

# Khri's' Suangphum

Suangphum Iepkhitsa Ioungal suangphum dang kuamah in a lem theita kei, huai suangphum Jesu Khrist ahi - 1 Kor. 3:11

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## BANGZIAK AHI DI?

- Jamson Guite -

Jesu Khri in "Kuapeuh mite ma a hon gumlou tuh ka pa van a om ma ah ka gum kei diing. Himahleh kua-peuh kei hon gum tuh ka pa van a om ma ah ka gumsam diing" chi'n amah gup poimoh ahihdan ana gen hi. Tuabang ahihlai in Jesu kiang mahmah a om napi a doilok ziak a amah kitheihmohbawl bangzahta in a huaise dia? Khristian khat a diing in huai Kankan a huaisezaw om diing in I ngaituahkei, a diak a "Nang toh sikhom diing hi hial mah leng zong kon kitheihmohbawl kei diing" I chih zoh dakkal bangzah hiam phet nung a amah kitheihmohbawl maimah kan a zumhau leh huaisia om diing I ngaihtuak kei ahi. Huaiziak in "bangziak a Peter in Jesu kitheihmohbawl hiam?" Chih en in huai apan zillai la lehang I chi ahi.

Hiai Bible tang ngaihsun ni. "*Huan a man ua, a pi ua, siampu lianpen inn ah a pilut uhi. Peter in gamlapi ah a zui hi. Huan inn huangsung intual ah mei a chih ua, a tu khawm ua, Peter a lak uah a vatu sam hi. Huan meivak a a tutlai in ngungak kuahiam in a mu a, a en nilouh a, Hiai mi leng a kiang a om ahi a chi hi. Aman bel, numei, amah ka theikei a chi a a kitheihmohbawl hi. A denchiang deuh in midang in a hong munawn a, nang leng a lak ua mi na hi ve, a chi hi. Peter in bel mihing aw, ka hikei a chi hi. Huan dakkal khat phial nung in, midang in, hiai mi leng a kiang a om ahi tham hi; Galili gam mi ahi a chi chiltel hi. Huan Peter in, Mihing aw, na thugen ka theikei a chi hi. Huan thakhat in, a paulaitak in ak a kuangta hi. Huan, Toupa a kihei a, Peter a en hi. Peter in, ak kluanma in thumvei non kitheihmohbawl diing, chi a Topa'n a kiang a athugen a hon theike nawnta hi. Huan, a pawt a akap huphup hi*" (Luke 22:54-64).

Bangziak a Peter in Jesu kitheihmohbawl ahi ding?

### Khatna ah, Peter tuh Jesu apan a omtuam

Hiai thiltun ma in Peter tuh Jesu kiang ah a omden hi. Jesu a humbit theihna diing in a temsau dokkhia in siampulian sikha bil a satkhiak sak hial hi. Himahleh, huai nung sawtlou in Peter tuh Jesu toh kigamlapi in a om. "Himahleh Peter in gamlap ah a zui" (Luke 22:54). A kiang nai a a omsungteng in Peter in Jesu a kitheihmohbawl ngeikei. Himahleh Jesu apan a amah leh amah a kikoih gamlat tak in a kitheihmohbawl hi. Jesu apan I kikoih gamlat hunhun in, hun tomchik sung lel leng, I hinkhua a diabol a dia mun awn ana kihi maimah hi. "Diabol leng mun awn samkei un" (Ephesate 4:27). I Toupa toh kinaitak a tawnkhawm gige diing ahi. Amah toh tonkhawm I

chimtak louh a I zumlouh diing ahi (cf. 2Tim. 1:12).

### Nihna ah, Peter tuh Pathian melmate lak ah a tu.

Jesu Khri mantute siampu lian huangsung a mei awi a atutpelpal lai un Peter leng amau lak ah ava tusam hi (Luke 22:55). Va tuzual hilou in va om nilouh hihtuak hi. Sam gelhtu'n tuabang a gamtat-louh diing ahihdan hiai bang in ana gen hi, "*Pathian limsakloute hoihsak bang a om ngeilou a, mikhi-alte lampi a leng dinglou a, musitte tutpha a leng tu ngeilou mite tuh a hampah hi*" (Sam 1:1). Tuabang a va om in pompihna a langsak a, lemsakpihna lahna leng ahi. Huai tuh Pathian in a deihkei (Romte 1:32; Eph. 5:11-14; 1Kor. 15:33). Khri doudal mite toh tu-abang a omkhawmna i nial diing ahi (2Kor. 6:14-18).

### Thumna ah, Peter tuh kigenlem theihna ding dinmun (compromising situation) ah a om nilouh.

A kitheihmohbawl masakna in Peter a khophoksak a koi a om ka hiam, bang a ka hih chih a ki-etthak diing hinapi in siampulian huangsung a Jesu mante lak ah a om nilouh lai (22:58). Huai in Jesu a nihveina din a kitheihmohbawl sak hi. Akam mahmah apan Jesu kitheihmohbawl na thu ahong pawtkhiak lai a huai mun a nunsiat diing hinapi in a omnilouh lailai. Huai in thumvei mahmah a Toupa a kitheihmohbawl na thu a sekhesak hi.

Atawp in ak ahong khuang a huchia Toupa a et leh a dinmun apan ahong khanglou thei hamham hi (22:60-62). Tuni'n nang leh kei leng khelhna leh soal lak ah omnilouh lou diing in Pathian in hon pan-pih hen. Khelhna leh soal lak a I kivei nilouh in zaw ei leng khelhna leh soal ah I kibual kha khong diing uhi.

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'KHRIS' SUANGPHUM, A WEEKLY BULLETIN FOR  
THE MEMBERS OF THE CHURCH OF CHRIST, DELHI,  
ON THE FIRST DAY OF THE WEEK'

Enkaitu : Jamson Guite

**BIBLE CLASS****Class**

Adult : Khenpi, Siamkhanmuan  
Inter. : James & Jamson  
Junior : Ginsuan & Suanlian  
Primary : Minlun & Niangngaihching  
Beginner : Chingkhanlun & Pauliansiam

**Teacher****TOUPA NI THILPIAK**

Date 29.11.2020 - ₹ 31,751/-

**THOUGHT OF THE WEEK**

Numei hoih a pasal a diing in lallukhu ahi;  
himahleh zumhuai bawl nu a guhte ah muatna  
bang ahi (Paunakte 12:4).

**THU TUAMTUAM****THU TUAMTUAM****BIAKNA PROGRAM**

Toupa Ni' (6/12/2020)

Hun-uk thumna : Thongginlian  
Lapi : Genlunmang  
Thilpiak : Ginsuan  
Theihgigena : Khamminthang  
Thugen : Jamson  
Thumna : Pauminlun

**BIAKNA PROGRAM**

Toupa Ni' (13/12/2020)

Hun-uk thumna : Thangzalam  
Lapi : Seilienmang  
Thilpiak : Robert  
Theihgigena : James  
Thugen : Janglet  
Thumna : Thangliankehup

**KITENG UH**

❖ Kal paita sintawpni in unaupa Lamsuanmung leh unaunu Chingzanem Saptuam theihpih in ana kiteng uhi. Solkar apan gakna om ziak in mi 50 kia lel paikhop theih in om. Pathian panpihna toh program buaina bangmah omlou in thovengtak in kizou thei hi. Nupa hong hithakte i kipahpih ua nupa lohching leh innkuan lohching ahong hih uh i deihsak uhi.

**ZIN LEH TUNG**

❖ Seitol a buhla a kuan unaupa Janglet leh unaunu Kimnu kal paita seppatni in damtak in hongtung kinkawnta uhi. Pathian vualzawlina toh buh tin 500 phial vala zou uhi.

❖ Rajasthan apan in unaupa Khamlianmangte innkuan a sanggamnu uh unaunu Chingzanem pasal neihna diing toh kisai in kal paita seppatni in hongz-in uhi. Tun ilak ua omlel ua damleh zingchiang in Lamka lam ah pai diing uhi.

**LOHCHINGTAK IN KI-AT THEI**

❖ Unaunu Chinhauching in tuma deuh apan ana buaipih a sinkha Primus Hospital ah kal paita ningani in ana atketheita hi. Lochingtak in a sinkha paikhe thei ua sintawpni in innmun a ki-enkol diing in damdawi inn apan ana pawtkhia uhi. Ahong hatpahna diing leh a ki-atna ahong damsianghapna diing in thumna ah phawk touzel ni.

**DAK 3 HIPHOT DIING**

❖ Eima a kikhomte covid ziak a kikhop a khawphot ziak un tuni apan thuthak hong omnawn mateng Toupa Ni biakna dak 3 hi phot diing hi. Chiamteh in a hun lap diing in kuan chiat ni.

**MEETING OM DIING**

❖ Ahongtung diing tarik 12 (kiginni) Chiang in business meeting omnawn diing. Unaute'n ngaikhok in tel siausiau ni hang. Tukum adia a tawpna hita diing ahihman in poimoh ngaih ni.

**By Their Fruits**

The day after Jesus' triumphal entry into Jerusalem this curious event unfolds. On the next day, when they had left Bethany, He became hungry. Seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it, and when He came to it, He found nothing but leaves, for it was not the season for figs. "He said to it, 'May no one ever eat fruit from you again!' And His disciples were listening" (Mark 11:12-14). Later, Jesus and His followers returned, and the tree was "withered from the roots up" (Mark 11:20). At this point, Jesus used the dead tree as a lesson about prayers of faith. This was indeed an opportunity for insight concerning the dimensions and the power of prayer. But before that, when He first confronted the tree, the issue at hand was something else. The issue at hand was a tree failing as a tree.

For Jesus, this was not a simple outburst of frustration. Fueled by anger, Jesus would soon enter the temple and carry out some extreme renovation in order to make a point (Mark 11:15). His displeasure toward the tree also had a purpose. When He first approached the fig tree, He was not pleased when He discovered it was missing a key element — figs. There is often established a parallel between mankind and plants. Jesus referred to a fig tree in one of His parables. And He began telling this parable: "A man had a fig tree which had been planted in his

vineyard; and he came looking for fruit on it and did not find any. And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?' And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer; and if it bears fruit next year, fine; but if not, cut it down'" (Luke 13:6-9). There were certain expectations concerning this tree. If expectations were not met, there was a limit to the time allowed for it to produce fruit. So, when Jesus confronted the tree, He was not merely expressing His anger. There was a lesson right then and right there. Anyone who followed Christ would be expected to live a life that produced fruit.

"You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? So, every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit" (Matt. 7:16-18). The lesson here is that people are defined in the same way, and the ultimate fate of a person is determined by what is produced by his life. "Every tree that does not bear good fruit is cut down and thrown into the fire" (Matt. 7:19). Being known by our fruits can be both liberating or the most scary thought, depending on your fruit