



THEN 1-NA: THLÎR LÂWKNA

PATHIANIN a thil siam tinrêng—keimahni taksa ngeite pawh telin—a han en khân “ṭha a ti êm êm a” (*Gen. 1:31*). Hetianga Pathian meuhin ṭha a tih thu a sawi hi Bible hmun dangah hetiang lam hawi sawina thu pakhat mah awm ve lo ni ta se chuan mipat hmeichhiatna duh duha hman phalsakna angah pawh hman theih mai tûr a ni a. Mahse, chutiang chu a sawi tum a ni si lo. Bible châng hrang hrangten hemi thu an lo sawi dânte aṭang hian mipat hmeichhiat hi mihringte hman atâna Pathianin a lo siam a ni tih kan hre thei a. Mahse, fimkhur taka hman tûr a ni thung (*Gen. 1:28, 4:1, 9:1; Exod. 20:14; Lev. 18:1–30; Thuf. 6:32; 1 Kor. 6:9; Gal. 5:19; Heb. 13:4*).

Seventh-day Adventist-te chuan kan taksa hi kan ngâi pawimawh hle a. Kan taksa thil thlengte hian keimahniah nghawng nei zêlin, kan nih tûr ang min nihtîra min nih lohtîrtu pawh a ni bawk. Hetianga taksa leh rilru inzawm tlat nia kan ngaih chhan chu mihringte hi taksa leh taksa ni lo inbelhbawmin a siam nia kan rin vâng a ni a. Bible-in mihring nihna a sawi dân sawi ni khua hian “Mihringte hian thlarau kan nei hran lo va; mihringte hi thlarau chu kan ni mai” (*Gen. 2:7 en la*) tia sawi kan hre ṭhîn ngei ang. An sawi awmzia chu, kan taksa hmanga thil kan tih, entîr nân,

thil kan ei te, kan insâwizawi te, mipat hmeichhياتna kan hman te hi *thlarau* thiltih vek niin, keimahni pum pui nghawng lova thil lo thleng hran daih nia ngaih tûr a ni lo an tihna a ni. Kan taksa hi Pathianin a siam a siam a nih avâng leh, a thâtna min duhsak bawk avângin mipat hmeichhياتna kan hman dân tûr chungchâng a lo sawi pawh hi mak kan ti vak hran tûr pawh a ni lo. He thil hi a pawimawhzia a hre Chiang hle a. Hemi chungchâng hi Pathian pawhin a sawi hreh hle a, a hman pawh hmang vak lo tûrin min duh nia kan lo ngâi a nih chuan, Solomona hla phuah thlan khâwmte hi kan chhiar a tûl ang.

Solomona Hla-te zînga mâwi ber berte hian hmangaihna lan dân tam tak a neih thu an sawi a. Sulam nula hian Jerusalem fanute hmâaah a ngaihzwâwng chu hruaiin, “Hei hi ka thian a ni” (*Hla Thlan Khâwm. 5:16*) tiin a hrilh a. Taksa ni lo kawng dang hmanga innêlna sawina hian hmangaihna awmzia thûk zâwkin min hriatthiamtîr thei. Mipa hmeichhياتna hman thu sawina, “hria” (*Gen. 4:1, KJV*) tih hi thukhuhna tawngkam a ni satliah mai lo va. Nupate chuan a mimal tak paw’n inhriat chian tawna thûk tak an nei a, Pathian a pêk chhan ang taka mipat hmeichhياتna hman a pawimawhzia a hriattîr bawk a ni.

Pumkhat Versus Kawp

Mita hmuh theih leh kuta khawih theih thil (kan taksa) leh hmuh theih leh khawih theih ni ve lote (kan rilru, kan thlarau lam dinhmunte) hi a inlaichîn tawna kan hmuh dân hian kan nun dânah nghawng nasa tak a nei a. Kohhran leh Kristian dang zawng deuh thawten Pathian thu pawm dân danglamna lian tak kan neih a awm a, mi dang zawng chuan mihring-ah hial thil pahnih awm angin an sawi a, keini erawh chuan mihring hi pakhat, a pum pui angin kan sawi ve thung. Mihringah thil chi hrang hrang (taksa, thalrau, rilru, ngaihtuahna) a awm a ni tih chu hre tho mah ila, hêngte

hi inbelh khâwm vek niin, a enga pawh hian pêng dangte-ah nghawng an nei theuh a ni tih kan ring a.

Hetianga ngaihdân kan nei hian kan rin dân hrang hrangah pawh nghawng a nei tih a hmuh mai theih bawk. Adventist Kohhran hian thil chi hrang hrang, hêng thil siam thu-ah te, thawhlehma chungchângah te, thihna, hremhmun, tihthianghlimna leh hrisêlna chungchângah te hian ngaihdan danglam bîk tak kan nei a. Hêng thil chi hrang hranga kan dinna hi Bible-in mihring rilru leh taksa inlaichîn tawn dân a sawina aţanga lo awm a ni. Hetianga mihring hi a pum pui anga kan thlîr tlat avângin kan Kristianpuite nêh pawh kan danglam bîk rêng a ni.

Gnostic-ho pawh khân mihringah hian thil pahnih awm dawp nia ngâiin, chumia pakhat zâwk taksa thil rêng rêng hi chu sual vek niin an sawi a. Mipat hmeichhiatna hman thu-ah hian an ngaihdân a rual lo va, ngaih dân chi hnih a awm niin a lang. An zînga thenkhat chuan, taksa hi sual nia an ngaih avângin mipat hmeichhiatna lakah hian eng ti kawng zâwng pawha inthiarfihlîm tûr niin an ngâi. Thenkhat dang chuan taksa thil thleng hian thlarau-ah nghawng a neih theih loh avângin kan taksa chuan eng thil pawh lo ti se, a pawina a awm lo niin an ngâi ve thung. Chuvâng chuan mipat hmeichhiatna pawh insûmkârna awm miah lova hman theih niin an ngâi rêng a ni. Mipat hmeichhiatna hman miah lo tûra inserh hranna emaw, mipat hmeichhiatna hman hi mihring dam chhan pakhat a ni tih rinna emaw pawh hi mihringah hian thil pahnih awm kawp nia rinnain a hrin chhuah a ni. Tûnlâi hunah hian hmânlâi Gnostic-te ang kha chu awm tawh lo mah se, an ngaihdân ang deuh pawmtute chu an la awm reng tho a, chumiin a nghawngte chu hmuh tûr a la awm eng bawk a ni.

Eng tiangin maw?

Kristian ni sî, a taksa thil a tih chu a “thlarauva” thil tih anga pawimawh a ni ve lo nia ngâitu chuan Gnostic ho ang

chiah khân amahah thil pahnih a awm kawp niin a ring tihna a ni a, chumiina nghawng a neih chu a rawn lang chhuak ngei dâwn bawk a ni tih a inhriat a pawimawh hle mai. Chutianga a taksaa thil pahnih awm kawp nia ringtu Kristian chuan mipat hmeichhiatna hi nupa kârah ni lo hman tûr a nih loh thu Bible-in a sawite hi a hre chiang hlê pawh a ni mai thei. Mahse, chu mi chuan a thlarau chu Pathian hnênah a hlân tawh a, Pathian hnênah tawngtâiin chibai a bûk a, a thinlung taka Pathian a hmangaih tawh avângin a nupui emaw, pasal emaw ni miah lo nêna mipat hmeichhiatna hman chu thil pawl the vakah a ngâi ta lo thîn a ni. Hetiang ngaihtuahna hi chuan taksaa thil sual tih tîm lohna a hring chhuak tlat.

Hetieng ngaihdân put hi a thât lohna chhan dang a la awm leh a. Bible-in mihring hi thil pakhat, a pum pui anga a sawi dân nêh hian a inmîl loh mai bâkah, keimahni thil tawn nêh pawh a inkalh hrim hrim bawk. Mipat hmeichhiatna hman hi kan taksa thiltih a ni ang bawkin, kan thinlung leh rilru thiltihpawh a ni tel ve tho a, taksa ni miah lo *hmangaihna* tia kan sawi lo lan chhuahna kawng pakhat a ni bawk. An taksa lo tilkhawlo tawhtuten ngâi an rawn awm leh theih nâna kawng hrang hranga tan an lâknaah (chaw tha ei, mipat hmeichhiatna hman sualna laka insûm, damdâwi rui theih thil tih loh, leh a dangte) hian an harsat ber chu mita hmuh theih leh kuta khawih theih taksa ni lo thil dang zâwk a ni tih an hre chhuak thîn (entûr nân, an hmingchhiat an hlauhna te, inlaichînna keh chhiah neih an hlauhna te).

A khâikhâwm nân heti hian sawi ila, mi dangte nêna kan inlaichînna te, Pathian nêna kan inlaichînna te leh keimahni thlarau lam nun ngei pawh hi kan taksaa thil kan tihte hian nasa takin a nghawng thîn a ni.

THÊN 2-NA: ZIR ZÂUNA
Tûnlâi hun atâna phuah hla

Sapho (Khawthlang mite) nûn dân hian mipat hmeichhiatna lam thil rêng rênga (mipa leh hmeichhia, inneihna, mipat hmeichhiatna hman dân dik leh dik lo, leh a dangte) kan ngaihdân hi a kâihruai nasa khawp mai. Mahse, vâneihthlâk takin, Juda sakhua leh Kristian sakhua-ten thil an thlîr dân hian tûnlâi sakhaw ngaihsak lohna nunin sakhaw ngaihdân mila thil dik leh dik lo a tehna hmanrua rêng rêng hnâwl vek a tumna hi a rawn hmachhawn a. Kum sûm thum dâwn ral taa phuah tawh Hebrai hmangaihna hla hi tûnlâi huna inngaihzâwnna leh mipat hmeichhiatna hman chungchânga inkaihhruaina atân hman han tum mauh mai chu a nuihzatthlâkna chin pawh a awm âwm e. Amaherawhchu, Solomona hla phuahahte hian mipat hmeichhiatna chungchâng thlîr dân dik min neihtîr thei tûr leh Pathian duh dân rema inlaichînna kan neih theih dân tûr min hrilhtu thu ṭha tak tak a awm tlat si a ni.

Chûng thu hrang hrang zîngah chuan pahnih kan thlang chhuak a, chûngte chu: (1) mi pahnihte inkâr chauha inlaichînna leh (2) a hun taka hmangaihna pâh chhuahtîr tih te a ni. He hlaa hmangaih biahtu inhlânte hi tu dang ni lovin Solomona leh a bialnu-te an ni a. Mo leh moneitu-te hian ṭhian leh ṭhuhruai an nei ve ve a, chûng mite chu an bulah a awm châng pawh awm tho mah se (*Hla Thlan Khâwm 1:4, 5, 11; 2:7; 3:7, 8; 3:11 en la*), Solomona leh Sulam nula inkâra inlaichînna hi chu tu ma rawn inrawlh ve phâk loh khawpa ril a ni (*Hla Thlan Khâwm 2:16*). He mite pahnih hi an inngâizâwng a ni mai lo va, inṭhian ṭha tak, inkâwi ngeih tak pawh an nit el bawk a (*Hla Thlan Khâwm 5:16*). (Note: Solomona kha nupui tam tak nei a ni tih chu kan hre vek a. Chutih rual chuan, Solomona kha ama thurâwn fing tak zâwm lo, bawhchhia a ni tih pawh kan hre tho bawk. Solomona thil tawn aṭang hian amah pawhin a lo tih ang kha ni lovin, a sawi ang hi kan ti tûr a ni kan hre thei âwm e).

Kan zirlâiin a sawi ang hian, he Sulam nula hi “huan humhalh tlat” leh “kulh bang” a ni a (*Hla Thlan Khâwm* 4:12, 8:10). A thinlung leh a nulât thianghlimna chu a dah sâng hle a, a dam chhûng zawnga a kawppui tûr tân chauha lo vawn him tlat tlâk khawpa hlû-ah a ngâi a ni. Amah phû lotu, mahse, rawn Nuthuri zuam ve ngawtte ÷awngkam thlum tak takte chu a lo hnar verk a (*Hla Thlan Khâwm* 8:9). Hetianga thil a thlîrnain malsâwmna a rawn ken leh buaina a pumpelhtîrte hi a hlutzia chhût zawh rual a ni lo. Amaherawhchu, thil pakhat chauh han sawi lang hrâm ila. Hmânlâi mite ngaihân leh Bible pawhin min hrilh dân ang, inneih hma chu mipat hmeichhiatna hman loh tûr tih hi tûnlâi chhanah chuan nuihzatthlâk tak angin lang mah se, a nihna takah chuan a nuihzatthlâk hauh loh. Nupui-pasal neih hmaa mipat hmeichhiatna lo hman hmanhmawhna hian inneihna hlawtling tak neihna kawng a dâl tlat a ni.”—See Galena K. Rhoades and Scott M. Stanley, “Before ‘I Do’: What Do Premarital Experiences Have to Do With Marital Quality Among Today’s Young Adults?” (Charlottesville, Va.: The National Marriage Project), p. 5.

Chu chu lo dah ÷a rih lawk ila. Pathian hian mihringte nawmsakna tûr hi khapsak anga thlîr tûr a ni lo va, a hun taka belhchhah tûr anga thlîr zâwk tûr a ni. Kan thupui pahnihna chu, a hun taka hmangaih, tih hi a pawimawh a; Shulam nûin a sawi nawn deuh fô, Jerusalem fantûte hnêna “Hmangaihna chu chawh thova tiharh lo tûrin; amahin a duh hmâ chuan” (*Hla Thlan Khâwm* 2:7, 3:5, 8:4, ESV) tih a ni. Tîsa châkna hi dam chhûng kawppui bîkte hnên chauha lantîr tûr a ni (“a mitte chu ÷hûro mitte ang a ni a” [5:12]; ÷hûrote hi an dam chhûng zawnga inkawp zêl anga ngaih a ni; hei hi mimal leh inkûngkaihna puitling nih thlenga humhim tûr tihna pawh a ni.

Chutianga hê hlâa a sawi anga taksa leh rilru lam puitlin tak tak thlen hmâa heta thurâwn bawhchhiat a hluâr tâk êm

êmna chhan pakhat chu Internet leh chanchinbu lama tîsa châkna lam thlen thei tûr milem bawlhhlawh pho chhuah a tam tâk êm vâng a ni. Chutiang chuan hun eng emaw chen chu kal chho tûr angin a lang lehngâl! Pathian erawh chuan dam chhông kawppuite kâra inneihna huâng chhông bîk chauha hman tûrin a duâng a, chutiang bâka kalpuina rêng rêng chu chhiatna bul a ni.

Tûnah, *Time* chanchinbûa târlan dânin, milem bawlhhlawh en loh hmiah tum tlangvâlan awm tih a sawi a. Engvâng nge? Sâkhaw thil vâng pawh ni lo va, rilru thianghlim neih duh vâng pawh a ni chuâng lo. An rilrûte chu bawlhhlawh taka mipat-hmeichhiat hmanna lama an sên nasat lutuk tawh avângin atak takah an che that theih loh vâng mai a ni. Pa pakhat chîn tha lo sim leh tain a fapa hnênah a hrilh chu: “Ka fapa, eng mah zêp lo vin ka’n hrilh vek ang che, tîsa châkna hrîkthlâkna thil zawng zawng te, internet tih te, dra ei leh in an zawrh te, damdâwi lam te rêng rêng hi hun rei lo tê a tân chuan a hlimpuiawm a ni thei e. . . . mahse, nasa taka hriatna tichawlawlin, thil pângngai khawp kham lohna thlenin, hlimna chên thei tûr chuan hleihluak taka chêt ngaiin a siam mai dâwn che a ni.”—Belinda Luscombe, “Porn and the Threat to Virility,” *Time*, March 2016: Web accessed: Aug. 2, 2017.

Bawlhhlawh taka sex hman thinna avângin mahni an intichhe zo va, Pathian erawh chuan an rilrû, inkûngkaihna, thlarau leh ni e, inneihnain a ken tel tîsa lama lungâwina vawnhim sak tumin a theih dân ang angin tan a lâkpui reng thung a ni. A hming chu fakín awm rawh se!

THEN 3-NA: NUNA BEL TÛR

A tûl viau bawk nân, Sabbath Sikul class angahte mipat-hmeichhiatna chungchâng han sawi ho tûr chu thil harsa tak a ni ngêi ang. Hriat hrehawm lo tûr zâwng tawngkam hmangin, i remhriat dân angin a hnuaiia tih tûr hi sawipui

tum ang che. Tûnah ngêi pawh hetiang lama harsatna tâwk mêk an awm thei tih hria la.

- ① **A hmalama kan sawi tâk ang khân taksa leh thlarau hi an inchâwm tawn a. Chû chu sex chungchângah phei chuan a ni lehzual. Taksa leh rilrû inthâwp/inhman tawnzia chungchâng chu in pâwlte nêh sawi tâng teh u.**
- ② **Hun “rei lo tê atâna sual nawmna chên” (Heb. 11:25) tûra thlêmna hi Kristiante tân îtawm tak angin a lang châwk. Chutiang thlêmna laka invênna chu mahni-inphat a ni. A chung thu behchhanin, nawmna nêp deuh âia nasa zâwk deuh zawng tûra hîpna hi thil awm fo a ni. Chutiang chungchângah tih dân tûr chu sawi ho teh u.**
- ③ **Hla Thlan Khâwm-a changtûten an inlêmna tawngkam vêl hi chîk deuh ula. Chutianga an infak vênnaah chuan eng thil nge awm a. engtin nge chû chu inneih hlimna atân pawh a pawimawh?**

INSIDE STORY

ÊNG MAK TAK

RUTH JEREH-i chu Zambia chhim lam, Mazabuka khuua in hlam pana a hâwng chu hlim takin a zâi a.

Chû chu Zirtâwp tlâi a ni a, ni lênga beer in nâna hun hmang tawh a ni.

Chutah le mit tivâi rum rum khawpa êng hi a hmâah a lo lang thut a. Chû êng chu boruakah a kâng reng a, Ruth-i chuan hlâu deuh chungin a en reng a. Khawi lama mî nge ni a, khawi lam pan tum nge a nih pawh a hre lo. A hla sak lai chu a hrawka tâng ang ni maiin a hria a, chutah harh chhuak deuh thutin a inhria a. Êng pawh chu a bo leh ta a ni.

Khûr zawih zawih chungin in lam a pan ta zêl a.

Chumi chungchâng chu a pasal hnênah emaw, a fâ 14-te hnênah emaw pawh a hrilh lo va, zîng thlengin a ngawihpui rih a.

A pasal hnênah chuan, “Duhtak, Nimin tlâi ka lo hâwn kawngah thil êng deuh mai ka hmû a, ka hlâu kher mai!” tiin a hrilh a.

A pasal chuan, “Beer in hi sim tawh la. Pathianin i hnênah thil a hrilh che pawh a ni maithei a sîn!” a ti a.

Chû mi nî chuan Dorki pâwla thawktu pakhat hian Ruth-i chu a rawn tlawh a, Adventist biak ina inkhâwm vê tûrin a sâwm nghâl a. A hmâ tlâia a thil tawn kha rilrûah a la thar bawk nê, an nûpa chuan an inkhâwm dún ta a ni.

Ruth-i hi Adventist-a seilian chu a ni nân, kohhran pâwl dang mi pasal a neih chinah inkhâwm a bânsan ta daih a. A pasal chuan bar-ah saxaphone a tum thîn a, chutih lai chuan Ruth-i hian anmahni ina siam ei-tûr a lo hralh vê thung a. Chumi hnûah chuan rei tak zû an in dún thîn a ni.

Chutianga bar-a zu in nâna hun rei tak a hman thîn avâng chuan in lama a fanâte pawh a hre chang lo thîn a.

Zu in chu Ruth-i hian hnâah a nei a ni ber mai a, êng a hmuh hnûah pawh chuti maiin zu in chu a sim thei chuâng lo. Chawlhkâr hnih chhûng chu zânah hian a harh thîn a, hlauhna avângin a ÷ap thîn a ni. “LALPA, hetiang a ka khawsak avâng hian ka fâte pawh ka hlamchhiah a. Zu in hi ka bânsan theih nân min ÷anpui ang che,” tiin a ÷awngtai a.

Tichuan, ni khat chu zu in châkna a neih chu a bo ta daih mai a ni.

An khuua mîte pawhin harhfîm taka a awm an hmuh chuan mak an ti zâwk a. A tûnhma nun leh khawsak dânte an hre vek a, zu in sim tûrin dâwithiamnû (witch-doctor) a râwn a nihte an ring hlawm a.

Pakhat chuan, “Engtin nge zu in i lo sim tâk mai le? I sim theih dân bul ber chu min han hrilh vê teh” tiin a zâwt a.

Ruth-i chuan, “Ka damdâwi hman ber chu ɣawngɣaina a ni,” tiin a hrilh zêl hlawm a.

Ruth-i hian Kristâ hnên lama a chhôngte hruai tûra chak nân ɣawngɣai thiltihtheihna a hmang a. Ani chu baptisma changin, amâ zârah an chhông zînga mi 10-in baptisma an chang a, chutah chuan a pasal ngêi pawh a tel a ni..

Kum 62 mî Ruth-i chuan, “Pathianin kei leh ka chhôngten Amah chibaibûkna kan neih min phalsak avâng hian LALPÂ hnênah lâwmthû ka sawi ɣhîn a. Amah chibaibûkna neih hi kan nunah a pawimawh êm êm a ni,” tiin a sawi.