His Son, He gave all heaven, not because of any goodness or righteousness that we possess, but because He loved us." {E. G. White, Manuscript Releases Volume 18, p. 337} 1891

"How is it that He is pleading, "I know all the evils and temptations with which you are beset, and I sent My Son Jesus Christ to your world to reveal to you My power, My mightiness; to reveal to you that I am God, and that I will give you help in order to lift you from the power of the enemy, and give you a chance that you might win back the moral image of God." God sent His Son, who was as Himself, one with the Father, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world; but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy; but He did, and although He had him to meet at every step, and was pressed step by step, yet here was the battle fought in this world with the powers of darkness." {The Ellen G. White 1888 Materials, p. 122} 1888

Will "new truth" ever contradict the truths revealed in the past?

"Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old." {E. G. White, Review and Herald, March 2, 1886 par. 6}

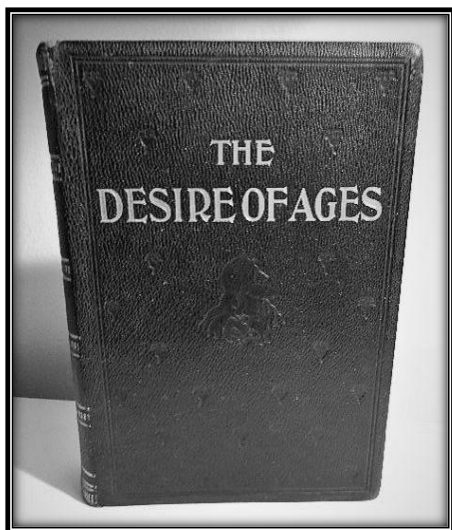
KA JINGKREN KYLLUM

- U Blei U Kpa (Jehobah) u dei U 'Nga long' bakhrav; u tynrai jong ki kynja baroh, bad ka umpohliw jong baroh ka hukum. U long u nongsynshar bahakhlieh tam eh jong ki bneng salonsar.
- Dei tang U Khun jong U Blei uba ioh bynta ha ka khet jong U Kpa.

- Dei tang U Khrist uba long u longrynieng ha ki bneng salonsar baroh uba la lah ban rung sha baroh ki jingiapyrkhat jong U Kpa.
- U Khrist u long Uba la kha marwei jong U Blei, ba la kha ha shuwa ban thaw ia kiei kiei baroh.
- Dei U Khrist uba la kren shaphang ialade ha Proverb 8:22-30.
- Dei tang U Khrist uba long nongiatrei-lem bad U Kpa ha ka kam jong ka jingpynlong.
- U Khrist u long U Khun jong U Blei naduh shuwa ba ki angel kin don.
- Dei tang U Kpa bad U Khun kiba dei ban ioh ia ka jingnguh bad ka jingmane jong ki angel.
- U Lurshai u iasaid-nia pyrshah ia ka jingkhraw bahakhlieh tam jong U Khun U Blei.
- U Khrist u don ia ka kyrteng jong U Kpa (Jehobah) ha U.
- Ka jingjlan jong ka jingdon U Khrist ka long shalyndet ka jingsngewthuh jong ngi.
- Ka jingiathuhkhana shaphang U Abraham bad U Isaak ka pynshai ha ki angel ia ka jingmaian jong ka jingsiewspah.
- U Mynsiem jong U Khun U Blei u la treikam ha ki sngi jong ka Testament Barim.
- U Jisu u tehsong ia ki dohnud jong ngi da U Mynsiem Bakhuid jong U hi.
- Kaba pdiang ia U Mynsiem Bakhuid kamut ban shim ia U Jisu (ym da uwei pat) ha ki dohnud jong ngi.
- Kane ka jingim kaba ai bor jong U Mynsiem ka mih na U Khrist hi.
- Dei U Blei hi, bad ym da uwei pat, uba pynsleh ia ki nongthoh bad ki nongkren ia ka Ktien bakhuid.
- Ka jingiasyllok jong ngi ka long bad ki ar ngut ki kynja-blei (U Kpa bad U Khun) lyngba U Mynsiem jong ki hi.
- Don tang uwei U Blei bad uwei U Ksiang hapdeng U Blei bad u briew, Uba long U Jisu Khrist U Khun jong U Blei Bymjukut.
- Ngim lah ban thew ia ka jingieit U Kpa ha kaba U la ai ha ngi ia U Khun ba la kha marwei jong U.
- Ka jingshisha kaba thymmai kam ju iapyrshah ia kaba rim, hynrei ka ai jingmut shuh shuh ia ka.

KI SNEM HA AUSTRALIA 1891-1900

Ha ka jingialang jong ka General Conference ha u snem 1891, ia ka mem White la pyntip da ka jingkhok bakyrkieh ba ka dei ban leit jngoh sha ka ri Australia ban ai jinghikai bad jingiarap ha ki kam balang ha kata ka jaka ba la seng shen. Ha kaba jubab ia kane ka jingkyrpad, ka la poi sha Australia ha u December, 1891, ba la bud synran da u khun jong ka u W. C. White u rangbah balang, bad da ki katto katne ki nongiarap jong ka. Ka jingdon jong ka ha Australia ka long kaba la shem sngewbha da ki parabangeit kiba thymmai, bad ki khubor ka jingiasyllok jong ka kiba iadei bad ka kam-roi kam pynsan ka la iarap shibun ha kaban seng pynskhem ia ki kam balang ha kane ka dewlynnongbah jong ki phang shathie. Kham hadien pat ka la thoh, "Haba ia ka kam, kaba dang sdang thymmai ha Australia, ka la i donkam ia ka jingiarap, ki parabangeit kiba ha America ki la kwah ia nga ban leit jngoh ia kane ka jaka. Ki ong ba kum ka briew ia kaba U Blei u la hikai kyrpang, Nga lah ban iarap ia kane ka kam hangne ia kaba kiwei kim lah. Ngam sngew don ia ka mon ban leit bad ngam ioh jingshai ba ka long ka kamram jong nga. Ka jingaid lynti ka la long ka jingshyrkhei ia nga. Nga thrang ban don beit ha iing bad ban pyndep ia ka kam jong nga ha kaban thoh ia ka kot shaphang ka jingim jong U Khrist bad ia kiwei pat ki jingthoh. Hynrei haba ia kane ka bynta la wallam ha khmat, bad ki briew kiba kit khlieh jong ka Conference ki pynpaw ia kata ka jingsngewskhem jong ki ba ma nga, ryngkat bad kiwei de, ngi dei ban leit jngoh ia kane ka jaka, nga la kut jingmut ban leh katkum ka jingshai jong ki." {E. G. White, *Manuscript Releases Volume 2*, p. 150}



Ym slem hadien kata ka jingpoi jong ka, ka Ellen White ka la iohi shai ia ka jingdonkam kaba jur ban seng ia ka skul pule ha Australia, ba ki samla jong ki

Seventhday Adventist kin lah ban shah hikai ha ka imlang sahlang jong ki Khristan, bad kumne ia ki nongtrei yn pyntbit ha ka kam shakri ha shnong lajong bad ha kiwei ki jaka jong ka dewlynnong. Ynda haba U Blei u la pynpaw ia ka jingmynjur jong u ia ka jaka ka puta, ia ka skul-bah Avondale la pynskhem. Kumta, ban ai mynsiem ia kito kiba don bynta ha kane ka kam mait lynti, ka mem White ka la thied ia ka jaka kaba biang ba marjan bad ka la pynieng ia ka iing jong ka hajan ka skul thymmai. Kane ka skul kaba U Blei u la pynpaw, kan long ka rukom ne ka nuksa kaba kumno ka kam pule puthi ki Adventist ka dei ban long.



Nalor ki kam kiba bun bah jong ka ha kaba iadei bad ki kam ha kane ka jaka ba dang seng shen, ka mem White ka la ioh ruh ia ka por ban thoh da ki hajar ki sla ia ki jinghikai ha ki por kiba biang, kiba la poi ruh shaduh shiliang duriaw ban hikai ia ki nongialam balang. Ka la pynbiang ruh ia ki artikel kiba man la ka taiew ha ki kot khubor balang kiba kyrteng ki *Review and Herald*, *Signs of the times*, bad *The Youth's Instructor*. Kane ka kam kaba khia ka la pynslem shikatdei eh ia ka kam thoh kot jong ka, bad ka la long tad haduh u snem 1898 ba ia ka kot *The Desire of Ages* la lah ban pyndep bad la pynmih pyrthei. Ka kot *Thoughts from the Mount of Blessing* ka la mih ar snem mynshuwa, bad ka *Christ's Object Lessons* bad ka *Testimonies for the Church*, volume 6, ki la mih ha u 1900.

KA JING-EKSAMIN IA KI JINGTHOH 1891-1900

Ka la don ka jingkyonoh ba ha kane ka ia ka Ellen White ka la thoh ia kiei kiei kaba la wallam ia ka "jingsngewthuh bamarkhongpong" (paradigm shift) ha ka jinghikai jong ka balang ha kaba iadei shaphang ka Jinglong-blei. Ia kane ka "jingsngewthuh bamar khongpong" la ong ba ka la paw nyngkong eh ha ka kot *The Desire of Ages* (Ka Jingthrang jong ki Yrta). Ngin ia eksamin ia kane ka jingkyonoh kaba la nud sat, da kaba shah ba ka nongiathuhlypa hi kan kren lyngba ki jingthoh jong ka, bad to da bat ha ka jingmut jong phi ia kito ki jingpynpaw baroh kiba ha shuwa kiba ngi la ia shem. Ia ngi la iathuh shai ba ka jingshisha kan ym iapyrshah ialade, bad ba ka "jingshai bathymmai" kan shu nang ia i pynskhem ia ki jingpynpaw kiba rim. Mynta ngin ia phai sha kine jingthoh jong kane ka ia, ryngkat bad ka jingpynleit jingmut ha ka kot *The Desire of Ages*.

Khasi

Kumno ia U Mynsiem Bakhuid la batai (hato u dei u longrynieng uba shimet)?

"U Mynsiem bakynja-blei ia uba U Nongpynim jong ka pyrthei u la kular ban phah, *u long ka jingdon ryngkat bad ka bor jong U Blei.*" {E. G. White, *Signs of the Times*, November 23, 1891 par. 1}

"Ka bor-ktah jong U Mynsiem Bakhuid *ka dei ka jingim jong U Khrist ha ka mynsiem.*" {E. G. White, *Manuscript Releases Volume 4*, p. 332} 1896

"U nonghikai u dei ban shah pynbaptis da U Mynsiem Bakhuid. *Te kumta ka jingmut jingpyrkhat bad ka mynsiem jong U Khrist kan sa don ha u*, bad un phla ia U Khrist ha ka jingim bakynja-mynsiem bad bakhuid." {E. G. White, *Review and Herald*, February 9, 1892 par. 21}

"U Jisu u ap khmih lynti ban pyrsad ha baroh ki synran jong U, bad ban ai ha ki ia *ka jingpyrsad mynsiem jong ka mynsiem bakyntang jong U*, bad *ban pyntuid na lade ia kata ka bor ktah kaba donkam eh sha ki briew jong U*. Un pynlah ia ki ban sngewthuh ba naduh nangta shakhmat kim lah shuh ban shakri ar ngut ki kynrad. Ka jingim jong ki kam lah shuh ban pyniakhlad. Ka jingthmu *ka long ba U Khrist un im ha ki nongtalbikam bakynja-briew jong U*, bad *ban trei lyngba ki kam batbit jong ki*, bad *ban trei lyngba katba kum ki jinglah jong ki*. Ka mon jong ki ka dei ban pyndem hapoh ka mon jong U, ki dei ban trei ryngkat bad U Mynsiem jong U, ba kan ym dei shuh ma ki kiba im, hynrei U Khrist uba im ha ki. *U Jisu u wad ban shon jingmut ha ki ia ka jingpyrkhat ba ha kaba ai ia U Mynsiem Bakhuid jong U u la ai ha ki ia ka burom ia kaba U Kpa u la ai ha U*, ba *ma U bad ki brew jong U kin lah ban long shitylli ha U Blei.*" {E. G. White, *Signs of the Times*, October 3, 1892 par. 4}

"Nga kwah ban shon jingmut ha phi ia ka jingshisha ba kito kiba don ia *U Jisu ban iaisah ha ka dohnud da ka jingngeit, ki la iohpdiang shisha ia U Mynsiem Bakhuid*. Uwei-pa-uwei uba pdiang ia U Jisu kum U Nongpynim jong u, u iohpdiang shisha ia U Mynsiem Bakhuid ba un long Nongsylla, U Nongpynkyntang, U Nongialam bad U Nongsakhi." {E. G. White, *Manuscript Releases Volume 14*, p. 71} 1894

English

How is the Holy Spirit of God described (is it an individual being)?

"The divine Spirit that the world's Redeemer promised to send, is *the presence and power of God.*" {E. G. White, *Signs of the Times*, November 23, 1891 par. 1}

"The influence of the Holy Spirit *is the life of Christ in the soul.*" {E. G. White, *Manuscript Releases Volume 4*, p. 332} 1896

"The teacher must be baptized with the Holy Spirit. *Then the mind and spirit of Christ will be in him*, and he will confess Christ in a spiritual and holy life." {E. G. White, *Review and Herald*, February 9, 1892 par. 21}

"Jesus is waiting to breathe upon all his disciples, and give them *the inspiration of his sanctifying spirit*, and *transfuse the vital influence from himself to his people*. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. *Christ is to live in his human agents, and work through their faculties, and act through their capabilities*. Their will must be submitted to his will, they must act with his spirit, that it may be no more they that live, but Christ that liveth in them. *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 has given him, that he and his people may be one in God.*" {E. G. White, *Signs of the Times*, October 3, 1892 par. 4}

"I wish to impress upon you the fact that *those who have Jesus abiding in the heart by faith, have actually received the Holy Spirit*. Every individual who receives Jesus as his personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide, and Witness." {E. G. White, *Manuscript Releases Volume 14*, p. 71} 1894

“Ka kam jong U Mynsiem Bakhuid ka long kaba khraw bymlah ban thew. Ka dei na kane ka tyllong ba ka bor bad ka jingtbit ka la wan ha ki nongtrei jong U Blei; *bad U Mynsiem Bakhuid u long U Nongpyntngen, kum ka jingdon kaba shimet jong U Khrist ha ka dohnud.*” {E. G. White, *Manuscript Releases Volume 14*, p. 71} 1894

“Ba la shah teh ha ka jinglong-briew, U Khrist um lah ban don ha ki jaka baroh da lade; namarkata ka long na ka bynta ka jingmyntoi jong ki hi ba U hap ban iehnoh ia ki, ban leit sha U Kpa jong U, bad ban phah ia U Mynsiem Bakhuid ban long U Nongmihkmat jong U ha ka pyrthei. *U Mynsiem Bakhuid u long ma U hi uba la law noh ia ka jinglong-briew bad ban long laitluit na kata. Un mihkmat ialade ban don ha ki jaka baroh da U Mynsiem Bakhuid jong U, kum Uba don lut ha ki jaka baroh (Omnipresent).*” {E. G. White, *Manuscript Releases Volume 14*, p. 23} 1895

“Kam long kaba donkam ia phi ban tip bad ban lah ban batai ia kaei kaba U Mynsiem Bakhuid u long. *U Khrist u iathuh ha ngi ba U Mynsiem Bakhuid u long U Nongpyntngen, bad U Nongpyntngen u long U Mynsiem Bakhuid,* “U Mynsiem ka jingshisha, ia uba U Kpa un phah ha ka kyrteng jong Nga.” “Nga ruh ngan dwai ia U Kpa, te un ai ha phi ia uwei pat U Nongpyntngen, ba un ioh iaisah lem bad phi ha la ka rta, ia U Mynsiem ka jingshisha keiñ; ia uba ka pyrthei kam lah ban pdiang, naba kam ithuh ia u; hynrei phi ithuh ia u, namar u iaisah bad phi, un long ruh ha phi.” [Ioannis 14:16,17]. *Kane ka thew sha ka jingdon jong U Mynsiem jong U Khrist ha ki jaka baroh, ba la khot U Nongpyntngen.*” {E. G. White, *Manuscript Releases Volume 14*, p. 179} 1891

Mano ba long U Nongpyntngen jong ngi (uta uba lah ban pyntngen shisha ia ngi)?

“*U Nongpynim u dei u Nongpyntngen jong ngi.* Ia kane nga la pynshisha ba u long kumta.” {E. G. White, *Manuscript Releases Volume 8*, p. 49} 1892

“Katba da ka jingngeit ngi khmih sha U Jisu, ka jingngeit jong ngi ka sam lyngba ia ki syrngiew, bad ngi mane ia U Blei namar ka jingieit baphylla jong U haba U la ai ia *U Jisu ba un long kum U Nongpyntngen.*” {E. G. White, *Manuscript Releases Volume 19*, pp. 297, 298} 1892

““Hynrei lada U Mynsiem jong uta uba la pynmihpat 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.” Ah katno ka jingkordor jong kine ki ktien ha ka mynsiem jong uwei-pa-uwei uba sngewsih ha ka jingiap jong kiba ieit bathoin! *U Khrist u long U Nongialam bad U Nongpyntngen jong ngi, uba pyntngen ia ngi ha baroh ki jingjynjar jong ngi.*” {E. G. White, *S.D.A. Bible Commentary Vol. 6*, pp. 1076, 1077} 1894

“Ia U Khrist la thaw dur ha ka dohnud, bad da U Mynsiem jong U u pyndep ia kane ka jingkular, “Ngan ym iehnoh noh ia me da lei lei, lymne ngan ym leh lyndet noh ia me da lei

“The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; *and the holy Spirit is the comforter, as the personal presence of Christ to the soul.*” {E. G. White, *Review and Herald*, November 29, 1892 par. 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.*” {E. G. White, *Manuscript Releases Volume 14*, p. 23} 1895

“It is not essential for you to know and be able to define just what the Holy Spirit is. *Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter.*” {E. G. White, *Manuscript Releases Volume 14*, p. 179} 1891

Who is our Comforter (the only one who can truly comfort us)?

“*The Saviour is our Comforter.* This I have proved Him to be.” {E. G. White, *Manuscript Releases Volume 8*, p. 49} 1892

“As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving *Jesus the Comforter.*” {E. G. White, *Manuscript Releases Volume 19*, pp. 297, 298} 1892

““But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” O how precious are these words to every bereaved soul! *Christ is our Guide and Comforter, who comforts us in all our tribulations.*” {E. G. White, *S.D.A. Bible Commentary Vol. 6*, pp. 1076, 1077} 1894

“Christ is formed within, and by His Spirit He fulfils the promise, “I will never leave thee nor forsake thee.”” {E. G. White, *Signs of the Times*, September 27, 1899 par. 9}

lei.” {E. G. White, *Signs of the Times*, September 27, 1899 par. 9}

“U Khrist u wan kum U Nongpyntngen ha baroh kiba ngeit. U khot sngewbha ia ka jingshaniah jong phi.” {E. G. White, *Manuscript Releases Volume 8*, p. 57} 1898

“Ka daw ba ki balang ki tlot bad ki shitom bad ki kloï ban iap noh, ka dei namar ba u nongshun u la wanrah ia ki bor-ktah jong ka jinglong baduh jingkyrmen ban ialeh ha ki mynsiem kiba khawpud. *U la wad ban khang ia U Jisu na ka jingsngewthuh jong ki ba u long U Nongpyntngen*, kum uta uba ju sneng, ju maham, bad ju pyni ia ki, da kaba ong, “Kane ka long ka lynti, to iaïd phi ha ka.”” {E. G. White, *Review and Herald*, August 26, 1890 par. 10} (Peit ruh ha 2 Korinth 1:3,4; 2 Thessaloni 2:16,17)

Kumno U Khrist u wan sha ngi ban pyntngen ia ngi?

“Ba U Khrist un pynpaw ialade ha ki, bad pynban u long ubym lah ban iohi da ka pyrthei, ka long ka jingmaian ha ki synran. Kim lah ban sngewthuh ia ki ktien jong U Jisu ha ka jinglong bakynja-mynsiem jong ki. Ki la pyrkhath ba kan dei ka jingpynpaw kaba shabar, kaba lah ban iohi. *Kim lah ban shim ia ka jingshisha ba ki lah ban don ia ka jingdon ryngkat jong U Khrist bad ki, bad pynban ia U ym shym la iohi da ka pyrthei. Kim shym la sngewthuh ia ka jingmut jong ka jingpynpaw bakynja-mynsiem.*” {E. G. White, *The Southern Review*, September 13, 1898 par. 2}

Kaei ka mynsiem jong u briew (hato ka long u longryngieng uba iapher)?

“Ka jingithuh ne ka longrynieng jong ngi shimet la ri pynsah ha ka jingmihpat, watla ym dei shuh da kijuh ki dewmet kum kito kiba la leit hapoh ka jingtep. Ki kam baphylla jong U Blei ki long ki jingmaian ia u briew. *Ka mynsiem, ka jinglong jong u briew*, ka la leit phai sha U Blei, hangta ban ri pynsah. Ha ka jingmihpat baroh u briew un don ia la ki jong ki jinglong.” {E. G. White, *S.D.A. Bible Commentary Vol. 6*, p. 1093} 1900

“Ki Khristan ki dei ban hikai bad pyntbit ia ki jinglehsbun bad ki akor ki burom jong ki katkum ka rukom ne ka nuksa (pattern) jong *ka jingim, ka mynsiem, ka jinglong jong u Nonghikai bakynja-blei.*” {E. G. White, *Review and Herald*, July 18, 1893 par. 3}

“U Trai Jisu, uba long u nongbishar jong u briew baroh, un sa kylli ha kiba bun kiba eh-dohnud, kiba khwan-lade, kiba khaii pateng, “Uei uba la pan ia kane na ka kti jong phi?” *Ka mynsiem, ka jinglong*, kaba phi la pynpaw kam shym la iahap haei haei ruh em bad kata ka nuksa kaba nga la ai ha phi ha ka jingim bad ka jinglong jong nga, mynba nga la don ha ka pyrthei.” {E. G. White, *Review and Herald*, October 16, 1894 par. 3}

“Christ comes as a Comforter to all who believe. He invites your confidence.” {E. G. White, *Manuscript Releases Volume 8*, p. 57} 1898

“The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. *He has sought to shut Jesus from their view as the Comforter*, as one who reproves, who warns, who admonishes them, saying, “This is the way, walk ye in it”” {E. G. White, *Review and Herald*, August 26, 1890 par. 10} (See also 2 Corinthians 1:3, 4; 2 Thessalonians 2:16, 17)

How does Christ come to us to comfort us?

“That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. *They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation.*” {E. G. White, *The Southern Review*, September 13, 1898 par. 2}

What is the spirit of man (is it a different individual being)?

“Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. *The spirit, the character of man*, is returned to God, there to be preserved. In the resurrection every man will have his own character.” {E. G. White, *S.D.A. Bible Commentary Vol. 6*, p. 1093} 1900

“Christians should educate and train their affections and manners according to the pattern of *the life, the Spirit, the character of the divine Teacher.*” {E. G. White, *Review and Herald*, July 18, 1893 par. 3}

“The Lord Jesus, who is the judge of every man, will inquire in reference to many hard-hearted, selfish, scheming transactions, “Who hath required this at your hand?” *The spirit, the character*, you have manifested has not been at all after the Pattern I have given you in my life and character, when I was upon the earth.” {E. G. White, *Review and Herald*, October 16, 1894 par. 3}

Kumno kumno de ia U Mynsiem jong U Blei la batai ha ka Baibl bad ha Ka Mynsiem jong ka jingithuhlypa?

“Uei uba la ialam ia ka *Mynsiem* jong U Trai ,lane ba u long u nongsylla jong u ula hikai ia u?” Isaiah 40:13

“Namar uei ba la tip ia ka *Jingmut* U Trai? Lane uei ba la ju long u nongsylla lem jong u?” Rom 11:34

“Kajuh ka *jingmut bakynja-blei* kaba trei halor kiei kiei jong ka *mariang ka kren ha ki dohnud ki briew bad ka pynlong ia ka jingthrang ka bym lah ban batai ia kaei kaei kaba kim pat shy la ioh*. Kiei kiei ki jong kane ka pyrthei kim lah ban pynhun ia ka jingthrang jong ki. *U Mynsiem jong U Blei U iasaid bad khroh ia ki ban wad ia kiei kiei kiba lah ban ai ia ki ka jingsuk bad jingjahthait--* ka jingaiei jong U Khrist bad ka jingkmien jong ka jinglongkhuid. Lyngba ki bor-ktah kiba iohi bad kibym lah ban iohi, *U Nongpynim jong ngi u trei khlem thait ban ring ia ki jingmut jong ki briew* na ki jingsngewbha jong ka pop kibym lah ban ai jinghun sha ki jingkyrkhu ba bymjukut kiba lah ban long ki jong ki hi ha U.” {E. G. White, *Steps to Christ*, p. 28} 1893

“Ka jinglong ka long ka bor-ktah. Ka kam jong U Khrist ka long ban wallam ia ki jingmut jingpyrkhat *sha ka jingiahap sur bad ka jingmut jingpyrkhat bakynja-blei jong u.*” {E. G. White, *Review and Herald*, September 29, 1891 par. 14}

“*Ka jingdon ryngkat jong U Kpa ka la ker tawiar ia U Khrist*, bad ym don kaei kaei kaba la wan hap ha U hynrei tang ia kata kaba ka jingieit bymjukut ka la ailad na ka bynta ka jingkyrkhu jong ka pyrthei. Hangne ka la long ka tynrai jong ka jingpyntngen, bad ka long na ka bynta jong ngi. *Uta uba la shah ktah da U Mynsiem jong U Khrist u iasah ha U Khrist*. Ka jingshoh jingdat kaba la thmu ha u ka la hap noh ha U Nongpynim, *Uba la ker ia u da ka jingdon ryngkat jong U*. Kaei kaei kaba la wan ha u ka wan na U Khrist. Um donkam ban ialeh pyrshah ia ka jingsniew, naba U Khrist u long u nongda jong u. Ym don kaei kaei kaba lah ban ktah ia u lait noh sa tang kaei kaei kaba la ailad da U Trai, bad “kiei kiei baroh” kiba la ailad “ki iatrei lem ia kaban pynbha ia kita kiba ieit ia U Blei.” Rom 8:28.” {E. G. White, *Thoughts from the Mount of Blessing*, p. 71} 1896

Mano uba pynsleh bad ialam ia ki nongthoh histori bakyantang?

“*Mano hynrei tang U Khrist, da U Mynsiem bad ka bor-blei jong U*, U la ialam ia ki khulom jong ki nongthoh histori bakyantang ba sha ka pyrthei yn ioh pyni ia ka jingbuh jingkhein kaba kordor shaphang ki jingkmien bad ki jingleh jong U Jisu Khrist?” {E. G. White, *Manuscript Releases Volume 2*, p. 14} 1892

Kumno ka Ellen White ka batai ia ka jinglong ba la pyrsad mynsiem lajong?

“Ha ka sngi thohdieng, 20 tarik March, nga la khie la dang klo, kumba lai baje shiteng ei ei ha ka por mynstep. Katba nga dang thoh ha kaba iadei shaphang ka lynnong kaba khadsan jong U Ioannis, syndet syndet ka jingsuk kaba

How else is the Spirit of God described in the Bible and Spirit of Prophecy?

“Who hath directed the *Spirit* of the LORD, or being his counsellor hath taught him?”

“For who hath known the *mind* of the Lord? or who hath been his counsellor?”
Isaiah 40:13; Romans 11:34

“*The same divine mind* that is working upon the things of nature *is speaking to the hearts of men and creating an inexpressible craving for something they have not*. The things of the world cannot satisfy their longing. *The Spirit of God is pleading with them to seek for those things that alone can give peace and rest—the grace of Christ, the joy of holiness*. Through influences seen and unseen, *our Saviour is constantly at work to attract the minds of men from the unsatisfying pleasures of sin to the infinite blessings that may be theirs in Him.*” {E. G. White, *Steps to Christ*, p. 28} 1893

“Character is influence. Christ's work was to draw minds *into sympathy with his own divine mind.*” {E. G. White, *Review and Herald*, September 29, 1891 par. 14}

“*The Father's presence encircled Christ*, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. *He who is imbued with the Spirit of Christ abides in Christ*. The blow that is aimed at him falls upon the Saviour, *who surrounds him with His presence*. Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense. Nothing can touch him except by our Lord's permission, and “all things” that are permitted “work together for good to them that love God.” Romans 8:28.” {E. G. White, *Thoughts from the Mount of Blessing*, p. 71} 1896

Who inspired and guided the sacred historians?

“*Who but Jesus Christ, by His Spirit and divine power*, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?” {E. G. White, *Manuscript Releases Volume 2*, p. 14} 1892

How does Ellen White describe her own inspiration?

“Friday, March 20, I arose early, about half past three o'clock in the morning. While writing upon the fifteenth chapter of John, suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. *A holy, sacred presence seemed to-*

phylla ka la wan ha nga. Baroh kawei ka kamra la imat ba ka la dap da ka imlang sahlang jong ka bneng. *Ka jingdon ryngkat kaba khuid bad bakyntang la imat ba ka shong ha ka kamra jong nga.* Nga la shim ia u khulom bad nga la ap kmang *ban iohi ba U Mynsiem un ong aiu ha nga. Ngam shym la iohi iano iano ruh.* Ngam shym la iohsngew ia ka sur kaba sawa, hynrei u nongkhmih jong ka bneng la imat ba u la don hajan jong nga. *Nga sngew ba nga la don ha khmat ka jingdon ryngkat jong U Jisu.* Ka jingsuk kaba thiang bad ka jingshai kaba la imat ba ka don ha ka kamra jong nga ka long kabym lah ia nga ban batai. Ka imlang sahlang kaba kyntang bad kaba khuid ka la ker tawiar ia nga, bad hangta la pyni ha ka jingmut jingpyrkhat jong nga bad ia ka jingsngewthuh ia kiei kiei kiba myntoi bad kiba donkam bha haduh katta katta. Ia ka kam ban leh la pyni ha khmat jong nga *la kumba ka jingdon ryngkat kabym lah iohi ka la iakren bad nga.*" {E. G. White, *Manuscript Releases Volume 11*, p. 326} 1896

"Nga la khie la dang klois ha ka sngi Palei mynstep, kumba ar baje ei ei, bad nga la bun kam ha kaban thoh shaphang u Diengsohwain Bashisha, *mynba nga la sngew ia ka jingdon ryngkat bakynja-blei ha ka kamra jong nga,* kumba nga la ju don bunsien mynshuwa, bad nga la duh noh ia ka jingkynmaw baroh shaphang kata kaba nga thmu ban leh. *Nga la imat ba nga la don ha khmat ka jingdon ryngkat jong U Jisu. U la iakren bad nga ia kata ha kaba nga la dei ban shah hikai.* Kiei kiei baroh ki long kiba shai eh, kiba ngam lah ban sngewthuh bakla. [...] Ym dei ka sur kaba sawa kaba la kren ha ki shkor jong nga, hynrei ha ka jingmut jingpyrkhat jong nga. Nga la ong, "Ko Trai, ngan leh kumba Me la hukum ia nga." {E. G. White, *Manuscript Releases Volume 5*, p. 147} 1896

Mano ban pynlong ia kata ka jingiaisah jong ki bad ngi, bad kumno?

"Da U Mynsiem U Kpa bad U Khun kin ia wan ban pynlong ia ka jingiaisah jong ki bad phi." {E. G. White, *The Bible Echo*, January 15, 1893 par. 8}

Ha kano ka rukom U Kpa bad U Khun ki la long shitylli?

"Naduh bymjukut ka la don ka jingialong shitylli kaba pura hapteng U Kpa bad U Khun. Ki long ar ngut, hynrei ka don khyndiat eh ka jingiapher ban ithuh ia ki, ki long ar ngut ha ka longryngieng, *hynrei ki long kawei ha ka mynsiem,* bad ha ka dohnud bad ha ka jinglong." {E. G. White, *The Youth's Instructor*, December 16, 1897 par. 5}

Ha kano ka rukom U Khrist u long U Khun jong U Blei?

"Ia ka jinganguh kaba dap-biang la pynlong; naba "U Blei u la ieit katta katta ia ka pyrthei, katba U la aiti ia la U Khun ba la kha marwei," – *ym u khun ba la shu thaw,* kumba long ki angel, ym u khun ba la shu ting, kumba long u nongpop ba la ioh jingmap, *hynrei U Khun ba la kha* ha ka dur ka jinglong tynrai jong U Kpa, bad ha ka jingtyngshain baroh jong ka burom bad ka jingkhraw jong u, Uba marryngkat bad U Blei ha ka iktiar, ka burom, bad ha ka jinglong-janai bakynja-blei. Ha U kata ka jingdap baroh jong ka jinglong-blei ka shong tylli." {E. G. White, *Signs of the Times*, May 30, 1895 par. 3}

be in my room. I laid down my pen and was in waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly watcher seemed close beside me. I felt that I was in the presence of Jesus. The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there were presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the unseen presence was speaking with me." {E. G. White, *Manuscript Releases Volume 11*, p. 326} 1896

"I arose early Thursday morning, about two o'clock, and was writing busily upon the True Vine, when I felt a presence in my room, as I have many times before, and I lost all recollection of what I was about. I seemed to be in the presence of Jesus. He was communicating to me that in which I was to be instructed. Everything was so plain that I could not misunderstand. [...] Not an audible word was spoken to my ear, but to my mind. I said, "Lord, I will do as Thou hast commanded." {E. G. White, *Manuscript Releases Volume 5*, p. 147} 1896

Who will make their abode with us, and how?

"By the Spirit the Father and the Son will come and make their abode with you." {E. G. White, *The Bible Echo*, January 15, 1893 par. 8}

How are the Father and the Son one?

"From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character." {E. G. White, *The Youth's Instructor*, December 16, 1897 par. 5}

How is Christ the Son of God?

"A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily." {E. G. White, *Signs of the Times*, May 30, 1895 par. 3}

U Khrist u long Uba la kha jong no?

"*U Kpa Bymjukut*, Ubym ju kylla, u la ai ia *la U Khun ba la kha marwei*, ba la pyniakhlad na ka shadem jong U ia Uta uba la pynlong ha ka dur ka jinglong tynrai jong u, bad la phah ia U sha ka pyrthei ban pynpaw haduh katno ka jingieit jong U ka long kaba khraw ia ki briew." {E. G. White, *Review and Herald*, July 9, 1895 par. 13}

"U long shisha uba kham palat ban ia u nonghikai uba la wan na U Blei; *U long U Khun ba la kha marwei jong U Kpa*, Uta ia uba la phah sha ka pyrthei ban pynim ia kito kiba ngeit ha U." {E. G. White, *Signs of the Times*, November 23, 1891 par. 3}

"Uei U Khrist? -- *U long U Khun ba la kha marwei jong U Blei baim*. U long ia *U Kpa* kum ka ktien kaba batai ia ka jingpyrkhat, -- kum ka jingpyrkhat kaba la pynsawa. U Khrist u long U Ktien jong U Blei." {E. G. White, *The Youth's Instructor*, June 28, 1894 par. 9}

"*U long U Khun ba la kha marwei jong U Blei*, uba la long shitylli bad *U Kpa* naduh kaba mynnyngkong. Da U la thaw ia ki pyrthei." {E. G. White, *Signs of the Times*, May 28, 1894 par. 1} (Peit ruh ha Ioannis 1:14)

"Hynrei ka jingpynbeit jong U Trai, ia kaba la pynlong ha ka jingialang bad *U Khun ba la kha marwei jong U*, ka long ban ieh ha ki briew ia ka mon laitluit shaphang kaba bha bad kaba sniew haduh kaba kut jong ka lad ka jingisynei." {E. G. White, *Review and Herald*, December 21, 1897 par. 4}

"Watla ka pop ka la nangsang nangsang lyngba ki arta, ka jingieit U Blei kam shym la sangeh ban tuid sha ka pyrthei. Ka shu dei tang ka jingkhang lad tad haduh ba ka shyngiar la pynlong na ka bynta ka pyrthei. *U Khrist, U Khun ba la kha marwei jong U Blei*, u la ieh ia ki khet syiem bad u la wan sha kane ka pyrthei, bad lyngba jong u U Blei u la theh noh buk ia ka jingpynkhiah bashlei jong ka jingaiei jong U." {E. G. White, *The Youth's Instructor*, March 30, 1899 par. 8}

"Ha ka jingjylliew jong ka jingstad bad ka jingisynei jong Uta uba donbor baroh, U Kpa u la shim ia ka kam jong ka jingpynim ha ka kti jong U. *U phah ia la U Khun ba la kha marwei jong U sha ka pyrthei ban im ia ka hukum jong U Jehovah*. Ka hukum, kaba la paw ha ka jinglong jong U Khrist, ka long ka jingpynpaw kaba janai jong U Kpa." {E. G. White, *The Bible Echo*, November 20, 1899 par. 2}

Ia kaei u Soitan u thmu ba ma phi phin ym iohi, bad balei?

"*U Soitan u thmu ba ki briew kin ym iohi ia ka jingieit jong U Blei kaba la pynlong ia U ban aiti ia la U Khun ba la kha marwei ban pynim ia ka jaid bynriew kaba la jot*; naba ka long ka jingbha U Blei kaba thew ialam ia ki briew sha ka jingkylla kaba mut." {E. G. White, *Selected Messages Book 1*, p. 156} 1897

Who was Christ begotten of?

"*The Eternal Father*, the unchangeable one, gave *his only begotten Son*, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind." {E. G. White, *Review and Herald*, July 9, 1895 par. 13}

"He was indeed more than a teacher come from God; *he was the only-begotten Son of the Father*, the one sent into the world to save those who should believe on him." {E. G. White, *Signs of the Times*, November 23, 1891 par. 3}

"Who is Christ?--*He is the only begotten Son of the living God*. He is to *the Father* as a word that expresses the thought,--as a thought made audible. Christ is the word of God." {E. G. White, *The Youth's Instructor*, June 28, 1894 par. 9}

"*He was the only-begotten Son of God, who was one with the Father from the beginning*. By him the worlds were made." {E. G. White, *Signs of the Times*, May 28, 1894 par. 1} (See also John 1:14)

"But the Lord's arrangement, *made in council with his only begotten Son*, was to leave men free moral agents to a certain length of probation." {E. G. White, *Review and Herald*, December 21, 1897 par. 4}

"Though sin has been accumulating for ages, God's love has never ceased to flow earthward. It was only restrained till a suitable channel was provided for it. *Christ, the only begotten Son of God, left the royal courts and came to this world*, and through him God poured forth the healing flood of his grace." {E. G. White, *The Youth's Instructor*, March 30, 1899 par. 8}

"In the depths of omnipotent wisdom and mercy the Father took the work of salvation into His own hand. *He sent His only begotten Son into the world to live the law of Jehovah*. The law, revealed in the character of Christ, was a perfect manifestation of the Father." {E. G. White, *The Bible Echo*, November 20, 1899 par. 2}

What is Satan determined that you shall not see, and why?

"*Satan is determined that men shall not see the love of God which led Him to give His only-begotten Son to save a lost race*; for it is the goodness of God that leads men to repentance." {E. G. White, *Selected Messages Book 1*, p. 156} 1897

Hato ia U Khrist la ju tip kum U Khun ba la kha marwei jong U Blei naduh ki por jong ka Testament barim?

"U Joshua u iengpli ia ki briew jong U Blei kiban ieng ha khmat U Nongsiewspah jong ki. U Soitan da ka bor mudui bakhraw jong u, u ialeh pyrshah ia ka jingthmu jong U Khrist ban siewspah ia ki briew jong u. *U Bakhraw jong ka bneng, U Khun ba la kha marwei jong U Kpa u jubab ia ka jingmudui jong u Soitan.*" "Te U Trai u la ong ha u Soitan, To U Trai un sneng ia me: hato une um long u diengtyllaw ia uba la knieh na ka ding? Te ia U Joshua la kup da ki jain tngit, bad u la ieng ha khmat uta u angel." {E. G. White, *Review and Herald*, June 20, 1893 par. 4}

"[Daniel 3:24,25] *Kumno U Nebukhaddnessar u tip ba ka dur jong uta uba saw ka long kum U Khun jong U Blei? U la iohsngew shaphang U Khun jong U Blei na ki mraw Hebru kiba don ha ka hima jong u. Ki la wanrah ia ka jingtip shaphang U Blei Baim uba la synshar ia kiei kiei baroh.*" {E. G. White, *Review and Herald*, May 3, 1892 par. 9, 10}

Hato ka jingialang jong ka Jinglong-blei ka kynthup sa ia u riwdkhot uba lai?

"Da U Khrist la pyndep ia ka kam ha kaba ia ka jingpyndep ia ka jingthmu jong U Blei ka shong. *Kane ka long ka jingiamynjur ha ka jingialang jong ka Jinglong-blei. U Kpa u la ai jingmut ha ka jingiapyrkhat bad la U Khun lajong ba ka longiing longsem jong u briew ka dei ban shah tynjuh bad pynshisha ban peit la kin shah pah ne em da ki jingpynshoi jong u Soitan, lane, la kin pynlong ne em ia U Khrist ban long ka hok jong ki, ban sumar ia ki hukum U Blei, bad ban im. U Blei u la ai ha U Khun jong U ia kito baroh kiba shisha bad kiba iaineh. U Khrist u la kular ban siewspah ia ki na ka bor jong u Soitan, ha ka dor jong ka jingim jong u.*" {E. G. White, *Manuscript Releases Volume 21*, p. 54} 1898

U Blei U Kpa u ong aiu ha ngi?

"Hynrei U Blei u jubab: "Nga la leh baroh katba lah ban leh na ka bynta u Adam u kpa banyngkong jong phi; Nga la ai ha u ia ki jinglong kiba bha bad ia ki bor kiba hajrong; ki jingdawa jong nga baroh ki long kiba sting ha u. Ka dei namar ba u khlem ngeit ia ki ktien jong nga, u khlem jied ban ieng skhem ia ka jingtynjuh kaba suk kaba nga la buh ha u, hynrei u la ngeit ia ka ktien jong u nongshun, ba u la hap noh na ka jinglong khuid jong u. Hynrei ha ka jinglong ba la hap jong u hato ngam shym la phah ia ka jingiarap? *Nga phah ia U Khun jong nga, Uba long marryngkat bad nga, khnang ba un im kum ka nuksa ha ka pyrthei, bad ban iap na ka bynta ki jingryngkang jong u briew, khnang ba phin ym bakla ne rem ban iohpdiang ia ka jingim bymjukut.*" Haba iohi ba kane ka jingpyndap kaba kyrhai la pynlong na ka bynta ka jingpynim ia ngi, hato ngin ia aidaw lada ngim shim la pyrshang ei ei ruh em ban ioh ia ka jingim bymjukut? *U Blei u la ai ia U Khun baieit eh jong U ban iap khnang ba ngi lah ban lait im. Ah ka jinglehrit kaba bymjukut na ka liang jong U Blei ka bneng!*" {E. G. White, *Signs of the Times*, August 29, 1892 par. 2, 3}

Was Christ known as the only begotten Son of God from Old Testament times?

"Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of his people. *The Majesty of heaven, the only begotten of the Father, responds to Satan's claims.*" "The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." {E. G. White, *Review and Herald*, June 20, 1893 par. 4}

"[Daniel 3:24, 25 quoted] *How did Nebuchadnezzar know that the form of the fourth was like the Son of God? He had heard of the Son of God from the Hebrew captives that were in his kingdom. They had brought the knowledge of the living God who ruleth all things.*" {E. G. White, *Review and Herald*, May 3, 1892 par. 9, 10}

Did the councils of the Godhead include a third member?

"By Christ the work upon which the fulfillment of God's purpose rests was accomplished. *This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life.*" {E. G. White, *Manuscript Releases Volume 21*, p. 54} 1898

What does God the Father say to us?

"But God answers: "I did all that could be done for your forefather Adam; I gave him the noblest qualities and the highest powers; my requirements were light upon him. It was because he did not believe my word, did not choose to stand the simple test I imposed upon him, but believed the word of my enemy, that he fell from his holy estate. But in his fallen condition did I not send help? *I sent my Son, who was equal with myself,* that he might live an example upon earth, and die for man's transgressions, that you might make no mistakes or failures in obtaining eternal life." Since such ample provisions have been made for our salvation, shall we be excusable if we put forth no effort to obtain eternal life? *God has given his beloved Son to die that we might be saved. What an infinite condescension on the part of the God of heaven!*" {E. G. White, *Signs of the Times*, August 29, 1892 par. 2, 3}

Kaei kata ka jingshisha kaba U Khrist u la wan ban pynbna sha ka pyrthei?

"Ka long ka kabu ksiar ia ngi ban ithuh ia U Blei da ka jingwad bniah, bad ha ka jingtip kaba shisha ia U Blei ka long ka jingim bymjukut. *U Khun ba la kha marwei jong U Blei u long ka jingaiei jong U Blei sha ka pyrthei*, uba ha ka jinglong jong u la pynpaw ia ka jinglong jong Uta uba la ai ia ka hukum sha ki briew bad ki angel. *U la wan ban pynbna ia ka jingshisha ba, "U Trai uba U Blei jong ngi u long uwei U Trai," bad tang ia u hi phin shakri.* U la wan ban pynpaw ia ka ba, "Ka jingai babha baroh bad ka jingai bajanai baroh ka long na jrong, kaba wan hiar na U Kpa ki jingshai, bad uba ym don ka jingkylla shuh, lymne ka syrngiew kaba shat da ka jingkylla." {E. G. White, *Review and Herald*, March 9, 1897 par. 9}

Kaei kata ka kyrteing ia kaba la ai ha U Khrist?

"Jehovah ka la long ka kyrteing ia kaba la ai ha U Khrist." {E. G. White, *Signs of the Times*, May 3, 1899, par. 2} (Hebru 1:4 ka iathuh ia ngi *balei*)

Namarkata, dei tang iano ba ngi dei ban kyntiew?

"Dei tang ia U Kpa bad U Khun marwei ba yn dei ban kyntiew." {E. G. White, *The Youth's Instructor*, July 7, 1898 par. 2}

Ka jingeksamin ia ka kot *The Desire of Ages*

Ngi dei ban kyrmen kumba ka long hi ba ki jingthoh jong ka mem White ki iahap-sur kawei bad kawei pat, bad ki long shisha kumta. Ngim dei ban khmih-lynti ba ha ka kot *The Desire of Ages* ka mem White kan pyni ia ka jinghikai kaban iapyrshah ia kiwei pat ki jingthoh jong ka, bad shisha kam shym la leh kumta. Kan ym long kaba iahap sur bad kiwei pat ki jingthoh jong ka ban pyni mynta ha ngi ia uta u kynja-blei uba lai nador U Kpa bad U Khun, bad shisha kam shym la leh kumta. Kan jin da la long ka nongiathuhlypa kaba lamler lada ka iathuh ha ngi mynta ba ia U Khrist ym shym la kha na U Kpa, bad shisha kam shym la leh kum ia kata. Watla ka long kaba sngewma haduh katta katta, ki don bun ki briew kiba ngeit shisha ba ka mem White ka la leh ia kine kiei kiei baroh lyngba ki sla jong ka kot *The Desire of Ages*. Namarkata ngin ia eksamin bniah bha ia kito ki jingthoh ha kane ka kot kiba iadei bad kane ka subjek bad ban pynskhem ia ki jingshisha da lade hi.

Ka bynta aiu na ka kot *The Desire of Ages* kaba la sngewthuh bakla jur mynta?

"Ha U Khrist don ka jingim, kaba tynrai, kaba khlem pan kylliang, kaba khlem ioh pateng." {*The Desire of Ages*, p. 530}

Ka jingshai aiu kaba la mih ha kane ka bynta haba ngi pule ia ka katkum ka jingmut kaba shisha?

Ha ka artikel kaba la thoh shi snem shuwa ban pynmih ia ka kot *The Desire of Ages* ka mem White ka la thoh, "Ha U la don ka jingim; bad kata ka jingim ka la long ka jingshai jong ki briew." (Ioannis 1:4). Kam dei ka jingim bakynja-doh kaba la kdew hangne, hynrei ka jingim bymjukut, ka jingim kaba dei ka mar-kynti jong U Blei. U Ktien, Uba la don bad U Blei,

What is the fact that Christ came to proclaim to the world?

"It is our privilege to know God experimentally, and in true knowledge of God is life eternal. *The only begotten Son of God was God's gift to the world*, in whose character was revealed the character of him who gave the law to men and angels. *He came to proclaim the fact, "The Lord our God is one Lord," and him only shalt thou serve.* He came to make it manifest that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." {E. G. White, *Review and Herald*, March 9, 1897 par. 9}

What is the name given to Christ?

"Jehovah is the name given to Christ." {E. G. White, *Signs of the Times*, May 3, 1899, par. 2} (Hebrews 1:4 tells us *how*)

Therefore, who are the only ones that we are to exalt?

"*The Father and the Son alone are to be exalted.*" {E. G. White, *The Youth's Instructor*, July 7, 1898 par. 2}

Examining *The Desire of Ages*

We should naturally expect that Mrs. White's writings are in harmony with each other, and they certainly are. We should not expect that in *The Desire of Ages* Mrs. White will present information that contradicts with all her other writings, and indeed she does not. It would not be consistent with her other writings to present to us now a third divine being besides the Father and Son, and indeed she does not. She would be a false prophet should she now inform everyone that Christ was *NOT* begotten of the Father, and indeed she does no such thing. Yet, strange as it is, there are many people who actually believe that Sister White does exactly those very things through the pages of *The Desire of Ages*. We shall therefore closely examine the passages in this book that pertain to this topic and ascertain the facts for ourselves.

What passage from *The Desire of Ages* is much misunderstood today?

"In Christ is life, original, unborrowed, underived." {*The Desire of Ages*, p. 530}

What light is shed on this passage when we read it in context?

In an article written a year before *The Desire of Ages* Sister White wrote "'In him was life; and the life was the light of men" (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, -

bad uba long U Blei, u don ia kane ka jingim. Ka jingim bakynja-doh ka dei kaei kaei kaba uwei-pa-uwei baroh u iohpdang. Kam long kaba bymjukut ne kabym iap shuh; naba U Blei, U Nongai jingim, u shim biang ia ka. U briew um don bor ha la ka jong ka jingim. Hynrei ka jingim jong U Khrist ka long kabym shym la pan kylliang. Ym don mano mano ruh uba lah ban shim ia kane ka jingim na U. U la ong, "Nga aiti noh ia ka na lade hi" (Ioannis 10:18). *Ha U la don ka jingim, kaba tynrai, kaba khlem pan kylliang, kaba khlem ioh pateng.* Kane ka jingim kam shym la hiar pateng ha u briew. U lah ban ioh ia ka tang lyngba U Khrist. Um lah ban thied ia ka; *la ai ha u* kum ka jingaei sngewbha lada un ngeit ha U Khrist kum U Nongpynim jong u. "Kane te ka long ka jingim bymjukut, ba kin ioh ithuh ia me U Blei uba shisha tang ma me hi, bad ia U Jisu Khrist ia uba me la phah." (Ioannis 17:3). Kane ka long ka umpohliw jong ka jingim kaba la plie na ka bynta ka pyrthei." {*The Signs of the Times*, April 8, 1897 quoted in *Selected Messages Book 1*, pp. 296, 297}

(Buh jingkyrmaw: Ka jingim, kaba tynrai, kaba khlem pan kylliang, kaba khlem ioh pateng ka long *KABA LAH BAN AI*)

Haduh katno U Khrist u iohpdang ia kiei kiei na U Kpa jong U?

"*Ia kiei kiei baroh U Khrist u la iohpdang na U Blei, hynrei u la shim ban ai.*" {*The Desire of Ages*, p. 21}

Hato kata ka kynthup ia ka jingim ruh? Hato ka jingim jong U Kpa ka tuid lyngba U Khun jong U?

"Kumta ha ki khet bneng, ha ka jingshakri jong U ia ki jingthaw baroh: *lyngba U Khun baieit eh, ka jingim jong U Kpa ka tuid sha baroh*; lyngba U Khun ka phai pat, ha ka jingiaroh bad ka jingshakri bakmen, ka jingatphyllung jong ka jingieit, sha U Tynrai bakhraw jong kiei kiei baroh. Bad kumne lyngba U Khrist ka jingiaid ha ka jylli jong ka jingleh bha ka dap-biang, kaba mihpli ia ka jinglong jong U Nongai bakhraw, ka ain jong ka jingim." {*The Desire of Ages*, p. 21}

(Buh jingkyrmaw: Ka jingim, kaba tynrai, kaba khlem pan kylliang, kaba khlem ioh pateng jong U Kpa ka don ha U Khun jong U. Peit Ioannis 5:26)

Ia ka jingim jong no la ai ha ngi?

"Baroh kiba ngeit kiba la iaaid lyngba ka jingiap tymmen, ki don ia ka jingim bymjukut ha ki, lyngba ka jingbam ia ka doh bad jingdih ia ka snam jong U Khun jong U Blei, *kaba long ka jingim jong U Jisu Khrist.* Ha ka jingiap, U Khrist u la pynlong kabym lah long na ka bynta kito kiba la ngeit ha U ban iap junom." {E. G. White, *S.D.A. Bible Commentary Vol. 7*, p. 926} 1898

"U la shah ia ka jingiap kaba la long ka jong ngi, *khnang ba ngin iohpdang ia ka jingim kaba la long ka jong U.*" {*The Desire of Ages*, p. 25}

"U Khrist U la long kawei bad ngi ha ka jinglong doh, ba ngin ioh long kawei bad U ha ka mynsiem. Dei da ka bor jong kane ka jingialong kawei ba ngin lah ban mihpat na ka jingtep, -- ym dei tang ka jingpynpaw ia ka bor jong U Khrist,

and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself" (John 10: 18), He said. *In Him was life, original, unborrowed, underived.* This life is not inherent in man. He can possess it only through Christ. He cannot earn it; *it is given him* as a free gift if he will believe in Christ as His personal Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). This is the open fountain of life for the world." {*The Signs of the Times*, April 8, 1897 quoted in *Selected Messages Book 1*, pp. 296, 297}

(Note: Original, unborrowed underived life can be *GIVEN*)

How many things did Christ receive from His Father?

"*All things Christ received from God, but He took to give.*" {*The Desire of Ages*, p. 21}

Does that include life as well? Does the Father's life flow through His Son?

"So in the heavenly courts, in His ministry for all created beings: *through the beloved Son, the Father's life flows out to all*; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life." {*The Desire of Ages*, p. 21}

(Note: The Father's original, unborrowed, underived life is in His Son. See John 5:26)

Whose life are we given?

"All believers who pass through a natural death, have, through eating the flesh and drinking the blood of the Son of God, eternal life in them, *which is the life of Jesus Christ.* In dying, Jesus has made it impossible for those who believe on Him to die eternally." {E. G. White, *S.D.A. Bible Commentary Vol. 7*, p. 926} 1898

"He suffered the death which was ours, *that we might receive the life which was His.*" {*The Desire of Ages*, p. 25}

"Christ became one flesh with us, in order that we might become *one spirit with Him.* It is by virtue of this union that we are to come forth from the grave,--not merely as a manifestation of the power of Christ, but because, *through faith, His life has become ours.* Those who see Christ in His true character, and receive Him -

hynrei namar, *lyngba ka jingngeit, ka jingim jong U ka long ka jong ngi*. Kito kiba iöhi ia U Khrist ha ka jinglong bashisha jong U, bad ki pdiang ia U hapoh ka dohnud, ki don keiñ ia ka jingim bymjukut. *Dei lyngba U Mynsiem ba U Khrist u shongsah hapoh jong ngi; bad U Mynsiem jong U Blei, ia Uba la pdiang hapoh ka dohnud da ka jingngeit, ka long ka jingsdang jong ka jingim bymjukut.*" {*The Desire of Ages*, p. 388}

"Ha uba ngeit, U Khrist U long ka jingmihpat bad ka jingim. Ha U Nongpynim jong ngi ia ka jingim kaba ngi la duh noh lyngba ka pop la pyniö pat; naba U don ka jingim ha lade hi ban pynim ia kiba U mon. *La pynkup ia U da ka hok ban ai ia ka jingbymiap. Ia ka jingim kaba u la aiti noh ha ka jinglong briew, U la shim pat, bad U ai ha u briew.*" {*The Desire of Ages*, p. 786, 787}

Hato U Mynsiem Bakhuid u long u kynja-longrynieng uba lai uba iapher na U Kpa bad U Khun?

"Ka jingai ia U Mynsiem ka long ka jingai ia ka jingim jong U Khrist." {*The Desire of Ages*, p. 805}

Hato ka jingim jong U Khrist ka long ka kynja-longryngieng kaba iapher na U Khrist?

"U Khrist U ai ha ki ia ka jingring-jingpynhiar mynsiem na ka mynsiem jong U hi, ka jingim na ka jingim jong U hi. U Mynsiem Bakhuid U pyntrei kam ia ka bor kaba ha khlieh tam jong U ban trei hapoh ka dohnud bad ka jingmut." {*The Desire of Ages*, p. 827}

"Tang kawei ka lynti da kaba ngi lah ban iöh ia ka jingsngewthuh kaba kham janai ia ka jingshisha ka long da kaba iai ri ia ka dohnud ha ka jingjai-jai bad ba la pyndemrit da U Mynsiem jong U Khrist." {*The Desire of Ages*, p. 494}

"Ban iaineh ha U Khrist ka mut ka jingpdiang ia U Mynsiem jong U khlem kut shuh, ka jingim jong ka jingaiti kaba khlem tyngkai ei-ei sha ka jingshakri ia U." {*The Desire of Ages*, p. 676}

"Ha shuwa ba ki synran kin lah ban pyndep ia ka kamram jong ki ha kaba iadei bad ka jingpyniaid kam jong ka balang, U Khrist U la pyrsad ha ki ia U Mynsiem jong U." {*The Desire of Ages*, p. 805}

"Lyngba baroh ki jingtynjih jong ngi ngi don U Nongiarap Ubym ju iehnöh. Um iehnöh ia ngi marwei ban ialeh pyrshah ia ka jingpynshoi, ban ialeh thma bad ka jingsniew, bad ba khadduh yn pynlwet ia ngi da ki jingkit bad ka jingsngewsih. *Wat la mynta la buhrieh ia U na ka jingiohi jong u briew, ka shkor jong ka jingngeit ka lah ban iöhsngew ia ka sur ka ktien jong U kaba ong, To wat sheptieng; nga long ryngkat bad phi.*" {*The Desire of Ages*, p. 483}

Mano uba shakri ia ka balang ha ka pyrthei?

"Katba U Jisu u shakri ha ka jaka-kyntang kaba ha bneng. U iaitrei bad iai shakri ha ka balang kaba ha pyrthei da U Mynsiem jong U. la pyniakhlad noh ia U na ki khmat bad ka

into the heart, have everlasting life. *It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.*" {*The Desire of Ages*, p. 388}

"To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. *He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity.*" {*The Desire of Ages*, p. 786, 787}

Is the Holy Spirit a third individual being different to the Father and Son?

"The impartation of *the Spirit* is the impartation of *the life of Christ.*" {*The Desire of Ages*, p. 805}

Is the life of Christ a different individual being to Christ?

"Christ gives them *the breath of His own spirit, the life of His own life.* The Holy Spirit puts forth its highest energies to work in heart and mind." {*The Desire of Ages*, p. 827}

"The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by *the Spirit of Christ.*" {*The Desire of Ages*, p. 494}

"Abiding in Christ means a constant receiving of *His Spirit*, a life of unreserved surrender to His service." {*The Desire of Ages*, p. 676}

"Before the disciples could fulfill their official duties in connection with the church, *Christ breathed His Spirit upon them.*" {*The Desire of Ages*, p. 805}

"Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. *Though now He is hidden from mortal sight*, the ear of faith can hear His voice saying, Fear not; I am with you." {*The Desire of Ages*, p. 483}

Who is the minister of the church on earth?

"While Jesus ministers in the sanctuary above, *He is still by His Spirit the minister of the church on earth.* He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. While He -

jingiohi bakynja-briew, hynrei ia ka jingkular jong U shuwa ban khlad noh la pyndep. "Ha khmih ruh nga nga long ryngkat bad phi ha la ka sngi, haduh kaba wai noh ka pyrthei." Mathaios 28:20. Katba U aiti ia ka bor jong U ha ki shakri kiba kham hapoh, ka jingdon jong U kaba ia pynshaitbor ka dang don ryngkat bad ka balang jong U." {*The Desire of Ages*, p. 166}

Katno ngut kiba tip ia ka jingphaidien jong u Soitan?

"Naduh kaba mynnyngkong, *U Blei bad U Khrist ki la tip ia ka jingphaidien jong u Soitan*, bad ia ka jinghap jong u briew lyngba ka bor shukor jong u nongialeh pyrshah." {*The Desire of Ages*, p. 22}

Mano ba la iasnoh kti ha ka jingiateh jutang ban siewspah ia u briew lada un hap?

"Ha shuwa ban siang nongrim ia ka pyrthei, *U Kpa bad U Khun ki la iatylli lang ha ka jingiateh jutang ban siewspah ia u briew lada yn jop ia u da u Soitan. Ki la iabat kti lang ha ka jingkular bashongkun ba U Khrist Un kylla long u nongbah-jamin na ka bynta ka kynja bynrrew baroh. Ia kane ka soskular U Khrist u la pyndep janai. Haba halor ka diengphna U la pyrta jam, "La pyndep." U la kren sha U Kpa.*" {*The Desire of Ages*, p. 834}

"U Blei Um shym la thmu lypa ba ka pop kan don, hynrei U la iohi lypa ia ka jingmih jong ka, te U la khreh lypa ia ka lad ban pyndap ia ka jingdonkam bakyrkieh. *Ka khraw katta katta ka jingieit jong U ia ka pyrthei, ba U la iateh jutang ban ai 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." {*The Desire of Ages*, p. 22}

"Ban ithuh ia U Blei ka long ban ieit ia U; ia ka jinglong jong U dei ban pynpaw kaba pher bak na ka jinglong u Soitan. *Ia kane ka kam dei tang Uwei U kynja-longryngieng ha ki bneng baroh Uba la lah ban leh.* Tang Uta Uba tip ia ka jingjrang bad jingjylliew jong ka jingieit U Blei Uba la lah ban pynpaw ia ka." {*The Desire of Ages*, p. 22}

"Ban pynshisha ha ngi ia ka jingiapyrkhat ka jingsuk kabym kylla jong U, *U Blei U la ai ia la U Khun ba la kha marwei ban long u dkhon jong ka longiing bakynja-briew*, junom ban ia ineh ia ka jinglong briew jong U." {*The Desire of Ages*, p. 25}

Hangno la kha ia U Khun ba la kha marwei jong U Blei?

"Ka jingpynkyntang ia u khun nyngkong ka la sdang naduh ki por hyndai, *U Blei U la kular ban ai ia U Khun-nyngkong jong ka bneng* ban pynim ia u nongpop." {*The Desire of Ages*, p. 51}

Ha ka rta kaba katno ba ia U khynnah Hebru la khot u khun jong U Blei?

"Hapdeng ki Jiw ka snem kaba khadar ka la dei ka rta kaba pyniakhlad hapdeng ka jinglong khynnah bad ka jinglong samla. Ha kaba kut jong kane ka snem ia u khynnah Hebru la khot u khun jong ka hukum, *bad ruh u khun jong U Blei.*" {*The Desire of Ages*, p. 75}

delegates His power to inferior ministers, *His energizing presence* is still with His church." {*The Desire of Ages*, p. 166}

How many knew of the apostasy of Satan?

"From the beginning, *God and Christ knew of the apostasy of Satan*, and of the fall of man through the deceptive power of the apostate." {*The Desire of Ages*, p. 22}

Who united in a covenant to redeem man should he fall?

"Before the foundations of the earth were laid, *the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.* This pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," He addressed the Father." {*The Desire of Ages*, p. 834}

"God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. *So great was His love for the world, that He covenanted to give His only-begotten Son*, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16." {*The Desire of Ages*, p. 22}

"To know God is to love Him; His character must be manifested in contrast to the character of Satan. *This work only one Being in all the universe could do.* Only He who knew the height and depth of the love of God could make it known." {*The Desire of Ages*, p. 22}

"To assure us of His immutable counsel of peace, *God gave His only-begotten Son to become one of the human family*, forever to retain His human nature." {*The Desire of Ages*, p. 25}

Where was the only begotten Son of God born?

"The dedication of the first-born had its origin in the earliest times. *God had promised to give the First-born of heaven to save the sinner.*" {*The Desire of Ages*, p. 51}

At what age was a Hebrew boy called a son of God?

"Among the Jews *the twelfth year* was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, *and also a son of God.*" {*The Desire of Ages*, p. 75}

Hato ia U Khrist la khot U Khun jong U Blei ha shuwa jong kata?

"U Khun jong U Blei, haba U la peit sha ka pyrthei, u la iohi ia ka jingshah shitom bad ka jingjynjar. Da ka jingsngewlem u la iohi kumno ki brieve ki la long ki nongshah pynshitom ha ka jingrunar bakynja Soitan. U la khmih da ka jingsngewsynei ha kito kiba la shah leh sniew, kiba la shah pyniap, bad kiba la jah. [...] Hynrei ha ka jaka ban pynjot ia ka pyrthei, U Blei U la phah ia la U Khun ban pynim ia ka. Wat la ia ka jingsniew bad ka jingialeh-pyrshah lah ban iohi ha kawei-pa-kawei ka bynta jong ka jylla kaba la kylla nongwei, la khreh biang biang ia ka lynti ban wallam bad pyllait im pat ia ka. Hamar kata ka por batan eh, haba u Soitan imat un jop thiaw, U Khun jong U Blei U la wan kum u nongwallam ia ka jingaiei jong U Blei." {*The Desire of Ages*, pp. 36, 37}

"U Jisu U la trei ia ka kam ia kaba U la wan ban leh ha ka pyrthei; hynrei u Joseph bad ka Mari ki la lyndet ia ka kam kaba dei ka jong ki. U Blei u la ai ha ki ia ka burom da kaba U la aiti ha ki ia U Khun jong U." {*The Desire of Ages*, p. 81}

"Ia kiei kiei kiba kynja mynsiem la bishar bad sngewthuh da kiba kynja mynsiem. Hapoh ka templ la pynkyntang ia U Khun jong U Blei na ka bynta ka kam kaba U la wan ban trei. U lyngdoh u la khmih ha u kumba u khmih ia uno uno uwei pat u khynnah. Hynrei wat la um shym la iohi ne sngew ia kaei kaei kaba pher, ia ka jingleh jong U Blei ha kaba ai ia U Khun jong U sha ka pyrthei la kubur." {*The Desire of Ages*, p. 55}

Ha kaba mynnyngkong, katno ngut ki kynja-blei kiba la shongthait ha ka sngi Sabbaton hadien ka jingpynlong?

"Ha kaba mynnyngkong U Kpa bad U Khun ki la iashong thait ha ka Sabbaton hadien ba la pyndep ia ka kam ka jong ki ha ka jingpynlong. "Kumta la pyndep noh ia ki bneng bad ia ka pyrthei, bad ia ki kynhun bah baroh jong ki" (Jenesis 2:1), U Nongpynlong bad baroh ki jingthaw ba-im bakynja-bneng ki la shadkmen ha ka jingpyrkhat bniah ia kata ka jingiohi kaba donburom." {*The Desire of Ages*, p. 769}

Ha kaba kut, iano ngin mane na kawei ka Sabbaton haduh kawei pat?

"Ka bneng bad ka pyrthei kin iasoh lang ha ka jingiaroh, katba "na kawei ka Sabbaton haduh kawei pat" (Isaiah 66:23) ki jaid bynrive kiba la pynim kin pyndem ha ka jingmane bakmen ia U Blei bad ia U Khunlangbrot." {*The Desire of Ages*, p. 770}

Ia ka kyrteng jong no U Khrist u kam trai, bad U kam ialade ba u long uei?

"Te ka jingsngap jar ka la long ha kata ka kynhun jingialang. Ia ka kyrteng jong U Blei, ia kaba la ai ha u Moses ban pynpaw ia ka jingmut jong ka jingdon babymjukut, la kam trai da une U Rabbi Nong Galilaia. U la pynbna ialade kum Uta Uba long hi, Uta ia uba la kular ha ki Israel, "Uba ka jingmih jong u ka long na mynhyndai, naduh bymjukut." Mikah 5:2. Sa shisien ki lyngdoh bad ki rabbi ki la pyrta jam

Was Christ called the Son of God before?

"The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. [...] But instead of destroying the world, God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace." {*The Desire of Ages*, pp. 36, 37}

"Jesus was engaged in the work that He had come into the world to do; but Joseph and Mary had neglected theirs. God had shown them high honor in committing to them His Son." {*The Desire of Ages*, p. 81}

"Spiritual things are spiritually discerned. In the temple the Son of God was dedicated to the work He had come to do. The priest looked upon Him as he would upon any other child. But though he neither saw nor felt anything unusual, God's act in giving His Son to the world was acknowledged." {*The Desire of Ages*, p. 55}

In the beginning, how many divine beings rested on the Sabbath after creation?

"In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When "the heavens and the earth were finished, and all the host of them" (Gen. 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene." {*The Desire of Ages*, p. 769}

In the end, who will we worship from one Sabbath to another?

"Heaven and earth will unite in praise, as "from one Sabbath to another" (Isa. 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb." {*The Desire of Ages*, p. 770}

Whose name did Christ claim, and who did he avow Himself to be?

"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 -

pyrshah ia U Jisu ba U long u nongkrenbein Blei. Ka jingkam ba u long shitylli bad U Blei ha shuwa kane ka la pynbitar ia ki bad ki la thmu ban pyniap ia u, bad khyndiat bnai hadien ki la ong skhem, "Namar ka jingleh babha ngim lynthem maw ia me; hynrei namar ka jingkrenbein Bei; bad naba me, uba long u briew, me pynlong U Blei ialade." Ioannis 10:33. *Namar ba U la long, U la kam shisha ialade ba U long U Khun jong U Blei, te ki la thmu skhem ban pyniap ia U.* {*The Desire of Ages*, pp. 469, 470}

"Ki Pharisi ki la ialum hajan eh sawdong U Jisu katba U la jubab ia ka jingkylli jong une u nongthoh. Mynta pat U la phai ban buh ia ka jingkylli ha ki: "Phi mut kumno shaphang U Khrist? U long u khun jong no? Ia kane ka jingkylli la thmu khnang ban tynjuh ia ka jingngait jong ki shaphang U Messiah, -- *ban pyni la ki nnew ia U tang kum u briew lane kum U Khun jong U Blei.* [...] *Kim shym la sngewthuh ba U Khun jong u Dabid U la long ruh U Khun jong U Blei.*" {*The Desire of Ages*, p. 608, 609}

Mano Uba la kren lyngba ki nongiathuhlypa mynbarim?

"U Nongpynim U la kren lyngba ki nongiathuhlypa baroh, "U Mynsiem U Khrist Uba ha ki U la pyni, haba U la iathuhlypa ia kita ki jingshah U Khrist, bad ia kita ki burom kiba bud ia ki." 1 Petros 1:11." {*The Desire of Ages*, p. 234}

Mano Uba la shah shitom lang bad U Khrist ha ka diengphna?

"Hynrei U Blei U la shah shitom lang bad U Khun jong U. Ki angel ki la iohi ia ka jingialeh bakthang mynsiem jong U Nongpynim. Ki la iohi ba U Trai jong ki la ker sawdong da ki paidbah jong ki bor jong u Soitan, ba ia ka jinglong tynrai jong U la ban khia eh da ka jingsheptieng kaba shyrkhei, kaba maian katta katta. La don ka jingsngap jar ha bneng. Ym shym la ktah ia ka duitara. *Lada ki briew bapop bad ba-iap ki la lah ban iohi ia ka jingsngewphylla jong ki angel katba ha ka jingsngap jar ki la peit bniah ba U Kpa U pynkhlad noh ia ki kjat jingshai, ia ka jingieit, bad ia ka burom jong U na U Khun Uba ieit jong U, kin sngewthuh kham bha katno ka pop ka long kaba pynmong bad kaba isaitmet eh ha khmat jong U.*" {*The Desire of Ages*, p. 693}

Balei u Soitan u hap?

"Ka la long ha ka jingkwah ban kyntiew ialade kham hajrong ia U Khun U Blei ba u Soitan u la leh pop ha bneng." {*The Desire of Ages*, p.129}

"Te mynta u nongpynshoi u wad lad ban pyrsad ha U Khrist ia ki jingsngew jong u hi, "Lada me long U Khun U Blei." Kine ki ktien ki la trei da ka jingkthang ha ka jingmut jong u." {*The Desire of Ages*, p. 118}

Hato u Soitan ha bneng u ithuh ia U Khrist ba u long uei?

"U Soitan u la tip bha ai ka kyrdan ba U Khrist U la bat ha bneng kum U Baieit jong U Kpa. Ba U Khun jong U Blei un wan sha kane ka pyrthei kum u briew ka la pyndap ia u da ka jingsngewphylla bad da ka jingsheptieng. Um shym la lah ban pyrkhath ia kane ka jingmaian jong ka jingkheinduh ka

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.*" {*The Desire of Ages*, pp. 469, 470}

"The Pharisees had gathered close about Jesus as He answered the question of the scribe. Now turning He put a question to them: "What think ye of Christ? whose son is He?" This question was designed to test their belief concerning the Messiah,--*to show whether they regarded Him simply as a man or as the Son of God.* [...] *They did not understand that the Son of David was also the Son of God.*" {*The Desire of Ages*, p. 608, 609}

Who spoke through the prophets of old?

"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." {*The Desire of Ages*, p. 234}

Who suffered with Christ on the cross?

"*But God suffered with His Son.* Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. *Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son,* they would better understand how offensive in His sight is sin." {*The Desire of Ages*, p. 693}

Why did Satan fall?

"*It was in seeking to exalt himself above the Son of God that Satan had sinned in heaven.*" {*The Desire of Ages*, p.129}

"So now the tempter seeks to inspire Christ with his own sentiments. "*If Thou be the Son of God.*" *The words rankle with bitterness in his mind.*" {*The Desire of Ages*, p. 118}

Did Satan know who Christ was in heaven?

"*Satan well knew the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension.* He could not fathom-

bakhrav. Ka mynsiem bakhwan lade jong u kam lah ban sngewthuh ia kum kata ka jingieit ia ka kynja bynrrew kaba la shah shukor." {*The Desire of Ages*, p.115}

Mano ba shim ia ka kyrdan jong u Lurshai ban long ha ka burom kaba hajan U Khrist, U Khun U Blei?

"Ki Ktien jong u angel, "Nga long u Gabriel, uba ieng ha khmat U Blei," ki pyni ba u bat ia ka kyrdan kaba khraw burom ha ki khet bneng. [...] Ah ka jingpyrkhat baphylla – *ba u angel uba ieng ha ka burom kaba hajan U Khun U Blei* u dei uta ia uba la jied ban plie wang ia ki jingthmu jong U Blei sha ki briew bapop." {*The Desire of Ages*, p. 99}

"*La dei u Gabriel, u angel uba ha syndah U Khun jong U Blei ha ka kyrdan, uba la wan lem bad ka khubor bakynja-blei ha u Daniel.*" {*The Desire of Ages*, p. 234}

Nalor ka kot *The Desire of Ages*, kiwei pat ki jingthoh ha kane ka ia ki pynpaw ia kaei?

"Baroh ngi la long kibym suid-niew ia ki jingkyrkhu U Blei. Ngi iashim bynta ha ka jingsumar baieit jong U lyngba U Jisu Khrist, *bad hadien kata ngi leh klet haduh katno ka jingrem jong ka dor kaba U Kpa bad U Khun ki la ai ban pynlong ia ngi kiba la hap ban long ki nongiashim bynta ha ki jingisynei bakynja-kpa jong U.*" {E. G. White, *Signs of the Times*, December 7, 1891 par. 6}

"*U dei U Kpa uba "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."*" {E. G. White, *Review and Herald*, July 19, 1892 par. 7}

"*Ki angel bad ki angel rangbah ki sngewphylla ia kane ka jingthmu jong ka jingsiewspah kaba khraw; ki peit ieit bad sngewieit ia U Kpa bad U Khun katba ki khmih ia ka jingisynei bad ka jingieit U Blei; kam shym la don ka jingsngew bishni katba kane ka templ bathymmai, ba la pynthymmai ha ka dur jong U Khrist, la wallam hakmat ha ka jingitynnad jong ka ban ieng sawdong ia ka khet U Blei.*" {E. G. White, *Manuscript Releases Volume 3*, p. 19} 1892

"*Ka jingai sngewbha kaba khraw jong ka jingpynim la buh hajan jong ngi ha ka dor kaba bymjukut kaba la pynlong da U kpa bad U Khun.*" {E. G. White, *Review and Herald*, March 10, 1891 par. 2}

"*Ym don u briew, lymne wat u angel bakhrav, uba lah ban buh dor ia kata ka dor kaba khraw; ia ka la tip tang da U Kpa bad U Khun.*" {E. G. White, *The Bible Echo*, October 28, 1895 par. 4}

"*Ha ka jingthmu ban pynim ia ka pyrthei ba la jot, ka jingiapyrkhat ka la long hapdeng jong ki baroh ar; ka jutang jong ka jingsuk ka la long hapdeng U Kpa bad U Khun.*" {E. G. White, *Signs of the Times*, December 23, 1897 par. 2}

the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race." {*The Desire of Ages*, p.115}

Who took Lucifer's position of being next in honor to Christ, the Son of God?

"The words of the angel, "I am Gabriel, that stand in the presence of God," show that he holds a position of high honor in the heavenly courts. [...] Wonderful thought--*that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men.*" {*The Desire of Ages*, p. 99}

"*It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel.*" {*The Desire of Ages*, p. 234}

Besides *The Desire of Ages* what do other writings in this period reveal?

"We are altogether too indifferent to God's blessings. We share his loving care through Jesus Christ, *and then forget how much it has cost the Father and the Son to make us fallen mortals sharers of his paternal sympathies.*" {E. G. White, *Signs of the Times*, December 7, 1891 par. 6}

"*It is the Father who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*" {E. G. White, *Review and Herald*, July 19, 1892 par. 7}

"*Angels and archangels wonder at this great plan of redemption; they admire and love the Father and the Son as they behold the mercy and love of God; there is no feeling of jealousy as this new temple, renewed in the image of Christ, is presented in its loveliness to stand around the throne of God.*" {E. G. White, *Manuscript Releases Volume 3*, p. 19} 1892

"The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son." {E. G. White, *Review and Herald*, March 10, 1891 par. 2}

"No man, nor even the highest angel, can estimate the great cost; *it is known only to the Father and the Son.*" {E. G. White, *The Bible Echo*, October 28, 1895 par. 4}

"In the plan to save a lost world, the counsel was between them both; *the covenant of peace was between the Father and the Son.*" {E. G. White, *Signs of the Times*, December 23, 1897 par. 2}

"Hynrei ha ka jingryngkang jong u briew ia *U Kpa bad U Khun* la pynjah burom." {E. G. White, *Signs of the Times*, December 12, 1895 par. 7}

"Ka longiing jong u briew ka dawa na *U Blei bad U Jisu Khrist U Khun jong U* ia ka dor kaba bymjukut." {E. G. White, *Special Testimonies On Education*, p. 21} 1896

"*U Kpa bad U Khun ki la ia kular ban pyndep ia ki kyndon jong ka jutang babymjukut.*" {E. G. White, *The Youth's Instructor*, June 14, 1900 par. 5}

Namarkata, hato kan dang don ka jingartatien shaphang iano ngin dei ban kyntiew?

"*Dei tang ia U Kpa bad U Khun marwei ba yn dei ban kyntiew.*" {E. G. White, *The Youth's Instructor*, July 7, 1898 par. 2}

"But in the transgression of man *both the Father and the Son* were dishonored." {E. G. White, *Signs of the Times*, December 12, 1895 par. 7}

"The human family cost *God and his Son* Jesus Christ an infinite price." {E. G. White, *Special Testimonies On Education*, p. 21} 1896

"*Father and Son* are pledged to fulfill the terms of the everlasting covenant." {E. G. White, *The Youth's Instructor*, June 14, 1900 par. 5}

Therefore, should there be any questions as to who are to be exalted?

"*The Father and the Son* alone are to be exalted." {E. G. White, *The Youth's Instructor*, July 7, 1898 par. 2}

KA JINGKREN KYLLUM

Ka dei ban long kaba shongnia ha uno uno u nongpule ba ka mem White ka khlem shym la kynriah noh na ki jingshisha ia kiba la pynpaw ha ka ha ki sngi kiba nyngkong. Pynban, ha kane ka ia ki jingthoh jong ka khlem jingartatien ki nang pynskhem shuh shuh ia ka jingshisha ba don tang ar ngut ki kynja-blei kiba dei hok ban ioh ia ka jingiaroh bad ka burom na ngi, U Kpa baieit bad U Khun ba la kha marwei jong U. Ym don u kynja-blei uba lai.

- U Mynsiem Bakhuid u dei ka jingdon ryngkat bad ka bor jong U Blei.
- U Mynsiem Bakhuid u dei ka jingim jong U Khrist ha ka mynsiem. U pyntuid sha ngi ia kane ka bor-ktah kaba donkam eh.
- U Mynsiem Bakhuid u dei ka burom ia kaba U Kpa u la ai ha U Khun jong U, bad U la ai ha ngi ia kajuh.
- Ka jingiaisah jong U Jisu ha ka dohnud da ka jingngeit ka iaryngkat bad ka jingpdiang ia U Mynsiem Bakhuid.
- U Mynsiem Bakhuid u dei ka jingdon kaba shimet jong U Khrist ha ka mynsiem.
- U Mynsiem Bakhuid u dei U Khrist hi hynrei uba la law noh ia ka jinglong-briew.
- U Mynsiem Bakhuid u dei ka jingdon jong U Mynsiem jong U Khrist ha ki jaka baroh, ba la khot U Nongpyntngen.
- U Nongpynim baieit jong ngi u dei U Nongpyntngen jong ngi, ym da uwei pat.
- U Khrist u pyntngen ia ngi da ka jingdon ryngkat jong U, kabym lah iohi da ka pyrthei.
- Ka mynsiem jong u briew ka dei ka jinglong jong u; U Mynsiem jong U Blei u dei ka jingmut jingpyrkhat jong U.
- Ka jingmut jingpyrkhat jong U Blei ka kren ha ki dohnud jong ngi; U Mynsiem jong U Blei u iasaid bad ngi.
- U Khrist u trei ban wallam ia ki jingmut jingpyrkhat jong ngi ban long kaba iahap sur bad ka jingmut jingpyrkhat bakynja-blei jong U.
- Ka jingdon ryngkat jong U Kpa ka ker tawiar ia U Khrist bad U Khrist u lah ban ker tawiar ia ngi da ka jingdon ryngkat jong U.
- U Jisu Khrist, da U Mynsiem bad ka bor jong U hi, u ialam ia ki khulom jong ki nongthoh histori bakyntang.
- Mynba U Mynsiem u kren ha ka Ellen White, ka la don ha khmat U Jisu.
- Dei U Kpa bad U Khun kiba pynlong ia ka jingiaisah jong ki bad ngi.
- U Kpa bad U Khun ki long angut. Ki long kawei ha ka mynsiem.
- U Khrist um long U Khun ba la shu thaw, hynrei U long U Khun ba la shu kha.

- Ia U Khrist la kha na U Kpa bymjukut jong U, U Blei baim.
- U Blei ula kular ban ai ia U Khun ba la kha jong U ban pynim ia u brieve. U Kpa u phah ha ngi ia U Khun jong U.
- U Soitan u thmu ba ngin ym iohi ia ka jingieit jong U Blei ba U la ai ia la U Khun ba la kha marwei.
- U Khrist u long U Khun ba la kha marwei jong U Kpa naduh shwa ka jingwan long-brieve (Ha ka por jong ka Testament barim).
- Ki khynnah Hebru ha babilon ki iathuh ha u Syiem ba U Blei jong ki u don la u Khun.
- Ka jingiapyrkhat jong ka Jinglong-blei ka long tang hapdeng U Kpa bad U Khun. Ym don shuh mano mano.
- U Khrist u la wan na bneng ban pynbna ia ka jingshisha ba “U Trai uba U Blei jong ngi u long uwei U Trai”.
- Ka kyrteng jong U Kpa, Jehovah, ka long ka kyrteng ia kaba la ai ha U Khrist.
- Dei tang ia U Kpa bad U Khun ia kiba ngi dei ban kyntiew. Ym don shuh mano mano ia uba ngi dei ban kyntiew.
- Ka kot *The Desire of Ages* kam shym la iapyrshah ia ka jingshisha kaba shai shaphang ka Jinglong-blei.
- U Khrist u la iohpdiang ia kiei kiei *BAROH* na U Kpa jong U. Kane ka kyntiuhp ia ka jingim jong U ruh.
- Ia U Khrist la ai ka jingim, kaba tynrai, kaba khlem pan kylliang, kaba khlem ioh pateng jong U Kpa.
- Ia ngi la ai ia kato kajuh ka jingim jong U Jisu Khrist. Ngii iohpdiang ia ka jingim jong U da kaba ia long kawei ha ka mynsiem bad U.
- U Mynsiem jong U Blei ha ka dohnud jong ngi ka long ka jingsdang jong ka jingim bymjukut.
- U Mynsiem Bakhuid u dei ka jingim jong U Khrist. Ka long ka jingring mynsiem jong U, ka jingim na ka jingim jong U hi.
- Katba U Jisu u shakri ha ka jaka-kyntang kaba ha bneng. U iai long uba shakri ha ka balang kaba ha pyrthei. U leh ia kane da U Mynsiem jong U, kaba long ka jingdon ryngkat jong U kaba pynshait bor.
- Naduh kaba mynnyngkong U Kpa bad U Khun ki la tip ia ka jingphaidien jong u Soitan.
- U Kpa bad U Khun ki la iatylli lang ha ka jingiateh jutang ban siewspah ia u brieve. Ia ngi la siewspah da U Kpa bad U Khun, ym don shuh mano mano.
- Dei tang U Khrist uba lah ban pynpaw ia U Kpa ha ngi. Ym don shuh da uwei pat u kynja-longryngieng ha ka bneng salongsar uba lah ban leh ia kane ka kam.
- U Khrist u long Uba la kha marwei jong U Kpa, U Khun nyngkong jong ka bneng.
- Ia u khynnah Hebru la khot u khun jong U Blei ha ka rta kaba 12 snem. U Khrist u long U Khun jong U Blei la slem bah naduh shuwa ban poi kata ka por.
- Ha kaba mynnyngkong U Kpa bad U Khun ki la iashong thait ha ka sngi Sabbaton hadien ka jingpynlong.
- Ha kaba kut, ki jaid bynrive kiba la pynim kin nguh bad mane ia U Kpa bad U Khun.
- U Khrist u kam ia ka kyrteng jong U Kpa jong U ha ka pyrthei, bad u la kam ba U long U Khun jong U Blei.
- Dei U Nongpynim uba la kren lyngba ki nongiathuhlypa mynbarim.
- U Kpa U la shah shitom lang bad U Khun jong U ha ka diengphna, ha ka jingsngewphylla hakmat ki angel.
- U Soitan u la leh pop ha bneng da kaba u la wad ban kyntiew ialade kham hajrong ia U Khun U Blei.
- U Soitan u dang iai aireng hi ia ka Jinglong-khun bakynja-blei jong U Khrist ha ka jingpynshoi ha ka ri khlaw.

- U Soitan u la tip bha ai ka kyrdan ba U Khrist U la bat ha bneng kum U Khun Baieit jong U Kpa.
- Mynba u Lurshai u la hap noh ia ka jaka jong u la pyndap da U Gabriel, ban long kum u longrynieng-bakhrav uba lai.
- Kiwei pat ki jingthoh nalar jong ka kot *The Desire of Ages* ki long tang ban pynskhem shuh shuh ia kine ki jingshisha.
- Ia ngi la pynim ha ka dor kaba bymjukut kaba la pynlong da U kpa bad U Khun.
- Ki angel ki sngewieit ia U Kpa bad U Khun katba ki khmih ia ka jingthmu jong ka jingsiewspah.
- Ka dor kaba bymjukut jong ka jingpynim jong ngi la tip tang da U Kpa bad U Khun.
- Ka jutang jong ka jingsuk ka la long tang hapteng U Kpa bad U Khun.
- Mynba u briew u la hap ia U Kpa bad U Khun la pynjah burom.
- Ia ka jutang babymjukut la pyndep da U Kpa bad U Khun.
- Namarkata, kam long kaba sngewphylla ba dei tang ia U Kpa bad U Khun *MARWEI* ia kiba ngi dei ban kyntiew.

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KI SNEM JONG KA JINGIASHEM BASHYRKHEI 1900-1905

Ha kawei ka sngi jong u snem 1900 ka Ellen White ka la pynkyndit ia la ka iing ka sem bad ia kiba iatrei lang da kaba iathuh ha ki ba ka jingbthah jong U Blei ka la wan ha ka ha ka por mynmiet ba ka dei ban leit phai noh sha America. Katkum ka rukom long jong ka kam ka jam ha Australia la imat ba kam i don lad shuh ia ka ban iehnoh noh, hynrei Uta uba ka khmat jong U ka khmih sharai ia ka kam balang jong U kum kaba bha bad kaba itynnad na ka bynta ka lawei, u la tip kham bha ia ka jingdonkam ia ka jingdon ryngkat jong ka ha ka ri America ha ka por ba-eh-bashyrkhei kiban jia shen ha ki snem kiba nyngkong jong ka spah snem bathymmai.



Ha ki snem kiba nyngkong jong ka spah snem bathymmai, u Dr.Kellogg u la sdang ban wanrah ia ki jinghikai Pantheistik (U Blei ha baroh) ha ki jingialang jong ka General Conference. Kine ki jinghikai ki long ki nongpyniakhlad na ka nongrim jong ki jingshisha ha kaba iadei bad ka jinglong-person (personality) jong U Blei bad U Khrist. Kat ban poi u snem 1901 ka jingngeit Pantheistik ka la khie wahleng ha Battle Creek. Ha u February jong u 1902 ia ka jaka sumar jong ka Battle Creek (Sanitarium) la shah pynjot da ka ding. Ia u Dr.Kellogg la hukum ban thoh ia ka kot bathymmai ban ioh die, ka jingdie kaba lah ban iarap ia ka peisa ban tei biang ia ka. Ia ka kot jong u la kyrting *The Living Temple*. Ia u la maham ban nym kynthup ia ki jinghikai 'thymmai' jong u ha kane ka kot, hynrei u la leh ia kane. Ha u December jong ujuh hi u snem ka iing shon-kot jong Review and Herald ka la ingduh khoit ha ka khyndew, ryngkat bad ki sla jong ka kot bathymmai jong u Kellogg. Ha u 1901 ka Ellen White ka la thoh, "Nga la jan sheptieng eh ban plie ia ka *Review*, nga la sheptieng ban iohi ba U Blei u la pynkhuid ia ka iing shon-kot da ka ding." -- Letter 138, 1901" {*Testimonies Volume. 8*, p. 91}. Ka jingsheptieng jong ka ka la urlong mynba ka la iohsngew ba ia ka 'Review and Herald' la bamduh da ka ding.

La don ba kyrmen, ba ha kaba iadei bad ka jingpynjot ia ki kot ki sla ha ka ding jong ka Review and Herald, u Dr. Kellogg un jin da la keiñ noh ia kaban pynmih ia ka kot *The Living Temple*. Hynrei ha ka jaka jong kane u la phah ia ka dulir kot sha ka kor shon kot khaii pateng kaba ha Battle Creek. Lai hajar kopi la shon ia kane ka kot bad la sdang ban pynphriang ia ki hapdeng ki Seventh-day Adventist. Ha ka ia babiang ha ka lyiur jong u 1903 ka kot *The Living Temple* ka la poi ha Elmshaven, hynrei ka Ellen White kam shym la peit satia ia ka. Hynrei ha u September jong ujuh hi u snem kam banse ban kren shai pyrshah ia kine ki jingbakla.

"Nga don ei ei ban ong sha ki nonghikai jong ngi ha kaba iadei bad kato ka kot bathymmai, "*The Living Temple*". Husiar bha kumno ba phi kyrshan ia ki jingpyrkhat jong kane ka kot ha kaba iadei shaphang ka jinglong-person jong U Blei. Kumba U Blei u la pyni ia kine kiei kiei ha nga, kine ki jinghikai kim don ia ka jingkyrshan jong U Blei. Ki long ka jingriam kiba u nongshun u la pynkhreh na ka bynta kine ki sngi kiba khadduh. Nga la dang pyrkhat ba ia kane ka bynta yn sngewthuh shai bad kan ym donkam ia nga ban ong ei ei shaphang jong ka. Hynrei namar ka jingkyrnoh la ong ba ia ki jinghikai jong kane ka kot lah ban kyrshan da ki ktien na ki jingthoh jong nga, ngam banse ban kren pyrshah ia kum kane ka jingkyrnoh." {Letter 211, 1903}



Mynba ia ki khubor la pule ha ka Jingialang kaba ha Washington, u Dr. Kellogg u la jubab sngewbha, da

kaba ong ba u la pdiang ia ka jingphla bad ba un pynbeit noh ia ki kyntien ha ka kot *The Living Temple* kiba iadei bad ki phang thiologi. Hynrei ki jingthoh jong u ki long pynban kibym thikna bad kibym neh jingmut. Ka jinglong jong u ka kylla, bad khadduh iawai la khie sngewthuh ba u doktor hi u khlem shym la kylla.

Ha ka jingiashem ba-eh-bashyrkhei kaba kum kane ka Ellen White bunsien ka la khie sdang ia ka jingtrei jong ka ha ka por shiteng synnia. Ha ka por ba-eh-bashyrkhei jong u 1903 bad haduh u 1904, ka Ellen White ka la thoh shaphang ka pantheisim (bad kiwei de ki jinghikai kiba iadei bad ka, ia kiba la jer kyrteng kum ki jingphaidien), ka jingma jong ka ia ka balang bad ia ka jingiashem bakynja-mynsiem jong kito kiba la shah tan ha ka. Ha ka 7 tarik August, 1904, ka Ellen White ka la thoh: "To pyniakhlad na ka bor ktah ba la pynmih da ka kot *"The Living Temple"* naba ka don ia ki jinghikai kiba shukor. Ki don ha ka ki jingpyrkhat kiba long kiba beit eh nadong shadong, hynrei kine ki jingshisha la iakhleh bad ka jingbakla. Ia ki jingthoh bakhuid la shu sot khlem da don ka jingiadei haei haei ruh em, bad la pyndonkam ban kyrshan ia ki jinghikai kiba bakla. [. . .] Ia nga la bthah ban kren da kaba shai. "To iakynduh ia ka," ka long ka ktien ia kaba la kren ha nga. "To iakynduh ia ka da ka jingshlur, bad khlem jingpynslem shuh." {*Special Testimonies, Series B, No. 2, pp. 49, 50*}

Ka phang mukotduma mynta ka la long ha kaba paw. Ki nongsumar, ki nurse, ki nongtrei gospel, bad ki dkhot balang khamtam ha Battle Creek, ki la iapait. Kumno ia ka phang mukotduma bashisha yn lah ban pynshai? Ka la long ka jingiakhun jong ka jingim-bad-jingiap na kaba bynta ki mynsiem. Kaei kaba kiwei kim iohi, ka Ellen White ka la iohi da kaba shai eh, bad ka la pynkhia shibun ia ka. Ia ka nongrim jong ka jingshisha la pynkyllem da u

Kellogg. "Ha ka jingpyni kaba la iaaid lait ha shuwa jong nga, nga la iohi ia ka kam ia kaba la lah leh da ki nongtrei mishoneri kiba dei ia ka phang sumar briew. Ki parabangeit ba trei mishon ki la iakhmih, ban khmih ia kata kaba la lah leh, hynrei kim shym la imat ban sngewthuh. Ia ka nongrim jong ka jingngeit jong ngi, ia kaba la seng da ka jingdwai kaba jur katta katta, bad da ka jingwad bniah kaba shitrhem katta katta ia ki jingthoh bakhuid, la pynkhylllem noh, uwei u paia hadien uwei pat. Ka jingngeit jong ngi kan ym don shuh ia ka nongrim ban pynshong ia ka -- ka jaka kyntang ka la jah noh, ka jingsiewspah ka la jah noh. Nga la iohi ba ka donkam ban leh ei ei. Ka jingiakhun ka la jan pyniap ia nga." {*Sermons and Talks Volume One, p. 344*} 1904

Ban pynbna ia ka jingmaham sha ka balang ha ka ri baroh kawei, ka Ellen White ka la pynkloi ban pynmih ia ka kot *Testimonies for the Church, volume 8*, bad ia ka bynta jong ka kaba kyrteng "The Essential Knowledge," kaba iadei shaphang ka mariang bad U Blei bashisha. Ha kane ka kot ka la ban jur shibun ia ka jingma ha kaba iadei bad ka jingtip ba shu mutdur, ia ka khubor jong ka la kyrshan da ki sakhi babun kyrhai jong ka jingthoh bakhuid shaphang U Blei bashisha bad ka jingiadei kaba U don bad U Khun bashisha jong U. Ia ka kot *The Ministry of healing* la pynkhreh ha kane ka por; ha ka la kynthup ruh ia ka bynta kaba kyrteng "The Essential Knowledge," kaba iadei shaphang ka jingtip ba shu mutdur bad ka jingnang jingstad ba bakla bad ba shisha. Kumne ka Ellen White ka la iaaid shakhmat ban thoh ia ki jingmaham kiban iaibteng ban sawa.

Ellen G. White: The Early Elmshaven Years Volume 5 1900-1905, By Arthur L. White (1981)

KA JING-EKSAMIN IA KI JINGTHOH 1900-1905

Lehse ka long ka jingshisha kabym da paw pyrthei eh ha ka histori ba u Dr.Kellogg, ha ka jingkyntiew jong u ia ka jingngeit pantheism, u la poi shisha sha u pud ban ngeit syndon ia ka jinghikai Lai-ha-uwei (peit ha Ka Jingpyniasoh sla-65). Ka jinghikai kaba long nongwei ha ka balang kumba long ka jingñiew kyntang ia ka sngi Sunday. U Kellogg u la poi ban ngeit ha ki lai ngut ki kynja-blei (U Blei U Kpa, U Blei U Khun, bad U Blei U Mynsiem Bakhuid) bad u la batai ba ka dei kane ka jingngeit keiñ kaba u la mut ban ong ha ka kot jong u *The Living Temple*. Ym tang kata hi, hynrei u Kellogg u la kam ia ka jingkyrshan na ki jingthoh jong ka mem White ban kyntiew ia ki jingpyrkhat jong u. Kaba kongsan eh napdeng ki jingpyrkhat jong u ka long ka jinghikai bathymmai shaphang U Mynsiem Bakhuid kum u kynja-blei uba lai nador U Kpa bad U Khun.

Hato ka mem White ka la poi ban ngeit ha U Blei kum u Lai-ha-Uwei? Hato ka la sdang ban hikai ba U Mynsiem Bakhuid u dei shisha u kynja-blei uba lai kumba long U Kpa bad U Khun? Balei pat ka dang ïai-bteng ban thoh ia ki ktien ne ki jingong kibym iahap bad ka jingngeit Lai-ha-Uwei?

Khasi

Mynba U Blei u ai ha ngi ia U Mynsiem jong U, hato U ai ha ngi ia uwei pat uba ïapher na U?

“Ha kaba ai ha ngi ia U Mynsiem jong U, U Blei u ai ha ngi ïalade, U pynlong ïalade ka umpohliw jong ki bor-ktah bakynja-blei, ban ai jingkoit jingkhiah bad jingim sha ka pyrthei.” {E. G. White, *Testimonies Volume 7*, p. 273} 1902

Hato ka mynsiem ka jingim U Khrist u long u longryngieng uba ïapher na U Khrist?

“U Khrist u la pynbna ba hadien ka jingleit kiew jong u sha bneng, Un lah ban phah ha ka balang jong U, kum ka jingai sngewbha kaba donburom jong U, ia U Nongpyntngen, uban shim ia ka jaka jong u. Une U Nongpyntngen u long U Mynsiem Bakhuid, -- ka mynsiem ka jingim jong U, ka bor seisoh jong ka balang jong U, ka jingshai bad ka jingim jong ka pyrthei. U Khrist da U Mynsiem jong U u phah ia ka bor-pyniasuk bad ka bor ban shim noh ia ka pop.” {E. G. White, *Review and Herald*, May 19, 1904 par. 1}

Hato U Nongpyntngen u kylla ha ki jingthoh jong kane ka ia?

“To ai ba kin ia pule ia ka lynnong kaba khadhynñiew jong U Ioannis, bad ban nang kumno ban dwai bad kumno ban im ia ka jingdwai jong U Khrist. U long U Nongpyntngen. Un ïaisah ha ki dohnud jong ki, ban pynlong ia ka jingkmn jong ki kaba dap.” {E. G. White, *Review and Herald*, January 27, 1903}

Hato U Blei bad U Mynsiem jong U ki long ar ngut ki longryngieng kiba ïapher?

“U Blei u long U Mynsiem; hynrei U long ruh u kynja-longryngieng, naba ia u briew la thaw ha ka dur jong U. Kum U kynja-longryngieng, U Blei u la pynpaw ïalade ha ka longrynieng jong U Khun jong U.” {E. G. White, *Education*, p. 132} 1903

English

When God gives us His Spirit, does He give us someone else different to Him?

“In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.” {E. G. White, *Testimonies Volume 7*, p. 273} 1902

Is the soul of Christ’s life a different being to Christ?

“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.” {E. G. White, *Review and Herald*, May 19, 1904 par. 1}

Did the Comforter change in the writings of this period?

“Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full.” {E. G. White, *Review and Herald*, January 27, 1903}

Are God and His Spirit two different beings?

“God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son.” {E. G. White, *Education*, p. 132} 1903

Mano ba don ia ka jingtip kaba jan eh bad ka jingiadei kaba shimet ha ki kam ka kti jong U?

"Ka jingkhraw jong U Blei ka long ha ngi kabym lah ban shemphang. "Ka khet U Trai ka don ha bneng." (Salm 11:4); pynban da U Mynsiem jong U U don lut ha ki jaka baroh. U don ia ka jingtip kaba jan eh bad ka jingiadei kaba shimet ha ki kam ka kti jong U." {E. G. White, Education, p. 132} 1903

Mano ba pyndap ia ngi da ka jingim bakynja-mynsiem?

"U Khrist u long u tynrai jong baroh ki jingsan kiba shisha, u nongsumar jong ki jingim baroh. Da U Mynsiem Bakhuid jong U u pyntip ia ki hukum bakynja-bneng bad u pyndap ia ka jingim bakynja-mynsiem." {E. G. White, Manuscript Releases Volume 20, p. 143} 1901

"Un wan ha ngi mynta da U Mynsiem Bakhuid jong U. To ngin ia ithuh ia U mynta, ba kumta ngin sa ithuh ia U ynda Un wan ha ki lyoh jong ka bneng, da ka bor bad ka burom bakhraw." E. G. White, Review and Herald, April 30, 1901 par. 8}

Mano ba long U Blei uba shisha Uba tang ma U hi (hato dei u Lai-ha-uwei)?

"U Jehovah u long U Blei uba shisha Uba tang ma U hi, bad ia U dei ban tieng-burom bad mane." {E. G. White, Testimonies Volume 6, p. 166} 1901

"Katba U Jehovah, U Nongsynshar bakhraw, U Blei um lah ban iakren markhmat bad ki briew bapop, hynrei U la ieit katta katta ia ka pyrthei ba U la phah ia U Jisu sha kane ka pyrthei jong ngi ban long kum ka jingpynpaw ialade." {E. G. White, Manuscript Releases Volume 9, p. 122} 1903

Mano ba long ka jingpynkupdur jong U Blei Uba shisha Uba tang ma u hi?

"Da ka jingkyntait ia U Khun jong U Blei, Uba long ka jingpynkupdur jong U Blei Uba shisha Uba tang ma u hi, Uba don ia ka jingbha, ka jingisynei, bad ka jingieit kabym man thait, ia Uba ka dohnud la ktah jur da ki jinglanot jong ki briew, bad ka jingjied ia u nongshohnoh ha ka jaka jong U, ki Jiw ki pyni ia kaei ba ka jinglong-briew ka lah ban leh bad kan leh ynda haba ia ka bor khanglad jong U Mynsiem jong U Blei la weng noh, bad ki briew ki long hapoh ka jingsynshar jong ka jingphaidien." {E. G. White, Review and Herald, January 30, 1900 par. 6}

Kaei ka jingiadei hapdeng U Blei bad U Khrist? Kaei kata ia kaba la ai ha U Khrist?

"Ki Jingthoh Bakhuid ki kdew shai ia ka jingiadei hapdeng U Blei bad U Khrist, bad ki wanrah ha ka jingsngewthuh da kaba shai eh ia ka jinglong-person bad ka jinglong kaba shimet jong ki. [Ia sot ia ka Hebru 1:1-5]. U Blei u long U Kpa jong U Khrist; U Khrist u long U Khun jong U Blei. Ha U Khrist la ai ia ka kyrdan kaba la kyntiew eh. Ia U la pynlong uba marryngkat bad U Kpa. Baroh ki jingiapyrkhat jong U Blei la plie ha khmat U Khun jong U." {E. G. White, Testimonies Volume 8, p. 268} 1904

Who has an intimate knowledge and personal interest in the works of His hand?

"The greatness of God is to us incomprehensible. "The Lord's throne is in heaven" (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand." {E. G. White, Education, p. 132} 1903

Who furnishes us with spiritual life?

"Christ is the source of all true growth, the maintainer of all life. By His Holy Spirit He communicates heavenly principles and furnishes spiritual life." {E. G. White, Manuscript Releases Volume 20, p. 143} 1901

"He is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory." {E. G. White, Review and Herald, April 30, 1901 par. 8}

Who is the only true God (is it a trinity)?

"Jehovah is the only true God, and He is to be revered and worshiped." {E. G. White, Testimonies Volume 6, p. 166} 1901

"As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself." {E. G. White, Manuscript Releases Volume 9, p. 122} 1903

Who is the personification of the only true God?

"By rejecting the Son of God, the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate." {E. G. White, Review and Herald, January 30, 1900 par. 6}

What is the relation between God and Christ? What has Christ been given?

"The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted]. God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son." {E. G. White, Testimonies Volume 8, p. 268} 1904

Kumno la batai ia ka jingialong kawei hapdeng U Kpa bad U Khun?

"Ka jinglong-person jong U Kpa bad U Khun, kumjuh ruh ia ka jingialong shitylli kaba long hapdeng jong Ki, la pyni ha ka lynnong kaba khadhynñiew jong u Ioannis, ha ka jingdwai jong U Khrist na ka bynta ki synran jong U: "Lymne ngam kyrpad tang na ka bynta kine hi, hynrei na ka bynta kita ruh kiba ngeit ha nga da ka ktien jong ki; ba baroh kin ialong shitylli; kum ma me, ko Kpa, ha nga, nga ruh ha me, ba ki ruh kin ialong shitylli ha ngi; ba kata ka pyrthei kan ioh ngeit ba la phah ma me ia nga." Ioannis 17:20,21. Ka jingialong shitylli kaba long hapdeng U Khrist bad ki synran kam shym la pynjot noh ia ka jinglong-person jong kine baroh ar. Ki long kawei ha ka jingthmu, ha ka jingmut jingpyrkhat, ha ka jinglong, hynrei ym ha ka longryngieng (person). Ka long ha kane ka rukom keiñ ba U Blei bad U Khrist ki ialong kawei." {E. G. White, The Ministry of Healing, p. 421, 422}

Dei tang ka bor aiu kaba lah ban ialeh pyrshah bad jop ia ka pop bad kaba pynkhuid ia ngi?

"Don tang kawei ka bor kaba lah ban pynpait ia ka jingkhum jong ka jingsniew na ki dohnud jong ki briew, bad kata ka long ka bor jong U Blei ha U Jisu Khrist. Dei tang lyngba ka snam jong Uta uba la sahnarphna kaba lah ban sait na ka pop. Ka jingaiei jong U marwei ka long kaba lah ban pynlah ia ngi ban ialeh pyrshah bad ban jop ia ki jingthmu jong ka jinglong tynrai ba la hap jong ngi." {E. G. White, Testimonies Volume 8, p. 291} 1904

Kaei kata ka kyntien (kaba la sngewthuh bakla jur) ia kaba la pyndonkam ban batai ia kane ka bor?

"Ia U Mynsiem la ai kum u nongpynthymmai bor, bad khlem kane ka jingiap jong U Khrist ka long kabym myntoi. Ia ka bor jong ka jingsniew la pynkhilaiñ lyngba ki spah spah snem, bad ka jingpyndem jong u briew ha kane ka jinglong mraw ba bymman ka la long kaba phylla bha. Ia ka pop lah ban ialeh pyrshah bad jop tang lyngba ka bor bakhrav jong u person uba lai jong ka Jinglong-blei, uban wan ym da ka bor kaba la shu shnadur, hynrei ha ka jingdap pura jong ka bor bakynja-blei. Dei U Mynsiem uba pynlong kam ia kata kaba la trei da U Nongpynim jong ka pyrthei. Ka long da U Mynsiem ba ia ka dohnud la pynlong khuid. Dei lyngba U Mynsiem ba uba ngeit u kylla long u nongioh bynta bad ka jinglong mynsiem bakynja-blei. U Khrist u la ai ia U Mynsiem jong U ban long kum ka bor bakynja-blei ban jop ia baroh ki jingthmu ban leh sniew kiba la ioh pateng bad ia kiba la bet hi, bad ban shon shap ia ka jinglong jong U ha ka balang." {E. G. White, Review and Herald, May 19, 1904 par. 3}

Hato kane ka pynlong ia U Mynsiem ban long uwei pat u kynja-longryngieng, u person uba iapher na U Blei bad U Khrist?

"Ha kaba ai ha ngi ia U Mynsiem jong U, U Blei u ai ha ngi ialade, U pynlong ialade ka umpohliw jong ki bor-ktah bakynja-blei, ban ai jingkoit jingkhiah bad jingim sha ka pyrthei." {E. G. White, Testimonies Volume 7, p. 273} 1902

How is the unity between the Father and the Son described?

"The personality of the Father and the Son, also the unity that exists between Them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17:20, 21. The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one." {E. G. White, The Ministry of Healing, p. 421, 422}

What is the only power that can resist and overcome sin and cleanse us?

"There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature. {E. G. White, Testimonies Volume 8, p. 291} 1904

What is the (much misunderstood) term used to describe this personal power?

"The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon the church." {E. G. White, Review and Herald, May 19, 1904 par. 3}

Does that make the Spirit another individual being, a different person to God and Christ?

"In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world." {E. G. White, Testimonies Volume 7, p. 273} 1902

“Baroh uba pynkyntang ia ka met, ka jingmut bad ka mynsiem sha ka jingshakri ia U un sa ia i pdiang ia ka jingai bathymmai jong ka bor kaba ha ka met, ha ka jingmut bad ha ka mynsiem. Ki jingpyndap bym ju lut jong ka bneng ki long katkum ka jingpan jong ki. *U Khrist u ai ha ki ia ka jingring bad jingpynhiar mynsiem jong U Mynsiem jong U, ka jingim na ka jingim jong U.* U Mynsiem Bakhuid u sei ia ki bor ba hajrong jong u ban trei ha ka jingmut jingpyrkhat bad ha ka dohnud.” {E. G. White, *The Ministry of Healing*, p. 159} 1905

Mynba U Kpa bad U Khun ki la thaw ia u Adam bad ka Im ha ka dur jong Ki, hato kane ka dur ka kynthup ia ka jingiasyriem ba shabar jong ka met?

“Ba la thaw ban long “ka dur bad ka burom U Blei” (1 Korinth 11:7), u Adam bad ka Im ki la iohpdiang ia ki jingai kiba bit dor kiba iahap bad ka jingioh bakordor ba la mang lypa na ka bynta jong ki. Ka jingitynnad bad ka jingiadei thik ha ka dur ka dar, ka jingthikna bad jingbhabriew ha ka longrynieng, ka durkhat jong ki ka phyrnai da ka jingsuit rong jong ka jingkoit jingkhiah bad da ka jingshai jong ka jingkmn bad jingkyrmen, *ki bit ha ka jingiasyriem ba shabar ia ka dur jong U Nongthaw jong ki. Lymne ba kane ka dur ka la paw tang ha jinglong-tyndrai jong ka met ka phat.* Baroh ka bor pyrkhat jong ka jingmut jingpyrkhat bad jong ka mynsiem ka phalang ia ka burom jong U Nongthaw.” {E. G. White, *Education*, p. 20} 1903

“Mynba u Adam u la wan na ka kti jong U Nongthaw, u don, *ha ka met ka phat*, ha ka jingmut jingpyrkhat, bad ha ka jinglong mynsiem, *ia ka jingiasyriem bad U Nongthaw jong u.*” {E. G. White, *Education*, p. 15} 1903

Iano ba ka mem White ka ai ia ka jingieit jong ka, hato dei sha u Lai-ha-uwei?

“*Nga ieit ia U Blei, Nga ieit ia U Jisu Khrist, U Khun jong U Blei*, bad nga sngew ia kata ka jingsngewtynnad kaba jur bha ha iwei-pa-iwei i mynsiem iba kam ialade kum i khun jong U Blei. Nga thmu ban long ka sordar ba iaineh katba U Trai un dang pynsah ia ka jingim jong nga. Ngan ym rem lymne duh jingkyrmen.” {E. G. White, *Selected Messages Book 3*, pp. 71, 72} 1906

Iano ba ia ngi la khot ban burom bad iaroh?

“U Trai Uba U Blei jong ka bneng u long U Nongialam jong ngi. U long U Nongialam ia uba ngi lah ban bud khlem jingsheptieng; naba Um ju bakla. *To ngin burom ia U Blei bad ia U Jisu Khrist U Khun jong U*, da uba U Blei u la iakren bad ka pyrthei.” {E. G. White, *S.D.A. Bible Commentary Vol. 1*, p. 1118} 1903

“Hangta kin ia lum lang ha ka jaka kyntang na kawei ka sabbaton sha kawei pat, na uwei u nai thymmai sha uwei pat, ban iasoh ha ki jingkyndud ba syiang eh jong ka jingrwai, *ha kaban iaroh bad ainguh ia Uta Uba shong ha ka khet, bad ia U Khun Langbrot junom la junom.*” {E. G. White, *Testimonies Volume 6*, p. 368} 1901

“All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. *Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in mind and heart.*” {E. G. White, *The Ministry of Healing*, p. 159} 1905

When the Father and Son created Adam and Eve in Their likeness, did that likeness also include a physical outward resemblance?

“Created to be “the image and glory of God” (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, *they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only.* Every faculty of mind and soul reflected the Creator’s glory.” {E. G. White, *Education*, p. 20} 1903

“When Adam came from the Creator’s hand, he bore, *in his physical*, mental, and spiritual nature, *a likeness to his Maker.*” {E. G. White, *Education*, p. 15} 1903

To whom did Mrs. White direct her love, was it to a trinity?

“*I love God. I love Jesus Christ, the Son of God*, and I feel an intense interest in every soul who claims to be a child of God. I am determined to be a faithful steward so long as the Lord shall spare my life. I will not fail nor be discouraged.” {E. G. White, *Selected Messages Book 3*, pp. 71, 72} 1906

Who are we called to honor and praise?

“The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. *Let us honor God and His Son Jesus Christ*, through whom He communicates with the world.” {E. G. White, *S.D.A. Bible Commentary Vol. 1*, p. 1118} 1903

“There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains of song, *in praise and thanksgiving to Him who sits upon the throne, and to the Lamb for ever and ever.*” {E. G. White, *Testimonies Volume 6*, p. 368} 1901

“Baroh ki angel jong ka bneng ki ia shakri ia ki briew kiba sngewrit bad kiba ngeit jong U Blei; *bad katba ki shipai jong U Trai kiba trei hangne ha tbiang ki dang ia rwai ia ki jingrwai iaroh jong ki*, ki kynhun rwai ha bneng ki iasoh lang bad ki ha ki jinganguh, *ban pyniasoh ha kaba iaroh ia U Blei bad ia U Khun jong U.*” {E. G. White, *Testimonies Volume 7*, p. 17} 1902

“Ha ki kti jong phi yn buh ia ka duitara kshar, bad ha kaba ktah ia ki ksai jong ka, phin iasoh lang bad ki paid kiba la siewspah ban pyndap ia ka bneng baroh da ki jingrwai iaroh ia *U Blei bad ia U Khun jong U.*” {E. G. White, *(Australasian) Union Conference Record*, January 15, 1903 par. 14}

Ia ka jinglong-person bad jinglong bashimet jong no ba la ju iai ban bha?

“*Ka lynnong kaba khadhynñiew jong u Ioannis ka kren shai bha ha kaba iadei bad ka jinglong-person jong U Blei bad jong U Khrist*, bad shaphang ka jingiadei hapdeng jong ki. “Ko Kpa, kata ka por ka la jia,” la ong U Khrist: “to pyndonburom ia U Khun jong me, ba uta U Khun ruh un ioh pyndonburom ia me.” [la sot ia ka Ioannis 17:23, 3, 5-11]. *Hangne ka don ka jinglong-person bad ka jinglong bashimet.*” {E. G. White, *S.D.A. Bible Commentary Vol. 5*, p. 1145} 1903

“*U Khrist u long shitylli bad U Kpa, hynrei U Khrist bad U Blei ki long ar ngut ki longrynieng kiba iapher*. Pule ia ka jingdwai jong U Khrist ha ka lynnong kaba khadhynñiew jong u Ioannis, bad phin sa shem ba ia kane ka bynta la pynshai kdar. Katno ka jingshitrhem ba U Nongpynim u la dwai ba ki synran jong U kin ialong shitylli bad U kumba ma u U ialong shitylli bad U Kpa. Hynrei ka jingialong shitylli kaban long hapdeng U Khrist bad ki nongbud jong U kam shym la pynjot noh ia ka jinglong-person jong kine baroh ar. Ki dei ban ialong shitylli bad U kumba ma u U long shitylli bad U Kpa.” {E. G. White, *Review and Herald*, June 1, 1905 par. 14}

(Buh jingkyrmaw: Balei ba ka mem White kam shym la ban ia ka jinglong-person bad ia ka jinglong bashimet jong U Mynsiem kumba long ia U Kpa bad ia U Khun? Balei ba ka kren barabor tang ia ka jinglong-person bad ia ka jinglong bashimet jong U Kpa bad jong U Khun?)

““Bad kata ka jingiasyllok de ka jong ngi ka long lem bad U Kpa bad U Khun jong u ruh U Jisu Khrist.” *Lyngba ki Jingthoh bakhuid baroh, la kren shaphang U Kpa bad U Khun kum ki ar ngut ki longrynieng kiba iapher*. Phin sa iohsngew ba ki briew ki pyrshang ban pynlong ia U Khun jong U Blei kum u kynja ubym don ka longrynieng kaba long jong u hi (nonentity). *Ma U bad U Kpa ki ialong shitylli, hynrei ki long ar ngut ki longryngieng*. Ki jingpyrkhat ba bakla ha kaba iadei bad kane ki la sdang ban wan rung hapoh, bad ngi baroh ngi hap ban iakynduh ia ki.” {E. G. White, *Review and Herald*, July 13, 1905 par. 3}

“All the heavenly angels are at the service of the humble, believing people of God; and as the Lord's army of workers here below sing their songs of praise, the choir above join with them in thanksgiving, ascribing praise to God and to His Son.” {E. G. White, *Testimonies Volume 7*, p. 17} 1902

“In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and His Son.” {E. G. White, *(Australasian) Union Conference Record*, January 15, 1903 par. 14}

Whose personality and individuality is constantly emphasized?

“*The seventeenth chapter of John speaks plainly regarding the personality of God and of Christ*, and of their relation to each other. “Father, the hour is come,” Christ said: “glorify thy Son, that thy Son also may glorify thee.” [John 17:23, 3, 5-11 quoted.] *Here is personality, and individuality.*” {E. G. White, *S.D.A. Bible Commentary Vol. 5*, p. 1145} 1903

“*Christ is one with the Father, but Christ and God are two distinct personages*. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father.” {E. G. White, *Review and Herald*, June 1, 1905 par. 14}

(Note: Why did Mrs. White not emphasize the personality and individuality of the Spirit as much as the Father and the Son? Why did she constantly speak of the personality and individuality of the Father and the Son alone?)

““And truly our fellowship is with the Father, and with his Son Jesus Christ.” *All through the Scriptures, the Father and the Son are spoken of as two distinct personages*. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them.” {E. G. White, *Review and Herald*, July 13, 1905 par. 3}

Hato ki jinghikai jong ka Baibl ki pynpaw ha ngi ia u Lai-ha-uwei?

"Ha ka Baibl ia ki kamram baroh la batai shai. Ki jinghikai baroh ia kiba la ai ki long kiba lah ban sngewthuh. *Ki jinghikai baroh ki pynpaw ha ngi ia U Kpa bad U Khun*. Ka Ktien jong U Blei ka lah ban pynlong ia ngi baroh kiba stad sha ka jingpynim. Ha ka Kiten jong U Blei ia ka saian jong ka jingpynim la pynpaw shai." {E. G. White, *Testimonies Volume 8*, p. 157} 1904

Hato ka mem White ka dang iai-bteng ban pynskhem ba ka Proberb 8:22-30 ka kren shaphang U Khrist?

"*Lyngba u Solomon U Khrist u la pynbna*: "U Trai u la pynioh ia nga ha ka jingsdang ka lynti jong u, mynshwa ki kam jong u na mynbarim. La pynieng ia nga naduh bymjukut, naduh ka jingsdang, ha bym pat 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. Mynshwa bym pat thung ia ki lum bah, shwa ia ki lum rit ia nga la kha . . . Mynba ula buh ha ka duriaw ia la ka pud, ba ki um kin ym ryngkang ia ka hukum jong u: mynba ula pynthikna 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." {E. G. White, *Signs of the Times*, August 29, 1900 par. 14}

Hadien jong U Khrist, mano ba long ha ka burom bakhraw napdeng ki nongshongshnong baroh jong ka bneng?

"*Napdeng ki nongshongshnong jong ka bneng, u Soitan, uba hajan eh ia U Khrist, u la long ha kawei ka por mynshuwa kum uta uba la burom eh da U Blei, bad uba khraw ha ka bor bad ka burom*. Shuwa ka jinghap jong u, u Lurshai, "u khun jong ka step," u la long uba nyngkong eh na ki kherub kiba kah, uba khuid bad uba khlem bit-tngit. U la ieng ha khmat U Nongthaw bakhraw, bad ki kjat sngi jong ka burom bym lah kut shuh kaba la tap ia U Blei Bymjukut ka la wan shong ha u." {E. G. White, *Signs of the Times*, July 23, 1902 par. 2}

Mano ba phah ha ngi ia ki ktien kiba donbor?

"Kumta ngi dei ban bat triang ia kaba sdang jong ka jingsngewskhem jong ngi kaba iaineh haduh kaba kut. *Ki Ktien kiba donbor la phah da U Blei bad da U Khrist* sha kine ki briew, ban wallam noh ia ki na ka pyrthei, na uwei u mawjam sha uwei pat, sha ka jingshai kaba khambha jong ka jingshisha kaba mynta. Da ki rymiang shyntur ba la kynthah da ka ding bakhuid, ki shakri U Blei ki la pynbna ia ka khubor. *Ka jingkren bakynja-blei ka la shon ia ka muhor jong ka ha ka jingjanai jong ka jingshisha ba la pynbna*." {E. G. White, *Testimonies Volume 8*, p. 297} 1904

KA JINGKREN KYLLUM

Kumba lah ban iohi shai da uno uno u nongpule, ka mem White ka la sumar ia kijuh ki jingshisha ia kiba ka la hikai ha ki snem kiba la leit noh. Kam shym la kynriah noh na ki jingshisha kiba shai shaphang ka Jinglong-blei. Wat haba u Kellogg u la wad ban kyntiew ia ka jinghikai bathymmai shaphang u kynja-blei uba lai ba la khot U Blei U Mynsiem Bakhuid (uba don lut ha baroh), ka mem

Do the lessons of the Bible reveal a trinity to us?

"In the Bible every duty is made plain. Every lesson given is comprehensible. *Every lesson reveals to us the Father and the Son. The word is able to make all wise unto salvation.* In the word the science of salvation is plainly revealed." {E. G. White, *Testimonies Volume 8*, p. 157} 1904

Did Mrs. White continue to affirm that Proverbs 8:22-30 speaks of Christ?

"*Through Solomon Christ declared*: "The Lord possessed Me in the beginning of His way, 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. . . . When He gave to the sea His decree, that the waters should not pass His commandment; 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." {E. G. White, *Signs of the Times*, August 29, 1900 par. 14}

After Christ, who was the most honored of all the heavenly inhabitants?

"*Among the inhabitants of heaven, Satan, next to Christ, was at one time most honored of God, and highest in power and glory.* Before his fall, Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him." {E. G. White, *Signs of the Times*, July 23, 1902 par. 2}

Who has sent us words of power?

"So we are to hold the beginning of our confidence steadfast unto the end. *Words of power have been sent by God and by Christ* to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. *The divine utterance has set its seal to the genuineness of the truth proclaimed.*" {E. G. White, *Testimonies Volume 8*, p. 297} 1904

White ka la pynbna shai ia kine ki jinghikai kum ka jingngeit pantheistik. Ka jingkyllum kaba lyngkot kan pynpaw ia ka jingiahapsur kaba skhem ha Ka Mynsiem Ka Jingiathuhlypa.

- Ha kaba ai ha ngi ia U Mynsiem jong U, U Blei u ai ha ngi ialade hi, ym da uwei pat.
- U Mynsiem Bakhuid u long ka mynsiem ka jingim jong U Khrist.
- U Khrist u dang iai long hi U Nongpyntngen, ym da uwei pat uba iapher na U.
- U Blei u long U Mynsiem bad ha kajuha ka por u long u kynja-longrynieng.
- U Blei u don lut ha ki jaka baroh da U Mynsiem jong U. U Blei (te ym uwei pat) u don ka jingiadei kaba shimet ha ki kam kiba u pynlong.
- U Khrist u pyndap ia ka jingim bakynja-mynsiem da kaba wan ha ngi da U Mynsiem Bakhuid jong U.
- U Jehobah u long U Blei uba shisha Uba tang ma U hi, U Nongsynshar bakhrav.
- U Khun jong U Blei u long ka jingpynkupdur jong U Blei Uba shisha Uba tang ma u hi.
- U Blei u long U Kpa jong U Khrist; U Khrist u long U Khun jong U Blei. Ha U Khrist la ai ia ka kyrdan kaba la kyntiew eh. Ia U la pynlong uba marryngkat bad U Kpa.
- U Kpa bad U Khun ki long kawei ha ka jingthmu, ha ka jingmut jingpyrkhat, ha ka jinglong, hynrei ym ha ka longryngieng (person).
- Ka bor jong U Blei ha U Jisu Khrist ka long TANG ma ka ka bor ban ialeh pyrshah bad ban jop ia ka pop.
- Ia kane ka bor la khot 'u person uba lai jong ka Jinglong-blei.'
- Une u long U Mynsiem jong U Khrist hi, ka jingim na ka jingim jong U, ia kaba la ai kum ka bor bakynja-blei ban jop ia ka pop.
- U Adam bad ka Im ki don ia ka jingiasyriem ba shabar bad ka dur met jong U Nongthaw jong ki.
- Ka mem White ka ai ia ka jingieit jong ka sha U Blei bad sha U Jisu Khrist, U Khun jong U Blei.
- Ngidi dei ban burom ia U Blei bad ia U Jisu Khrist, U Khun jong U.
- Ha bneng ngin sa iaroh bad mane ia U Blei bad U Khun jong U.
- Ka kynhun rwai jong ka bneng ruh ki rwai ki jingiaroh bad jingainguh ia U Blei bad U Khun jong U.
- Ka jinglong-person jong U Kpa bad U Khun ka pynpaw shai ba ki long ar ngut ki longrynieng kiba iapher.
- Ki jinghikai baroh ha ka Baibl ki pynpaw ha ngi ia U Kpa bad U Khun.
- Ka mem White ka dang iai-bteng ban pynskhem ba ka Proverb 8:22-30 ka kren shaphang U Khrist.
- Napdeng ki nongshongshnong jong ka bneng, u Lurshai (shuwa ka jinghap) u long uba hajan eh ia U Khrist, ha ka jinglong burom, ka bor bad ka burom.
- Ka jingkren bakynja-blei ka la shon ia ka muhor jong ka ha ka jingjanai jong ka jingshisha ba la pynbna.
- Kine ki Ktien kiba donbor la phah sha ngi da U Blei bad da U Khrist.

KI SNEM BAKHADDUH 1905-1915

Ki snem kiba kut ha ka jingim jong ka mem White ki long kiba bunkam bha. Ha ka rta kaba 81 snem ka mem White ka leit jingleit biang sha Washington, ban leit iashim bynta ha ka jingialang ka General Conference ha u 1909 (ka sien kaba khadduh jong ka). Ha kata ka conference ka la kren katto katne sien ha ka sur kaba shai kdar bad baskhem. Kane ka long ka jingleit jingleit kaba khadduh jong ka sha ki jylla jong ka thain mihngi, bad ka la pynlong ka jingshon jingmut kaba neh slem bad kaba im katta katta ha kiba bun ki Seventh-day Adventists kiba la iohsngew ia ka jingkren jong ka lane kiba la iakynduh ia ka ha ka jingialang jong ka General Conference. Namar ba ka tip ba ki sngi ba dang sah jong ka ki long satang khyndiat, ka Ellen White mynba ka la leit phai sha Elmshaven, ka la pynkhlaif ia ki bor pyrshang jong ka ban pynmih biang sa katto katne ki kot ban pyni ia ki jinghikai kiba donkam na ka bynta ka balang. Ka kot *Testimonies for the Church, volume 9*, la pynmih ha u 1909. Ha u 1911 la pynmih ia ka kot *The Acts of the Apostles*. Ha u 1913 la pynmih ia ka kot *Counsels to Parents and Teachers*, bad ha u 1914 ka dulir kot jong ka *Gospel Workers* la pyndep bad la phah sha ka iing shon-kot. Ki bnai kiba khadduh eh ha ka jingim jong ka mem White la pynlut por bun ha ka kot *Prophets and Kings*.

Ha ka 13 tarik mynstep, February 1915, katba ka Ellen White ka dang rung sha ka kamra pule batngen jong ka ha Elmshaven, ka la jynthut bad ka la ur, bad kam shym la lah shuh ban khie. Na ka

bynta ka jingiarap ka la pyrta, bad shen la shem ba ka jingmynsaw ka la long kaba jur bha. Ka jingeksamin ha ka X-ray ka la pynpaw ia ka jingkhein syngkai ha ka phang kadiang, bad kumba san bnai ka mem White ka la shong khop ha ka jingthiah jong ka lane ha ka wheelchair. Ki ktien jong ka sha ki paralok bad sha ki bahaiing bahasem



ha ki taiew bakhadduh jong ka jingim jong ka ka pynpaw ia ka jingsngew kaba kmen, ka jingsngewthuh ba ka la iaieuh shisha ha kaban trei ia ka kam U Blei ia kaba la aiti ha ka, bad kumjuh ruh ia ka jingmaham bakynja-blei la ai:

“Nga iathuh ha phi mynta, ba ynda nga la thiah noh, ka jingkylla kaba khraw kan jia. Ngam tip lano ba ia nga yn shim noh; bad nga thrang ban maham ia baroh pyrshah ia ki atiar jong u ksuid. Nga kwah ba ki brieve kin tip ba nga da maham thikna thikna ia ki shuwa ka jingiap jong nga.” {*Manuscript 1*, 1915}

Ka jingim jong ka Ellen White ka la kut noh ha ka 16 tarik, July 1915, ha ka rta kaba 87 snem. Ia ka riewialeh thma baiaineh la pynthiah hajan u tnga jong ka ha Oak Hill Cemetery (Lum Jingtup Oak Hill), Battle Creek, Michigan.



KA JING-EKSAMIN IA KI JINGTHOH 1905-1915

Lada ka Ellen White ka donkam ia kino kino ki jingpynbeit ha kaba iadei shaphang ka Jinglong-blei, shisha ia kum kita ki jingpynbeit la dei ban shem ha ki kot kiba khadduh ba la thoh da ka (naba ym don kum kita). Ki jing-eksamin ia ki jingthoh ha kane ka ia ki pynpaw ia kaei? Hato ka Ellen White ka pynkylla ia ka jingngeit jong ka sha ka jingngeit Lai-ha-Uwei? Lane, hato ka dang ia-bteng ban kyrshan ia ki jingshisha ba la pynpaw ha ka naduh kaba mynnyngkong? Ngin shah ba ma ka hi kan jubab ia ki jingkylli jong ngi.

Khasi

Hato ka Ellen White ka la kylladien noh ia ki jingpyrkhat jong ka ha ki snem kiba khadduh jong ka jingim jong ka?

"Nga la sngewthuh ba don katto katne kiba kwah ban tip lada ka mem White ka dang iai bat ia kijuh ki jingsngewthuh kiba ka la bat ha ki snem ba la leit noh mynba ki la iohsngew ia ka ba ka kren ha ka lawlynnong jong ka jaka sumar, ha ka Tabernakl, bad ha ki camp-meeting kiba la pynlong ha ki pud jong ka Battle Creek. Nga pynskhem ha ki ba ka khubor kaba ka bat mynta ka long kajuh ka khubor ia kaba ka la bat ha ki hynriew phew snem jong ka jingshakri paidbah jong ka. Ka don ia kajuh ka jingshakri ban leh namar U Kynrad ia kaba la aiti ha ka ha ka sngi ka jinglong khynnah jong ka. Ka iohpdiang ia ki jinghikai na ujuh U Nonghikai. Ki jingbthah ia kiba la ai ha ka ki long, "To pyntip sha kiwei ia kaei kaba Nga la pynpaw ha phi. To thoh ia ki khubor ia kiba Nga la ai ha phi, ba ki briew kin lah ban bat ia ki." Dei ia kane keiñ ba ka la pyrshang ban leh." {E. G. White, Review and Herald, July 26, 1906 par. 20}

Ka la pyntam sa ia kaei de ha ka jingbatai baskhem jong ka shaphang U Mynsiem Bakhuid jong U Blei?

"U Blei u pynshlur ia baroh kiba wad ia U da ka dohnud baroh. U ai ha ki ia U Mynsiem Bakhuid jong U, kaba long ka jingpynpaw ia ka jingdon ryngkat bad ka jingshem sngewbha jong U." {E. G. White, Testimonies Volume 9, p. 230} 1909

Naei U Mynsiem Bakhuid u mih?

"U Mynsiem Bakhuid, uba la mih noh na U Khun ba la kha marwei jong U Blei, u tehsong ia ki bynta jong u briew, kum ka met, ka jingmut, bad ka mynsiem, sha ka jingjanian jong ka jinglong-briew bad jinglong-blei jong U Khrist. Ia kane ka jingiasoh la pyni-nuksa da ka jingiasoh jong u dieng sohwan bad ki tnat. U briew ba don jingkut u la iasoh bad ka jinglong-briew jong U Khrist. Lyngba ka jingngeit ka jinglong-tyndrai jong u briew la pynialong kawei bad ka jinglong-tyndrai jong U Khrist. Ia ngi la pynialong kawei bad U Blei ha U Khrist." {E. G. White, Review and Herald, April 5, 1906 par. 16}

Haba U Khrist u la kren shaphang U Mynsiem, hato U kren shaphang uwei pat u person?

"Ka long ka mynsiem kaba pynim; ka doh kam pynmyntoi ei ei ruh em. Kita ki ktien kiba nga la kren ha phi ki long ka mynsiem, bad ki long ka jingim." U Khrist hangne um shym la kdew sha ka jinghikai jong U, hynrei sha ka jinglong-person jong U hi, kaba long ka jinglong-blei jong ka jinglong jong U." {E. G. White, Review and Herald, April 5, 1906 par. 12}

English

Did Ellen White reverse or change her views in the last years of her life?

"I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do." {E. G. White, Review and Herald, July 26, 1906 par. 20}

What did she add to her consistent definition of the Holy Spirit of God?

"The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the manifestation of His presence and favor." {E. G. White, Testimonies Volume 9, p. 230} 1909

Where does the Holy Spirit come from?

"The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ." {E. G. White, Review and Herald, April 5, 1906 par. 16}

When Christ spoke of the Spirit, was He speaking of a different person?

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Christ is not here referring to his doctrine, but to his person, the divinity of his character." {E. G. White, Review and Herald, April 5, 1906 par. 12}

Mano uba leh ia ka jingsain-dur bad jingsuit-dur ia ka kam ?

"To ai ba kito kiba bat ia ka jingkitkhlieh kin kynmaw ba dei *U Mynsiem Bakhuid uban leh ia ka jingsain-dur. Dei U Trai uba synshar*. Ngim dei ban pyrshang ban suit-dur, katba kum ka jingpyrkhat jong ngi, ia kito kiba ngi la trei na ka bynta jong ki, *hynrei ban shah ba U Khrist hi un leh ia ka jingsuit-dur.*" {E. G. White, *Testimonies Volume 9*, p. 135} 1909

Mano ban phah ia ka jingpynngeit ha ki jingmut jingpyrkhat jong ki nongsngap?

"Ialap ia ka Ktien, *bad U Trai da U Mynsiem Bakhuid jong U un phah ia ka jingpynngeit ha ki jingmut jingpyrkhat jong ki nongsngap*. Ka Ktien ka long kumne: "Ki te haba ki la mih noh, ki la ialap kylleng sawdong, U Trai ruh u da trei lem, bad u da pynskhem ia kata ka ktien da ki dak kiba bud." Markos 16:20." {E. G. White, *Testimonies Volume 9*, p. 141} 1909

Hato ia U Mynsiem Bakhuid la batai kum u longryngieng uba lai nalar jong U Blei bad U Khrist?

"To ai ba kin sngewnguh ia U Blei namar ki jingisynei babun jong U bad ban long kiba lehshun iwei-ia-iwei. Ki don *uwe U Blei bad uwei U Nongpynim; bad uwei U Mynsiem -- U Mynsiem jong U Khrist* - uban wanrah ia ka jingiatylli sha ka jinglong burom jong ki." {E. G. White, *Testimonies Volume 9*, p. 189} 1909

Hato ngi dei ban kyntait noh ia ki jingshisha kiba nyngkong ha kaba iadei shaphang ka jinglong-person jong U Blei bad U Khrist?

"*Uta uba len ia ka jinglong-person jong U Blei bad jong U Jisu Khrist U Khun jong u, u len ia U Blei bad U Khrist*. "Lada kata kaba phi la iohsngew naduh kaba mynnyngkong ka ioh iaisah ha phi, ma phi ruh phin ioh iaisah ha U Khun bad ha U Kpa." *Lada phi iaisah ban ngeit bad kohnguh ia ki jingshisha kiba phi la pdiang naduh kaba mynnyngkong ha kaba iadei shaphang ka jinglong-person jong U Kpa bad U Khun, phin sa iasoh lem bad U ha ka jingieit.*" {E.G. White, *Review and Herald*, March 8, 1906 par. 19}

Kaei kata ka jingshisha kaba ki angel ba la hap ki la wad ban buhrieh ha bneng?

"Ki angel ki la shah breh noh na bneng namar ba kim treh ban iatrei lang ha ka rukom kaba iahap sur bad U Blei. Ki la hap noh na ka jinglong burom ba hajrong jong ki namar ki kwah ban shah kyntiew eh. Ki la poi haduh u pud ban kyntiew ialade, bad ki la klet ba ka jingitynnad jong ka longrynieng bad ka jinglong jong ki ka wan na U Trai Jisu. *Ki angel kiba la hap ki kwah ban buhrieh ia kane ka jingshisha, ba U Khrist u long U Khun ba la kha marwei jong U Blei*, bad ki la poi haduh u pud ban pyrkhat ba kim dei shuh ban iasylok bad U Khrist. Uwei u angel ula sdang ia ka jingiasaid bad ka la iaaid shaphrang haduh ba ka la don ka jingialeh ha ki khet bneng, hapdeng ki angel." {E. G. White, *This Day With God*, p. 128} 1910

Who does the fashioning and the molding of the work?

"Let those who bear responsibilities remember that it is *the Holy Spirit who is to do the fashioning. It is the Lord who controls*. We are not to try to mold, according to our own ideas, those for whom we work, *but to let Christ do the molding.*" {E. G. White, *Testimonies Volume 9*, p. 135} 1909

Who will send conviction to the minds of hearers?

"Preach the word, and *the Lord by His Holy Spirit will send conviction to the minds of the hearers*. The word is: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20." {E. G. White, *Testimonies Volume 9*, p. 141} 1909

Is the Holy Spirit described as a third being besides God and Christ?

"Let them be thankful to God for His manifold mercies and be kind to one another. They have *one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks.*" {E. G. White, *Testimonies Volume 9*, p. 189} 1909

Are we to discard the earlier truths regarding the personality of God and Christ?

"*He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ*. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." *If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with him in love.*" {E.G. White, *Review and Herald*, March 8, 1906 par. 19}

What fact were the fallen angels seeking to obscure in heaven?

"Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. *This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God*, and they came to consider that they were not to consult Christ. One angel began the controversy and carried it on until there was rebellion in the heavenly courts, among the angels." {E. G. White, *This Day With God*, p. 128} 1910

(Buh jingkyngmaw: Hato kane ka *JINGSHISHA* la ïai buhrieh da ki katto katne mynta? Mano ba long shalyndet kine ki jingpyrshang?)

U Khrist u ïoh aiu ha ka jingwan longbriew jong U? Ha kano ka dur u long U Khun ha 'ka rukom kaba rim'?

"Ha ka jinglong-briew jong U U long u nongïohbynta bad ka jinglongtyndrai bakynja-blei. *Ha ka jingwan longbriew jong U u ïoh ïa ka kyrdan kum U Khun U Blei ha ka rukom kaba thymmai.* La ong u angel ha ka Mary, "Ka bor U Bahakhlieh tam eh kan kah halor jong pha; namarkata ruh, ïa ita iba khuid ïa iba yn kha, yn khot U Khun U Blei." (Loukas 1:35). *Katba u dang dei U Khun jong u briew, U long ruh U Khun jong U Blei ha ka rukom kaba thymmai.* Kumta U ïeng ha ka pyrthei jong ngi --kum *U Khun U Blei, pynban uba la pyniadei bad ka jaid bynriew da ka jingkha pat.*" {E. G. White, *The Signs of the Times*, August 2, 1905. Quoted in *Selected Messages Book 1*, pp. 226, 227}

Kaei kata ka rukom 'kaba rim' ha kaba U Khrist u la long U Khun jong U Blei shuwa ka jinglong briew?

"*U long U Bakhrav jong ka bneng, U Khun ba la kha marwei jong U Blei.* Pynban "U Blei u la ieit katta katta ïa ka pyrthei katba u la aiti noh ïa la U Khun ba la kha marwei, ba uei uei ruh uba ngeit ha U un um jot shuh hynrei un ïoh ka jingim bymjukut." Ioannis 3:16." {E. G. White, *Testimonies Volume 9*, p. 208} 1909

Kaei la ai ha ngi ha ka jingai sngewbha ïa U Jisu Khrist?

"*Ia ka Jinglong-Kpa jong U Blei la ai ha ngi ha ka jingai sngewbha ïa U Jisu Khrist;* bad kumba U Blei u long shitylli bad U Khun ba la kha marwei jong U, kumta Un pynlong ïa ki khun bakynja pyrthei jong U ba kin ialong shitylli bad U." {E. G. White, *Review and Herald*, September 30, 1909 par. 15}

Hato ka Ellen White ka kylla ïa la ka jingmut shaphang mano uba kren ha ki Proberb 8:22-30?

"U Trai Jisu Khrist, *U Khun jong U Blei uba don ka jinglongblei,* uba la don naduh bymjukut, uba don ïa la ka jong ka longrynieng, pynban U long shitylli bad U Kpa. U long ka burom kaba palat liam jong ka bneng. U long U Nongialam jong ki kynja-bastad jong ka bneng, *bad ka jingmane jong ki angel la ïohpdang da U kum ka bynta hok jong U.* Kane kam long ka jinglute na U Blei. "U Trai u la pynïoh ïa nga ha ka jingsdang ka lynti jong u," *la pynbna ma U,* "mynshwa ki kam jong u na mynbarim. La pynïeng ïa nga naduh bymjukut, naduh ka jingsdang, ha bym pat long ka khyndew. Mynba ym pat la don ki jingjylliew, ïa nga la kha; mynba ym pat la don ki pukri kiba shlei da ka um. Mynshwa bym pat thung ïa ki lum bah, shwa ïa ki lum rit ïa nga la kha: katba um pat thaw ïa ka khyndew, lymne ïa ki lyngkha, lymne ïa ka jingsdang ka dewmet jong ka khyndew. Mynba u la pynskhem ïa ki bneng, nga la don hangta: mynba u la buh ïa ka dur pyllun halor ka khmat ka jingjylliew." {E. G. White, *Review and Herald*, April 5, 1906 par. 7}

(Note: Is this *FACT* still being obscured by some today? Who is behind such efforts?)

What did Christ gain in His incarnation? How was He a Son in a 'prior sense'?

"In His humanity He was a partaker of the divine nature. *In His incarnation He gained in a new sense the title of the Son of God.* Said the angel to Mary, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). *While the Son of a human being, He became the Son of God in a new sense.* Thus He stood in our world--*the Son of God, yet allied by birth to the human race.*" {E. G. White, *The Signs of the Times*, August 2, 1905. Quoted in *Selected Messages Book 1*, pp. 226, 227}

What is the 'older'/prior sense in which the pre-incarnate Christ was God's Son?

"*He was the Majesty of heaven, the only-begotten Son of God.* Yet "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16." {E. G. White, *Testimonies Volume 9*, p. 208} 1909

What is given to us in the gift of Jesus Christ?

"*The Fatherhood of God is given to us in the gift of Jesus Christ;* and as God was one with his only begotten Son, so he would have his earthly children one with him." {E. G. White, *Review and Herald*, September 30, 1909 par. 15}

Did Ellen White change her mind as to who is speaking in Proverbs 8:22-30?

"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." {E. G. White, *Review and Herald*, April 5, 1906 par. 7}

Dei tang mano kiba tip ia ka dor ba rem jong ka jingpynim jong ngi?

"*Dei tang U Blei bad U Khrist marwei kiba tip ia ka dor jong ki mynsiem ki briew.*" {E. G. White, *Signs of the Times*, January 13, 1909 par. 8}

Kamut aiu ban don ia ka jingsngewthuh kaba bakla shaphang U Blei?

"Ka juk kaba mynta ka long ka juk jong ka jingmane bleithaw kumba ka long shisha ha ki sngi jong u Elijah mynba u dang im. Lehse kan ym don ki jaka kyntang kiba paw shabar ban buh ia ki bleithaw kiba ngi lah ban iohi, lehse kan ym don kano kano ka dur bleithaw ba ngin khmih ia ka, pynban ki paid hajar ki bud ban shakri ia ki blei jong kane ka pyrthei, -- ia ka spah, ka jingpawnam, ka jingsngewbha bad ki puriskam bapynbyrnia kiba pynshlur ia ki briew ban bud ia ki jingkwah jong ka dohnud kabym pat thaw thymmai. *Ki paidbah ki don ia ka jingsngewthuh kaba bakla shaphang U Blei bad shaphang ka jinglong jong U, bad ki long shisha kiba shakri ia u blei thala kumba long ki nongmane-blei jong u Baal.*" {E. G. White, *Review and Herald*, November 6, 1913 par. 1}

Hato ka jinghikai shaphang ka Jinglong-blei (ka jinglong-person jong U Blei bad U Khrist) ka long ka jinghikai kaba kongsan? Hato ia ka la ju nïew kum kawei na ki mawpud kiba rim?

"Kito kiba wad ban weng noh ia *ki mawpud kiba rim* ki long kibym bat skhem, kim shym la kynmaw kumno ba ki la iohpdian bad kumno ba ki la iohsngew. Kito kiba pyrshang ban wanrah hapoh ia ki jinghikai kiban weng noh ia *ki paia jong ka jingngait jong ngi ha kaba iadei shaphang ka jaka-kyntang lane shaphang ka jinglong-person jong U Blei lane jong U Khrist*, ki trei kum ki briew kiba matlah. Ki la wad ban wanrah hapoh ia kiei kiei kibym thikna lane kiba artatien bad ban pynlong ia ki briew jong U Blei ban per khlem u angkor." {E. G. White, *Manuscript Release No.760*, p. 9} 1905

"Nga kyrpad ia baroh ba kin ia shai bad bat skhem *shaphang ki jingshisha kiba thikna ia kiba ngi la iohsngew bad la iohpdian bad la iasaid ruh*. Ki jingthoh jong ka Ktien U Blei ki long kiba shai. *To pynieng skhem ia ki kjat jong phi ha ka nongrim jong ka jingshisha babymjukut*. Kyntait ia ka jait jingbakla baroh, watla ia ka la pynkup da ka dur-shukor jong ka jingshisha, *kaba lehnoh ia ka jinglong-person jong U Blei bad jong U Khrist.*" {E. G. White, *Review and Herald*, August 31, 1905 par. 11}

(Buh jingkyntaw: Shaphang ka jingiohpdian bad jingiasaid jong ki nongseng ha kaba iadei bad ka jinghikai jong jinglong-blei thoh bad pan ia kane ka kot *The Living Voice of the Lord's Witnesses*)

Who are the only ones that know what our salvation cost?

"*God and Christ alone know what the souls of men have cost.*" {E. G. White, *Signs of the Times*, January 13, 1909 par. 8}

What does it mean to have a wrong conception of God?

"The present age is one of idolatry as verily as was that in which Elijah lived. No outward shrines may be visible, there may be no image for the eye to rest upon, yet thousands are following after the gods of this world,--after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. *Multitudes have a wrong conception of God and of his attributes, and are as truly serving a false god as were the worshipers of Baal.*" {E. G. White, *Review and Herald*, November 6, 1913 par. 1}

Is the doctrine of the Godhead (the personality of God and Christ) a pillar doctrine? Is it considered as one of the old landmarks?

"Those who seek to remove *the old landmarks* are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove *the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ*, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor." {E. G. White, *Manuscript Release No.760*, p. 9} 1905

"I entreat every one to be clear and firm regarding *the certain truths that we have heard and received and advocated*. The statements of God's Word are plain. *Plant your feet firmly on the platform of eternal truth*. Reject every phase of error, even though it be covered with a semblance of reality, *which denies the personality of God and of Christ.*" {E. G. White, *Review and Herald*, August 31, 1905 par. 11}

(Note: For an account of what the pioneers received and advocated regarding the Godhead doctrine write and ask for the book *The Living Voice of the Lord's Witnesses*)

Hato ka Ellen White ka phla ia ka jingkylla ha ka nongrim jong ka jingshisha?

“Ka Ktien jong U Trai ka la ialam ia ki mawjam jong ngi naduh ka jingleit noh jong ka por ha u 1844. Ngi la wad bniah ia ka Jingthoh bakhuid; *ngi la tei skhem bha; bad ngim shym la weng noh ia ki nongrim jong ngi bad ban buh pat hapoh da ki dieng iing.*” {E. G. White, *Manuscript Releases Volume 1*, p. 54} 1907

“*Ka sakhi sabut ba la ai ha ka jingiashem banyngkong jong ngi ka don ia kajuh ka bor kumba ka la don ha kata ka por. Ka jingshisha ka long kumjuh kumba ka la ju long mynno mynno ruh, bad yn ym lah ban weng wat ia uwei u pin lane u paia na ka shynrong jong ka jingshisha. Kata ia kaba la lah wad na ka Ktien U Blei ha u 1844, 1845 bad 1846 ka iaisah hi ka jingshisha lyngba ki ia baroh.*” {E. G. White, *Manuscript Releases Volume 1*, p. 52} 1906

Did Ellen White confess a change in the foundation of truth?

“The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; *we have built solidly; and we have not had to tear up our foundations and put in new timbers.*” {E. G. White, *Manuscript Releases Volume 1*, p. 54} 1907

“*The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.*” {E. G. White, *Manuscript Releases Volume 1*, p. 52} 1906

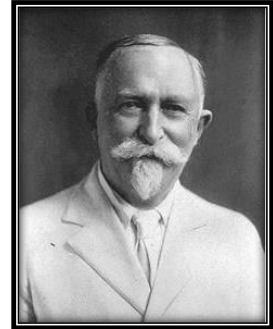
KA JINGKREN KYLLUM

Ngi la shem ba ka ia kaba khadduh ha ka jingim jong ka Ellen White kam shym la pynbiang ia ngi da kano kano ka sakhi jong ka jingkylla ha ka jinghikai jong ka Jinglong-blei; pynban la ai da ka jingpynshisha baskhem.

- Ka Ellen White ka la pynskhem ba ka la hikai ia kijuh ki jingshisha kibym kylla ha ki hynriewphew snem.
- U Mynsiem Bakhuid u long ka jingpynpaw ia ka jingdon ryngkat jong U Jisu U Trai jong ngi.
- U Mynsiem Bakhuid u la mihnoh na U Khun ba la kha marwei jong U Blei.
- Haba kren shaphang U Mynsiem, U Khrist u kdew sha ka jinglong-person jong U hi (ym dei uwei pat u person).
- Ka jingsain-dur jong U Mynsiem Bakhuid ka dei ka jingsuit-dur jong U Khrist. Ka Ellen White ka la pyndonkam ia kine ki kyntien khlem ka jingpyniapher.
- Dei U Trai Jisu uba long uta uba phah ia ka jingpynngeit ha ki dohnud bad ha ki jingmut jingpyrkhat.
- Don tang uwei U Blei bad uwei U Nongpynim. U Mynsiem Bakhuid dei U Mynsiem jong U Khrist.
- Ngi dei ban iai-bteng ban ngeit ha ki jingshisha kiba nyngkong ha kaba iadei shaphang ka jinglong-person jong U Blei bad U Khrist.
- Ki angel ba ialeh pyrshah ha bneng ki la wad ban buhrieh ia ka jingshisha ba U Khrist u long U Khun ba la kha marwei jong U Blei. (Ym dei tang kito ki angel kiba leh ia kane mynta).
- Ha ka jingwan longbriew U Khrist (uba la long lypa U Khun ba la kha marwei jong U Blei) u kylla long U Khun jong U Blei ha ka rukom bathymmai.
- Dang dei hi U Khrist uba kren ha Proverb 8:22-30.
- Ka dor jong ki mynsiem la tip tang da ki ar ngut ki kynja-longrynieng: U Kpa bad U Khun.
- Ban don ia ka jingsngewthuh kaba bakla shaphang U Blei ka ia ryngkat bad ka jingmane ia U Baal.
- Ka jinghikai shaphang ka Jinglong-blei (ka jinglong-person jong U Blei bad U Khrist) ka long u mawpud barim, u paia jong ka jingngeit jong ngi bad ka long shibynta bad ka nongrim jong ka jingshisha babymjukut.
- Ia ki nongrim jong ka jingshisha ym shym la thung pat da ‘ki dieng iing kiba thymmai.’
- Ki jingshisha kiba nyngkong ia kiba la wad na ka Ktien U Blei ki iaisah ka jingshisha ha ki ia *BAROH*.

KA JINGPYNIASOH (U DR. KELLOGG & KA LAI-HA-UWEI)

Bun ki brieve kim da tip than ia ka thiologi Lai-ha-uwei jong u Dr. Kellogg. Ha kane ka bynta yn pyni ia katto katne ki sakhi kiba shisha ban kyrshan ia kata ka jingkyntoh. U Kellogg u hikai shisha ia ka Lai-ha-uwei jong ki lai ngut ki kynja-longrynieng kiba bymjukut bad kiba marryngkat. Ha kata ka por u la batai ia ka jingngeit jong u sha ki nongialam jong ka balang ba ki don lai ngut ki kynja-blei kiba long la ka jong ka jong ha ka Jinglong-blei. Hangne keiñ ka long ka jinglyngngoh ba u A. G. Daniells u la thoh sha u W. C. White ha kaba iadei bad kane ka bynta ha u snem 1903.



John Harvey Kellogg

“Naduh ba ka la kut ka jingialang nga la sngew ba nga donkam ban thoh sha phi ha kaba rieh shaphang ka plan jong u Dr. Kellogg na ka bynta ka jingpynbeit bad jingpynmih biang ia ka kot ‘The Living Temple’ U (Kellogg) la ong ba katto katne sngi shuwa ban wan sha ka jingialang, u la pyrkhath biang biang ia kane ka phang, bad u la sdang ban iohi ba u la kum bakla khyndiat ha ka rukom batai ia ki jingpyrkhat jong u. U la ong ba ha ki por ba mynshuwa u la don ka jingeh ban tip kumno ban batai ia ka jinglong jong U Blei bad ia ka jingiadei jong U bad ki jingthaw jong U...

U la ong pat ba ka jingsngewthuh kaba mynshuwa jong u ia ka lai-ha-uwei ka la ieng ha ka lynti jong u ban pynshai bad ban pynbeit ia ka rukom batai; hynrei tang ha i khyndiat por u la poi ban ngeit ia ka *lai-ha-uwei* bad mynta u la lah ban iohi shai hangno ki don ki jingeh, bad u la ngeit ba u lah ban pynshai ia ka phang da ka jingsngewbha.

U la iathuh ha nga ba mynta u la ngeit ha *U Blei U Kpa, U Blei U Khun, bad U Blei U Mynsiem Bakhuid*; bad ka jingpyni jong u ka long ba dei U Blei U Mynsiem Bakhuid, bad ym U Blei U Kpa, uba la dap ia ka salonsar baroh, bad ha baroh ki jingthaw baim. U la ong ba lada u la ngeit ia kane ha shuwa ban thoh ia ka kot, un jin da la lah ban batai ia ki jingpyrkhat jong u khlem da ai ia ka jingshon jingmut kaba bakla ia kaba kane ka kot mynta ka la ai. Nga la buh ha khmat jong u ia ki jingkyntoh kiba nga la shem ha kane ka jinghikai, bad nga la pyrshang ban pyni ha u ba ka jinghikai ka pyrshah jur ia ka gospel, bad ba nga khlem lah shuh ban iohi kumno ba ia ka yn lah ban pynbeit da kaba pynkylla tang katto katne ki jingbatai. Katto katne por ngi la ia pyni nia ia kane ka phang ha ka rukom kaba iasngewtynnad paralok; bad nga la sngew skhem ynda haba ngi la iakhlad, ba u doktor hi um shym la sngewthuh ialade, lymne ia ka jinglong jong kata ka jinghikai jong u. Bad ngam lah ban iohi kumno ba ka lah ban long ia u ba yn shu pynkylla thohmut thohmat bad ba tang hapoh ki khyndiat sngi un lah ban pynbeit ia ka kot ba kan ioh long kaba biang beit.” {Letter: A. G. Daniells to W. C. White. October 29, 1903. pp. 1, 2}

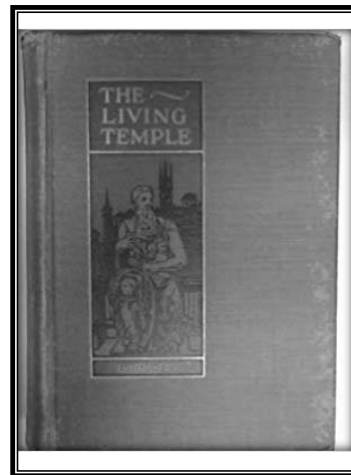
“Ever since the council closed I have felt that I should write you confidentially regarding Dr Kellogg’s plans for revising and republishing ‘The Living Temple’.... He (Kellogg) said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views. He said that all the way along he had been troubled to know how to state the character of God and his relation to his creation works...

He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time *he had come to believe in the trinity* and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily.

He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing. He said if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives. I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions. We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right.” {Letter: A. G. Daniells to W. C. White. October 29, 1903. pp. 1, 2}

U Dr. Kellogg u la poi ban ngeit ha ka jinghikai jong ka lai-ha-uwei. U la ngeit ha U Blei U Kpa, U Blei U Khun, bad U Blei U Mynsiem Bakhuid! Hato don ki briew mynta kiba ngeit ia kane kajuh ka jinghikai?

Hato ka Ellen White ka tip ba u Kellogg u kwah ban pynbeit ia ka kot jong u bad ban kynthup ha ka ia ka lai-ha-uwei jong ki lai ngut ki kynja-blei? Hato ka don kino kino ki ktien ban ong halor kane? Hooid ka don, halor ka jingshai kaba shisha ba katei ka shithi haneng la phah sha u khun jong ka; ka don ei ei ban ong shaphang ka jingpynmih biang ia ka kot ban kynthup ia ka jinghikai lai-ha-uwei (U Blei U Kpa, U Blei U Khun, U Blei U Mynsiem Bakhuid).



“Ia ka kot The Living Temple ym dei ban syrdep, tang khyndiat eh ki jingkylla la pynbeit ha ka, bad kumta la pynbna bad la iaroh kum ka jingpynmih ba kordor. [...] Mynba phi la thoh ia kato ka kot phim shym la long hapoh ka jingpyrsad mynsiem jong U Blei. La don ha ka liang jong phi uta uba la ai mynsiem ia u Adam ban khmih sha U Blei ha ka jingshai kaba bakla. [...] Ko para jong nga, Nga dei ban iathuh ha phi ba phi don tang khyndiat eh ka jingsngewthuh ba shano ki kjat jong phi ki thmu ban leit. Ia ki jingshisha la plied ha khmat jong nga. Phi la teh la khum ialade bad kito kiba long na ka kynhun shipai jong ka jingphaidien bakhraw. Ka jingmut jingpyrkhat jong phi ka la dum kumba dum ka ri Ejipt. -- Letter 253, 1903, pp. 1, 12-14. (To J. H. Kellogg, Nov. 20, 1903.)” {E. G. White, Manuscript Releases Volume 11, p. 314, 315}

“Yn sa don ba ong ba ia ka kot Living Temple la dep pynbeit. Hynrei U Trai u la pyni ha nga ba u nongthoh hi u khlem shym la kylla, bad ba kan ym dei ban don ka jingiatylli hapdeng ma u bad ki nongtrei jong ka gospel katba u dang ia-bteng ban sngewbha bad ki jingpyrkhat bathymmai jong u. Ia nga la hukum ban pynjam ia la ka sur ban maham sha ki briew jong ngi, ban ong, “Wat shah ba yn shukor ia phi; yn ym shukor ia U Blei” (Gal 6:7).” {E. G. White, Selected Messages Book 1, p. 199} 1904

“The book Living Temple is not to be patched up, a few changes made in it, and then advertised and praised as a valuable production. [...] When you wrote that book you were not under the inspiration of God. There was by your side the one who inspired Adam to look at God in a false light. [...] My brother, I must tell you that you have little realization of whither your feet have been tending. The facts have been opened to me. You have been binding yourself up with those who belong to the army of the great apostate. Your mind has been as dark as Egypt.--Letter 253, 1903, pp. 1, 12-14. (To J. H. Kellogg, Nov. 20, 1903.)” {E. G. White, Manuscript Releases Volume 11, p. 314, 315}

“It will be said that Living Temple has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, “Be not deceived; God is not mocked” (Gal. 6:7).” {E. G. White, Selected Messages Book 1, p. 199} 1904

(Te kumno ka lah ban long ba ka Ellen White kan ngeit ia kajuh, kumba bun ki kynnoh, bad pynban ka sneng ia u Kellogg namar ka jingkwah ban pynmih ia ka?)

Kiei kita “ki jingpyrkhat bathymmai” jong u Dr. Kellogg? Katkum ka jingphla jong u hi shisnem mynshuwa, u la poi ban ngeit ha ka lai-ha-uwei jong ki lai ngut ki kynja-blei.

Ban da ialade u Kellogg u la kam ba ki jinghikai jong u ki long kumjuh kum jong ka mem White. Ma u (bad ki nongkyrshan jong u) ki da sot ruh ia ki ktien na ki jingthoh jong ka ban kyrshan ia ka jinghikai “bathymmai” jong u. Ka mem White ka la len ia kane ka jingkyrshan ha ki jingphla kiba shai:

“Ngam banse ban kren pyrshah ia kane ka jingkyrshan ba ia ki jinghikai jong ka Living Temple lah ban kyrshan da ki ktien na ki jingthoh jong nga. Ki lah ban don ha kane ka kot ki jingbatai bad ki jingpyrkhat kiba iahap sur bad ki jingthoh jong nga. Bad ki lah ban don ha ki jingthoh jong nga shibun bah ki ktien kiba la shu shim khlem da don ka jingiadei, bad la batai katkum ka jingmut jingpyrkhat jong

“I am compelled to speak in denial of the claim that the teachings of Living Temple can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection,

u nongthoh jong ka Living Temple, kiba la shu imat ba ki iahap sur bad ki jinghikai jong kane ka kot. Lehse kane ka lah ban ai ia ka jingkyrshan kaba tang na shabar ban pynskhem ba ki jingpyrkhat ha ka kot Living Temple ki long kiba iahap sur bad ki jingthoh jong nga. Hynrei U Blei u mana pyrshah ba kane ka jingpyrkhat kan jop.” {E. G. White, Selected Messages Book 1, p. 203} 1904

and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in Living Temple are in harmony with my writings. But God forbid that this sentiment should prevail.” {E. G. White, Selected Messages Book 1, p. 203} 1904

Ka la mynJur ba ka lah ban don ha ki jingthoh jong ka “shibun ki ktien” kiba lah ban “shu shim khlem da don ka jingiadei” bad la batai ha kata ka rukom ba kin long “kiba iahap sur” bad ka jinghikai jong u Kellogg, bad kum kane ka jingpyrkhat, ka i kumba ka la ai katto katne ka jingkordor ha ka jinghikai jong u. Hynrei ka la ong, “U Blei u mana pyrshah ba kane ka jingpyrkhat kan jop.” Hato ka mem White ka la tip ba ia ki jingthoh jong ka lah ban pynkyllain ban hikai ia ka lai-ha-uwei jong ki lai ngut ki kynja-blei? Dei ha kane keiñ ba u Kellogg u pyrshang ban leh. Dei ha kane keiñ ba kiba bun mynta ki pyrshang ban leh! Hynrei, kaba sngewsih ka long ba ka jingshukor mynta ka long kaba kham jylliew bad kaba kham itriem. Kumba ka long ba u “Omega” u kham khraw bad kham ma ban ia u “Alpha.”

(Ban tip shuh shuh phi lah ban kyrpad ia kane ka kot *‘The Alpha and the Omega’*)

.....

KA JINGPYNKUT

Uno uno u nongpule bapyrkhat sani bha un sngewthuh shai ba ka long kabym lah long ban ngeit ba ka Ellen White ka long ka nongiathuhlypa bashisha katba ngi kynnoh pat ia ka ba ka ngeit ha ka lai-ha-uwei. Kata ia kaba la khot ka “jingsngewthuh bamar khongpong” ba la kynnoh sha ka Ellen White ka dang iaisah hi ha ka khet jong ka jingshukor bad ka jingpyrkhat mon; ym don sakhi sabut ban pynshisha ia kata. Ka Ellen White kam shym la pynkylla ia ka nongrim jinghikai jong ka Jinglong-blei ha kaba ia ka balang la tei. Ym don ba lah ban len da uno uno ruh ba ka jingkylla ka la wan, hynrei ban kynnoh ia ka Ellen White kum ka nong wanrah jingkylla ka la long sha lyndet ka jingpyrkhat, ka jingsngewthuh bashongnia bad ka sakhi baroh. Kumba ngi la shah ba ka Ellen White hi kan kren lyngba ki jingthoh jong ka ngi la iohi shai ba ka la sumar ia ka jingngeit kaba skhem ha ki rta baroh kum ka nongrah khubor jong U Blei. Ka jingngeit baskhem jong ka shaphang ka Jinglong-blei ka long ba ki don ar ngut ki kynja-blei, U Kpa bad U Khun ba la kha marwei jong U (bad U Mynsiem jong Ki lane ka jingim jong Ki kaba Ki la iasam bad ngi). U Kpa bad U Khun marwei ki long kiba dei hok ban iohpdiang ia ka jingpyndonburom bad ka jingiaroh baroh. Dei tang ia U Kpa bad U Khun ba yn sa iohi bad mane da kiba la siewspah ha bneng, naba dei tang ma Ki kiba la pyndep ia la ka bynta jong ka jutang babymjukut bad kiba tip ba haduh katno ka kordor ka jingpynim jong ngi.

Katba shibun kiba bat ia ka kyrdan ban kitkhlieh ki pyndonkam ia ka bor jong ki ba la ai da U Blei ban tim bad ban kren beiñ ia ka jingshisha kaba phylla jong U Blei bad ban kren sniew pyrshah ia kito kiba pynbna ia ka, la jar katta ruh ngim shym la pyndonkam ia kane ka bor; hynrei ngi la shah shitom ha kiei kiei baroh, ioh ba kumno re kumno ngi buhrieh ia ka gospel U Khrist. Ym ban pynphai da kaba sniew ia kaba sniew, lymne tim ia kiba tim: hynrei ha kaba mar khongpong ngi la kyrkhu; naba ngi tip ba ia phi ruh la khot kumjuh, ba phin ioh pdiang ia ka jingkyrkhu.

Ngie ieh ha phi katto katne ki jingkylli bym lah jubab kaba ngi la ngeit ba kane ka kot ka la pynmih:-

- Balei ym shym la don ka jingthoh ha ka Mynsiem ka Jingiathuhlypa kaba ong ba U Blei u long laingut ki kynja-blei kiba marryngkat bad kiba bymjukut?
- Balei ym shym la don ki jingthoh ha ka Mynsiem ka Jingiathuhlypa kaba ong “U Blei U Khun” lane “U Blei U Mynsiem Bakhuid”?
- Balei ia ngi la iathuh ba dei tang ia U Kpa bad U Khun marwei ba yn dei ban kyntiew?
- Mano ban kitkhlieh ia kata kaba la khot ka “jingsngewthuh bamar khongpong” kaba la ialam ia ka balang ban ngeit ha ka lai-ha-uwei?
- Hato ka Ellen White ka la kylla ia ka jingsngewthuh shaphang ka Jinglong-blei sha ka Lai-ha-uwei?
- Balei ym shym la don wat tang kawei ka ktien na u khulom jong ka ban kyrshan ia ka jinghikai lai-ha-uwei?
- Lada ka Ellen White kam long kaba ngeit ha ka lai-ha-uwei, lymne kam shym la long hi ruh, ynda kumta haei kane ka la ieh ia ngi mynta?

“Ka pop jong ka jingkrenbeiñ pyrshah ia U Mynsiem Bakhuid kam shong ha kano kano ka ktien ne ka jingleh laplah; *ka dei ka jingrai kut ban ialeh pyrshah beit ia ka jingshisha bad ia ka sakhi ka sabud.*” {E. G. White, S.D.A. Bible Commentary Vol. 5, p. 1093} 1890

“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.*” {E. G. White, S.D.A. Bible Commentary Vol. 5, p. 1093} 1890

Ko ki nongpule baieit, phi la pule da lade ia ka jingshisha bad ia ka sakhi ka sabud. Kumno phin leh?

Ka jingthmu ha kaba iadei bad ka kam thoh kam tar jong ngi kam dei na ka bynta ka kam ioh pisa, hynrei ka jingpynphriang ia ka jingshisha. Namarkata ia kine ki kot la tyrwa khlem dor. Ka jingkyrshan na ka bynta ki kot ki sla ka la long na ka jingkynshew ai sngewbha da kito kiba lah, kumba U Trai u la pynmanbha ia ki. "To kren ha ki khun Israel, ba kin wallam ha nga ia ka jingainguh: na u briew baroh uba ai sngewbha na la ka dohnud keiñ phin shim ia kita ki jingainguh jong nga." Eksodos 25:2. Ka tyngka kaba mih kan leit sha ka jingpynsaphriang ia ka Gospel sha kiwei pat. Namar ba kine ki lad jingiarap ki long kiba ioh ei, ngi pynshlur jur ia phi ban iasam bad kiwei pat, tang ia kiba phi lah ban kot bor. Lada phim lah ban ai da ka pisa, sngewbha wat ai ba kane kan khang ia phi na kaban pyndonkam ia kine ki lad jingiarap, hynrei ngi kyrpad ia ka jingkyrshan ha ka jingdwai jong phi ha khmat U Trai.

Ban tip shuh shuh ha ka English,

- **'The God of the Bible'** available in printing. This pamphlet is based on a bible study format focusing on the identity of God, Jesus and the Holy Spirit. To get this, see contact us below.
- **'Putting the Pieces Together'** Seeming 'difficult' statements on the doctrine of the Godhead (such as the ones in *Evangelism*) are harmonized using the divine key.
- **'The Living Voice of the Lord's Witnesses'** Direct quotes from the founders of the SDA church. Read for yourself what *all* the SDA Pioneers believed and taught, and what Mrs. White said about them.
- **'The Alpha and the Omega'** What is the mysterious danger that awaited our church at the end of time? Ellen White saw it and she 'trembled for our people.'
- **'Truly, This Man Is The Son of God'** Evidence of Jesus being the Son of God prior to Bethlehem.
- **'How shall we Consider Christ?'** The true position of Christ in the 1888 message by E. J. Waggoner. Refutes the heresy that Christ is a created being.

Wad ia kine ki lad jingiarap bad shuh shuh na

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Ban tip shuh shuh ha ka Khasi,

- **'Ka Jingshisha shaphang U Blei'** Ki jingkylli bad jingjubab bashongnia halor ka jingtip shaphang U Blei, U Jisu bad U Mynsiem Bakhuid. Tang na ka Baibl bad tang na ka Baibl hi.
- **'U Alpha bad U Omega'** Kaei ka jingma kaba maian kaba ap ia ka balang jong ngi ha ka por kaba kut? Ka Ellen White ka la iohi lypa bad ka la sngewshyrkhei na ka bynta ki briew jong ngi.
- **'Uei U Mikhal U Angel Rangbah?'** Ka jingpule shaphang Une u angel uba don ka jingidei kaba jan bad U Blei, ka pynskhem ia ka kyrdan jong U Khun U Blei kum Uba kynja-blei.

Phi lah ban ioh ia kine ki lad jingiarap bad shuh shuh da kaba pyntip ia ngi

ciyministries04@gmail.com

*Pyntip ia ngi:

Lada phi kwah ban ioh Bible study ei halor kane ka subjek bad kiwei de, bad lada phi kwah sa da kiwei pat ki kot lyngkdop sngewbha pyntip sha ngi, da ka jingaei U Blei ngi kloï ban wan ai sha phi, katba ngi lah.

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Youtube channel: Christ in You Ministries –OTG Khasi Hills

Ka subjek jong ka Lai-ha-uwei mynta ka la pynmih ia ki kynrum kynram kum ka jingiat tai bad ka jingiakhih bajur ha shibun ki jaka jong ki Adventist. Bad hapdeng duh jong kane ka jingiat tai la don ki jingthoh jong ka Ellen White, ia kiba la shah tan ha ki liang baroh. Bun ki briew kiba sngur mynsiem ki kylli: Ka mem White ka ngeit kumno shaphang ka Jinglong-blei? Hato ka ngeit ha ka Lai-ha-uwei? Lane hatu kam shym la ngeit ha ka?

Ki don shibun ki briew mynta kiba kwah palat ban kren na ka bynta ka nongiathuhlypa jong U Blei. Ki kwah ban ai bad ban pynsaphriang ia ki report, bad bunsien ki long kibym shong nongrim bad kiba beaiñ haba bishar da ka sakhi sabut kaba shai.

Hynrei ka ong aiu ka nongiathuhlypa dalade? “Bad mynta, sha kito baroh kiba don ka jingthrang na ka bynta ka jingshisha nga mut ban ong: Wat nym ai ia ka jingshaniah ha ki report kiba beaiñ shaphang kaei ba ka Ellen White ka la leh ne ka la ong ne ka la thoh. Lada phi kwah ban tip ia kaei kaba U Trai u la pynpaw lyngba jong ka, pule ia ki jingthoh jong ka ia kiba la dep shon. Lada don kino kino ki mat kiba bat ia ka jingmut jingpyrkhat kiba iadei bad kaei kaei kaba ka kam shym la thoh, wat ju kwah ban jam kyrkieh bad ban ialap khana ia kaei kaei kabym thikna shaphang kaei kaba ka la ong.” {*Testimonies Volume 5*, p. 696}

Hynrei balei ngim shah ba ka nongiathuhlypa kan kren dalade? Watla ka la iap, pynban ka dang kren. “Ka jingshai kaba kyrhai la ai ha ki briew jong ngi ha kine ki sngi khadduh. La ia ka jingim jong nga yn pynsah ne em, ki jingthoh jong nga kin iai kren, bad ka kam jong ki kan iaid shakhmat katba ka por ka dang don. Ki jingthoh jong nga la buh ryntih ha ophis, bad watla ngan ym im shuh ruh, kine ki ktien ia kiba la ai ha nga da U Trai kin dang iai don ka jingim bad kin kren sha ki briew.” {*Selected Messages Book 1*, p. 55}

Ka jingeksamin ia ki jingthoh jong ka lyngba ki ia baroh jong ka jingim jong ka kan sa jubab ia ka jingkylli. Kane ka kot ka kynthup ia ki jingthoh na u khulom jong ka ha kaba iadei bad kane ka subjek kaba phylla. Ha ka jaka ban wad ban tan ia ka sha kawei ka liang ne sha kawei pat, balei ngin ym shah ia ka ban iathuh hi ha ngi sha kano ka liang ka don? Ia kane ka lah bha ban leh.