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Didakhe



Corruption: Bible thlirna ațangin phêk 13

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Editorial:**Kohhran leh Bible Thlîrna ṭawmpuiin**

Didakhe chanchinbu January -February, 2016 chu Pathian khawngaihna azarah kan rawn ti chhuak ve leh ta a. Chhiartu zawng zawngte kan Lalpa Isua Krista hmingin Kum thar chibai kan bûk a che u.

Tûn ṭumah hian thupui pahnih kan rawn ti chhuak a, pakhat zâwk chu Kohhran hruaitu ropui Origen-a leh a rawngbâwlina chanchin a ni a, a dang leh chu Bible thlirna aṭanga Hlemlhêtna (Corruption) zirna leh thlîrna a ni.

Mizo kristiante hian thil thlîr dân kan thiam sawt viau a, a ṭha lam leh a êng lam zâwngin thil kan thlîr tial tial niin a lang a, chutiang zâwng chuan ngaihtuahna pawh hmang deuh deuh theih ila a duhawm hle mai. Origen-a chanchinte pawh a fâmkim lo lai sawi tûr a awm ngei ang, mahse chutiang lam chauh sawi ai chuan a ṭangkaina leh Kohhran tâna a thawh hlawkziate hi sawi thei ila , kohhran tân pawh malsâwmna a ni ngeiin a rinawm.

‘Corruption’ tih hi Mizo ṭawnga lehlin kher loh pawhin kan ṭawng ang maiin a tam ber chuan kan hmang a, a awmzia pawh kan hria a ni. Chutiang chu a nih avângin a leh lamah chuan thil zahthlâk tak a nihna lai a awm. Thil zir chian leh sawi chian ngai tak a ni a, chutih lai chuan tih loh leh a laka inthiarfihlim a pawimawh leh zual.

Heti tak maia kan ram leh hnam, kan nun leh rilru eichhetu leh mi dik leh rinawm ni tûra min din tir thei lotu hi kan haw tak tak em tih hi ngaihtuah ngai tak a ni. A châng chuan thilsual tih aiin mualpho kan hlâu zâwk niin a lang. Miten kan thil tih sual an hriat lova, an hailan dâwn loh chuan thilsual tih hi paw kan ti vak lo niin a lang. Hming chhiat theihna tûra langah chuan kan fimkhur leh viau si a.

Kohhran leh Bible zirfîrna ang hian thil thlir thiam ila a duhawm hle. Kan thiltih apiangah Pathian leh kan mihringpuite lakah leh thil siam dang zawng zawngte lakah mawh kan phur a ni tih hriain, dik tak leh fel takin tih i tum hrâm hrâm ang u.

KEIMAHNI

1. **Myanmar-ah Principal a zin:** Rev. Dr. C. Lalhlira, Principal chu October 12-23, 2015 chhûng khân Mission Training, Tahan-a neihah resource person-ah a tâng.
2. **Calvin Seminar neih a ni:** Calvin Study Centre huaihawtin Mission Vêng Kohhran Hall-ah leh Champhai Kahrawt Kohhranah neih a ni a, thupui chu “Calvinism and Revival” tih a ni. Rev. Dr. H. Lalrinthanga leh Rev. Dr. K. Lallawmzuala-te paper buatsaih zir ho a ni.
3. **Mizoram Governor-in ATC a tlawh:** Mizoram Governor Mr. Nirbhay Sharma (Lt. Gen. Rtd) leh a nupuiten October 20, 2015 khan ATC an rawn tlawh a, an puala inkhâwmna ATC Quadrangle-ah Vice Principal hovin zirtirtu leh zirlaiten hun an hmang.
4. **USA a tângin tlawhtu:** Dr. C.B. Webster chu October 25, 2015 khân ATC-ah a lo kal a, B.D. leh M.Th. te a rawn zirtir a, Internation Seminar Synod Conference Centre-ah neih a ni a, chutah chuan paper “Interacting Historiographies of Christianity: India and the United States” tih October 23, 2015 khân a present.
5. **Mobile Theological School:** November 13-15, 2015 khan Shillong Pastor Bial huapin Shillong-ah Mobile Theological Sikul neih a ni a, Rev. Vanlalrawna, Rev. Dr. Lallawmzuala, Rev. Dr. L. H. Rawsea te an kal.
6. **Chhiat tâwk:** ATC- a kan thawhpui Pu Lalhmingmawia (Office Assistant) pa Pu Zonunthara chu December 18, 2015 khân a thi a, amah leh a chhûngte kan lainatin kan tuarpui takzet a ni.
7. **Urban Field Education Zirlaiten an nei:** B.D. Ilyr zirlaite chu Rev. Dr. Lâwmsânga leh Rev. Lalfakawma Ralte te kaihhruainain November 26 – December 14, 2015 chhûng khân Field Education neiin Chennai leh South India te tlawhin an kal.

Kohhran Hruaitu Ropui Origen-a (b. 185 AD)

Rev. Dr. P.R. Hmuaka

Origen-a hi kum zabi thumna hun lai vêl khân Kohhran hruaitu leh zirtirtu ropui tak a ni a. Kan ðhianpa, George Zachariah-a, UTC Bangalore-a Theology Professor ni mêk chuan BD kan zirho laiin Origen-a chungchâng thu class-ah paper a present tawh a. Chutah chuan, Bible hrilhfiah dân tûr (hermeneutics) lama Origen-a thawh hlawkziate a sawi a. Kan ðhianpa paper present-na a zârah chuan Origen-a kha kan lo ngaisâng hle ðhin a. Amaherawhchu, kan ramah tûn hnai deuh mai khân a chanchin a chhe zawng hlîra chanchinbua chhuah a ni ta mai hi mak ka ti hle a. Origen-a chanchin an sawi dân lah hi Pathian thuzir mi tam berte hriat dân nêh a inpersan hle bawk si avâng hian, Origen-a chanchin hi Kohhran chanchin ziaktuten eng angin nge an lo sawi ðhin tih hriat chian a ðul hlein ka hria a, ka rawn ziak ta a ni.

Kohhran hmasa hun laia ringtute chênna khawpui pawimawh tak chu Alexandria khuah hi a ni a. Africa hmârchhak lama awm a ni. He khuah hian Pathian thu zirna (catechetical school) hmunpui a awm a, chu chu Kohhran pa te zinga mi Clement-a enkawl a ni a. A hnuah Clement-a chu Origen-a'n a thlâk a, Clement-a ai hian hnuhma a ngah fê zawka sawi a ni. Kohhran chanchin ziaaktu hmingthang tak K.S. Latourette-a chuan, Origen-a hi “Kristiante zînga ngaihtuahna sêngtu ropui berte zînga mi a ni tak meuh mai,” (His was, indeed, one of the greatest of the Christian minds¹) a ti hial a ni.

Kum AD 185 bawr vêl khân Origen-a hi kristian nu leh pa ðha tak laka lo piang a ni a. Unau sal sarîh zinga upa ber a ni a, a naupan lai chuan naupang chak vak lo a ni ðhin. A pa chuan Pathian Thu (Scripture) leh Greek-ho finna leh thiamna a zir theih nân theihtawp a chhuahpui a. Origen-a hi a têt lai aţang rêngin thil chikmi tak leh dilchhût mi tak a ni a. Pathian Thu ziak phênahte hian a awmze ril zawk eng emaw awm tlatin a hria a. A pa chu zawhna chi hrang hrang a zawh fo ðhin avângin a pa pawhin mak a tih thu a sawi ðhin a ni. Origen-a chu kum 17 mi vêl awrh a nihin, a pa chu manin

tâninah an khung ta mai a, an tihlum zui ta mai leh nghal a. Roman emperor Severus-a hun laia sakhua avânga tihduhdahna a hluar lai a ni a. Tichuan, an chhôngkaw ro sum zawng zawng pawh chu lâksak vek an ni ta a. He tihduhdahna hi Alexandria khawpuia Pathian thu zirna enkawltu Clement-a chênna hmun tihtiaua a awm tâkna chhan pawh hi a ni ngei ang. A pa an man hnu chuan, amah Origen-a chuan martara thih ve mai a duh a, chu chu a nu-in ngai ngam lovin a thuamhnaw zawng zawng a thuhruk sak vek a, pâwnah pawh a chhuak thei ta lo a ni. A pain a thihsan hnu chuan Origen-a hian Greek literature (thu leh hla) chu a zir chhunzawm zêl a, chu a thil thiam chu midangte a zirtir ve leh chhawng zel a, inhlawh nân a hmang thin a ni.

Tihduhdahna kal zêl avâng chuan Alexandria khuaah chuan Kristian ringthar te te, Pathian thu hriat belh duha lo kalte chu lo zirtir tûrin mi an awm ta lova. Chutia an baihvai êm avâng chuan Origen-a chuan he hna atân hian a inpe ta a. Kum 18 a nih chuan chu sikul hotupa ber chu a lo ni ta hial a, an khaw Bishop chuan he hnaah hian Origen-a chu a dah nghet nghe nghe a ni. Kristiante tihduhna a rawn hluar thar leh laite chuan, an rinna avânga tângte chu tâninah a kan thin a, an zinga mi thenkhat tihhlum tûra an hruaite chu a kalpui ve thin a. Chutiang a nih avâng chuan a chênna hmun vawi tam tak sawn lo phe se la chuan an tihlum tawh ngei ang. A khawsakna atân thil tul loh theih loh thil tlemte tih chauh lo chu engmah a nei lo va. Zânah pawh a mu tam lo hle thin a, a sikul enkawl tân chuan a inpumpêk tawp a ni ber mai. Pathian thu leh Greek finna chu a zir belh zêl baw a, Plato-a zirtirnaa innghat zirtirna thar, Neo-Platonism an tihte pawh chu a zir zêl baw a. Tin, an sikulah chuan hmeichhe zirlaite lakah miten sawichhiatna remchâng an hmuh loh nân, tilrehah a insiam baw a ni.

Origen-a hian Rome khua te, Arabia-te leh a hnu lamah Greece leh Palestina ramte a tlawh thin a. Palestina (Israel)-a a awm lai chuan Kohhran rawngbawltu Presbyter atân Bishop pahnihin an ordain a. Hei hi Alexandria khaw Bishop chuan a thuneihna zah

sak lohnaah a ngai a, a bial chhûng aţanga Origen-a hnawt chhuak tûr synod eng emaw zat te chu a hrilh ta a, a theih ang angin Origen-a chu a puithiam nihna pawh chawlhthir tûrin a ti a ni.

Chumi hun aţang chuan Origen-a chu Palestina rama Kaisari khuaah a chêng zui ta a. (Kaisari khua hi Israel rama Lal Herodan Rom lal Kaisara hming chawia Mediteranian tuipei kam, lawng chawlh theihna hmuna khua a din chu a ni). He khuaa a Origen-a a awm laia a thuziakakte hian Greek Thuthlung Thar bung leh châng eng emaw zat a chuang a, hêngte hi a hma lama Alexandria khuaa a awm laia a thuziaka Greek Thuthlung Thar a hmante nêen a inang lova (Thuthlung Thar bu 27-te hi a kimin bu khatin a la awm lo mai thei). Chuvângin mithiam thenkhat chuan Origen-a hian chutih laia Kaisari khuaa Greek Thuthlung Thar bu an lo hman thante chu hmang ve ta maiah an ngai a ni. Origen-a hian Greek Thuthlung Thar kut ziak hrang hrangte hi an inan loh hret hret ziate a lo sawi tawh reng a, textual critic (thuziak chik taka zirmi) hmasa anih ziate leh a fimkhur zia hêng aţangte hian a lang thei awm e. Chutih laia kan Zoram khawvêlah Greek Thuthlung Thar kutziak suasamtu leh khawih chingpentua lo puh thlûk ringawt hi chu thil awm ang lo tak a ni. Thuthlung Thar zirnaa a thawh hlawk dante pawh sawi tham fê a awm a ni.

Origen-a pawh hi a pa ang deuh khân Decius-a, Rom lalin Kristiante a tihduhdah lai, kum 250 A.D. khân tânina khung a ni ta a, tâninah chuan nghaisakte tâwkin a bante leh a kete an pawh pharh sak a. A hnu lâwkah chuan Rome lal Decius-a chu a thi ta a. Origen-a pawh chu tân in ata chu an chhuah a, mahse an tihduhdahnte leh a hma lama harsatna tam tak a lo tawrh tawhnate avâng chuan, a hrisêlnain a tuar ta lo va, 253 AD khân a thi ta a ni.

Origen-a hi Kohhran ngaina tak leh Kohhran mi dik tak (Churchman) a ni a, Kohhran hmasa hun laia mithiam tak ang ringawta kan hriat chuan kan hre fuh dawn lo a ni. A chanchin ziaktuten an sawi dân chuan, Pastor a nihna hi mithiam a nihna aiin a pawimawh zawk mah ang an ti. Chutianga Kohhran mi leh Kohhran ngaihlûtu a ni.

Pawi deuh mai chu, a thih hnu kum zabi 6-naa, Kristiante tih dân tûra inhmeh lo taka a zirtirnate Inkhawmpuiin a dem kha a ni a. Hei hi Rome emperor leh theologian ni kawp Justian-a hnuaiia thil thleng a ni a. Kohhran chanchin ziaktu Latourett-a chuan Justian-a hian Krista mizia chungchângah Modalist zirtirna a changchawi thu a ziak. Tichuan, a lalna hnuaiia Bishop-te chu Kohhran Inkhawmpuia Origen-a zirtirna demna thu chhuah tûrin a hrilh a. Hetah hian Origen-a hming hi lam rik a ni lova, mahse a zirtirna ðhenkhatte chu a dik lo tia puan a ni ta a. Hemi chungchângah hian luhchilh thûk lovin kam hnih khat lekah duhtâwk phawt mai ila. Origen-a hi 325 AD a Nicea Inkhawmpuiin Kohhran thurin chiang taka a duan chhuah hmaa mithiam, a hun lai khawvêl, Greek finna leh thiamnain a fan laia Pathian thu ziritirtu a ni a. Pa leh Fapa leh Thlarau Thianghlim chungchângah pawh thurin duangtu hmasa berte zinga mi a ni.

Ziaktu ðhenkhat chuan Nicea Inkhawmpui hmaa Kohhran pate zingah chuan a ropui ber e, an lo ti hial a, tih chhan ðha tak an nei nei reng a ni. A rilru a zau êm êm mai a, a zirtirna zînga dem hlauh tak pakhat chu Pathianin misualte hi hremhmunah a hrem kumkhua lovang, a tâwpah chuan tihthianghlim an nih hnuin Pathian hnênah an kir leh ang tih hi a ni a. Hetah hian diabola meuh pawh a tâwpah chuan misual siamðhat (reform) te ang bawkin Pathian hnênah a kêr leh ang tih hi a ni a. He ngaihðânah hi chuan Pathianin khawvêl hi suala a tlûk hnu pawhin a hnuchhawn mai lova, hrem tûrte chu hrem hnuah engkim a tira mi ang khân a siamthar leh ang, engkim hi a tira a awm ang khân a kêr leh ang tih rinna hi a awm a. Tin, hremna rêng rêng hi siamðhat duhna avângah lo awma ngaih a ni. Hei hi Thuthlung Thar zirtirna chu a ni lo ngei a. Thutak khûka han khûkpui vak chi pawh a ni lo; tin, hei hi Origen-a zirtirna laipui pawh a ni lova, chuvângin a nun leh a hnathawh dangte zawng zawng mâusâm nâna hman chu thil âthlak tak a ni ang. Tûnlaia ringtu

thenkhat duh fir êm êm mai, mahni ringtupuite ngêi pawh hmu râu thei lo leh hmu tling hlei thei lote nêh hi chuan Origen-a mizia hi chhim leh hmâr ang a ni reng a ni. Fapa chungchâng a sawinaa Fapa chu Pa aia a hnuai thu a sawite pawh hi Bible-a awm ve tho, a hnua trinity thurin lo chhuah hma kha a ni a, vawiin thleng pawhin hetiang a la pawm hi Kristiante zîngah an la awm ve reng a ni. A tâwi zâwngin, Origen-a kha Paula'n Judate hnênah chuan Judate angin ka awm thin a tih ang deuha a hun lai khawvêla Pathian thu dik miten an hriatthiam theih nân theih tâwpa inzira rawngbâwl a ni a, tûnlai ngaih dâna teh vek theih a ni lo ang a, a sawi zawng zawng pawh pawm vek tûr pawh a ni lovang.

Origen-a hian Kristiante tihduhdahna avânga a pa nunna lo chân tawh, hetih hun laia tlangvâl tleirâwl, a pa tuar anga lungina khung leh tihhlum hialte pawh tuar ve tûra zui tum, a nuin a thuamnaw a thuhruk sak avâng chauha pâwn chhuak thei ta lo a nihate kha haider mai chi chu a ni lo. A hnua hlauhawmna tinrêng kêra thih pawh dâwn lova ringthar te, ringlote leh kal pêngte (kal sualte) Pathian thu lo zirtirtu a ni. Kohhran chanchin ziaktu te, a thu leh hla hre chiang deuhte hi chuan zah takin a chanchin hi an sawi thin a ni. Mizoram nitin chanchinbuahte zirtirna diklo tichhuaktu leh Bible tichengpentua kan chhuah ta mai hi a paw a, a chanchin dik tak, tlem a zawng tal Kohhran hoten kan hriat theih nân he thu hi ka ziak a ni.

Origen-a Thu ziate

Origen-a hian thuziak a hnutchhiah tam hle a. Kristian mihausa Ambros-a, zirtirna dik lo zuia kal pêng tawh chu kawng dikah a hruai kêr leh a, Ambros-a chu a lâwm êm avângin a neih sum sêngin, Origen-a zirtimate lo record-tute ruaiin, a buin an siam ta a ni. Greek tawng a ziak an ni a, vânduaitlâk takin, a ziate hi an hâlral vek tawh a, a lehkhathawnte phei chu pathum chauh lo chu hmuh tûr a awm tawh lo. Amaherawhchu, a thuziate Latin tawng a lo letlingtute an lo awm hlauh va, tûn thlengin chhiar theihin a thuziak eng emaw zat chu a la awm a ni. A thuziah pawimawh zualte chu:

On First Principles; Chanchin Ṭha Johana ziaik commentary bu nga, Thawhleha chungchângah lehkhabu pahnih, Sam 1-25-na thleng commentary bu sawm, Genesis commentary (Stromata an tih mai) bu riat, leh Ṭah Hla bu nga. Hêng bâkah hian Ambrose-a leh Tatian-a te pualin Ṭawngṭaina chungchâng a ziaik a. Tin, Romal Maximin-a (235-237) Kristiante tihduhna tuartu, Kaisari khaw Pastor-te pahnih Ambrose-a leh Protocetus-a te thlamuana thuchah, Martarte fuihna tih a ziaik bawk. A thawh rahte zînga hriat hlawh tak pakhat chu Hexapla hi a ni a. Hebrai ṭawng a thiam loh avângin, Hebrai ṭawng an let dik em tih hriat a duh a. Chumi atân chuan Thuthlung Hlui ṭawng chi hrang hrang paruk a ruala enho theih tûrin thlûr rukah a ziaik chhawng a, a dahkhawm ta a ni. Thuthlung Hlui Greek ṭawng lehlin (LXX); Hebrai Thuthlung Hlui; Vulgate (Latin Thuthlung Hlui); Aramaic; Peshhita (Syriac); He thil hi Origen-a'n Hebrai ṭawng a thiam loh avâng a tia sawi a ni. Thuthlung Hlui Hebrai ṭawng ziaik hi a lehlin a dik leh dik loh hriat nân ṭawng dang chi nga a dah a ni an ti. A original a ngaihltuzia a hriat theih mai awm e. Tin, Kohhran rinna humtu ropui a nihna chu a hmaa Kristiante nasa taka lo beitu Celsius-a, Plato-a zirtirna zuitu a chhâna hi ni a, a chhâna hi lehkhabu volume 8 zet a ni.² Kristianten an rinna chungchâng a dodâlna an tawhte zînga chhâna tling bera ngaih a ni. Origen-a-te anga Plato-a finna zir lo tân chuan hetiang a beihna hi lo chhân a har ngawt ang.

Pathian thu Origen-an hrilfhiah dân.

Origen-a hi Pathian thu hrilfhiah dân, biblical hermeneutics (harmeneutiks) an tih a zirtîtu hmasa a ni a, chumi lam kawng a thawh hlâwk tak a ni. Hermeneutics hi thil hrilfhiah dân (science and art of interpretation) a ni a. A lehkhabu ziah '*de Principis*' (on Principles) bung 4-naah he lam hi a ziaik a. A thil ziahte hi kum zabi thumna liam daih tawha mi ni mah se, tûnlaia Pathian thu zirte sawi nêh inang a la tam hle a, hei hian a fingin khua a lo hmu thui hle tih a hriat. Origen-a hian Pathian thuah hian, a ngial a ngana hrilfhiaha pawm chi leh chutiang ni lova a thlarau thuchah zawk pawm chite awmin a hria a.

Tin, Pathian thu hrilhfiah dân tûra a sawite pawh hi Bible thu vek behchhana a sawite an ni a, hei hian Bible a ngaihhlutzia a tilang Chiang hle a ni. Thuthlung Hlui leh Thuthlung Tharahte pawh hian thu hriat awl a awm rualin thu hrilhfiah harsa tak takte pawh a awm a. Hêng thu harsate hi a ngial a ngana miin a pawm chuan zirtima diklovah a hruai lût theiin, Pathian thu a hriat sualtir theiin a hria a ni.

Paul-a'n, "Lekhathu mai chuan a tihlum ðin a, Thlarau erawh chuan a ti nung ðin" a tih hian Origen-a Pathian thu hrilhfiah chungchânga a duh dân chu a hrilhfiah ðha hle a ni. Pathian thute hian mihring nihphung ang deuh hian taksa, nunna leh thlarau neiin a ngai a. Chuta "taksa" a tih chu Bible thuziak a nihna ang ngau ngau (literal sense) a zu hriat hi a ni a. He hriatna aia sâng deuh hi la awmin a hria a. Chu chu a ziak phêna nunna thuchah kha a ni a. Hei aia la sâng leh zual chu a ziak phêna thlarau thil, mite Pathian hnêna mi hruai thlengtu kha a ni. Origen-a hian Thuthlung Hlui leh Tharte hi a bul takah chuan Pathian Thlarau Thianghlim ziak niin a pawm a, chuvângin a hrilhfiahtu dik tak pawh hi Thlarau a ni a ti. Krista chu Pathian thu (logos) a nih avângin, Pathian lekhathuin min hruai luh a tumna chu Krista hi a ni a ti a, chutih rual chuan miin Pathian lekhathu a hrilhfiah lai hian, a hrilhfiahtu dik tak chu Krista a ni bawk a ni a ti. Thuthlung Hluiah pawh, Origen-a hun hnu fêa lo lang, Luther-a leh Calvin-a te pawh khân, Krista an hmu ðin a ni. Thuthlung Thar ziahtute nêh pawh Thuthlung Hlui a thlîr dân hi a inang hle. Entîr nân, Paul-a'n thlalêra Israel fate tui petu lungpui kha Krista a ni a tih ang deuh khân.

Origen-a ngaihdân chuan Bible-ah hian a ngial ngana pawm loh chi thu tam tak awmin a hria a. Entîr nân, Genesis bung khatna a ni leh thlate awm hmaa, ni khatna, ni hnihna, ni thumnate awma, zing leh tlai lo awm te hi, a ngial a ngana pawm chiah a ngai lo. He mi thuah hi chuan kum zabi khatnaa Alexandria khaw mi ve tho, Juda theologian leh philosopher, Philo-a pawhin ni ruk tak tak ni lovin, Pathian programme indawt dân ni maiin a ngâi. Bible-ah hetiang thu hi a awm nual a, hêng thu harsa deuhte hian Pathian thuziakte

hi, a phênah/chhûngah thlarau thuchah a awm a ni tih a tichiang leh zual a ni tiin a ngai. Hei hi a hma lama kan lo sawi tawh, Pathian lehkhathute hian taksa, nunna leh thlarau an nei tia a lo sawi tawh a sawi zâuna zêl kha a ni a. Tichuan, Origen-a chuan, Bible-ah hian khawvêla thil thleng (historical event) tak tak ni si lo, thil thleng anga ziah a awm nual a ni a ti a. Hêng thilte hi Thlarau lam thuchah puan chhuaha a awm theihna tûra hetiang ziak hi niin a hria a ni. Entîr nân, Thuthlung Tharah chauh diabola'n Isua tlâng sâng taka a hruai chhohva, khawvêl lal ram zawng zawng a entîr thute kha a ngial a ngana lâka, khawvêla thil thleng tak tak anga ngaih tur a ni lo a ti. Tlâng sâng tak, Persia ram te, India ramte a lanna khawpa sâng a awm lo a, a thlarau lam thuchah kha a ni pawimawh chu ni, a ti a ni. Origen-a hian hetiang ngaihdân a neih avângte hi a ni ang e, a ngaihdân hi tûnlâi thlengin a chul thei lo. Calvin-a te pawh hian hetiang deuh hian, mihring chhia leh tha hriatna hnâwl lovin, rinna nêl Bible a hrilhfiah a, kum 500 vel liam tawh hnu pawhin a thuziakte hi a thar reng mai a nih hi.

Origen-a hian Bible thu a hrilhfiahnaah, Bible thu inziakte hian entîrna nei leh chhâwnga a hriat thîn avângin, mi tam takin a ti lutukin an hria a. Hetianga Pathian lehkhathute hian thlarâu lam thu, awmze dang neia sawi hi Alexandria-a Pathian thuthiamte khân an chîng ve rêng rêng a. A chhan a awm a; Alexandria kua hi Greek finna châwisâna hmun a ni a, Rome lal ram chhûnga khawpui, ropui lama Rome dawttu a ni. Greek finna lamah phei chuan Rome khawpui hian a khan lo tih a ni. Mifing Plato-a khân Greek-ho Pathiante thawntua, Pathiante zia niawm lo pui pui, thil thiàng lo leh zahpuiawm tak tak an tihte kha, tehkhinthu hmangin awmze dang nei zâwngin a hunlâi mite tân a hrilhfiah thîn a. Hetianga tehkhinthu hrilhfiah hi Alexandria kuaa Kohran Pathian thu thiamte pawh khân an chîng ve ta a ni. Tih lutuk chu a awm thei na meuh ang a, entîr nân, Samari mi thain khualbûk vêngtu hnêna duli pahnih a pêkte pawh kha, pakhat kha Thuthlung Hlui, a dang kha Thuthlung Thar, tih ang

zâwnge an hrilhfiahna ang hi. Hun a kal zêl a, Pathian thuthiam Adolf Julicher-a chuan kum 1888 khân tehkhinhute hian thupui pakhat chiah an fûn tiin, tehkhinthu pakhat chhûnga a pênhleh hrang te tein entîrna nei thliah thliah ang zâwnge hrilhfiah hi an rawn hnâwl a. Mahse, a hnua hnâwl leh lutuk a awm thei ve tho an rawn ti leh a. Fapa tlânbo tehkhinthuah khân thil zir chhuah tûr pakhat chauh a awm lova, thil dangte pawh a awm tih kan pawm theuh awm e. Pathianin mihring amah vahbosantute chung a rilru put hmang a lanna a nih rualin, fa naupang zâwk te, fa û zâwkte khân entîrna a nei thei tho a ni.

Origen-a hian Pathian thu tinrêngte hi tehkhinthu anga hrilhfiah tûr a ni e a ti hauh lo, amaherawh chu Bible thuziak hian a sawi ngau ngau chauh hi a sawi lo, a ti a. Entîr nân 1 Kor. 9:9-a Paula'n "sebawngpain buh a chîl laiin a hmûi phuar suh ang che" (Deut. 25:4) tih hi sebawng tân chauhva sawina ni lovin keimahni tân pawh a ziak a ni," tia a sawi kha la chhuakin, Paul-a te pawhin a ziak ngau ngau chauh hi an pawm hlei nêma ti a ni.

Aw le, sawi tûr a tam ang a. New Testament Greek text khawih chingpen leh kal suala Origen-a puh a nihnite hi kan luhchilh hman ta lova, amaherawhchu, a nun lpumpui eh a thuziakte leh Bible a hrilhfiah dân te han en hi chuan thil ti dik lova puh mai chi niin a lang lo. Origen-a ziak, English-a an lehlin On Principles tih lehkhawia thuhmahruai Kohhran historian Henri de Lubac-an French jawnga a ziak, English-a an lehlin leh a dangte pawh ATC library-ah chhiar tûr a awm a. Kohhran mi, mi ropui tak a lo ni tih hi phat rual a ni love. Bible-in "I nu leh pa chawimawirawh" a tih hian, kan nu leh pate tân chauh em ni a sawi? Kan nu leh pate bâkah, Kohhran hmasaa kan nu leh pate pawh kan chawimawi dân lo em ni? Kohhran hmasaa zirtirtu leh Kohhran ngainâ mi tak Origen-a hi a zahawmin a ropui khawp mai. Pathian thu hi a zirin a zirtir ringawt lova, a nunin a nunpui zawk a ni an tih hi chhinchhiah tlak tak a ni.

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Endnotes:

¹ Kenneth Scott Latourett, *History of Christianity*, vol. 1, Beginnings to 1500, Revised Edition (New York: Harper Collins, 1975), 148.

² Celsus-a a chhanna thute hi hmuh theihin a la awm a, Chanchin Ṭha Mathaia ziak Commentary ang bawka a hun hnuhnung lama a ziak a ni. Hans Lietzmann, *A History of the Early Church. I. The Beginnings of the Christian Church. Ii. The Founding of the Church Universal*, trans., Betram Lee Wolf (Cleveland and New York: Meridian Books, 1961), 301.

**CORRUPTION: BIBLE THLIRNA AṬANGIN
(BIBLICAL APPROACH)¹***Rev. Lalfakzuala*

Kan ramah hian ‘Corruption’ tih ṭawngkam hi a mikhual tawh lo hle a, hrihlhfhah chuan ngai lo khawpin kan ṭawngah kan seng lût a ni hrim ta mai. Corruption tih hi Latin ṭawng thu mal ‘rumpere’ tih aṭanga rawn kal a ni a, ‘bawhchhia’ emaw ‘bawhchhiatna’ emaw tihna a ni.² Corruption hi kan culture a ni kan tih phal êm loh pawhin kan sub-culture chu a ni ngêiin a hriat. Khawvêl pumpui thlîr pawhin corruption hi hri hlauhawm ber leh darh zau ber tia an sawi a ni. Ram changkang leh system mumalna hmunah chuan corruption a ziaawm deuh a, ram hnufualah erawh chuan a hluar deuh nge nge thin. Corruption tih hian chhiatna, diklohna, inbumna, rinawmlohna, inthamna, eirûkna, hlêprûkna, thuneiinna hman sual leh thil dik tâwk lo dangte pawh a kawh thei vek a. Mahni hamṭhatna tûra vântlâng/sawrkâr thil hman sual leh rinawmlohna tih pawhin kan sawi thei ang. Tun ṭumah hian corruption chungchâng Bible kan hmuhte kan zirho dawn a ni.

Corruption - Bible thlirna aṭangin

Mihring hmasa ber aṭanga corruption awm thu Bible-ah hian kan hmu a. Adama leh Evi-te chu siamtu Pathian duh dân an zawm loh avângin chhiatna bawih (corruption)-ah an lût ta tih kan hmu. Economic ṭawngkam chuan Pathian thil (assets) ru an ni. An chan tûr duh tâwk lovin an chan loh tûr an ît tlat kha corruption bul chu niin a lang. Anmahni chauh pawh ni lovin mihring bawhchhiatna avângin thil siam dangte pawh chhiatna bawihah an awm ta vek a (Rom 8:18-20). Chuti chung chuan Pathian chuan thil siamte chhiatna bawia chhan chhuak tûrin kawng hrang hrangin hna a thawk reng a. A tawpah chuan a fapa Lal Isua (corruption-free person) chu mihringte leh thil siam dangte chhiatna bawih a chhan chhuak tûrin a rawn tîr a ni.

Hmasâng Israel hnam nun kan thlîr chuan thil dik lo leh corruption awm ve bawk mah se, lal an neih (1000 BC) hnuah nasa takin corruption a lo hluar ta niin a hmuh theih. Israelte zingah pawh lal an neih hma pawhin mi thenkhat corrupt tak tak an lo awm ve tho mai. Akana chuan râl lâk sum a lo puanhnuai a, amah leh a chhûngten an thih phah (Josua 7). Puithiam Elia fate pawh Lalpa tâna inthâwina thil tha tha chu îtin corrupt takin an nung a, Pathian hremna an chungah a lo thleng a, hmêlmaten nikhatah a rualin an that a ni (I Sam. 4-5). Samuela fate pawh thamna lâin ro an rêl thin a, mipuiten lal neih an ngiat phah (I Sam. 8:1-3). Lal an neih tak hnuah chuan zawi zawiin khawtlâng kalphung inthuahthîp pawh a lo nasa tial tial a, chu chuan mi neining leh rethei inkârah kak a siam zâu tial tial bawk a. Thenawm ram te nen insumdâwn tawnnate a lo nasa a, chu chuan subsistence economy aţangin market economy ah a zuan luh tîr a. Market driven-economy chuan rual khâi taka nunho dial dial aiin ûchuak taka hlâwk duhna leh duhâmna a rawn thlen tel bawk. Chu chauh ni lovin ram neih dân phung thlengin a rawn khawih ta a ni. An pi leh pute aţanga ram rochun chhûngkaw tinin an neihte chu lal leh thuneitu thu hnuaiyah tam tak a lo awm zo ta a. Chûng an ram rochun te chu lal thuihruaiten lal hminga an enkawlah thlâk a lo ni ta bawk a.³ Lal an neih tîrh lam aţangin khawtlâng leh ramah thil inthlâkthleng nasa tak a lo awm nghâl a, kum BC zabi pariatna lai vêlah pheih chuan zâwlnei Amosa, Hosea, Isaia leh Mika te thupuan aţangin khawtlângah sualna chi hrang hrang a hluar hle tih kan hre thei a, heng zâwlneite hian rorêlna dik tundin an tum a, an thil tih dik loh Israelten an sim loh chuan Pathian hremna râpthlâk tak lo thlen tûr thu an puang thin a ni.

Ram hruaina huang chhûnga thuneihna hman sualna

Thuthlung Hluiah hian ram hruaituten thuneihna an hman sual thu hi thup awm hauh lovin tlang rãwta sawina kan hmu nual mai. Lal leh thuneitu dangte hi mi rethei leh chhumchhiate dikna chanvo humtu tûr an ni (Sam 72). Chutiang dinhmunna an din loh tikah zâwlneiten thuneihna hmang sual hruaitute chu an khak thin. Entir nân, Lal

Davidan Urian nupui a uire thute kha (2 Samuel 11:26-12:13). Pathian Jehova meuh pawhin ‘Ka rilru ang pu mi’ a tih Davida khân thuneihna a hmang sualna nasa hle tih kan hmu. Uria nupui a uire dân te, a thil tih sual thup a tum dân te, Uria thih dân tûr a ngaihtuah dân te kha thupin a awm ta emaw a ti a, Pathian erawh Davida thil tih avângin a lâwm lo hle tih kan hmu. Zâwlnei Nathana hmanga Lalpa thu lo thleng chu: ‘Engati nge Lalpa thupêk chu zawm lo va, a mit hmuha thil ða lo chu i tih le? Hit mi Uria chu i that a, Amon mite khandaih chuan i that a, a nupui i neihsak a. . . Chuvângin i thlahte chu khandaihin an la thi ang’ tih a ni. Pathian hremna chu a râpthlâk ngang mai, Uria nupui laka a fapa chungah chuan Pathianin kut a thlâk ta a, a fapa chuan a thih phah ta a ni (2 Samuel 12:15-18). Kum zabi pakhua-naa Israel lal ropui tak Lal Ahaba pawhin Nabotha grep huan leisak tuma an indawr thu-ah khân thuneihna a hman sual thu kan hmu. Israelte chuan an pi leh pute atanga ram/huan an rochun chu an thlahtute nênzawm tlata an ngaih avâng te, anmahni nihna (identity) nênzawm tlata an ngaih avângin hralh thiang lovah an ngai. Chumi hre reng chungin Nabotha chuan Ahaba hnênah ‘Ka pute huan ro chu ka pe thei lovang che’ tiin lal meuh pawh chu a hnial fithla a. Lal Ahaba nupui sual râpthlâk eltiang Jezebeli remruatnain Nabotha chu dik lo taka Pathian sawichhiaa puhin, lungin a dênhlum tir ta a ni. Tichuan Nabotha grep huan chu chhuhsak a ni ta a ni. Mahse thuneihna hmang sualtute do tûrin zâwlnei ropui Elija Pathianin a ko a, a thil tihsual râpthlâk tak avângin chhياتna namên lo a chungah leh a thlahte chungah a thleng ngei dâwn tih a rawn hrilh a ni (I Lalte 21).

Kum zabi pariatna zâwlnei Mika chuan ram rorêlnaa thuneihna hmang sualtute chu nasa takin a dem a. Rorêltute chu thamna beiseia rorêl ðin, dikna ngainêpa thu dik dâwta chantir ðin niin na takin a khak (Mika 3:9-10). Zâwlnei Isaia pawhin rorêltute chu corruption ti ðin leh mi retheite rap bet ðin niin a puh baw. “Nangni hi grep huan ram zotu chu in ni, Mi rethei thil in lâk chu in inah in chhêkkhawm a, Engtizia nge ka mite hetia in rahbeha, Mi retheite

neih chhun in lâk zawh zêl?”(3:14-15) tiin thinur takin a khak a ni.⁴ Zâwlnei Hosea pawhin a hun laia dik lohna leh hleilenna hluar tak chu a vei hle a, dik taka rorêl turin puithiamte leh rorêltute chu a zilhhâu a ni (5:1). Kum zabi panga leh palina vêl lai pawhin ram chhûnga thuneituten mi rethei te an nêk chêp a, corruption pawh a huangtau hle tih a hmuh theih. Thamna laa corruption ti thinte pawh rorêltute zîngah humtu an nei zêl tih chiang takin a hmuh theih bawk.⁵ James L. Crenshaw chuan he tih hunlai hian hotu liante chuan chhiah tam tak an hnuai a thawk hotu tenaute hnên aţangin an phût a, anniho chuan loneitu mirethei hnên aţangin chhiah rip tak an khawn leh chhãwng a, chu chuan inthamna a tih hluar phah hle a ni, a ti.⁶

Israel lalte zîngah chuan kum zabi pasarihna mi Josia chu dik takin ro a rêl thîn a, mi rethei leh changhai te a ngaihsak avângin Zâwlnei Jeremia pawhin a fak hle a ni (Jer.22:15-16). Chutih rual chuan a hnua lal Jehoiakima chu corruption ti thîn, dik lo taka hlêp tuma mit lên ruai mi, pawisawi lote thisen chhuah a, mi dangte hnehchhiah thîn leh mi dangte laka thil phût hrât tak a nih thu a sawi thung (Jer 22:17). Israelte hian lal fel leh dik an neih chuan mipuite pawh an hlim thîn a, rorêltu fel lo, corrupt mi an neih chuan ram a rum thîn. Chuvângin Pathian hremna râpthlâk tak- a lalthuthleng aţanga pawh thlâk leh ram danga theh chhuah a nih tur thu zâwlnei Jeremia hmangin a lo thleng a ni (Jer.22:24-30).

Economic huang chhûnga thuneihna hman سوالنا

Israelte hi a tîr lamah chuan an economic system pawh ei leh bâra a bul thut (subsistence economy) leh khawsahoa, inpeizâwn tlâng dial diala kal thîn (communitarian mode of production) an ni. Lalte an neih tâk aţangin society a lo dang lam hret hret a, market-driven economy chu a khalh kaltu ber a lo ni ta a. Lal an neih hma leh lal an neih hnu thleng pawhin agrarian society an nih avângin huan leh lo neih chu an economy innghahna pui ber a ni. Israelte zîngah chuan ram hian an hnam chanchinah leh an Pathian thu ngaihtuahna thlengin hmun pawimawh tâwp a luah a ni. Ram chu Lalpa Pathian Jehova pêk, khawsakhona kawnga an mamawh phuhurutu, an nihna

(identity) leh himna (security) petu a ni. An hnam nuna a thuk phûm a ni. Chuvângin Israelte leh ram chu an inzawm tlat a, lâk hran theih a ni lo. An pi leh pute atanga ram an rochun (nahala) phei chu an pi leh pute nêna an inzawmna ber a nih avângin hralh a thiang lo. Kanaan ram an lâk hnu khân chhûngkaw tinin ram chanpual an nei theuh a, an chhûngkaw len dân a zirin ram pawh pêk an ni (Josua 13-19). Ram rorêlna changkân ang zêlin ram an ngaihtuah dân pawh a inthlâk danglam ve zêl a. Ram chu rorêltu-lalte leh thuneitute kutah a tlu lût nasa tial tial a. Lalte chuan lal ram (royal land) an nei ta ÷euh ÷euh a, chûng chu anmahni duhsak zâwng thuneitu dangte hnênah an pe leh chhawng ta ÷hin a ni. Chutianga lalten an duhsak zâwngte ram an pêk (royal land grant) chu Bible-ah kan hmu nual a ni (I Sam 22:7-8; 2 Sam 9, 16, 19).⁷

Israelten lal an lo neih tâkah chuan ram dangte nêna insumdawntawwna leh inzârzawmna a lian tial tial a, tual chhûng mamawh ai chuan ram dang mite mamawh phuhrûk chu dah pawimawh a lo ni ta zêl a. Ram danga an thawn chhuah ber chu olive hriak leh zu a nih avângin a chînna tûr hmun zâu tak tak an mamawh a. Milian leh thil tîteite chuan mi retheite ram an chhuhsak a, ram zâu tak tak an valh ta mai ÷hin a ni (eg. Mika 2:1-2; Isaia 5:8-10). Chutianga mi hausaten miretheite ram an chhuhsak a, ram zau tak tak anmahni tâna an valh ÷hin dân kalphung chu *latifundialisation* tiin an sawi ÷hin.⁸ Mi retheite ram an chhuhsak dan chu hetiang hi a ni. Mi hausa zâwkte hian mi retheite loan an puktir ÷hin a, an rulh theih loh chuan anmahni leh an ram chu mi hausate kutah a tlu lut ta thin nia ngai an awm (eg. 2Lalte 2:4). Mi hausate hian thuneihna leh tharum hmangin mi retheite ram an chhuhsak nia ngai an awm baw. Dân chimawm tak siama mi retheite ram neih sak an awm nia ngai an awm baw. Zâwlnei Mika leh Isaia-te chuan chutianga milianten miretheite ram an lâk sak a, thuneihna an hmang sual ÷hin chu an duh lo hle a, na takin an dem a, Pathian hremna râphtlâk tak an chung a lo thleng tûr chu an puang baw. Zâwlnei Mika chuan ‘An khumlaizawla thil ÷ha lo

ngaihtuaha, thil sual tih tumte chu an chung a pik e! Zînga khaw ên aţangin a rem vêleh thil  a lo an ti ngh l  hin. Mi ram an awt a, an l ksak a, In te an awt a, an chhuhsak z l mai. An chh ngkuain an tiduhdah a, An rote n n tumah an him lo' (2:1-2). Mika  awngkam hi a  awng bul Hebrai -ah chuan 'tharumin an ram an chhuhsak' tiin a lehlin theih. Z wlnei Isaia pawhin 'Mi dang n ka, in zauh z la, Huan zauh z l ch ngte u, in chung a pik e' (5:8) a lo ti bawk a.

Amosa pawhin ram eirelb wlna kawnga thuneihna hman sual leh corruption a vei hle a, a thupui ber a ni. Mi retheite rahbehin an awm a, mi hausate lahin nuam an t wl der der a (6:1). Mi hausate chuan sik leh sa mil z la awmna t r nipui in leh thlasik in te hial an nei a (3:15)⁹, sainghova chei khumah muin a tui  a  a an ei bawk a (6:4).¹⁰ Hriak rimtui  a  a an inchulh a, engmah lungkham nei lovin rimawi n n an ri bung bung a. Mi retheite dinhmun chhiatzia ngaihtuah hauh lovin zu no lianpui dawmin nuam an t wl der der a ni ber e (6:6). Thamna an la a, mi dikte an tuartir a (2:6). An milian nuho lah chu Basan bawng thau leh hruanghrau ang mai an ni a, an pasalte thurual puiin retheite an n k ch p a, pachhiate an rap bet a. An pasalte hn nah 'In t r han la rawh 'an la ti zui a (4:1-2). An pasalte hn na 'Zu in tur order ngam khawpa huaisar an nih chu! Chutih laiin mi retheite chu pawisa tl m te-pheikhawk bun khat lek lek in an hralh a. Lei vaivutah mi retheite lu an rap bet a (2:6-7), hemi awmzia hi mi retheite ram neih chhun chhete pawh an awt a, an chhuhsak a tihna a ni.¹¹ 'Pachhiate chu an tiduhdah hle a, an kawng ata an nam kiang a' (3:6-7), hemi awmzia hi miretheite chu 'ror lna hmun aţangin an  m chhuak' tihna niin mithenkhat chuan an ngai.¹² S.M. Paul chuan pachhiate chu mi hausaten an awp bet a, an tiduhdah a, an dikna chanvo an ph  ngawih ngawih pawh pe phal lovin an dang lui tlat a ni a ti.¹³

Israelte z ngah tangka leh thil dang a pung  ma in p ktir hi d nin a khap tlat a ni a (Exod. 22:25; Lev. 25:36-37; Deut. 23:19-20). Chutiang chu nimah se, d n chu an z wm l m lo. Israelte z ngah a pung um a pawisa inp ktir a, hl p  euh  euh  hin an awm ngei tih a

lang(Sam 15:5; Thuf. 28:8; Ezek 18:8). Nehemia hun lai hian mi awm thei deuh ten mi harsate hnenah lal chhiah pek tur an puktir, an rulh theih loh avânga an grep huante châna an fate bawihah awm phah hial thu kan hmu (Neh.5:1-5). Nehemia pheih chu a thinur hle a, Israel hrulaitute leh hotute pawh na takin a khak a, an leibate in ngaidam tawn tûrin siamthatna hna a thawk nghâl a ni. Kum zabi pali-na lai bawr vêl khân Aigupta ramah Juda mi engemawzât chu colony-in an awm a, thuziak pakhat *Elephantine papyri*-an hmuh chhuahah chuan Judate zîngah ûchuak taka a pung ûma tangkâ inpûktir a awm ngêi tih hmuh chhuah a ni. Thenkhatte chu kum khat chhûng lek pawha a pung chu zaa 40-60 te, zaa 100 te hial zuk nia.¹⁴

Court rorêlna hmuna Dân hman sual leh corruption

Bible-ah hian rorêlna court kal hman tûr chiang takin kan hmu a, rorêlna court-ah chuan dikna kenkawh ÷ul thu te, tumah hleih bik neih lohna tur thu hi a lo ngai pawimawh hle mai a. Bible dân hlui bera ngaih Thuthlung Dân lamah pawh chutiang thu chu kan hmu nual mai. Rorêlna hmunah chuan dâwt thuthang mai mai put darh phal a ni lo a, mi sual chhan tûrin thu dik lo sawi a khap tlat. Thil tvisual tûr chuan a tam zâwk lam pawh ni se la, rorêltu chuan a zui tur a ni lo. Dâwta mi dang thiam loh chantîrnaah pawh tel a phal lo bur mai (Exod 23:1-2). Rorêlna hmunah chuan mi rethei pawh ni se, a chungchang thu dik taka ngaihtuah tûr a ni a, ÷an bîk loh tur a ni (Exod 23:3, 6). Rorêltu chuan thamna a la tûr a ni lo. Thamna chuan thil dik lakah mit a ti del ÷hin, mi dikte thu pawh a tichingpen ÷hin (Exod. 23:8). Thianghlimna Dân chuan rorêltute chu dik takin ro an rêl ang a, tumah hleih an nei bîk tûr a ni lo. Mi retheite pawh duhsak bîk lo tûr leh mi hausate hlau hauh lo tûrin rorêlna an kengkawh tûr a ni (Lev 19:15). Dân ennawnaah pawh rorêltute chu dik taka ro rêl tûr te, tumah hleih bîk nei lo tûr te leh thamna la hauh lo tûra dân zam kan hmu bawk (Deut 16:19). Bible-a hêng dân pawimawh tak tak kan hmuhte hian hleih bik nei lova rorêlna chu dik tak a kalpui tûr a nih thu te, mi zawng zawng chu dân rorêlna hmaah chuan intluktlâng vek kan nih thu te min hrih a

ni. Chumi a kalpui pawimawh tak chu rorêlna court chu lang tlang (transparent) tûr a nih thu leh rorêlna dân chu tumahin an khawih chingpen tur a ni lo tih hi a ni.¹⁵

Chutiang chu an kal dan tûr an nih laiin Israelte chanchinah thuneihna hman sual, rorêlna dik lo, leh corruption te a huangtâu hle tih kan hre thei. Zâwlneite hian dân hmanga mi retheite dang tlat a, an thatna tûr ngaihtuah lova dân chimawm tak tak siamtute hi an dem hle a, na takin an bei thin. Isaia chuan ‘Dân chimawm tak tak siam a, Thupêk khirh tak tichhuak thinte u, In chung a pik e. Mi retheite that vena tur in dang tlat a, Dik taka rorêl an ni ngai lo; Hmeithaite in suam a, retheite in rawk thin (10:1-2) tiin na takin a khak a ni. Tichuan, dikna pawh chu kawthlêrah a tlu reng a (Isaia 59:14). Kan sawi tak ang khân mi thenkhat chuan dân chimawm tak hmang hian mi retheite ram an neisak thin niin a lang. Lal an neih hma leh an hun hmasa lamah chuan Israelte hian khawpui tin kulh kawngkhâr bulah rorêlna court an nei a, chûng rorêlna court-ah chuan tualchhûng hotuten uluk takin ro an rêl thin (Deut 16:18). Lalte an neih hnuah chuan tualchhûng rorêlna court chu ti bo zêlin ram pum huapa rorêlna an hmang chho ta zêl a. Lal leh a kaihza vêngtuten thuneitute duh dân chu dah lal berin tualchhûng thatna lam tûr chu an nawr tawm tâwk mai thin a ni. Chutianga ti tûr chuan a chângin dân hmangin, a dik a dawh thlu lovin, a châng pheih chuan thamna hmangin court rorêlna chu kalpui a ni thin.¹⁶

Amosa chuan rorêlna dik lo chu a haw hle a, Israel mite chuan thamna lain mi dik te an tuar tir thin thu a sawi (2:6;5:12). Rorêlna hmuna dik taka rorêl thinte pawh an ngai thei lovin an haw hle a. Chuvângin Amosa chuan an thil tih dik loh avângin Pathianin a hrem ngei tûr thu a puang a. A thupui ber pawh ‘Rorêlna dik chu lui angin luang sela, Dikna/felna pawh luipui kang ngai lo angin luang rawh se (5:24) tih a ni. Zâwlnei Mika pawhin Pathian thil phûthukphûm zîngah– dik taka thil tih (6:8) chu a rawn tlângâupui bawh a ni.

Sumdâwnna lama corruption:

Bible-a dân pawimawh tak Thianghlimna Dân (Holiness Code)-ah chuan sumdâwnna inbumna hi a khap bur mai. Tehna dik lo te, bûklung dik lote, tehkhâwng dik lote hmangin mi I bum tur a ni lo. Tehna dik tak, bûklung dik tak i hmang ngei tûr a ni a ti (Lev. 19:35-36). Dân ennawna (Deuteronomic Code) lamah pawh bûklung dik tak, tehma no dik tak in hmang tûr a ni a ti (Deut 25:15). Thufingah pawh Bûkna dik lo chu LALPA ten zawng tak a nih thu leh bûklung dik tak erawh a lawm zawng tak a nih thu kan hmu (Thuf. 11:1).

Chutih a nih mêk lai chuan kan Bible hian lalte hun lai hian sumdâwnna kawngah pawh corruption a hluar hle tih kan hmu. Kum zabi pariatna Amosa hun lai phei chuan a vâwrtâwp a thleng ta emaw tih mai tûr a ni. Sumdâwngte chuan an thla thar kût te chu ral thuai thuai se an duh a, an sumdâwnna hlâwkna tûr ringawt (profit motive) an ngaihtuah a ni. Hetih hun laia sumdâwngte value system khalh kal tûr ber chu duhâmna leh ûchuak taka hlâwk tum kha a ni ber e. Hetih hun lai hian Thla thar kût leh Sabbath ni chuan chawlh tûr a nih avângin sumdâwnna a kalpui a thiang lo. An hlâwkna tûr hun pawtchhiaah ngaiin hêng hunpui Pathian biakna hun hi an ning ngawih ngawih thin a ni. Mi thiam Soggin phei chuan, chûng sumdâwngte chuan an sumdâwnna tichhetu nia an ngaih avângin Pathian biakna nî leh hun chu an kham ngawih ngawih a, an thin ur hle thin a ni, a ti.¹⁷ Mi retheite rap betin, tangka tlêmtein pachhiate lei an tum a. An rinawm lo hle a, anmahni dâwrtute tân Ephah bûkna dik hmang lovin an ti tê a, anmahni hlâwkna tûrin bûklung sekel an tirit thung a. A tawi zâwngin a leitute hlâwk lo zâwngin an bûk a, an teh a ni (Amosa 8:5).¹⁸ Chu bâkah chuan an buh hralhte lah a leitu tûrte hriat lovin a sî nêl lam an pawlh vei râwl nêl (Amos 8:6), he tih hun lai hian corruption chu huangtâu ve tak a ni. Mizopa chârtin leh cubic lungte nêl pawh khaikhin theih tak a ni ta ve ang! Chuvângin Zâwlnei Amosa leh Mika te chuan Pathianin bûkna dik lo hmangtute a huat thu leh na taka a hrem ngei tûr thu an puang a ni (Amos 8:7-8; Mika 6:10-11)

Corruption -Thuthlung Thar lam aṭanga thlîrna

Mi thiamte chuan Lal Isua hnapui ber chu Pathian ram din a ni an ti. Kawng danga sawi chuan Pathian ram chu ‘corruption - free society’ din tiin a sawi theih baw k ang. ‘I ram lo thleng rawh se’ tia Lal ṭawngtaina kan sawi pawh hian ‘I lalna ram, corruption-free society lo thleng rawh se’ tihna tluk a ni. Amaherawhchu, Lal Isua hunlai ngei pawhin inawpbehna te, hleilenna te leh diklohna te a hluar ve hle tih kan Bible leh history dangah pawh kan hmu. Lal Isua hunlai hi Rom hovin Galili leh Judai ram an awp hunlai a ni a, leiman leh chhiah a tam êm êm a, mipui phurrit a nasa hle a ni. Chutih laiin rorêltu Heroda chêt dân lah a hâutak chi ngat a ni baw k si a. Jerusalem Temple tuai thar a lo ngai baw k nê, a sênso tûr lah mipuiten an thawhkhâwm a ngai tlat si a, an tân chuan phurrit tak chu a ni phaw t mai. A nupui lah chu Baptist-tu Johana lu pawh dîl ngam ngat khawpa huaisâr, nu tenawm leh corrupt a ni (Mat 14: 1-12; Mk 6:14-29; Lk 9-7-9). Thuneihna hman dik lo chu mipuiten an tuar a, thingtlâng lam kut hnathawkten an tûar nasa bera ngaih a ni. An leibate an rullh theih loh avângin an ei bâr inngahna ber an ramte an chân phah a.¹⁹ Chutih laiin Rom mite rorêlna dawhkan kîl phaho- Heroda vua leh vângte leh puithiam leh milianhote lah chuan hausakna leh thuneihna an pumhmawm a, Rom-ho nê ṭang dînin mi rethei loneitute chu kawng hrangin an sâwr fêin an thawh chhuah tam ber chu an kutah an luan luh tir hiau hiau a ni ber e.²⁰ Rom-ho khân Mediteranean khawchhak lam zawng zawng Grik-hovin chhiah an pek tûr bituk ang chu an zui zêl nia sawi a ni. Heroda pawh khân a ram awp chhûnga buh thar aṭangin chhiah zaa 30-33 chu chhiah a phût a, thei rah aṭangin zaa 50 a phût baw k. Chhiah pêk kha phurrit a an neih avângin hel pâwlte pawh an lo awm ta niin sawi a ni.²¹ Mi thiam Crossan-a sawi dân chuan Isua hunlai leh a hnu deuhah (4BC-65AD) helna lian tham vawi sarh vêl zet a thleng a ni.²²

Lal Isua rawngbawl hun lai pawh kha harsatna tinrêngin a chîm buai lai, Rom hoten Juda-hote an awmbeh lai, Juda hotute leh Dân zirtirtute pawhin hmeithai sum an ei zawh sak hial pawh hreh lo

khawpa an corrupt hunlai a ni (Marka 12:40). Lal Isuan chùng Dân zirtirtute, a lang a paua intisakhawmi, chhôngril lama rinawmna nei lo, hmeithaite pawh ei dâk thak hreh loho chu hrem an tuar nasa ber ang a ti. Chutih kârah chuan dik lo taka mipuite tiduhdaha an chungah hleilên thin Rom leh an thurualpui Juda mi liante rorêlma hlîp tûrin Pathian ram chu a lo thleng ta tih hi Isua thuchah laimu chu a ni. Isua thih hnua zirtirte zîngah Thlarau Thianghlim Pentikos ni a lo thlen khan, Pathian ram chu a takin a lo thleng kan ti thei ang. Chutih laiin sual Setana thlêmna chu itin Anania leh Saphiri te nupa chuan an ram hralhna man chu a then an han zêp ru kang lâng a, an corruption tih chu chawplehchilhin an thihpui thu kan hmu (Tirh 5:1-11). Hlêprûkna hi Pathian ramzia nêh a inmil loh avângin an thih phah ta hial a, a râphtlâk hle a ni.

India ram leh Corruption

Kan tûnlai khawvêl hi corruption thlipuiin min nuai a ni ber a, kil hrang hrangah corruption a huangtau hle a. Khawvêla sumdâwng lian tak tak te, ram hruaitute leh FIFA hruaitute thlengin corruption ngulpuiin a zem a ni ber a. Transparency International hovin khawvêl ram hrang hrangte corruption thilah an in hman khawloh dân tehna an nei a. Chu chu Corruption Perception Index (CPI) an vuah a. Kum 2013-a hemi tehna aţang hian India ram chu ram 175 zîngah 94-na a ni. Kum 2015 chuan tlêma hmasâwnin ram 175 zîngah 85-naah a invawrh chho thung.²³ Corruption hi India ramah a tlângnêlin kan nitin chanchin thar zîngah mi a ni hrim a. Kum 2005-a Transparency International-in an zirna aţang chuan India mite zaa 62 vêl hian sawrkâra hna hmu tûrin thamna an pe thin tih an târlang. State tin ramri hrûlah hian thamna leh chhiah lâk a hluar hle a, kumtin bungraw phur truck khalhtute an pêk thamna tlingkhawm chu India pawisain chêng 222 billion (US\$3.3 billion) niin an chhût bawk.²⁴ Kan rama corruption chungchânga thil langsar zîngah - Bofor Laipui leina kum 1986 sum pilril tamziate leh a hunlai Prime Minister Rajiv Gandhi-a hial pawh inrawlh nia puhna te, kum 1994-a Sugar scandal-a hetih hunlaia Union Minister of State for food tel ve ngeia puhna

te, kum 1991 kuma Urea Scam leh Howala Scam (L.K. Advani, V.C Sukla, P. Shiv Shank etc) te, Bihara Fodder Scam (Bihar CM hlui pahnih Lalu Prasad Yadav leh Jagannath Misra) te, leh Tamil Nadu CM Jayalalitha disproportionate asset case kha sawi hmaih chi an ni lovang. Indian Currents-in June 2012 report an pêkah phei chuan Corruption hi India ramah hian a huangtâu hle a, tûktin mai hian sum leh paia rinawm lohna chanchinthar hi hriat tûr a awm reng a, an insehmu tuau tuau reng a ni ber. Court-a rorêltute meuh pawh duhsak zâwng lama thutlukna siamin, dân te pawh an thuthlûkna lam hawia kuai kulchawpin dikna suak (travesty of Justice) lekah an chhuah ta beuh mai a ni. CBI Judge zinga mi T. Pattabhirama Roa chuan vaibelchhesawm zet chu mining neitu Gali Janardhan Reddy bail nân thamna a lo puanhnuai ru reng mai a.²⁵ Chief Justice hlui leh tûna National Human Rights Commission Justice KG Balakrishnan pawh a hming thupin a fanu te, a mâkpa te leh a unaupa hmingin dânin a phal loh property lian tham tak neia puh a ni.²⁶ Kum 1988 ațanga Prevention of Corruption Act hman a nih ațang khân corruption case lian tham register hi 1800-2000 vêl a ni ziah a ni.²⁷ Chutih kârah chuan tûna Delhi CM ni mêk Arvin Kejriwal hian kum 2012 chhûng ringawt pawh khân corruption case lian tak tak a rawn hailangin court lamah a thlen a, corruption dona kawngah a thawhhlâwk hle a ni. Delhi (UT) pawh kum nga chhûngin corruption free-ah siam a tum a ni, a thil tum hi a hlawhtlin vek lo pawhin a huaisenna a ngaihsanawm hle mai.

Kan ram (State) ngeiah pawh kan sawi tâk ang khân corruption hi kan culture kan tih phal êm loh pawhin kan sub-culture chu a ni ngei ang. Sawrkar hna lâk chungchângah thiam vânga lâk ni lo, political appointment avânga lâk tamzia te, sawrkâr hna leh contract-a chhûngkaw laina hnai induhsakna (nepotism) hluar dân te, Inthlan sênso sâng lutuk te, Sawrkâr hmasa lamah Ekin kal thei (Mobile Toilet) te, PMGSY sum hmanga kawngpui siam hna thawhna kawnga thil fel lo te, Police mawza manto te, hmarcha leh purunsen man to te, Taxation-in computer 50 man to ûchuak tak an lei te,

Agriculture department Director office atanga cheng nuai 70 chuang a khuangcher bo daih te, Lunglei Greater Water Scheme-a t̄ul hauh lova pawisa vaibelchhe tam tak luang ral leh tuten emaw an fanghmano ei ringawt te, NLUP sum vaibelchhe tel tichingpen zozai te, BAFFACOS te, Tuirial Hydel Project tibahhlah khawpa compensation tam ūchuak lutuk te,²⁸ Kau-Tlabung Hydel Project-a thil fel awm nia sawi te, leh thil thil dik tawk lo kalphunga kan neih tawh hi a tam viau a, kan ram hi vaibelchhe tam tak bona ram a ni ber e. Kan ramah hian bukna dik lo leh tling lo a hluar viau te, Mizo ch̄artin leh Mizo cubic te a t̄e bik tlat te, kan ram chh̄unga petrol leh Gas pawlh dal tam lutuk te, Silchar kawng pin hleka sumdawngten an bungraw neihsa ūchuak taka an han chhiar ngh̄al ngawtte pawh hian kan khawtl̄angah corruption a ngampatzia a tilang a ni. Kan rama corruption dona kawngah chuan People Right Implementation Society of Mizoram (PRISM) hnathawh hi a ropui hle a, nasa z̄awka thapui a thawh z̄el pawh a t̄ul zual dawn a ni.²⁹ Society for Social Action (SOSA) pawh corruption dona kawngah an thawh hlawk viau bawk.³⁰ Thil dik lo siam̄tha t̄ura a hmat̄awngah an awm hi an chhuanawm hle a ni. Mizoramah Lok Ayukta pawh kan nei ve d̄awn ta a nih hm̄el a, eir̄ukna titl̄em t̄ur a hmanraw tangkai tak a nih ngei beisei phawt mai ila.³¹

Kohhran leh corruption

Kohhran hrang hrangte hian corruption kan duh loh thu hi pulpit at̄ang hi chuan kan t̄langau pui deuh t̄heuh mai a. A bawhzuina lamah erawh hi chuan tha kan thawh na t̄awk lo tl̄ang deuh tih kan hre thei ang. Mizoram Presbyterian Kohhran chuan, kum 1979 kh̄an Synod Social Front Committee a din a. He Social Front Committee-in a hmal̄akna pawimawh tak pakhat chu ‘Corruption Do’ a ni. Mizoram Presbyterian Kohhran chuan Mizorama hl̄ep̄rukna (corruption) lo hluar ta z̄el chu nasa taka ngaih̄mawhin, kum 1982 chu ‘Corruption Do Kum’-ah a puang a. Corruption dona at̄ana kaih̄hruaina lehkhabu pawh chhuahin kohhran tinah zir a ni.³² Corruption dona kaih̄hruaina lehkhabuah

hian Corruption hrilhfiahna chi hrang hrang leh a huam chin târlan a ni. ‘Office lehkhapuan pakhat hawn te, mimal leh chhûngkaw thil atâna office telephone hman etc te kha corruption thil nia puan an nih meuh chuan a ner nasa berte chu mipui kan ni tlat’!³³ Corruption huam chin (purview) kan buai ta viau mai a, a taka bawhzuina kawngah kohhran lam pawhin mumal taka hma han lâk a harsat phah ta niin a hmuh theih. Amaherawhchu rah chhuah hmuh nghâl hluai tûr awm lo mah se, kohhran mipui zîngah kohhranin eirûkna chu a duh lo a ni tih nghet taka tuh a ni.³⁴ Chumi hnuah chuan kohhrante hian politic tuinu tifim tur³⁵ leh land reform chungchângah hmalâkna nei bawk mah se, corruption bîkah hian thâwm lian tak a nei zui ta lo a ni ber mai. Chuvâng chu a ni mai thei e, kohhrante hian corruption dona kawngah hma la tâwk lo nia sawina thâwm hi a ri ring hle. Kum 2006 June 21 khân, Mizoram Presbyterian Kohhran chuan kohhran ðhenkhatte leh Tlawmngai pâwl (NGO)-te nen ðanghovin Mizoram People Forum (MPF) din a lo ni ta a. Sawrkârin rorêlna dik leh ða an neih theih nân te, inthlanna thianghlim leh felfai kan neih theih nân te thapui an thawh a, an thawh rah tam tak kan hmu tawh a ni. Kohhrante hian kan sermon-ah te, seminar-ah te corruption ðat lohzia kan inzirtirna piah lam hreta ke kan pên ngam a hun tawh em? Synod Social Front rawngbâwlna kal mêk leh Mizoram People Forum (MPF) hmalâkna hi a tâwk rihah kan ngai mai em? Zâwlneiten an hunlaia rorêlna fel lo te, hlemhlêtna leh thamna te, leh dân bawhchhianate huaisen taka an âu chhuahpuia an târlang ang kha kohhrante hian kan tih ve tûrah kan ngai em? An thawhchhuah mil lo lutuk nia kan hriat sum leh pai kohhrana thawh an awm pawhin dawng lo ngam ila, chubâkah chuan corruption dona a taka bawhzuina kawnga hmalatu pawl PRISM leh SOSA-te pawh hi an tha tichak leh zual dân kawng pawh hi zawng thiam ila, a hlawk khawp ang. A taka corruption do hi a thlarau a ni tih kohhran pawh hian kan pawm a hun tawh hle a ni.

Tlângkawmna

Kan sawi tâk ang khân kan Bible-ah hian rorêlna dik lo te, thuneihna hman sual te, thamna te, eirûkna te, bûkna dik lo te kan hmu tam hle. Pathianin chutiang thil dik lo a huatzia leh a hrem ðhin zia pawh kan hmu tam hle. Ram rorêlna dik lo khalth ngîl tûr chuan Pathianin zâwlneite a ko ðhin. Lal Isua chuan Pathian ram, corruption free society a lo thlen dâwn avângin, mite chu sim turin a hrillh (Mk 1:15). Zâwlneite pawhin rorêlna dik a awm theih nân te, mirethei leh pachhiaten chanvo an chan theih nan te, lal leh thuneitute hlau lovin siam ðat hna an thawk a. An thil tih dik lo sim duh lote chungah chuan Pathian hremna râpþhlâk tak an puang ðhin. Isua khân khawvêl zawng zawng leh a ropuina nei tûra thlêmna – corruption turu ber, a hnial fithla thei (Mat 4:8-9). Israelten lal an neih hmaa zâwlnei leh rorêltu leh puithiam nihna la kawp Samuela chuan a thuchah hnuhningah a tih dik leh dik lo (corruption) thuah mipuite a cho va, tumahin a tih dik loh sawi tûr an hre lo. A thil tih sual hria an awm a nih chuan rull leh vek a intiam (I Sam. 12:1-5). Ramawptu Nehemia chuan, tangka tam tak man chaw leh uain a hma ram awptuten mipui hnêna an phût ðhin ang kha Pathian ka zah avângin chutiang chu ka ti ve lo a ti (Neh. 5:14-15). Kan Pathian hi dik lohna leh eirukna ngai thei bau lo, chutiang tite chu hrem lova chhuah ngai lo Pathian a ni. A thikthu chhiatna lamah chuan kan ral hmang mei a ni (Heb 12:29). Zofate aia Pathian hming lam zing hi khawvêlah an awm bik lo hial awm asin! Biak in chu sawi loh kan party tinte hian Pathian thu châng ðha tak tak an party inngah nan an hmang deuh vek bawk a. Chutichung chuan kan rama corruption a huangtâu dân chu hetiang hi a ni si a! Kan biak Pathian nêh hian kan in chhun lo pa fa viau emaw ni dâwn chu le?

Endnotes

¹He seminar paper hi Peoples Right Implementation Society of Mizoram (PRISM)-in Anti Corruption Week a hman ni 7th December 2015-a Aizawl Press Club-a chhiar a ni. Tûna mi hi chu paper chhiar hnua siam ðha leh hretin rawn chhuah a ni e.

²<http://www.vocabulary.com/dictionary/corruption>, accessed on 29 December 2015.

³ Robert B.Coote, *Amos Among the Prophets: Composition and Theology* (Philadelphia: Fortress Press, 1981), 27-29.

⁴ K. Jerurathnan, 'Am I my brother's keeper?: Corruption from Old Testament Perspective' in *Bangalore Theological Forum*, Vol.XLVII, No.1 (June 2015):11

⁵ Leonard S. Kravitz and Kerry M. Olitzky, *Koholet: A modern Commentary on Ecclesiastes* (Newyork: UAHC Press, 2003), 48.

⁶ James L. Crenhaw, *Ecclesiastes: A Commentary* (London: SCM Press, 1988), 119.

⁷ Baruch A.Levine, 'Farewell to Ancient Near East: Evaluating Biblical References to Ownership of Land in Comparative Perspective,' in *Privatization in the Ancient Near East and Classical World* (eds. Michael Hudson and Baruch A.Levine; Harvard University: Peabody Museum of Archaeology and Ethology, 1996), 229-232.

⁸D.L. Premnath, 'Latifundialization and Isaiah 5:8-10,' *JSOT* 40 (1988): 55. Latifundia chu ram lian/ zau (largeestate) tihna a ni.

⁹Thlasik in leh nipui in nei thei khawpa mi lianhote hian an hausakzia leh an nuam tâwlhna nasatzia pawh hei hian thui tak a tilang. Kum BC zabi pakwana khân Israel lal ropui tak Ahaba khân lal in Jezreel phaizawl hmun lumah leh, tlêma vawt deuh Samaria tlângah a nei tih kan hmu (I Lal 21). Kum zabi pariatna laia Israelte chanchina an vânglai leh hausak kawngah pawh a vawrtawp an thlen hun lai a ni bawk a, mi hausate khân thlasik in leh nipui in an nei fur niin a lang. Hmun hlui laichhuahna aţang pawhin building ropui tak tak leh sainghova chei khumte hetih lai hian a awm ngei tih hmuhchhuah a ni bawk. A chhiazau duh tân: P.P. Thomas, *Jeroboam II the King and Amos the Prophet: A Social Scientific Study on The Israelite Society During the 8th Century BCE* (Delhi: ISPCK, 2003), 224-226 te

¹⁰ Sainghova chei (ivory) hi luxury item a ni. Mi Hausa tân lo chuan neih phâk rual chi a ni lo. Samaria khawpui ngawt pawh hian saingho chei them (ivory fragments) zanga chuang an lai chhuak a ni.

¹¹ P.P. Thomas, *Jeroboam II the King and Amos the Prophet: A Social Scientific Study on The Israelite Society During the 8th Century BCE* (Delhi: ISPCCK, 2003), 186-187.

¹² Thomas Vasdackumkara, SVD, *Socio- Critical Sayings of Amos: Moral Vision for Socio-Ethical Options Today* (Bengaluru: Theological Publications in India, 2015), 51.

¹² Thomas, *Jeroboam II the King and Amos the Prophet*, 186-187.

¹² Thomas, *Socio- Critical Sayings of Amos*, 51.

¹³ S.M.Paul, Amos (Hermeneia; Philadelphia: Fortress Press, 1991), 81.

¹⁴ Frank M Loewenberg, *From Charity to Social Justice* (New Brunswick/London: Transaction Publishers, 2001), 112.

¹⁵ Thomas, *Socio- Critical Sayings of Amos*, 217.

¹⁶ K. Jerurathnan, 'Am I my brother's keeper?', 13-14.

¹⁷ J.A. Soggin, *The Prophet Amos*, (London: SCM Press, 1987), 135.

¹⁸ Ephahhi kho lam a ni a, tin 2 vêl dawng a ni. Sekel hi buklung, gram 6.27 vêla rit a ni thung.

¹⁹ Richard Horsley, *Jesus and Spiral of Violence: Popular Jewish Resistance in Roman Palestine* (Minneapolis: Fortress Press, 1993), 13. L.H.Rawsea, 'Galili mite leh Isua rawngbawlna', *Zoram Thar a awm thei ang em?*(ed.L.H.Rawsea; Bangalore: Bangalore Mizo Association, 2011), 56.

²⁰ Horsley, *Jesus and Spiral of Violence*, 29.

²¹ Rawsea, 'Galili mite leh Isua rawngbawlna', 61.

²² J. D. Crossan, *Historical Jesus: The Life of a Mediteranean Jewish Peasant* (New York: Harper & Row, 1992), 128-136.

²³https://en.wikipedia.org/wiki/Corruption_in_India (accessed on 02/12/15). Hemi Corruption Perception Index (CPI) 2014 atanga pakatna –parukna hêng ram Denmark, New Zealand, England, Sweden, Norway leh Switzerland hi Kristian tamna ram zaa 70 chuang deuh vek an ni. New Zealand ramah erawh hi chuan tânah tak hi chuan secularism leh atheism a nuai nasat avângin zaa 50 pawh Kristian an tling tawh meuh lo. Keini hi Kristian zaa 87 vêl awmna ram ni siin kan Kristianna hi kan thapui zo meuh lo chu a nih rih hi! Kan thenawm ramte zîngah chuan Bhutan hi 30 niin anni

chiah hi kan tluk lo thung a. Bangladesh chu 145 ni a, Myanmar chu 156-na, China chu 100-na, Nepal 126-na, Pakistan 126-na niin Sri Lanka 85-na a ni. Asia ram zîngah chuan Singapore ram leh Japan ramte hi corruption-a fihlim ber ram an ni a, Singapore hi 7-na a ni a, Japan ram chu 15 a ni thung.

²⁴https://en.wikipedia.org/wiki/Corruption_in_India(accessed on 02/12/15).

²⁵ Jerurathnan, ‘Am I my brother’s keeper?’, 16.

²⁶<https://en.wikipedia.org/wiki/K.G.Balakrishnan> (accessed on 02/12/15).

²⁷ Jerurathnan, ‘Am I my brother’s keeper?’, 16.

²⁸Government of Mizoram, *Report of Comptroller and Auditor General of India*, 31 March 2004, 45. Rev. Lalfakzuala, *Zoram Quavadis?* (Aizawl: Lois Bet, 2009). 104-109.

²⁹Telephonic Interviewed with Rosangzêla, General Secretary, PRISM (dated 14/01/16). A niin min hirih dân chuan PRISM hian Social Audit tum 22 nei tawhin Monitoring and Evaluation tum 92 an nei tawh baw a. Complaint 43, FIR 67, Public Interest Litigation 12 an nei tawh a. An hmalâkna avâng hian sawrkâr hna aţanga bân mi 4, suspend mi 16 an awm tawh a, mi 1 lung in tâng a awm tawh baw. An complaint avâng hian dik lo taka compensation la tûra tih tawh, lâk tir loh mi 293 leh, eirûksak pêk kîr leh mi 107 an awm tawh baw. Hna dik lo taka lâkna chungchângah an complaint avânga bân leh tâk mi 57 an awm tawh baw. Sawrkâr pawisa dik lo taka lo kawl tân vaibelchhe 5 zet an man phah tawh baw. Public sum kal ral tûr hum zât hi vaibelchhe 1,800 vêl zet niin an chhût a ni.

³⁰ Anni pawh hian Department thenkhat chu chhui tûrin Anti Corruption Branch-ah complaint (FIR) an theh lût nual tawh a. Public Interest Litigation (PIL) pawh Gwahati High Court-ah an theh lût tawh baw.

³¹ State thenkhatte sawi dân chuan Lok Ayukta pawh hi eirûkna tihrêm tumna atân chuan a tha tâwk lo niin an sawi a. A chhan chu eirûte hremna tûr thuneihna a nei lo a, eirûte hrem dân tûr chungchângah thurâwn pêk (recommend) chu a tih theih chin niin an sawi.

³² Rev. C. Biakmawia, 'Zâwlnei Hna Zûlzuia Mizoram Kohhran Rawngbawlna,' *Kum Za Mêl Lung, Centenary Sovenir, Aizawl Theological College, 1907-2007*: 110-111.

³³ Bangalore Mizo Association, *Chhinlung*, Vol XVIII (2006-2007): 27.

³⁴ Biakmawia, 'Zâwlnei Hna ..' 111.

³⁵ Mizorama kohhran lian ber Mizoram Presbyterian Kohhran phei chuan sawrkar tha kan neih theih nân Political Education hi kum 1990 aţang daih tawh khân seminar-te neiin hmun hrang hrangah inzirtirna beihpui pawh ngawrh takin a lo thlâk tawh thin.

THEOLOGY THUMAL HRILHFIAHNA

Filioque: He thu hi Latin tawng a ni a, '*leh Fapa*' tihna a ni. Kohhran hmasa hun lai khan he thu hian nasa takin inhniaalna a thlen a. Nicaea thuvawnah Thlarau Thianghlim chu 'Pa ata lo chhuak' tih a ni a, mahse hun a lo kal hret a, hei hi a tha tâwk lova hriatna a lo awm a, 'Pa leh Fapa ata lo chhuak' tia siam that duhna kum zabi ngana aţangin a lo chak hle a. Mahse Ephesi Inkhâwmpui 431 te, Chalcedon Inkhâwmpui 451 te, Constantinople Inkhâwmpui 680-1 te pawhin thlâk danglam lovin an nemnghet zêl a. Spain rama inkhâwmpui Synod of Toledo 589-ah chuan 'leh Fapa' tih chu an belh ta a, chu chu 633-ah the Fourth Synod of Toledo chuan a nemnghet zui ta a ni. Emperor Charlemagne-a khân 807-ah inkhâwmpui kovin he thu hi thuvawnah belh an tum a, mahse Pope Leo III khân a phal lo a ni. 1014-ah German lal Henry II kha Rome Pope Benedict VIII khân lallukhum a khumfir dâwn a, chutah chuan German-ho hman thin angin 'leh Fapa' tih tela thu chham tûrin a nawr a, chuta ţang chuan he thu hi belh hlen a lo ni ta ni.

Hetia 'leh Fapa' belh a lo nih tâkah hian khawchhak lam chuan an duh lo hle a, Constantinople Patriach Photius-a khân 'Thlarau Thianghlim chu Pa ata chauh a lo chhuak' a ti a, 'leh Fapa' tih belh chu zirtirna dik lovah a puh a. Chumi kal zêlah kum CE 1054 khân Papal legate Cardinal Humbertus-a chuan khawchhak Kohhran chu dân pâwnah a hnâwl ta hial a, hemi hnu hian inrem leh tumna tam tak awm tawh mah se khawchhak leh khawthlang Kohhran chu a

inrem tak tak thei ta lo a ni. Khawthlang Kohhran chuan hei hi Trinity thurin hriatthiam dân từ dik tak nia ngaiin khawchhak Kohhran chu thil dik pawm thei lovah a puh a, khawchhak kohhranho pawhin khawthlang Kohhran chu Kohhran Inkhâwmpui thurêl zah lo leh anmahni rawn lova thuvawn tidanglamah puhin an belhna hian Bible tanchhan nei lovah an puh bawk a ni. Chuvàngin tùn thlengin khawchhak Kohhran Orthodox, Syrian, Mar Thoma Kohhrante chuan ‘leh Fapa’ tih hi an la telh lo va, khawthlang lam, Roman Catholic leh Protestant Kohhran hrang hrangte chuan an telh zêl thung a ni. Tichuan he ÷awngkam tâwi tê hian Kohhran chanchina ‘inthenna nasa tak’ (*Great Schism*) an tih chu a lo thlen ta hial a ni a tih theih.

Helai inhnialna hi Joh. 15:26 a... ‘Paa chhuak’ Thlarau dik tak tih leh 14: 26 a Thlarau Thianghlim ‘Pain ka hminga a rawn tìrh từ khân’ tih hrilhfiah dân chungchânga ngaihdân inan loh vâng a ni ber. Khawchhak lam chuan hêng châng pahnihahte hian Thlarau Thianghlim chu Pa a tang chauha lo chhuak a nihzia chiangin an hria a; mahse khawthlang lam chuan Joh. 16:14 nêen en kawpin Thlarau Thianghlim chu Pa leh Fapa ata lo chhuak niin an ngai thung. Ambrose-a leh Augustine-a te chuan Joh. 20:22-a Isua thusawi kha Fapa ata Thlarau Thianghlim chhuahzia nemngheh nân an hmang bawk.

Glossalalia: Glossalia tih hi Grik ÷awnga *glossa* leh *lalein* tih a tang a lâk a ni a, ÷awng hriat loh tia lehlin a ni. Bible-ah Grik ÷awng *glossa* leh *lalein* tih lanna chu Pentikos ni-a Thlarau Thianghlim a lo thlenin Thlarauvin a ÷awngtîr ang zêlin ÷awng dangin an ÷awng (Tirh. 2:4) a. Kornelia, sipai zahotu ina Peter-an thu a sawi laiin a thu ngai thlatu Jentail-ten ÷awng hriat lohin thu an sawi a (Tirh. 10:46) Korinth khuua ringtuten ÷awng hriat lohin thu an sawi a. Paulan ‘÷awng hriat loha thu sawitu chuan mi dang hnêna sawi lovin Pathian hnêna sawi a ni, tu măn an hre thei lo. Thlarauah thurûk a sawi a ni’ a ti a. Paula sawi dân chuan ÷awng hriat loha thu sawi chu a hrilh fiahna tel lo chuan awmzia a awm lo va, ÷awng hriat loha ÷awngtai pawh ngaihtuahna hmang lova, thlarauva ÷awngtai a ni a. Thlarauva ÷awngtai a, ngaihtuahna hman bawk a ÷ha zâwk tih a sawi (I Kor. 14:1-20) Isuan ringtute zui zêl từ a sawiah ramhuaite an hnawh chhuah từ leh ÷awng thartea an ÷awng từ thu a sawi a ni (Mk. 16:17).

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