

KACHIN / ENGLISH BIBLE WORD STUDY BOOK

Study to show thyself approved
unto God, a workman that needeth
not to be ashamed, rightly dividing
the word of truth.

II Timothy 2:15 KJB

**GETTING BACK
TO THE BASICS**

Rev. Dr. James Paul Humphries
Rev. Dr. Lahtaw, Zau Sam

TITLE: Kachin / English Bible Words Study Book

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* Please note that the page numbers that are given correspond to the Rev. Dr. Ola Hanson Dictionary.

** Hebrew and Greek numbers correspond to the Strong's Concordance.

Kachin English Bible Words Study Book

Special Thanks:

I want to take a moment to thank Rev. Dr. Maji La Ja for proof reading this book. You have been a great inspiration to me as a leader and as a friend. Thank you too for the kind words that you shared with me at the end of the manuscript. You stated,

“I pray this book be the most precious and indispensable wealth for the Kachin Christian for generations after generations”.

(Rev. Dr. Maji La Ja)

May these words come true and that this Word Study Book be used by Jesus Christ to plant seed in the hearts of many men and women and that there will come forth a harvest for His glory and honour.

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Kachin / English Word Study

This Kachin / English Word Study booklet has been put together to help the Kachin disciple in Christ, to better understand the basic fundamental words of their faith. Words are the conduits that we use to proclaim truth to others. They are also the vessel that God anoints to touch people deeply in their hearts. With this in mind it is very important that we as learners and leaders make sure we understand the key words of our faith. Without having a clear understanding of these words we may find ourselves wandering in darkness and teaching things to others that are not Biblically founded on the Word of God.

Paul tells Timothy to, “Study to show himself approved by God”. It does not say approved of man but of God. The Bible will not always make people happy but the Word of God is there to bring discipline, growth and maturity so that people will bear fruit that will last for God’s glory. Words then are the **Key** foundation stones that all ministries are to be established upon, so it is very important and urgent that we as Kachin understand these words so that we can give this wonderful truth to the world. It’s the words that are anointed by the Holy Spirit and when clearly taught will set the captive free.

This work is just a beginning to a long process of research but it is my hope that it will cause others to start to dig for the pearls and gold that lies within the Kachin language Bible.

My prayer is that God will deeply speak into your heart with these “word studies” and that they become seeds for many a teaching to other believers. May God guide you and direct you as you seek His face and that from that relationship will come fruit that will last forever.

With love,

Rev. Dr. Lahtaw Zau Sam

Kachin English Bible Words Study Book

1. Karai Kasang = God *Heb #430 Elohiym Gr # 2316 Theos*

Karai: (p. 266)

- The Supreme Being, the Creator
- from “rai” – to create

rai: (p. 575)

- to be, to exist
- literal meaning “it is”
- to be true, to be a fact

Kasang: (p. 266)

- to be disengaged (detached, disconnected)
- free from impediment (hindrances, obstruction, barriers, obstacles)

Karai Kasang: (together) (p. 266)

- the self-existing, first cause
- the Spirit above all

Bigger Meaning:

One who is and always will be, the Creator, Supreme Being, one who is self existing, spiritual above all and is disengaged, free from all impediment, He is all in all in all things of this universe, all knowing, all powerful and everywhere present.

Scripture Reference:

Gen 1:1	Mark 1:1
Josh 1:9	John 1:1
Ezra 1:3	Acts 2:11
Is 1:10	Col 1:1
Nah 1:2	Rev 1:1

Other Insights and related words:

Karai Kasang is sometime linked together with other words.

Karai Kasang Yehowa: God LORD Josh 23:12

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Karai Kasang a Wenyi:	God's Spirit	Rom 8:14
Karai Kasang Yesu:	God Jesus	Acts 13:33
Madu Karai Kasang:	Lord God	Luke 1:16; Rev 16:7
Wa Karai Kasang:	Father God	Eph 1:2

2. Myit Malai = Repent / repentance

myit: (p. 455)

- the mind (brain, intelligence, mentality), thoughts, decision making

malai: (p. 424)

- to change, repent, change the mind, go in a new direction

lai: (p. 352)

- to be changed

myit lai: (p. 454)

- to be converted (change, exchange, switch)
- to change the mind

myit malai: (p. 455)

- to repent (regret, be sorry, ask forgiveness, be penitent, atone)
- contrition (repentance, penitence, remorse, regret, sorrow)
- repentance
- conversion (to change from one form to another – galai mat)

Bigger Meaning:

The mind has been created with a free will or free choice; it has the process of thought and the ability to change. God challenges the mind through and by His Word, speaking into our heart so that we might change and repent and convert to a new and living way. We are making a 180 degree turn from the things of this world to being a follower of God. Repentance is to confess one's sin.

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Scripture References:

Num 23:19	Luke 15:7
Ezek 24:14	Acts 26:20
Hos 13:14	2 Cor 7:10
Joel 2:14	Heb 6:1
Jon 3:9-10	

Other Insights and related words:

myit Kayin: (Ps 110:4) (p. 454)

- to change the mind
- to be converted

kayin: (1 Pet 3:9) (p. 277)

- to turn around
- to rotate

myit nem: (Job 42:6) (p. 455)

- to be humble
- to show repentance

myit galai: (1 Sam 15:29) (p. 182)

- conversion
- to change from one form to another

3. Yesu Hkristu = Jesus Christ

Yesu:

- Hebrew translated as the name Joshua, meaning, Savior or Jehovah salvation
- Greek translated as the name Jesus
- Jehovah saves

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Hkye hkrang: Savior

Isa 43:11

Hkye:

- to rescue
- to save
- to deliver

Hkrang:

- to release
- to liberate, as a prisoner

Hkristu:

(Acts 2:31)

- Hebrew translated as the name for Messiah, meaning, anointed one
- Greek translated as the name for Christ

Meshia:

John 1:41

- Yuda ni a hkye hkrang la ai madu, Madu Yesu

Savior Lord Jesus

hkri:

(p. 322)

- a term for relationship, blood relative

tu:

(p. 662)

- to be shining, to emit light
- to sprout and grow as a plant

Yesu Hkristu:

- Savior / Messiah

Bigger meaning:

Jesus is the God/Savior of the world who has come to earth as the anointed one, proclaiming the Good News about the Kingdom of heaven, to liberate and to set the captive free from the death hold of their sin nature. He is the only way, truth and life for

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a lost and corrupt world, bringing hope to the hopeless. Jesus means “to save” or “God of Salvation” and Christ means “Messiah, God’s anointed one”.

Scripture Reference:

Matt 1:1	John 1:4
John 4:25	Rom 1:1
Gal 1:3	Eph 1:6
Col 1:4	Jude 1:4

Other Insights:

Yesus Hkristu can be linked with other words separately or together.

Madu Yesu Hkristu:	Lord Jesus Christ	Acts 15:25
Hkristu Yesu:	Christ Jesus	Eph 1:1; Phil 4:7
Madu Yesu:	Lord Jesus	1 Thess 2:15
Madu Hkristu:	Lord Christ	Col 3:24

4. Ding hpring = righteousness

ding: (p. 114)

- to be straight
- straight and honest
- upright
- true, faultless

hpring: (p. 552)

- to fill it
- to be full, as of goodness

ding hpring: (p. 119)

- to be righteous
- upright
- true

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ding man: (p. 119)

- to be true, honest, upright

man: (p.391)

- to be visible, plain to view, honest, true, righteous

Bigger meaning:

Jesus grace / righteousness is what make it possible for us to enter into the holy presence of God through a personal relationship with Christ, by **putting on** Christ we begin to live a new life that is to be true, upright and honest, visible to others, a righteousness that is straight in its purpose and goals but we are not only to put it on but we are to be **filling up** our hearts with Christ's righteousness. Righteousness is also part of the full armor of God, the breast plate of righteousness cover our heart and when the enemy looks at us he see us covered in Christ righteousness. (Eph 6:14)

Scripture Reference:

Gen 15:6	Matt 5:6	James 1:20
Neh 9:8	John 17:25	1 John 1:9
Ps 22:31	Rom 3:21-22	Rev 22:11
Is 64:6	2 Cor 5:21	Eph 6:14
Dan 9:18	Gal 2:16	
Mic 7:9	Phil 2:16	

* Eph 6:14 putting on the breast plate of righteousness

Other Insights and related words:

ding man: John 7:24; Rom 2:5

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5. Makam Masham = faith

makam: (p. 418)

- faith (*dictionary - confidence, trust, reliance, assurance, conviction*)
- believe (*dictionary – belief, devotion, loyalty, commitment, dedication*)
- trust (*dictionary – faith, belief, hope, conviction, confidence, expectation, reliance, dependence*)

masham: (p. 437)

- faith

makam masham: (p. 418)

- faith
- a surety
- a security

kam: (p. 228)

- to believe
- have faith
- have confidence in

sham: (p. 614)

- to believe

kam sham: (p. 228)

- to believe
- confidence

Bigger meaning:

Faith is reaching out beyond one's ability and trusting in someone else, being confident that what you are trusting in will be true and secure. It is putting one's life, with complete reliance and expectation into the hands of another. You carry within your heart a conviction and have devoted oneself with dependency to Jesus Christ as one's Savior and Lord. Faith is to trust, were believing

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becomes the action of your faith, the way of life that you have committed to do.

Scripture Reference:

makam masham: faith

Heb 11:1

James 2:18

1 Cor 13:2

Gal 2:16

kam sham: believe

Gen 15:6

Hab 2:4

Rom 3:30

Phil 3:9

Heb 11:4-7

6. Htingrai Htingrat = atonement

htingrai: (p.689)

- to intercede (intervene, mediate, plead, negotiate, arbitrate)
- act as a go between

htingrat: (p. 688)

- to be conciliated (make peace, pacify, appease, reconcile, resolve differences)
- to restore peace and order (reinstate, re-establish, bring back, return)
- to reach an agreement
- to conclude as a treaty (agreement, accord, contract, pact, truce)

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htingrai htingrat: (p. 689)

- propitiate
- appease (conciliate, pacify, settle, satisfy)
- conciliate (make peace, pacify, appease, reconcile, resolve differences)
- offer as a sacrifice
- atonement (compensation, amends, penitence, penance, punishment, apology, recompense)
- to make peace

Hebrew: *kaphar*, prime root # 3722 means = to cover, appease, make atonement, cleanse, forgive, be merciful, pacify, pardon, purge, put off, reconcile

Greek: *katallage* # 2643 means = to exchange, restoration to (the divine) favor, atonement, reconciliation

Bigger meaning:

Atonement in the Old Testament came by the shedding of blood of an animal often a bull or lamb and their blood was sprinkled on the mercy seat for the forgiveness of sins. It was to appease, bring forgiveness, bring pardon and mercy for the sinner. It made it possible for a Holy God to have a personal relationship with sinful man. In the New Testament Christ became our atoning sacrifice; He was the lamb that would be sacrificed for us. Because He was holy and untouched by sin He was offered up by man for a once and for all sacrifice for mankind and that the shedding of His blood paid the price for our sin and that through faith in Him we could have God now personally living within us, we become a child of God. The atoning work of Christ moves us from eternal death to eternal life with Him in heaven.

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Scripture Reference:

Ex 30:16

Lev 4:19, 26, 31 & 9:7; 14:18-22; chapter 16

Num 15:25 & 31:50

Rom 3:24 & 8:23

Heb 7:27

James 3:17

Other Insights and related words:

Poi Daw:

communion

- It is a time to reflect on the atoning blood work of Christ Jesus

7. Htinglu Htinglai = reconciliation

htinglu: (p. 687)

- to mediate (arbitrate, intercede, referee, umpire, intervene, reconcile)
- intercede (intervene, mediate, plead, ask on somebody's behalf, negotiate, act as mediator)
- a peace maker

htinglai: (p. 687)

- to intercede (intervene, mediate, plead, negotiate, arbitrate)
- act as a go between

htinglu htinglai: (p. 687)

- to be reconciled (settle, bring together, reunite, resolve, merge)
- conclude terms of peace

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- mediate, intercession
- to intercede (intervene, mediate, plead, negotiate, arbitrate)
- act as a go between: literally to drink the “peace cup”

Bigger meaning:

These words show us that there would be one to mediate on our behalf. Because of our sinful nature we were at war with a Holy God. We were separated from Him by our sins. What takes place is that Jesus becomes the one who would be the go between, between God and man, one who would intercede and act on our behalf, bring about reconciliation between the two parties and who would bring us into a peace treaty. These words picture for us that we would be taking together “a peace cup of reconciliation”. This is what communion is to remind us of when we drink of it. The cup reminds us of the New Covenant or treaty that was made by Christ blood between God and man.

Scripture Reference:

Matt 12:30

Eph 2:16

Rom 5:11, 8:27, 11:15

2 Cor 5:18-20

(reconciliation)

Rom 5:10-11 (reconciliation) Col 1:20, 23

Other Insights and related words:

Poi Daw:

communion

- Christ’s death on the cross becomes the bridge for us to cross over into a personal relationship with God. This is what we are to remember during the communion celebration.

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8. Htingrat Htinglu = restore / restoration

htingrat: (p. 688)

- to be conciliated (make peace, pacify, appease, reconcile, resolve differences)
- to restore peace and order (calm, quiet, stillness, tranquility silence, harmony, serenity)
- to reach an agreement (accord, conformity, harmony, union, contract, covenant, promise)
- to conclude as a treaty (agreement, accord, contract, pact, truce)

htinglu: (p. 687)

- to mediate (arbitrate, intercede, act as a go-between, referee, umpire, reconcile)
- intercede (intervene, mediate, plead, negotiate, arbitrate)
- a peace maker

htingrat htinglu: (p. 688)

- to conciliate (make peace, pacify, appease, reconcile, resolve differences)
- to restore order (reinstate, re-establish, bring back, return)
- to make peace through the “peace cup”
- to reach an agreement (accord, conformity, harmony, union, contract, covenant, promise)

Bigger meaning:

Once peace has been made, one can be restored back into a personal relationship with God, we become a child of God. We have a New Covenant between the two groups. We enter into a binding and lasting peace agreement. With this treaty we have the power and strength of the One whom we have reached an agreement with. Christ brings us peace and restores us back to His

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Kingdom as a child of the King. We are no longer foreigners or aliens but blood bought family.

Scripture Reference:

James 3:18

Other Insights and related words:

htinglu:

- mediator
- Heb 8:6-9:15; 12:24
- Gal 3:19
- 1 Tim 2:5

ngwi pyaw:

- peace
- Gal 5:22

9. Htingrai Hkungga = sin offering

htingrai: (p. 689)

- to intercede (intervene, mediate, plead, negotiate, arbitrate)
- act as a go between
- to propitiate

hkungga: (p. 304)

- offering (contribution, gift, donation, present, submission)
- sacrifice (give up, forgo, forfeit, let go, surrender)

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htingrai hkungga:

(p.689)

- sin offering
- an expiatory sacrifice
- an offering of blood that could atone for one sins

Bigger meaning:

In the Old Testament, Israel needed to present to God and offering that would atone for sin. The key was that there needed to be the shedding of blood. When the people were in the land of Egypt they had to kill a lamb and put its blood on the door post of their house. By doing this the death angel of God would pass by. (Ex 12:1-29) In later times this event became known as the Passover which the Jews celebrated each year by the shedding of blood and sprinkling that blood on the mercy seat in the Holy of Holy. It was during this very same event, the Passover that Christ was hung on a cross and shed his blood. He freely forfeited, let go and surrender His right to become the sacrificial Lamb of God. He became the once and for all the last sacrifice and His life paid the complete price and that is why when He gave up His spirit He said, "It is finished". At that moment the veil in the temple was ripped in two from the top to the bottom opening the way into the Holy of Holy for each of us under the covering of Christ shed blood. The door had been open and all who chose to, could freely go in. (Mark 15:38)

Scripture Reference:

Lev 4:19, 21, 22, 24, 29, 32, 34,

Lev 5:6, 7, 8, 9, 10, 11

Lev 16

Ezek 43: 19, 21, 22, 25

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Other Insights and related words:

asai:

- blood
- Ex 12:13
- 1 Cor 11:25
- 1 Pet 1:2

shalai dat ai poi / shalai wa ai poi:

- Passover
- Deut 16: 1, 2, 5, 6
- John 2:13
- Luke 2:41
- 1 Cor 5:7 Hkristu ... anhte a Shalai wa kungga \ Christ ...
our Passover sacrifice
- Heb 11:28 Passover / blood

10. Akyu hpyi = Prayer

akyu: (p. 8)

- favour
- grace
- consequence
- results

akyu – friendship

kyu – friendly (p. 8)

hpyi: (p. 558)

- to beg, ask for, pray to ask wisdom, pray for wisdom,
James 1:5

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akyu hpyi: (p. 8)

- pray or prayer

Bigger meaning:

A person coming to God in prayer, asking for favour and grace as a child would to a father, seeking forgiveness and direction for one own life and for the lives of others. Prayer is simply communicating just like you would with a friend but now you are speaking with God your Creator. Prayer is opening up and sharing your hearts blessing and challenges with Christ Jesus. Prayer is a two way communication; we speak but we also need to listen. God is there every moment of everyday to help us along our journey but we must take the time to talk and walk with Him if we hope to overcome the challenges that we may be facing. I Thessalonians 5:17 call's us to, "pray without ceasing".

Scripture Reference:

Gen 20:17	Luke 11:1	James 5:13-18
1 Sam 1:26 & 27	Luke 19:45	1 Pet 3:7
Ps 5:2	Acts 1:14	Ps 55:1
Acts 14:23	Is 56:7	1 Thess 5:17

Other Insights and related words:

tawngban = to implore, entreat, beg pardon, apologize (p. 668)

hpyi mahpyi = whatever, pray or ask. Stronger emphasis (ma-child), Matt 21:22, Phil 4:6

hpyin = habit, practice (p. 560)hpyit = to err, sin, transgress (p. 560)

- fasting (**lusha gam**)
 - setting aside certain food or comforts for a time
- supplication (**hpyi nem ai lam**)

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- digging deeper with God for others and for greater truth and understanding of His word and ways.
- meditation (**a ru yu**)
 - waiting upon God to speak and reveal his truth and way for our lives

11. Kabu gara shiga ga = Gospel / Good News

kabu: (p.244)

- to be glad
- happy
- rejoice

gara: (p.184)

- to rejoice

kabu gara: (p. 244)

- joy
- gladness
- happiness
- these two words are like a double hit or emphasis, joy, joy or rejoice, rejoice

shi: (p.618)

- news
- tidings

ga: (p.145)

- word or words, language

kabu gara shi ga:

- to share the good news
- to be happy and glad over good news that has been given

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Bigger meaning:

Jesus coming to the world as God/Man brings a message of Good News, one of joy and gladness, one that as we hear His truth will fill our heart full of rejoicing. The Gospel / Good News, pictures for us various aspects of Jesus Christ life and teaching and when it is all put together it brings about for us a life changing event to those who believe. (The Gospel has 9 key parts, all giving to the hearer great joy and faith. They are Christ virgin birth, life, death, resurrection, ascension, sending of Holy Spirit, birthing the church family, second coming and heaven.) What these words relate is that we are to rejoice with great joy in the Good News words and life of Jesus Christ.

Scripture Reference:

Is 61:1	Gal 1:7, 8, 9, 11, 15	Phil 1:16
Matt 4:23	Rom 1:2 & 16	Col 1:23
Mark 16:15	Rev 14:6	Eph 1:13
Eph 6:15		

Other Insights and related words:

kabu gara	= is also translated into English as “Good News”, Rom 10:15
tsun	= speak, proclaim
Hkistu a kabu gara shiga	= Christ’s joist news. Gal 1: 7

12. Kabu gara = joy

kabu: (p.244)

- to be glad
- happy
- rejoice

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gara: (p.184)

- to rejoice

kabu gara: (p. 244)

- joy
- gladness
- happiness
 - these two words are like a double hit or emphasis, joy, joy or rejoice, rejoice

Bigger meaning:

These two words bring a double emphasis to the reader were it is literally translated, joy / joy or rejoice / rejoice. It means much more than happiness were it is relating to a heart that is full of joy, and excitement that bubbles out to others and cannot be contained or hidden in oneself, it is like a fountain that spring forth like a river from one heart. Paul calls us to count it all joy in all things that we face and go through each day and that can only take place by focusing and walking daily in Christ Jesus. We are also called to “rejoice in the Lord always and again I saw rejoice”, Paul’s instruction to the Philippians. Real joy comes when you put Jesus first, other second and yourself last.

Scripture Reference:

Ezra 3:12	Matt 2:10	Gal 5:22
Ps 51:12	Matt 25:21	Phil 2:2
Ps 89:12 kabu	Phil 4:4	Luke 15:7
Is 61:7	Rom 14:17	
Jer 31:13	3 times used: rejoice, joy, joy	

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Other Insights and related words:

kabu = can be used just by itself to say joy

Acrostic for the word “Joy”

J. = Jesus

O. = others

Y. = You

13. Hkye Hkrang = Savior /salvation / save

hkye: (p. 330)

- to rescue (free, liberate, release, salvage, let go)
- to save (rescue, recover, revive, resuscitate)
- to deliver (set free, save, liberate, release)

hkrang: (p. 320)

- to release (let go, free, discharge, liberate)
- to liberate, as a prisoner

hkye hkrang: (p. 330)

- to save
- to rescue as from drowning
- **Greek #4982** = deliver, protect, heal, preserve, save

hkye hkrang la or hkye la:

la: (p. 335)

- action, did, accept, get from, do

hkye la ai wa: (p. 330)

- a deliver
- an emancipator
- to snatch

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Hkye hkrang: (first letter is capitalized)

- can often be seen as “Hkye hkrang la ai Madu”
- **Hebrew: Yasha** #3467 = avenger, defender, deliver, salvation, get victory
- **Greek** # 4990 = deliver, savior

Bigger meaning:

These words can have both a physical meaning and a spiritual one. Most of the uses in the Bible are dealing with the spiritual side, with man’s heart that is lost and dying. Man is born with a sin nature, he is already a sinner that needs to be saved, rescued and delivered from the jaws of eternal death. Only God our Creator can do this and His way for this to take place was to send his Son as a sin bearer who would come and die so that we through faith in Him could have eternal life. The very name Jesus means Savior.

Scripture Reference:

Savior:

Luke 2:11
John 4:42
Acts 13:23
Eph 5:23
Phil 3:20
1 Tim 1:1
Titus 1:4 x2
1 John 4:14

Save:

1 Chr 16:35
Ps 60:5
Prov 20:22
Matt 16:25
Luke 7:50

Salvation:

Gen 49:18
Ex 15:2
Is 45:22; 51:6; 59:11
Jer 30:10
Acts 4:12 used 2 x’s
Acts 2:21
Rom 5:10

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Other Insights and related words:

mawai: (p.444)

- to rescue, to save

Hkye Hkrang:

- redeemer (each Kachin word is capitalized)
- Is 45:15, 21; 49:26; 60:16
- Matt 1:21

14. Tsawra = love

tsaw: (p. 676)

- to want
- to require
- desire (longing, craving, yearning, need,)
- wish for
- to like

ra: (p. 563)

- to like
- to relish (enjoy, delight in, savor, take pleasure in, delight)
- esteem (regard, respect, admiration, value, appreciate, cherish, admire, respect)
- be fond of
- need
- long for
- object of enjoyment

tsaw ra: (p. 676)

- to love (adore, worship, devoted to, care for, irresistible)
- have affection for (love, fondness, warmth, friendliness, care)

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Bigger meaning:

True love is one that is given to another with no expectations of any type of return from the person who is receiving your love, it is to be a gift with no strings attached, we give because God first gave it to us so that we might give it out freely to others. The bigger picture of love has so many pieces to it, each adding and strengthening. It carries within aspects of respect, admiration, value, appreciate, cherish, admire, fondness, warmth, caring and passion. This is why we are told that there is nothing in the world that can resist or withstand true love when it is showered out on to another person. I Corinthians 13:8 tell us that “love never fails”.

Scripture Reference:

Lev 19:18

Deut 6:5

Prov 3:12; 10:12; 17:17

Matt 5:44

Rom 5:8

Eph 4:15

1 John 4:7-8, 16, 18, 20-21

John 3:16; 13:34; 15:10 & 13

1 Cor 13:1-13

Other Insights and related words:

Greek words for love.

- **Erros:** - sexual love
- **Philio:** - friendship love
- **Stergo:** - mother's love for a child
- **Agape:-** God's one way love to all

Related words:

sumtsaw sumra: (P. 598)

- love, passion, lustful desires

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sumtsaw: (p. 598)

- love, affection

sumra: (P. 596)

- love

Other English words:

- beloved / compassion

15. Sharin Achyin = teach

sharin: Ex. 4:12 (p. 650)

- to teach (educate, tutor, school, lecture, instruct, edify, coach train, explain, show demonstrate)
- to instruct (teach, train, coach, educate, drill, tell, charge, direct, command)
- to punish (discipline, reprove, reprimand)
- chastise, as a child
- discipline (regulation, order, obedience, authority, correct, instruct, educate, drill, train, prepare) (subject, branch of learning, field of study)

rin: to grind (sharpen, polish, rub, crush, break up, mince)

achyin: (p. 3)

- to teach (only used as a couplet with sharin)

sharin achyin: (p. 650)

- to teach (educate, tutor, school, lecture, instruct, edify, explain, show, demonstrate teach, train, coach, drill, tell, charge, direct, command, indoctrinate)

Bigger meaning:

Teaching is bringing the student into a deeper discipline of understanding and wisdom about things and life around them both

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in their own minds and in their hearts. The goal is to help them for life today and to prepare them for the future. But teaching is more than just giving the student information. It is also helping them to practically understand what it is that you are trying to communicate with them. It is also mentoring and modeling to the student what it is that you want them to learn. Teaching purpose is to bring about change of some type in the students life.

Scripture Reference:

Ex 4:12

Ps 25:4 & 143:10

Matt 5:2

Mark 4:2

Luke 11:1 & 12:12

John 14:26

Other Insights and related words:

sharin la:

(p. 650)

- to learn

sharin shaga:

(p.650)

- to teach
- to preach (lecture, sermonize, advocate, urge, speak, talk, address)
- give public instruction
- 1 Tim 2:7, Matt 8:19

sara ni sharin, ma ni sharin la ma ai: (p. 650)

- the teachers teach, the pupils learn (or receive instruction)

sara:

- teacher (man)
- Matt 8:19 & 11:1

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sarama:

- teacher (woman)

16. Kanawn mazum = fellowship / relationship

kanawn: (p. 258)

- to associate (connect, relate, link, join together, partner)
- keep company with (companionship, friendship)

Bible use of the word relation in Jinghpaw is more on the sexual side. Gen 4:1, 1 Sam 1:19

mazum: (p. 447)

- to be closely associated with
- to be on intimate and familiar terms

kanawn mazum: (p. 447)

- to be on intimate and familiar terms
- often translated for the words in English as:
 - fellowship (companionship, friendship, partnership)
 - relationship (association, connection, affiliation, bond, link)

Bigger meaning:

Man has been created with a need to have fellowship and relationship both with God and with fellow people, we desire companionship and friendships which intern bind us and link us to others. God desires to have a personal one on one relationship with man and the way He made this possible was through His Son Jesus Christ. Relationship and fellowship is built through communication with each other, by building a connection where the two become one in fellowship and understanding. This is one of God given instincts (nature).

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Scripture Reference:

- 1 Cor 1:9, 10:20
- 2 Cor 13:14
- Phil 2:1
- 1 John 1:3, 6 & 7

kanawn:

- Acts 2:42
- Gal 2:9

mazum:

- Eph 5:11

Other Insights and related words:

shang lawm: (p. 355)

- to accompany
- be along with
- be associated with
- Phil 1:5

17. Teng man = truth / true

teng: (p. 659)

- to be true
- honest
- upright

man: (p. 391)

- to be visible
- plain to view
- figuratively = honest, true, accepted, measured

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teng man: (p. 659)

- true (factual, accurate, right, correct, real, genuine, faithful, constant, loyal, sincere, firm)
- honest (truthful, sincere, frank, straightforward, direct, open, trustworthy, upright, good, reliable, honorable)

Bigger meaning:

A character trait that can be visible seen, plain to view, that shows forth honesty and truthfulness, the person is upright and straight in their behavior to others. Their actions and their words reflect to all honesty. We are to put on the belt of truth when it comes to the full armor of God. We are also encourage to speak truth in love. Truth is what can set the captive free from sin and death.

Scripture Reference:

teng man:

- translated as true

Gen 42, 11, 19, 31, 33, 34

Prov 14:25

Matt 22:16

John 1:9

Rom 3:4

Eph 4:24

teng man:

- translated as truth

Gen 24:7

Ex 18:21

Josh 24:14

1 Kin 2:4

Ps 15:2, 25:5, 145:18

John 1:17, 3:21, 5:33, 8:32, 14:6

Gal 2:5

Eph 4:15

Heb 10:26

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Other Insights and related words:

teng teng: (p. 659)

- truly honest in an upright, exemplary, truthful manner

ding man: (p. 119)

- to be true, honest, upright

ding: (p. 114)

- straight and thus honest
- straight , faultless, honest, agreeable or beautiful

18. Shamyet shanat = trust

shamyet: (p.644)

- to lean upon, to confide or trust in
- depend upon as for support or comfort

shanat: (p. 645)

- to lean,
- place against
- rest or put against

shamyet shanat: (p. 644)

- trust
- to lean upon, to confide or trust in
- depend upon as for support or comfort

Bigger meaning:

The word “trust” gives the idea of position. It is a place that one can be in with God. We can depend upon Him for help, support and comfort. It is also gives the idea of being in the hand of God or like baby chicks being under the wings of its mother. We know that we are in a place of safety, sheltered by God Almighty Himself. The hymn writer wrote, “trust and obey for there is no

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other way to be happy in Jesus”. When we trust God then we can have assurance that His words are true and faithfull.

Scripture Reference:

Ps 4:5, 5:11, 40:3

Prov 3:5

2 Cor 1:9

Heb 2:13

Other Insights and related words:

shingbyi: (p. 620)

- refuge / trust
- 2 Sam 22:3, 31
- Ps 7:1, 11:1, 13:5, 16:1, 40:4
- to take shelter, cover, to hide, as in a place of safety, refuge
- trust

19. Chyeju = grace

chyeju: (p. 84)

- grace
- favor
- blessing / blessed Gen 26:4

**Grace is the Gospel power of our lord Jesus Christ
being extend to us and through us to others.**

Bigger meaning:

There is a process of learning that one must understand if we are to comprehend what grace is all about. It starts first with

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God showing us a one way love, giving with no strings attached and then from that we begin to see that God wants to extend to us mercy. To bring us to a place of forgiveness of our sins and when this is accomplished He pours out His grace upon us to be His child but also to give to us the ability to live here on earth. Grace is a gift we do not deserve. We were condemned to death but through the Grace of Christ we now have eternal life. Christ extend and gave to us the Gospel of grace and now we live in the “Age of Grace” were people have been given the opportunity to make things right with God and to enter into a personal relation with Him again because of Christ “grace righteousness”. Grace is only a New Testament word that came to us by Christ death and resurrection. Grace is God coming into us and empowering us for service and life and to make us into that person that He wants us to be.

Scripture Reference:

Gen 26:4 (should be Trans. favour) 2 Cor 12:9 Gal 2:9
Ps 45:2 (should be Trans. favour) Eph 2:5, 7, 8 Heb 4:6; 2:15
Prov 3:34 (should be Trans. favour) Luke 2:40, 4:22 Titus 3:7
John 1:14, 16 James 4:6 Rom 5:20, 21
2 Pet 1:2; 3:18

Rom 16:20 Anhte a Madu Yesu a chyeju
Our's Lord Jesus's grace

Other Insights and related words:

myi man pa: (p. 450)
favour
Ex 33:12, 13, 16, 17
pa (p.517)
- to gain or be in favour

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- chyeju jaw:** (p. 84)
- to do a favour, express gratitude, to give thanks
- chyeju:** (p. 208)
- merit, favour
- chyeju hkam:** (p. 85)
- to receive a favour, to obtain grace
- chyeju madun:** (p. 85)
- to show or do a favour
- Ex 33:19*
- chyeju ga:**
- word of grace
- Luke 4:22
- chyeju myit:**
- grace to the heart
- Ezra 9:8, Prov 3:34
- akyu (p.8) akyu ara (p.23)**
- grace, favour
- 1 Pet 1:10

20. Hpaji byeng-ya / hpaji rawng = wisdom / wise

- hpaji:** (p. 535)
- wisdom
- wise
- understanding
- byeng-ya:** (p. 79)
- wisdom
- intellect
- hpaji byeng-ya:** (p. 535)
- have wisdom, to be wise
- intellect, to think things through to a conclusion

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Bigger meaning:

Wisdom is having knowledge about something where understanding is being able to take that wisdom and knowledge and apply it to one's everyday life. Knowledge can be gained from people, books and schools but wisdom is when it become part of your life and character and with that in your life you can apply it to your action which then shows whether you have total understanding about that subject or not.

Scripture Reference:

Gen 3: 6 1 Cor 1:20, 21, 22, 24, 30 & 2:1, 4, 5, 6, 7
Ex 36:1, 2, 4, 8 Col 1:28
Deut 4:6 James 3:13
1 Kin 4:29, 30, 31; 5:12; 10:4, 6, 7, 8, 23, 24
2 Chr 9:3, 5, 6, 7, 22, 23
Dan 1:17, 20; 2:23
Ps 111:10
Prov 9:9-10 & 29:8 & 9
Is 19:11 & 12

Other Insights and related words:

hpaji byeng-ya rawng: (p. 79)

- wise = Prov 24:5; 22:17

byeng-ya rawng: (p. 79 & p. 577)

- to be wise = Prov 1:6

zai byeng-ya rawng:

- Ps 14:2 & 52:2

hpaji rawng:

- wise
- Ex 36:4, Prov 9:8 & 10:14

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- hpaji hparat:** (p. 535)
- wisdom, understanding, cunning, craftiness
 - Ex 36:1 & 2, 1 Kin 7:14
- zai:** (p. 737)
- wisdom / understanding
- azai:** (p. 39)
- wisdom / cleverness
- hpaji dan:** (p. 535)
- to show understanding
- hpaji daw:** (p. 535)
- plan scheme, devise, to act wisely
- zai byeng-ya:**
- intelligent
 - Ex 36:1, 1 Kin 7:14, Prov 9:10 & 2:6

21. Masin salum / Myit masin = heart

- masin:** (p. 436)
- emotion
 - mind
 - soul
- salum:** (p. 609)
- the heart (also liver)
- masin salum:** (p. 436)
- the mind
 - liver, heart, diaphragm
 - center of man
- myit:** (p. 452)
- mind
 - thought, emotion
 - rational faculty of man
 - the intellect

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- to think
- to reason

masin: (p. 436)

- emotion
- mind
- soul

sin: liver / heart (p. 588)

- most important organ

myit masin: (p. 455)

- the mind
- the soul

Bigger meaning:

The heart is the centre of man spirit, where the mind is the place of intellect, reason, thought and emotion. The heart is the place that Christ needs to be invited into, to join together with the person, to become as one. Man has two voices one from the heart and the other from the mind and these two are often at war with each other, but it is out of the heart that true eternal life comes and flows forth from. It is also out of the heart where true worship to God is to come from. (John 4:24)

Scripture Reference:

masin:

Ex 7:3, 13, 14 & 28:29-30

myit masin:

Josh 22:5, 23, 24

Ps 73:21, 26

Matt 6:21, 11:29, 22:37

Acts 2:26

Rom 10:9, 10

1 Pet 1:22, 3:15

James 4:8

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myit:

Ps 119:36, 58

22. Sumsing lamu = heaven

sumsing: (p. 597)

- the heavens

lamu: (p. 371)

- the firmament
- the heavens

sumsing lamu: (p. 597)

- celestial
- the heavens
- the expanses of heaven

Bigger meaning:

There are many heavenly realms that are both, physical in nature and spiritual, seen and unseen. Some see the blue sky as heaven others see the starry night as heaven and yet others know that there is a heaven where Christ is preparing a place for us and will one day come back from there to gather up the church His bride and take us back to His heavenly Kingdom. We also are to direct our prayers toward our Father in heaven. Heaven is the hope that every true believer in Christ awaits and looks forward to because we all long to meet Christ face to face.

Scripture Reference:

Gen 1:1, 8, 9, 14, 15, 18, 20; 7:11	John 1:32
Josh 2:11	1 Pet 1:12Ps 11:4; 115:16
Rev 21:1, 2, 10	Matt 5:12, 16, 18, 19, 20

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Other Insights and related words:

lamu:

- Heaven
- Ps 20:6; 80:14; 115:15
- Acts 1:10, 11

lamu madin: (p. 371)

- the firmament

lamu kasa: (p. 371)

- an angel

lamu mungdan: (p. 398)

- a kingdom

sumsing lamu a mungdan:

- Heaven's Kingdom
- Matt 5:2, 19, 20

23. Sape ni = disciples

sape: (p. 612)

- a disciple
- a follower or adherent as of a teacher
- a disciple is a disciplined one

ni:

- “S” plural form to make more than one

sape ni: (p. 612)

- disciples

Greek word matheteuo, mathetes (# 3101, 3100
Strong's Concordance)

means:

- to become a pupil
- to become a disciple

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- to become a scholar
- to be discipline, instructed, taught
- to be a learner, and to learn until one understands

*This is the same word that we get our English word mathematics from.

Bigger meaning:

A disciple is a discipline one who follows after a teacher, one who models his character and actions on how to live. The student strives to learn methodically the teaching of the master in such a way that they can reproduce the ways and truths of that teacher. It takes a process of time and will bring to one life both blessing and challenges because the process is like being clay on the potter's wheel or gold being refined in the refiners fire. You become more like the teacher and less of one's own self. With Christ we are to die to self and live completely for Christ and in time we will become Christ like and at that moment others will begin to see us as Christians. (John 12:24-26)

Scripture Reference:

Matt 10:24, 25, 42; 28:19

Mark 2:15; 4:34; 6:1; 8:1; 9:31; 11:1

Luke 14:26, 27

John 13:35; 15:8

Acts 6:7, 14, 20, 22, 28; 11:26; 19:1; 20:7; 26:28

** please note that the word disciple seems only to appear in the four gospels and in the book of Acts*

Other Insights and related words:

sape tai: (p. 612)

- to become a disciple

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24. Hkristan / Hkristu ni = Christian

Hkristu :

- Christ
- Hebrew means, Messiah, which means anointed one
- Greek means, Christ

hkri: (p. 322)

- a term for relationship, blood relative

tu: (p. 662)

- to be shining, to emit light
- to sprout and grow as a plant

ni: (p. 467)

- a term of relationship
- a term also for plurality

Hkristu ni:

- one who is a follower of the teaching of Jesus Christ
- a title given to a person or a group of people who believe that Jesus Christ is their Saviour and Lord
- christian simple means, to be “Christ like anointed” or “Christ anointed”

Bigger meaning:

We are to be messiah like, walking in His character and anointing having His power flowing through us so we can serve others, so that others will see that Jesus is the Messiah growing and shining out through our lives. Another point is that we as Christians have been grafted into Christ vine, as a member of His family, to produce the fruit of His spirit in our lives. Hkristu means Messiah and Hkristu ni means Christian, showing that we are associated, anointed and set apart for service in and with Christ Jesus who is our Lord and Saviour. The true meaning of the word Christians is to be one who is “Christ like”

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Scripture Reference:

Acts 11:26; 26:28

Other Insights and related words:

Hkristu a = Christ's

Rom 15:29

1 Cor 3:23; 4:10; 7:22

Meshia = Messiah

Dan 9:25 (E)

John 1:41; 4:24

Hkristu gaw = the Christ

Matt 16:20

John 11:27; 16:16

= the Messiah

Matt 1:16, 17

Hkristu a sape ni = Christ's disciples

Christ's disciples

1 Pet 4:16

25. Hkan / hkan nang = follow

hkan: (to fish) (p. 292)

- to follow
- to chase
- to pursue

nang: (p. 464)

- to follow
- to be along

hkan nang: (p. 293)

- to follow as a disciple, his master

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Bigger meaning:

The idea of following is be like one who walks in another person's footsteps. They have gone on before you and you are following their way and example in such a way that you may end up at the same place that they are. Jesus called the disciples to follow Him and they immediately left everything behind and followed Him. This following is not a passive do it, when you feel like it but it is aggressive, to chase after to pursue with all your heart. Their old way of living had now drastically changed. When we follow Christ we become a new creation and old things are to pass away. Following takes patient and persistence and we follow with a hope that we are not being lead astray. That is why the Word is to be a lamp unto our feet so that we can see the way the Master has gone.

Scripture Reference:

hkan:

Ruth 1:16

Matt 4:19

hkan nang:

1 Sam 12:14

Matt 4:20, 16:24

Mark 10:21

John 10:27, 18:15

Luke 5:27

Rev 14:4

Other Insights and related words:

hkan ga:

- Titus 1:2

hkan sa:

(p. 293)

- to follow
- accompany, as on a journey

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hkan shachyut: (p. 293)

- to follow
- to chase
- pursue

hkan bawp dat: (p. 293)

- follow
- to accompany, attend, escort

salung sala: (p. 609)

- follower
- servants
- a disciple

26. lam = way

lam: (p. 338)

- a way
- a road
- a street

Bigger meaning:

God's ways are much different than mans human ways. Often there are roads that few have travelled on. He sends you along a way that will glorify His life and it will point others to the way of His heavenly kingdom. We also must realize that when Christ send us in a particular way He also empowers us and gives us authority to do the things that need to be down as we move according to His plan. (Matt. 10:1-2) The early church became known as the people of the Way (Acts 19:9, 23). When people looked at these disciples they could see that they walked in the ways of their master Jesus Christ. We as disciple of Christ must also walk according to His ways; we must put on the mind of Christ, put into our hearts the Spirit of Christ and walk the way He would walk.

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Scripture Reference:

John 14:6 *

Acts 9:2, 27; 16:17; 18:25, 26; 19:9, 23*

1 Cor 10:13, 14; 12:31

1 Thess 3:11

Heb 10:20

1 Pet 2:15, 21

Rev 15:3 * na a magam **lam** ni gaw ding hpring ai hte teng man
Your power/ authority ways is righteous and true

Other Insights and related words:

lam hku: (p. 338)

- a cause
- a reason

lam dam: (p. 388)

- to go astray
- to miss the road
- to lose the way
- to err
- to stray

27. Htani htana asak = eternal life

htani: * no dictionary reference

htana: * no dictionary reference

asak: (p. 26)

- age
- life
- John 12:25 4 xs

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htani htana asak:

- everlasting life
- eternal life

htani htana

- Eternal (undying, unending, never-ending, perpetual, endless, ceaseless, timeless)
- Everlasting (undying, unending, never-ending, perpetual, endless, ceaseless, timeless)
- Eternity (time without end, perpetuity, infinity)
- Forever and ever, eternally (p. 371 M.P. Dic.)

Bigger meaning:

God's time line is everlasting and eternal and the decisions and acts that we do here on earth will affect greatly that heavenly timeline which could lead to an eternity in hell or an everlasting life in heaven. We have been given the free choice to make for ourselves, here on earth.

Scripture Reference:

Deut 33:27

Eccl 3:11

Mark 3:29

Rom 6:3

1 Tim 1:17

Titus 1:2

Heb 9:14

Rev 14:6

Other Insights and related words:

htani htana re ai: = eternal to be

re (p. 566)

- to be

htani htana prat dingsa: = eternity birth forever without end

prat: (p. 528)

- to bear, give birth, to beget

prat dingsa:

- forever, without end, perpetually, eternally

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- Eccl 3:10; Is 9:6; 2 Pet 3:18

aten: (p. 31)

- time

ahkying: (p. 10)

- a season

28. Asi si / namsi namsaw = fruit

asi: (p. 27)

- fruit

si: (p. 586)

- fruit

asi si: (p. 27)

- to bear or bring forth fruit

namsi: (p. 586)

- fruit of any kind, especially used for food

namsaw: (NDR)

namsi namsaw: (P. 462)

- to bear fruit

- Gen 1:11

Bigger meaning:

The whole purpose of everything in life is to reproduce, to bear fruit that will carry on into the future and this is the same both physically and spiritually. If we do not become planted as a seed, then grow and mature in Christ, we will produce nothing of lasting value, but Christ proclaim that if we are truly His disciple we will produce fruit. It will automatically happen. It comes because we are grafted into His vine and we have a personal relationship with Him. His Spirit will flow out through us and on our branch will come the fruit of the Spirit. We must die to self so that the fruit of righteousness will live.

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Scripture Reference:

Gen 1:11; 3:6; 30:2

Ps 1:3; 92:14

Prov 8:19; 11:30; 12:12

Matt 7:16, 17, 18, 19, 20

Luke 6:44

John 4:36; 15:2, 4, 16

*** fruit can only come from a seed that is planted and becomes broken open, it takes time and patience
Gal 6:7-9.**

Rom 7:14

Gal 5:22

Col 1:10

Other Insights and related words:

asi / si: (p. 586)

- to die or expire
- John 12:24 = unless a seed goes into the ground and dies it produces nothing, both as a plant and of future fruit

hpun si: (p. 541)

- sapling, young tree

hpun: (p. 539)

- a tree, bush, a stalk, grain

hten: (p. 683)

- to be broken, destroyed, ruined

hten mat: (p. 394)

- lost, die

29. Sakse hkam / sakse tai ya ai = witness, testimony

sakse: (p. 580)

- a witness
- giving evidence
- testimony

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hkam: (p. 291)

- to bear
- to endure
- to sustain
- to experience
- o hkam la:
 - to accept or to bear

sakse hkam: (p. 580)

- to except, take, receive
- to bear witness
- to give testimony

tai: (p. 664)

- to become

ya: (p. 717)

- to give
- to hand over or deliver over
- to do something

Bigger meaning:

Ones life is to be and to become a witness and testimony both outwardly and inwardly; through our actions and character. We need to be prepared to give evidence of our experience to all who will ask. We have accepted and now it is time to give. The fruit that should be coming from our lives as a disciple is to show that we have Christ as Saviour and Lord in all areas of our lives. We live because He lives in us and gives to us His Holy Spirit to teach us, guide us and delivers us from the daily challenges that we may face

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Scripture Reference:

sakse tai= witness	sakse ga = testimony	sakse hkam	sakse
Gen 31:48	Ex 25:16; 31:18	Ex 20:16; 23:1	John 8:14, 17
Judg 11:10	Ps 19:7	John 1:7	1 John 5:9
Job 16:19	Ps 119:144	Rom 2:15	
Is 19:20	Is 8:16	2 Tim 1:8	
Matt 24:14	1 John 5:10, 11	1 Pet 3:15	
Phil 1:8		1 John 5:7, 8, 9	
Rev 1:5			
Josh 22:27, 28; 24:27			

Other Insights and related words:

sakse ga:

- witness / testimony word, Is 8:16
- Ex 25:16 Ark of testimony

sakse tai:

- witness to become
- Gen 21:30; 31:44, 48, 52

30. Yehowa / Madu = LORD / Lord

Yehowa:

- **LORD**
- Hebrew = **YHWH / Yahweh / Jehovah**
- to possess
- self-existent
- eternal
- to have rule and authority over

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Madu: (p. 410)

- **Lord**
- Hebrew = **Adonai**
- ruler
- master
- Gen 18:27, 32

Bigger meaning:

The key to these two words is to realize that they are different in meaning and character. Yehowa means LORD, written with all capital letters in the English Bible which can be defined as, self existing and eternal. Where Madu shows more a functions of the “God head”, written in English as Lord, this represented the Hebrew word Adonai which means to posses, to have rule and authority. This is thought to represent the Messiah or for the Christian, Jesus Christ.

Scripture Reference:

Yehowa = LORD

Gen 2:4; 7:16

Ex 3:15; 6:3, 6

Lev 18:2

Deut 28:58

Ps 83:17 LORD most high name

Madu = Lord

Gen 18:27

Zech 4:14

Is 12:2; 26:4

Other Insights and related words:

Yehowa Yira - Jehovah Jirah = LORD will provide, Gen 22:14

Yehowa Nisi - Jehovah Nissi = LORD is my banner, Ex 17:15

Yehowa Shalom - Jehovah Shalom = LORD is peace, Judg 6:22-24

Yehowa Ding Hpring - Jehovah Tsidkenu = LORD our righteousness, Jer 23:6

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Yehowa Ngai Sagu hpe Rem - Jehovah Rohi = LORD is our shepherd, Ps 23:1

Yehowa Shamai - Jehovah Raphe = LORD who heals, Ex 15:26

Yehowa Shachyoi Shapra - Jehovah Mekaddesh = LORD who sanctifies, Lev 20:7-8

Yehowa Zaw Nawng Zaw Wa Up - Jehovah Sabbaoth = LORD of host, Hag 2:6-8

Yehowa Dai Yang E Nga - Jehovah Shammah = LORD is there, Ezek 48:35

Karai Kasang:

- God
- Supreme Deity, Creator, Sovereign One
- Hebrew = Elohim, the plural form of El, indicating the trinity (see page 6 & 7)

Note: These names show character and nature of who God is.

31. Daru magam / ahkang aya = authority

daru: (p. 142)

- power, authority

magam: (p. 412)

- power, authority

daru magam: (p. 142)

- the excellent (royal) words of a chief
- have words of power and authority

ahkang: (p. 8)

- permission
- commission
- authority, power

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aya: (p. 37)

- office, rank
- power, authority

ahkang aya: (p. 8)

- commission with power and authority
- office and rank of leadership

Bigger meaning:

Power and authority is something given by a superior over another. It cannot be taken or demanded but must be given or commission by others who have the authority and power to do so. Often it is people like leaders (chief, kings, and presidents) but in the spiritual realm it is God who gives to His disciple's power and authority. Jesus in Matt. 10:1 gives authority and power to the disciples to go out and establish the kingdom of God here on earth by bringing healing and deliverance (Matt. 9:35) and for setting the captive free. This comes today by the empowering of the Holy Spirit in and on one life. Every disciple needs to be commissioned by God and His church with this needed power and authority so that they can serve in the areas that God has gifted them and called them to.

Scripture Reference:

ahkang aya:

Esth 9:29
Prov 29:2
Titus 2:15
Rev 13:2
Matt 7:29
Rom 13:1
Jude 25

ahkang:

Matt 10:1; 21:23, 24; 28:18
John 5:27
1 Cor 15:24
Is 22:21
Rev 2:26

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Other Insights and related words:

magam ga: (p. 412)

- a royal decree

aya dang: (p. 37)

- to appoint to office
- to invest with power and authority

ahkang jaw (p. 8)

- to authorize, empower, grant permission

32. Nawku Hpung = Church

nawku: (p. 480)

- to worship (adoration, love, reverence, respect, devotion, adulation, adore, revere)

naw: (p. 480)

- to show obeisance or homage
- to bow or kneel, as before a ruler
- to worship

ku: (p. 480)

- to worship

hpung: (p. 541)

- a gathering, an assembly, a congregation
- Church, Greek = Ekklesia # 1577, calling out, congregation, assembly,

nawku hpung:

- people who gather together to worship and adore God
- a congregation or assembly of people who desire to worship, love and reverence God

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Bigger meaning:

The word “church” is a New Testament word for where people gather together in fellowship to worship, love, respect and to give adoration to God who is their Creator and Lord. The Greek word for the church means, “called out ones”. We are called out from the world and are assembling together under the headship of Jesus Christ. The picture is a lot like sheep gathering together with their shepherd who watches over them, feeds them and minister to them (Ps 23: 1-6). The church is not a building but the church is wherever two or three people or more gather together to worship God.

Scripture Reference:

Hpfung:

(First letter is capitalized)

Matt 16:18; 18:17

Acts 20:28

Rom 16:4

1 Cor 11:18; 14:4, 5, 12, 19, 23, 28, 35

Eph 5:23, 24, 27, 29, 32

1 Tim 3:15

3 John 9, 10

Rev 2:11

hpung:

Ex 12:3

Acts 6:2

James 1:17

zuphpawng / zup hpawng:

Ex 12:16

Acts 13:44

Heb 12:23

Other Insights and related words:

nawku jawng:

- worship building

nawku:

- to worship

jawng:

- a school, monastery

(p. 480)

(p. 220)

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jawng ma: (p. 220)

- a pupil, school, children

zup: (p. 737)

- to gather, congregate, assemble

zuphpawng: (p. 737)

- to congregate, assemble, gather

hpawng: (p. 541)

- a flock, a heard, congregation, gathering
- Ps 22:22, 25; 35:18; 149:1

33. Shawa hpung / shawa hpawng = congregation

shawa: (p. 654)

- an assembly, congregation, public gathering

hpung: (p. 541)

- a gathering
- an assembly
- congregation

shawa hpung:

- gather, assemble, congregation

Bigger meaning:

This is mainly an Old Testament word for when the people gathered together for many different purposes, for example to receive instruction, to repent and ask forgiveness to and from God, to worshipping God in the sanctuary. The gathering was always for a purpose so that when the people left they knew and hopeful understood what was being asked of them. You see these assemblies very often in the book of Ezra and Nehemiah. It was also a place where judgment and discipline was to be taken care of by the leaders and the people.

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Scripture Reference:

Ex 12:3, 6, 19, 47
Num 15:35; 27:14

Other Insights and related words:

Zuphpawng: (p. 737)

- to congregate, assemble, congregation, gathering

zup: (p. 737)

- to meet, to gather, congregate, assemble

hpawng: (p. 541)

- a gathering, an assembly, congregation
- Acts 13:44

hpawng: (p. 514)

- congregation
- a flock or heard
- Ex 12:16
- Ezra 10:1 & 12
- Neh 5:13; 7:66; 8:2, 17; 13:1
- Ps 22:22, 25; 35:18; 68:26; 149:1

shawa sum:

- congregation, place of meeting
- Ex 29:4, 10, 11; 33:7; 40:2, 6, 7, 12
- Lev 1:1, 3, 5

34. Jep ai tara = law

jep ai: (p. 208)

- to forbid
- to prohibit

tara: (p. 699)

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- Law (rule, commandment, regulation, decree, act, edict, ruling, directive)
- any particular principle or statute
- Hebrew # 8452 towrah = custom manner. # 8451 torah (from #8384) a precept or statute, Pentateuch, law

Jep ai tara: (p. 208)

- a prohibitory law or statute
- Law (rule, commandment, regulation, decree, act, edict, ruling, directive)

***Note: - Jep ai tara: = Law** - in English, the first letter of this word is capitalized

- this represented the Mosaic Law or the first 5 books of the Bible, known as the Pentateuch.
- 1 Cor 9:21; Rom 7:4, 5, 6, 7, 12
- **tara: = law** - in English, this word has all small case letters
- this represented the law, major and minor prophets
- Rom 7:2, 3, 22, 23, 25

Bigger meaning:

Paul tells us that the Law/ law was a school master that would point us to the place of seeing how hopeless it was for mankind to fulfill the Law/ law and that we would need a Messiah, an anointed one, who would come within our hearts and enable us to be forgiven for our sins. The law's purpose was to convict and condemn. Christ became our sin bearer and He fulfilled everything through the shedding of His blood for us. The Law / law was to show us that if we wanted a personal relationship with a Holy God we would need a Savior who was sinless to pay the price that the law required for our personal redemption and to restore us back to having an everlasting life and relationship with God.

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Scripture Reference:

Gen 26:5 *

Ex 18:16; 24:12

Lev 10:10

Rom 3:21; 6:15; 7:4, 5, 6, 7, 8, 12, 14, 16

Deut 31:9

1 Cor 9:20, 21

2 Kings 22:8

Gal 3:21, 24*; 4:21; 5:14

2 Chr 6:16

Heb 7:18

Neh 8:7, 8, 13

James 2:8

Ps 19:7; 119:70, 119

Acts 28:23

Other Insights and related words:

rapdaw kaw nna jahkrat masat tawn ai tara upadi = statute,
Lev 18:3-5; Duet 4:1, 5, 6, 8, 14, 40, 45

tara dawdan lam = judgment

hkgang da ai tara = commandment, Ex 15:26

tara agyi = a judge

tara dara = to judge, to administer justice / ordinances,
Ex 20:11, 13, 16, 19, 21

tara hkaw = to preach

tara mung = order, direction, instruction (p. 398)

shatsup = to fulfill, to carry into effect, to obey, as an order, to keep, as the law, to observe. Gen 26:5. (p. 653)

htet da / htet = to order, instruct, enjoin, direct, tell, command, (p. 684) Gen 26:5

35. Matsan dum = mercy

matsan: (p. 441)

- to be poor, destitute, helpless

dum: (p. 126)

- to remember, to feel, be conscious of

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matsan dum:

(p. 441)

- to have pity
- compassion, (loving-kindness)
- sympathize
- mercy

mercy = compassion, pity, clemency, forgiveness, kindness, sympathy, understanding, leniency, benevolence

Bigger meaning:

The word mercy needs to be directly connected to the mercy seat that was found in the tabernacle and temple. The word mercy has two aspects, one that we do and should show one to other as people but the second is the one that comes from God our Creator. From the time of Adam and Eve disobedient, mankind has been cursed with a sin nature and the only way that this could be dealt with was through the shedding of blood. This blood was taken and sprinkled on the mercy seat for the sins of the individual and for the nation. We are all condemned to death and without God's mercy we have no hope. But this Old Testament system was not able to bring complete restoration. What was needed was a perfect sacrifice and this came to us through God's Son Jesus Christ. He would become our sin bearer taking the penalty of our sins upon Him and to the cross. Through love He was going to become the Lamb, whose blood would be "once and for all" sprinkled on the mercy seat for the redemption of our sins. Today for the person on earth to receive mercy from God can only come through Jesus Christ. That is why He states in John 14:6 that He is the only way, truth and life and that no one come to the Father but through Him. He has become our "mercy seat" that we must all come to if we hope to have eternal life.

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Scripture Reference:

Gen 33:19

Ps 123:2, 3: 145:8

Rom 9:15

Titus 3:5

Ex 15:13

Matt 5:7

Eph 2:4

Jude 21

chyeju magap = mercy seat

- Ex 25:17, 18, 19, 20, 21, 22; 26:34; 30:6; 37: 6, 7, 8, 9
- Lev 16: 2 , 13, 14, 15

Other Insights and related words:

n'gaw n'wai di:

- to show mercy
- love, benevolence
- 2 Sam 7:15; Ps 25:6; 40:11

matsan dum chye:

- merciful, Gen 19:19; 24:27

myi man pa:

- favour, Gen 6:9

Chyeju magap and htinggrai htingrat are shown connected together in chapter 16 of Leviticus, mercy and atonement.

36. Nga nga / jung / noi = abide

nga nga:

(p. 508)

- stay
- speak, declare
- to be, exist

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jung: (p. 215)

- to be fixed
- placed
- John 15:9, 10

noi: (p. 482)

- to suspend
- to hang
- cling to
- depend upon
- to be attached
- Bible uses, hta noi (hta = in or into. P. 679)

Bigger meaning:

Abiding shows relationship and connection to someone or something. We become firmly established in the other and with each other. The two as it were become one in mind and heart. We have a firm connection in whom we serve and in what we believe in and from that comes fruit that will last and will be productive. In the spiritual sense we are to become firmly connected to Christ, we cling to Him and depend on Him and depend on Him to empower us and guide us each day by His Spirit. He hold us up, we do not hold Him up. This connection should make us firm, unshakable and established as a disciple of Christ.

Scripture Reference:

hta noi: hta n jung n noi: nga nga (KJB Trans.

Abide)

John 15:3, 5, 7

John 15:4, 6

John 3:36

1 Cor 7:8, 20, 24, 40

Phil 1:24

1 John 2:14, 24, 27, 28; 3:14,

24

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Other Insights and related words:

ru jung: (p. 215)

- hold with roots
- to be firm, unshaken
- established
- conviction

maju: (p. 416)

- firmness
- strength of character, stability

maju jung: (p. 416)

- to persist
- firm, immovable

shachyaw: (p.635)

- to fight together, grafted
- the joining together
- Rom 11:17-24

37. Shadum shahprang = admonish

shadum: (p. 636)

- to remind

sha:

dum (p. 126)

- to remember
- to feel and be conscious of

shahprang:

sha:

hprang: (p. 551)

- to awaken
- to be aroused
- to come into consciousness

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shadum shahprang:

(p. 636)

- to remind
- to exhort
- advise, warn
- caution
- to awake
- bring to consciousness
- admonish

Bigger meaning:

Admonishing is to build up and helps correct someone both through words and actions, this may take time. Words are very powerful and often just one word can tear someone down and discourage them instead of building them up. Admonish is to exhort, remind, encourage, caution, awaked and to warn a person or a group of people. It takes faith to speak to another this way but the purpose is to keep the person from present and future harm both physically and spiritual, that is why this kind of ministry to others should be seasoned in much prayer and love.

Scripture Reference:

Eph 6:14

Acts 2:40

Col 3:16

Titus 1:9; 2; 6, 10, 15; 3:10

1 Cor 10:11

Heb 3:13

1 Thess 5:12

1 Pet 5:1

2 Thess 3:15

Jude 3

Other Insights and related words:

hprang:

(p. 551)

- to awake
- to be aroused
- become conscious

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shatsam (p. 653)

- exhort / exhortation
- to incite, urge on, spur on

myit shatsam / n'gun jaw (p. 488)

- encourage, strength give, power give
- 1 Sam 30:6

38. Dat kasa = ambassador

dat: (p. 108)

- to liberate
- set free, release
- to send, dispatch as a messenger

kasa: (p. 26)

- a messenger (courier, envoy, herald)
- an envoy
- a go between

- **Sa:** (p. 579)

- to go / to come

dat kasa:

- to send a messenger
- to send a representative (envoy, delegate, agent, spokesperson, commissioner, ambassador, courier)
- ambassador (diplomat, envoy)

Bigger meaning:

An ambassador is a representative sent on behalf of another country. We as Christ disciples are sent on behalf of His Kingdom to bring the Good News of Salvation. The ambassador home is not the one that he may be visiting or living. He is only there until he is called back to his true home. The ambassador is also gifted and empowered by the Leader or King with all authority of that

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kingdom. He becomes the spokesperson for the King and his kingdom. He also has special privilege and is protected by the laws of his home country that he is sent from. He or she often lives at an embassy in the foreign country that has special protection and privileges. He also carries diplomatic pouch which contain important papers. For us as a disciple of Christ we are sent on behalf of Christ our King with all His authority and power and the diplomatic pouch that we carry contain very important papers, the Bible. We live in an embassy that flies the banner or flag of our country and wherever we travel, we are under the protection and armies of our King. We have been called and sent with a purpose and that is to represent our King Jesus Christ. We have a message that whoever wants to be set free or liberated by our King must call upon Him. If we call upon Christ Jesus, we will be granted freedom from the death and bondages of this world.

Scripture Reference:

ambassador:

2 Cor 5:20

Eph 6:19

messenger:

Gen 50:16 Prov 25:13

2 Sam 11:22, 23, 25

Mal 3:1; Matt 11:10; Mark 1:2

Other Insights and related words:

kasa aya:

(p.37)

- office, rank
- apostle Matt 10:2; Luke 6:13
- Rom 1:5; 1 Cor 9:2, 5; Gal 2:8; Eph 4:11

Madu a lamu kasa:

- Lord's heavenly angel
- Matt 1:20, 24

shi kasa dat sai:

(P. 108)

- He sent a go between

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salung: (p. 609)

- a messenger

salung sala: (p. 609)

- servant, follower, a disciple

Kasa Laika

- Messenger Book / Name for the “Acts Book”

39. Namman chya / chya na namman = anoint / anointed / anointing

namman: (p. 461)

- oil = sesamum

- **nam:** (p. 462)

- water, oil, liquid of any kind

chya: (p. 81)

- to paint
- to smear

namman chya: (p. 461)

- anoint
- Ex 28:41

aya dang hkam la ai:

- anointed
- consecrate or consecrated one

chya ai namman:

- anointing

* **Ps 23:5** = nye a baw hpe namman hte nang chya.
My head oil you smeared

Bigger meaning:

In the Old Testament time God commanded that key people would be anointed for Godly areas of service. The anointing was to show that God's hand and Spirit would be upon that person for

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service and that they had been set apart by God for His purposes. But if a person fell into sin or disobedience God anointing would not remain on that person. In the New Testament God was now going to be within us. (Emmanuel, God with us.) When one commits his life to Christ as Saviour and Lord, the Holy Spirit would both anoint outwardly but also fill the disciple inwardly for service. Today we lay hands on people and anoint them with oil for service to show to others that they have been set apart and authorized and empowered for service. One way to tell if a person is a true believer or not, is by looking to see if there is fruit of God's anointing on them.

Scripture Reference:

namman	namman	aya dang	chya
chya:		hkam la ai:	namman:
Ex 28:41; 40:15	1 Sam 14:10	Lev 6:20	Lev 8:2, 12; 10:7
Lev 4:5; 7:36	2 Sam 2:4		
1 Sam 15:17			
Ps 2:2; 20:6; 28:8, 45:7; 84:9, 88:20, 38, 51; 92:10; 105:15; 132:10, 17			
Is 61:1			

Other Insights and related words:

- nam si:** (p. 462)
- fruit
 - fruit to make seed, seed to make oil

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40. Shaga = call / called/ calling

shaga:

(p. 637)

- to summon (send for, call for, beckon, gather, assemble)
- to call (name, describe, request, invite, arrange, appeal)

sha:

ga:

(p. 145)

- to speak
- to articulate

Bigger meaning:

God calls out, both to the individual and to people groups, He calls disciples and He also calls churches to serve and to go. The idea of calling is to summon someone to a purpose or task. To get their attention for service but He does not call without also equipping, giving to the disciple the needed gifts and talents but in our calling there also needs to be a “step of faith” on our part. Many are called but few respond and fewer even go. Each day because of our personal relationship, God calls us by name to do sometime what may seem to be the smallest task but other times He calls us to thing that will greatly challenge us and stretch us in our faith. The key to understand how God works in one’s life is, to be faithful and do the little things that He speaks into your heart because as you do He will entrust you with even greater things. Calling today is just like the disciples in the New Testament, it meant leaving the old way of life behind and taking on a new life in Christ. We need to trust that He knows what is best for us and that His goal in calling us is to produce fruit in our lives that will last. He calls us to Himself, into a personal and unique relationship and we need to remember that after calling us, He then empowers us for service.

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Scripture Reference:

Gen 21:17
Ps 4:1; 18:3; 55:16; 116:13, 17
Is 45:3; 55:6
Matt 2:15; 4:21; 5:19; 10:1; 23:14
Mark 6:7; 8:1
Rom 1:6; 11:29
1 Cor 7:15, 17, 18, 20, 21, 22, 24
Gal 1:6
Eph 4:1, 4
2 Tim 1:9
2 Pet 1:10

Other Insights and related words:

mying shamyng: (p. 452)
- to name / give a name to (from amying)

mying ningsang:
- named
- Gen 21:33

shamyng: (p.644)
- to name
- give a name
- Gen 1:5; 4:26
- Matt 5:9; 23:8, 10

41. Bai hkrung rawt wa ai lam = resurrection

bai: (p. 67)
- to repeat, do over again

hkrung: (p. 326)
- to live, to be alive

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rawt:

(p. 578)

- to rise, arise

wa:

(p. 700)

- to return

bai hkrung rawt wa:

- resurrection

Bigger meaning:

The resurrection event of Jesus Christ is what sets Him apart from all others and gives life to the Gospel, to the disciples and to His bride the church. Yes on Friday Christ died and shed His blood but the grave could not hold Him and three days later He stepped out of the grave victorious over the chains of death. The resurrection is what makes the Gospel the Good News. No other in past history has ever, over come death. Paul tells that resurrection power that raised Christ from the dead is also to be dwelling in us. We do not need to fear death because in Christ we have been made over comers, the curse of sin and death have no more hold on the disciple of Christ. The moment we invite Christ into our heart as Lord and Saviour is the moment that we begin to experience the eternal resurrected life. The Holy Spirit desires and waits for us to pray each day for His coming and filling in our lives and this resurrection power is what gives us power and authority over sin and darkness of this world. The resurrection power is what empowers the disciple for service, the Spirit of God is what fills our heart with love and compassion for others and He is what cause us to be willing to suffer and even die for the cause of Christ.

Scripture Reference:

Mark 12:18, 23

Luke 20:27, 33, 35, 36

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John 11: 24, 25

Acts 1:22; 2:31; 4:2, 33; 17:18, 32; 23:6, 8; 24:20

Rom 1:4; 6:5

1 Cor 15:12, 13, 21, 42

Phil 3:10, 11

Heb 6:2

1 Pet 1:3; 3:21

Matt 22:23

bai hkrung rawt wa

Matt 22:28

bai hkrung rawt

Matt 22:31

bai rawt wa ai lam

Other Insights and related words:

Madu Yesus hkrung rawt wa ai lam:

- Lord Jesus resurrection
- Means personal victory for the disciple of Christ.

42. Num ningnan / la ningnan = Bride / Bridegroom

num: (p. 473)

- woman

ningnan:

ning: relationship (p. 468)

nan: new (p. 463)

la: (p. 336)

- man

ningnan:

- relationship new

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num ningnan:

- bride

la ningnan:

- bridegroom

Bigger meaning:

Jesus pictures our relationship with Him like a marriage. In the book of Ephesians Jesus gives us a great insight to what it is to be in a husband and wife relationship, with each other and with Him, but this relationship must first be start by giving of vows to one another (confessing of our sins) and secondly committing to Him as Lord and Saviour which He seal and guarantees by the Holy Spirit. This relationship becomes binding and eternal. He also shows that this marriage that He is preparing for in heaven will be with His bride the Church. What is to soon come is the “Marriage Supper of the Lamb” where we become His eternal bride.

“A new relationship mixing us together as one.”

Scripture Reference:

Is 62:5

Jer 7:34

Matt 25:1, 5, 6, 10

John 3:29

John 2:9

Rev 21:9

Rev 22:17

Other Insights and related words:

num nnan:

nnan:

(p. 463)

- to be mixed with
- to be as one
- to intermingle

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la nnan:

hkungran poi: (p. 305)

- wedding, to marry, to solemnize, a marriage

hkungran: or num shalai ai lam:

poi: feast

kumba shalai (p. 234)

- to solemnize a marriage

shalai: (p. 349 NH)

- to conduct past a given point, to grant permission to pass
- to exceed, to pass, as the bounds

43. Dinghku = family

dinghku: (p. 117)

- a household (home, house, family circle, family unit)
- a family (relations, relatives, kin, ancestors, descendants, family tree, dynasty)

ding: (p. 114)

- close, not far apart

hku: (p. 300)

- to make or be friendly

Bigger meaning:

Marriage moves a single man and women into what is known as a family. They have the blessing and ability to do things that people outside of marriage are not able to do. The man and women enter into a relationship that is to be close and friendly. The Bible calls this event “the two becoming one”. But family is more than just two people. It is also our relatives, kin and ancestors. It is those who came before us and it will be those that come after us. We are all linked by blood into a relationship that

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builds through history a family tree of connected people. For the Hebrew the genealogy of one's life was very important and it was to show who you were connected to. This why Christ's family heritage is given to us in Matthew and Luke, this would show that He was from the line of Kings. We need to see that we are not just a bunch of disconnected people but that we are part of a family unit.

Adam and Eve, Abraham and Sara, Jacob and Rachel, Joseph and Mary etc.

Scripture Reference:

These reference have the word family in them in English.

Gen 8:19; 12:3	Lev 25:10, 41, 47, 49*
1 Tim 3:12	
Josh 2:18; 24:15	1 Sam 20:6, 29
Neh 8:1-12	Eph 3:15, 14-19

Other Insights and related words:

htinggaw or htinggawng: (p. 685)

- a family, a household, to have a family life
- gaw: = means roof, to be under one's roof or in one house

Hkristu ni dinghku:

- **Christian family**
- **Hkristu ni:**
 - **Christian** = Acts 11:26; 26:28
 - **hkri** = a term of relationship, blood relative (p.322)
 - **tu:** = to be shining, to emit light (p. 662)

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- **ni:** = a term of relationship / plurality “s” (p. 467)
- nta: hting tsip** (p. 504)
 - house, people under the roof, home (this is used mostly in Bible to represent the word family)
- nta / ningdun hting nu / htingnu:** (p. 688)
 - home
- shingbyi:** to take shelter, a place of safety, cover (Bible used for family) (p. 620)
- hkungran poi:** (p. 305)
 - wedding, to marry, to solemnize, a marriage
- hkungran: or num shalai ai lam:**
- poi:** feast
- kumba shalai:** (p. 234)
 - to solemnize a marriage
- shalai:** (p. 349 NH)
 - to conduct past a given point, to grant permission to pass
 - to exceed, to pass, as the bounds
- kasha ni:**
 - children , fruit from a relationship of marriage and family

44. Hpyi nem / mara wawm / madun nem = confess / confession

- hpyi:** (p. 558)
 - to beg, ask for, pray
- nem:** (p. 467)
 - appeal , humble
- hpyi nem:**
 - confess
 - Num 5:7

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mara: (p. 430)

- fault, guilt, criminality
- Lev 5:5

wawm: (p. 466)

- to request, demand a sacrifice

mara wawm:

- confession (mara wawm la ai lam)
- admission

madun: (p.410)

- to show, inform, explain, to point out

nem: (p. 467)

- to be low, not tall, humble

madun nem:

- to admit
- confess
- acknowledge
- 1 John 1:9

Bigger meaning:

This concept does not come through clearly in the Jinghpaw Bible. The words are split up or the ideal is spread out over a lot of words but this is a very important word to the disciple and to the person who desires to become a disciple of Christ. We first must understand that we are a sinner and then the next step is to come to God and openly pray and confession to Him our fault and guilt. Confession is acknowledging that you have been disobedient to God and have strayed away from His will. Each day we can sin unwearyingly or openly and our unconfessed sin can not only affect us but also our family and our church. This is why the Lord's Prayer has a section that says, O Lord forgive us our trespasses as we forgive others their trespasses. A synonym for trespasses is the word sin. We needed to ask forgiveness from God but we also need to forgive those who have wronged us.

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Scripture Reference:

confess:

Lev 5:5

Neh 1:6

Ps 32:5*

Matt 10:32

Mark 1:5

Rom 10:9, 10

confession:

Ezra 10:1

2 Cor 9:13

1 Tim 6:13

Heb 10:23

1 John 1:9

Other Insights and related words:

madun dan:

(p.410)

- to show, inform, explain

dan:

(p. 104)

- to show, exhibit, show to view

lawt:

(p. 357)

- to escape, gain liberty

tawngban:

(p. 668)

- to implore, entreat, to be pardon, to apologize

45. Yubak / yubak lu ai wa = sin / sinner

yubak:

(p. 726)

- sin
- evil results
- consequence
- punishment, guilt

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yubak lu ai wa:

(p. 726)

- sinner
- mara lu ai wa; guilty

Bigger meaning:

The first act of sin in the Bible was one of disobedience. Obedience is doing what one has been told to do, hitting the mark, disobedience is missing the mark. When we rebel or disobey the truth of God we are sinning. But there is another important truth that all must realize that from the moment we are born, we are a sinner. We have within us Adam's sin nature. The curse that was in Adam is passed down through to all people and to all generations. There is nothing we have to do, we are born into trespasses and sin and from that moment on we need a redeemer. We need someone outside of who we are, someone who paid the price that was required by God for the penalty of our sin. That price was paid by the death and shed blood of God's Son Jesus Christ. He became our Redeemer over sin and death.

Scripture Reference:

Gen 4:7

Hos 4:8

Acts 2:38; 10:43; 28:18

1 Cor 15:3

Gal 1:4

Col 1:14; 2:11, 13

James 1:15

1 John 1:7, 8, 9; 2:1, 2

Ps 32:5; 51:2, 3, 5, 13

John 1:29

Rom 3:9, 23; 5:8, 12

2 Cor 5:21

Eph 2:1

1 Tim 1:15

1 Pet 2:24

Rev 1:5, 6

***Much of the Book of Leviticus speaks on the subject of sin.**

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Other Insights and related words:

yabak lu a: (p. 726)

- sinful

yubak raw: (p. 726)

- to forgive, pardon, absolve

yubak galaw: (p. 726)

- to do sin , to do wrong

yubak dat: (p. 726)

- to forgive, to overlook

yubak jaw: (p. 726)

- to punish

yabak raw ai hkungga:

- sin offering

mara lu ai wa: (p. 726)

- to be guilty

shut hpyit: (p. 628)

- to error, transgress, sin, guilt, a mistake, a transgression

46. Ga shaka = covenant

ga: (p. 145)

- a word
- speech, language

shaka: (p. 639)

- to assent, concede, agree (concur, go along with, consent, approval, sanction)

ga shaka: (p. 147)

- an agreement, compact, a covenant

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Hebrew: ber-eeth # 1285

- a compact (made by passing between pieces of flesh)
- covenant (literally means to cut a covenant) Gen 15:18
- example was with Abram, Gen 15:10, 17
- “2” is the number for agreement. Jesus said if any two shall agree together on earth it shall be done in heaven.

Greek: diatheke # 1242

- contract, covenant
- example between Christ and the disciples, communion reminds us of the New Covenant that Christ made with His disciples.

Bigger meaning:

A covenant was a binding agreement that could be made between two or more people or between God and man. These covenants were not to be entered into lightly because once they were made they were often eternally binding. God has made many covenants with man, in fact the Bible is made up of two major books, The Old Covenant and the New Covenant. These were given to us to help us to remember what God has said to us. Covenants were often sealed by blood which gave the perspective of life and death. This is why Jesus gave to the church the communion service which we were to do often. Why so that we could remember Christ broken body and the shedding of His blood. The reason for this is that it was going to become a binding treaty or agreement that if we have faith in Christ Jesus as Lord we then are bound together, to have eternal life in heaven with Him.

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Scripture Reference:

Gen 6:18; 9:12, 13, 15, 16, 17; 17:13 x2	Luke 22:20
Lev Chapter 26	Acts 3:25
2 Kings 23:2	2 Cor 3:6
Ps 103:18	Heb 7:22; 13:20
Zech 9:11	

Other Insights and related words:

- ga sadi: (p. 146)
- a promise, an agreement
- ga sadi da (p. 146) or ga shaka da (p. 147)
- to enter into an engagement or agreement, to pledge one's self
- ga shaka sumpu
- Ark of the Covenant
 - Num 10:33, Rev 11:19

47. Mara raw / raw kau ya = forgive / forgiveness

- mara:** (p. 430)
- fault, guilt, criminality
 - Lev 5:5
- raw:** (p. 576)
- to remit, absolve, to forgive
- mara raw:** (p. 576)
- to explain
 - offer an apology
 - a defense

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raw: (p. 576)

- to remit, absolve, to forgive

kau: (p. 239)

- to abandon, reject, do away with
- connected with words like, put, give, pour, loose

ya: (p. 717)

- to give
- to return
- to hand over or deliver over
- to do something

raw kau ya:

- to forgive and do away with, to remove or hand over

Bigger meaning:

Often we need to forgive others first before we ourselves can be forgiven. Jesus gave and forgave so that we can give and forgive others. Jesus was once ask how many time should one forgive another and Jesus responded seventy times seven. Unforgiveness often binds us more than the person who had done the event to use. Unforgiveness can become a root of bitterness, but forgiveness liberates and sets the disciple free from both sin and the pain and hurts that we have received from others. In the Lord's Prayer we are taught that each day we must forgive those trespasses and forgive the trespasses of other. As we forgive others God forgive us.

Scripture Reference:

Gen 50:17

Ex 32:32

Ps 79:9

Matt 6:12; 9:6

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Mark 2:7

Luke 23:34

Acts 10:43

Eph 1:7; 4:32

Col 1:14; 2:13

Other Insights and related words:

raw dat kau ya:

- Gen 50:17

- **dat:** (p. 108)

- to liberate, set free, release, to regain liberty

48. Madat mara = obey / obedience

madat: (p. 409)

- to listen, hearken

- to mind, to obey

mara: (p. 430)

- to be

- place upon

- coupled with “madat” means obey

madat mara: (p. 409)

- to pay attention

- to listen

- give heed to

- to obey

- to harken

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Bigger meaning:

The idea of these words are, to take what you have listen to and to make them part of your everyday life. Obedience is to change you from deep within and out of that will flow different thoughts and actions. It is not to be an option but a command, “to be” and “to do”. The disciple is to obey both the word of God and the Spirit of God. The Word tells us that obedience is better than sacrifice. It is often easier to give something then to be obedient in one’s heart to the place that you now have action that show forth obedience to your God and Redeemer.

Scripture Reference:

*** Obey (follow commands or orders) / obedience (submission) / obedient (willing to obey) all translate often as “Madat Mara or Mara”**

Obey:

Gen 22:18

Ex 19:5

Deut 27:10

1 Sam 15:22

Neh 1:6

Ps 103:20

Acts 5:29

Eph 6:1

1 Pet 1:1

obedience:

Rom 16:25

1 Pet 1:22

obedient:

Ex 24:7

Rom 6:17

Phil 2:8

Col 3:20

Other Insights and related words:

Nye a ga hpe madat mara mu, madat sha. (p. 409)

- Means literally, “eat what you were told”

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49. Hkye Hkrang = Redeemer / hkye hkrang, hkrang shaw = redeem / redemption

Hkye Hkrang: (Wa)

Hkye: (p. 330)

- to rescue (free, liberate, release, salvage, let go)
- to save (rescue, recover, revive, resuscitate)
- to deliver (set free, save, liberate, release)

Hkrang: (p. 320)

- to release (let go, free, discharge, liberate)
- to liberate, as a prisoner

Hkye Hkrang: (p. 330)

- to save
- to rescue as from drowning
- Redeemer
- Yesu Hkristu (p. 630 M. H. Dic.)

hkye hkrang:

- redeemed

Hkrng shaw / Hkye Hkrang / htingrai htingrat:

- redemption
- owner lost , now restored back

Bigger meaning:

What set this word “Hkye Hkrang” apart from the word salvation or deliverer is the use of capital letters on both words. The idea of this word is that we were lost, given over to someone else and now there had to be a price that needed to be paid so that you could be bought back from death unto life. We as a person are dead in our trespasses and sin and Christ through the shedding of His blood paid the price that we could not pay. When we receive Christ by faith He becomes our Redeemer, who redeems us and gives to us the gift of redemption. This picture is shown to us in the book of Ruth, where Boaz becomes Ruth’s “kinsman redeemer”. (Ruth 4:14-15)

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“Redeemer is one who redeems and brings redemption.”

Scripture Reference:

Hkye Hkrang = Redeemer	hkye hkrang = Redeemed	hkye hkrang / hkrang shaw / htingrai htingrat = redemption
Job 19:25	Lev 25	Rom 3:24; 8:23
Ps 19:14	Gen 48:16	1 Cor 1:30
Prov 23:11	Ex 15:13	Eph 1:7, 14
Is 41:14; 43:14; 48:17; 49:17, 26	Ps 71:23; 106:10	Col 1:14
Is 54:5, 8; 59:20; 60:16*		
Is 45:15, 21		Ps 119:9; 130:7 hkye hkrang
Jude 25		

Other Insights and related words:

hkye hkrang:

- salvation / savior
- Is 43:11,12

hkye hkrang / hkye la / mawai la:

- deliver Acts 7:37, Is 19:20

hkye mawai:

- redeemed
- Neh 1:10, Ps 107:2

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50. Chyoi Pra ai Wenyi = Holy Spirit

Chyoi: (p. 94)

-
- to be beautiful, pretty, elegant. Comes from “chye” (p. 84) to know, understand.

Pra ai: (p. 527)

- to be pure, clean, beautiful
- clear, evident, unmistakable
- to be, exist
- holy

Wenyi: (p. 708)

- spirit

Chyoi Pra ai Wenyi:

- Holy Spirit
- beautiful, pure spirit of God who knows and understands

Bigger meaning:

The Holy Spirit is one of the three persons of the Godhead. There is only one God but He manifest Himself to man in three different ways, as a Father, Son and Holy Spirit. They also have three different functions and aspects of ministry to us here on earth. The Holy Spirit came on the Day of Pentecost to infill the believers with power to serve. He also came to comfort and teaches the disciples on how to live our life for Christ here on earth. Each day we need to pray that the Holy Spirit will fill us and guide us in our speech and in our actions. Jesus tells us that because of the presence of the Holy Spirit in our lives we will bear forth the fruit of the Spirit out of our lives for others to have and to glorify the God who dwells in us. The main purpose of the Holy Spirit is to teach, comfort and empower us for service in the body of Christ and to be also a bold witness for Christ to a lost world.

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Scripture Reference:

Holy Spirit:

Chyoi Pra Wenyi

Matt 1:18; 3:11; 28:19

22:31 Luke 1:15, 35, 41, 67

16:10; 22:3 John 14:26

Acts 1:5, 8; 2:4, 33, 38

Rom 15:13, 16

1 Cor 2:14; 6:19

1 Thess 1:5, 6

2 Tim 1:14

Heb 6:4

2 Pet 2:21

1 John 2:20; 5:7

Jude 20

Spirit: Wenyi

Num 11:26

Ezek 3:14

Matt 5:3; 12:18

John 4:24

Acts 2:17

Rom 15:18

1 Cor 2:13; 14:15

Gal 5:16; 5:22

Eph 5:18; 6:17

1 John 5:7

Holy: Chyoi Pra

Ex 3:5; 12:16;

Ps 51:10 Ps

Is 1:4; 6:3;

41:14; 43:14

Other Insights and related words:

Holy Spirit or Holy Ghost:

- third person of the God head.
- Comforter, Counsellor, Teacher

51. Mungga / ga = Word

mungga: (p. 398)

- word, command, instruction

mung: (p. 398)

- an order, command, instruction, a word

ga: (p. 398)

- a word, order, command

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ga: (p. 145)

- a word, speech, language, to speak, to articulate

Hebrew: Dabar # 1697:

- a word, to speak, talk, tell, teach

Imrah # 565

- command, speech, word
- Psalms 119:11

Greek: Logos # 3056

- lay forth, speak, talk, communicate, reason
- living word

Rhema # 4487

- narration, command, word, to make (to flow or run as water)
- Matt 26:75, Luke 5:5, Acts 11:16, Rom 10:8, 17, 2 Cor 13:1, Heb 1:3, 1 Pet 1:25

Bigger meaning:

The idea of the word “word” is to communicate or communication either verbally or written. The Bible is a book of words that record God’s living truth and testimonies to man. The Creator spoke the word and the world came into being and by a word Man and Women were created. Often in the Old Testament the Word of the Lord would come on people and they would either speak it or write it out for the people. Words are compared to a “sword”, they are also shown as being able to give life and death. In the New Testament Jesus became the living Word, the living language of God. He was God’s command and instruction of light to a lost world. He as the Word became the light unto our path so that we could see. As the Word He became the only way, truth and life that we as a disciple are to follow. The Bible and Jesus Christ are the Word of God, the Alpha and the Omega, the beginning to the end. (Rev 1:8; 22:13)

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Scripture Reference:

Gen 15:1, 4; 30:34	Acts 2:41; 4:4, 31; 8:4, 25; 19:20
Num 3:16, 51	Rom 10:8, 17
1 Sam 1:23	Eph 6:17
2 Sam 7:4, 7, 25	Col 3:16, 17
Ps 119:16, 17, 25, 38, 41, 42, 74,	2 Tim 2:9, 15
Ps 119:81, 89, 105, 114, 133, 148, 172	Heb 4:12
Prov 30:5	James 1:21, 22, 23
Joel 2:11	1 Pet 1:25 x2
Mal 1:1	1 John 1:1; 2:7, 14
John 1:1, 14	

Other Insights and related words:

- aga: (p. 4)
- word, instruction, command
- aga jaw: (p. 4)
- to issue as an order

52. Mawai la = Deliverer / deliver / deliverance

- mawai:** (p. 232, M.H. Dic.)
- to rescue, save (free, set free, liberate, release)
- la:** (p. 335)
- to take, to accept
- mawai la:**
- to deliver out of danger
 - to rescue from danger or peril (threat, risk, hazard)

Bigger meaning:

The idea of a deliverer is one who goes out and rescues someone else from danger. The actions of the deliverer will help set another free from some type of bondage or hindrance that may

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be restraining them. God is the deliverer for Israel and when God became man through Christ, He became our deliverer for all who would put their trust and faith in Him. Christ's has come to this world to deliver hope, grace, freedom and life; as sinful men we have become bound to sin and death and if we do not do something as soon as possible we will be bound to death for all eternity. Just like the people of old needed a deliverer to rescue them from the bondage of the Egyptians, we to today are in slavery and bondage to the king of this world. Christ has come to stand up against our enemies and to lead us out of a life of bondage into His promise land, Heaven. Christ came to set the captive free. (John 8: 31-32; Gal 5:1)

Scripture Reference:

mawai la:

Judg 3:9, 15

Ps 18:2; 40:17; 70:5; 144:2

2 Pet 2:9

hkye mawai la:

Is 19:20; 36:15

Dan 3:15, 17

Other Insights and related words:

shalawt:

(p. 643)

- to liberate, set free
- Ps 144:2

lawt:

(p. 357)

- to escape, gain liberty, to be unrestrained
- Ps 108:6

hkye la:

(p. 330)

- to rescue, save, deliver, a deliverer
- Gen 32:12; Judg 3:9, 15; 2 Sam 22:2

hkye hkrang la:

- to rescue, save, deliver
- Acts 7:35; Rom 11:26; 2 Tim 4:18

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53. Baptisma / hkalup hkam = baptize / baptism

baptisma:

- to be covered over
- dip in water
- totally immersed in water
- baptism

hka: (p. 288)

- water

lup: (p. 350)

- a grave, to bury, intern

hkam: (p. 291)

- to accept, take, receive, experience

hkalup hkam:

- to experience and receive death by burial in water.
- baptism

Greek: baptisma, Kachin: baptisma, English: baptism

Bigger meaning:

Baptism is a picture or testimony to those that are watching that you have given your life to Christ as your Lord and Saviour. You are being baptized on the profession or testimonies to others of your faith in Christ. Baptism is an ordinance of the church and we are commanded by Christ to go out and make disciple by leading them to salvation then baptizing them and teaching the truth of the Word of God (Matt 28:19). Baptism is not the way that one becomes saved. It is an outward expression to others what you have done with your heart. You are showing to them that you have confessed your sin and personally with your mouth prayed and invited Christ into your heart. Baptism is not to be a sprinkling or pouring but a complete immersion into the waters so that it symbolizes to others that you have died (the water is your grave) to

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self and now live (through Christ resurrection power) for Christ. We also need to see that there is not only a baptism by water (a physical action) but there is also a baptism of the Holy Spirit (a spiritual covering over). This is the time that Christ covers us over spiritual as His disciple and we are each day to pray for the filling of the Holy Spirit (Eph 5:17) so that we can bear fruit of the spirit out to others. When we become baptized in Christ by His Spirit this is when we become a new creation, old things are passed away and we become a new creation in Christ Jesus.

Scripture Reference:

Matt 3:7, 11, 14, 16; 28:19

Mark 1:4, 8; 16:16

Luke 3:3; 7:29

John 1:33

Acts 1:5; 13:34

Rom 6:3, 4

Gal 3:27

Eph 4:5

Col 2:12

Other Insights and related words:

hka dip shalup ai lam / hka tsing tawn ai lam:

- immersion

hka shang ai / lup ai:

- immerse

54. Dang / wudang/ wudang hta jen da = cross / crucified

dang:

(p. 106)

- a cross

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udang: (p. 43)

- a frame or cross
- for slaying of sacrificial animals

wudang:

- cross

hta:

jen: (p. 207)

- to spread out, hang up

da: (p. 100)

- to put, place, cause to remain in a given position

wudang hta jen da: (p. 207)

- to hang suspended as on a frame or a cross
- to be crucified

Greek: stauros # 4716

- cross
- instrument of capital punishment
- exposure to death
- atonement of Christ

stauroo # 4717

- to impale on the cross
- to extinguish life, to crucify

Bigger meaning:

The cross was the most cruelest way to punish a person for a capital crime, matter of fact it could not be done to a Roman citizen but to all else, it could be used. It was a slow and painful death; often before the person was hung upon the cross they would be wiped first, 39 times with a cat of nine tails which would tear open one's back. That then would latter rub up against the ruff beam of the cross. You then were laid down on the cross and nails would be hammered into each wrist spreading you out across the cross and then your feet would be nailed together on the up right post. Then when it was all completed you and the cross would be lifted up and put into a hole upright so people walking by could

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look at you. You then would bake in the sun throughout the day and if you did not die fast enough by evening they would then come along and break your legs, to speed up the slow dying process. This was what Christ went through for us. This was the punishment that needed to be paid. It was required that a sinless man would be offered up for a sinfulness of a lost world, an atonement. This cruel death would be what would give eternal life to those who believed in Him. After Christ death on the cross His example and testimony became a picture to the disciple how he needed to die spiritually to the things of this world. We are to take up our cross for Christ and be willing to die to self and live for Christ but there is one other key fact, the cross was not the end because on the third day Christ was raised from the grave. He conquered sin and death once and for all.

Scripture Reference:

cross:

Matt 10:38; 27:40

Luke 15:21

Acts 5:30

1 Cor 1:17, 18

Gal 6:14

Phil 2:8; 3:18

Col 1:20

Heb 12:2

crucified:

Matt 26:2 Chapter 27

John 19: 6, 10, 15

Rom 6:6, 7

Acts 4:10

1 Cor 1:23

Gal 2:20; 5:24

Other Insights and related words:

u and wu:

(p. 709)

- are used the same in the Jinghpaw language

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55. Kam sham = believe

kam: (p. 228)

- to believe (*dictionary – belief, devotion, loyalty, commitment, dedication*)
- have confidence in
- have faith in

sham: (p. 614)

- to believe

kam sham (p. 228)

- believe
- to have faith and trust
- confidence

Bigger meaning:

To believe in God is to have a trust in someone you have not yet seen or even had a relationship with. Believing is stepping over into the realm of faith, moving beyond your abilities and understanding and putting your life into the hands of someone else completely. But it goes even further than just believing it requires devotion, loyalty, commitment and dedication. It is moving from just words to action. You move past the fear of the unknown and move into the realm of believing and having faith that Jesus Christ is the Son of God and that we must give our hearts totally over to Him as our Savior and Lord.

Scripture Reference:

Gen 15:6

Matt 9:28; 21:22

Mark 1:15

John 2:22; 3:16; 5:47; 6:47; 12:36; 20:29

Acts 16:31

Rom 4:3; 10:14

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1 Cor 13:7

2 Tim 1:12

Heb 11:6

Other Insights and related words:

makam masham: (p. 418)

- faith
- a surety
- a security

makam: (p. 418)

- faith (*dictionary - confidence, trust, reliance, assurance, conviction*)
- believe (*dictionary – belief, devotion, loyalty, commitment, dedication*)
- trust (*dictionary – faith, belief, hope, conviction, confidence, expectation, reliance, dependence*)

masham: (p. 437)

- faith

56. Ding hpring wa lu = justification / justified

ding: (p. 114)

- to be straight
- straight and honest
- upright
- true, faultless

hpring: (p. 552)

- to fill it, to be full, as of goodness

ding hpring: (p. 119)

- to be righteous, straight forward
- upright, true

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wa: (p. 700)

- come, to return, go home

lu: (p. 347)

- to give
- to have, possess, acquire
- to drink

ding hpring wa lu:

- justification

Greek : **dikaiosis # 1347**

- justification

dikaio # 1346

- justly or righteously

dikaioo # 1344

- righteous

dikaiosune # 1343

- justification, righteousness

Bigger meaning:

Justification is not something we can do because we are born into trespasses and sin. The moment we are born we are also a sinner. We have been condemned to death by God. But God did make a way of escape and this came by sending His Son Jesus Christ to pay the price that we owed. It would cost the shedding of blood and when this took place and we received Christ into our hearts as Lord and Saviour, we to can once again stand justified before God our Creator. Justification and righteousness are very close brothers when it come to meaning, but the one (justification) has to take place first before we then can be clothed in the other (righteousness). Justification removes the punishment but righteousness is what covers us and fills us with God's grace, love and mercy. Sin brings punishment and death but justification brings pardon to our crime. We stand no longer condemned. Righteousness is then what cover and protects us from the enemy

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and allows us to come into a deep and personal relationship with God where we can come and drink in all His love and blessing.

Christ justified us to His righteousness.

Scripture Reference:

Matt 12:37

Rom 3:24, 28; 4:2, 9, 25; 5:1, 16, 18; 8:30

James 2:21, 24, 25

Other Insights and related words:

ding hpring: (p. 119)

- to righteous, true upright

teng man ai lam: (p. 659)

- true, honest, upright
- this is most often used when people are teaching about justification.

57. Mayam / daw jau / magam bungli = servant / serve / service

mayam:

(P. 444)

- slave / servant
- Hebrew # 5650 ebed = servant, bondman, bond-
service, from #5647
abad

shangun ma: (kasa, wa) (p. 646)

- servant, helper
- Hebrew # 5650 ebed = servant, bondman, bond-
service, from #5647 abad
- to send, dispatch, a messenger

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daw jau: (p.134)

- help, work

daw: (p.134)

- to serve, minister

jau: (p.216)

- to offer, sacrifice, to serve, wait upon, attend

magam bungli:

- ministry, work

bungli: (p.67)

- work, labour

Bigger meaning:

In the Jinghpaw Bible the word for slave and the word for servant seem to be interchangeable but the challenge is that these words are not synonyms. A slave is owned by someone else and only has freedom in the areas that the master gives to them; even the slave's children can become property of the master. The slave is like property, he can be bought or sold to others and he or she has no rights at all. When it comes to a servant they choose to come along side others to help. They are willing to sacrifice their time and attend to the needs of the other. Jesus told the disciples that He came to serve and that they too should serve one another. They serve not because they have to but out of love desire to give themselves to others. We are not Christ slaves but we are His chosen servants. He now is our King and out of great love we humble ourselves and serve Him with all our strength and time and wait as His messenger to do His will and ministry to others. A pastor and ministers are to be servants under the Headship of our Lord Jesus Christ.

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Scripture Reference:

mayam: slave	shangun ma: servant	daw jau (daw): serve	magam bungli: service Eph 6:7
Gen 9:25; 19:19	Josh 1:1, 2, 7, 13; 12:6; 24:29	Rom 7:6	
2 Sam 19:17, 19, 20, 26	Josh 22:5	Josh 24:15	
1 Sam 3:9, 10	Ex 23:26, 27	Matt 4:10	
Ps 31:16; 119:17, 23	John 12:26	Rom 12:1	
1 Tim 4:6	Job 1:8; 2:3	Phil 2:17	
Neh 1:6	John 12		
John 13:16			

Other Insights and related words:

galaw jaw ai:

- serve

nawku amu:

- service

amu gun:

- serve, John 12:26

gun ai lam:

- service

ali ama:

- servant, Gal 1:10

58. Sagu / sagu kasha = sheep / lamb

ssagu:

- sheep

(p. 608)

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sagu kasha: (p. 608)

kasha: (p. 267)

- little child, baby
- the young of an animal

Bigger meaning:

The picture of sheep has various pictures attached to it, one, lambs where for food and wool. They were also used for sacrifice and their blood spread on the mercy seat for the atonement of the people. The shedding of blood was important for the remission of sins. Another picture was that Christ became our sacrificial lamb. He was spotless and blameless and because of His sacrifice on the cross we through faith become atone for our sins to a living and loving God. The next picture is that Christ is the Chief Shepherd and we are the sheep of His pasture. Then the last picture comes to us in the book of Revelation when we all meet together for the marriage supper of the Lamb. What an exciting time that will be when we all gather face to face with our Redeemer and Lord.

Scripture Reference:

Gen 4:2; 29:9

Ps 100:3

Is 53:6, 7

Ezek 34:12

Matt 25:32

John 10:2, 11, 14, 15, 27

Heb 13:20

1 Pet 2:25

Sagu Kasha:

- Christ as a Lamb
- Both words are capitalized

John 1:29, 36

Rev 5: 6, 12; 12:11

sagu kasha: disciple lamb

Luke 10:3

John 21:15

sagu kasa: farm lamb

Gen 22:7

Ex 34:20

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Rev 14:1, 4; 17:14
Rev 19:7, 9; 21:22

Acts 8:3

Lev 14:10
Is 53:7

Other Insights and related words:

sagu lawng: (p. 608)

- sheepfold

sagu la: (p. 608)

- a ram

sagu mun: (p. 608)

- wool, fleece

sagu shan: (p. 608)

- mutton

sagu yi: (p. 608)

- a ewe

59. Sagu rem wa = shepherd

sagu: (p. 608)

- sheep

rem: (p. 566)

- to tend, herd, feed
- to keep, look after, care for

wa: (p. 701)

- person
- human being

sagu rem wa: (p. 566)

- shepherd
- to tend or herd sheep
- to keep, look after and care for the sheep in all areas of needs
- goal of shepherding was to produce more sheep

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Bigger meaning:

The picture of the shepherd has various facets attached to it. One is the basic shepherd who physically looks after and attends the sheep. David in Psalm 23 reflects on this very subject because he himself was a shepherd. Shepherding was the lowest of all work. Secondly God speaks throughout the Bible about shepherds who pastor the people of Israel. There was both the good ones and the bad ones and often He pronounced judgment upon them. Then we have throughout the Old Testament prophesies about a coming shepherd that would call back and redeem the sheep of Israel. Isaiah said His name would be Counselor, Prince of peace, Mighty God, the Emanuel who would come and be with us (Is 9:6). Then in the New Testament Jesus proclaims that He is that shepherd. He states that, “I am the good shepherd who will lay down His life for the sheep” (John 10:11). Finally after the return of Christ to heaven, then came the day of Pentecost when the Holy Spirit was poured out on all believers and it was soon after this time that Jesus began to raise up “under shepherd” for His sheep the Church. We do not think often about the idea of shepherds because we more often use the word pastor. Again we are warned that there will be two kinds of shepherds, one’s who just do it for money and prestige and the others who are willing to lay down their life for the sheep. The shepherd main ministry is to feed and protect the sheep from all kinds of problems and enemies and this may mean both physically and spiritually sacrifices that the shepherd may go through here on earth.

Scripture Reference:

2 Chr 18:16

Ps 23:1

Is 40:11

Jer 3:15

Matt 9:36; 25:32; 26:31

Luke 2:8, 15, 18, 20

John 10:2, 3, 4, 11

1 Pet 5:2, 4

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Ezek 34:5, 12

Zech 11:16; 13:7

Other Insights and related words:

sagu sin: (p. 608)

- to tend sheep

Hpung up / woi up

- pastor, shepherd
- Jer 3:15

60. Hkaw tsun dan = preach

hkaw: (p. 310)

- to preach, to proclaim (speak, discourse, address, orate)

tsun: (p. 675)

- to speak, tell, say, to talk

dan: (p. 104)

- to show, exhibit, to declare
- present to view
- to teach by word or example

hkaw tsun dan:

- to preach
- to proclaim openly information to another
- to preach and to speak so that others may clearly understand

Bigger meaning:

To preach is to proclaim the truth of the Bible. In the Old Testament you had mainly prophets and teachers but in the New Testament we had more preachers and evangelist. Preachers were people who went out to the lost and proclaim the truth of the

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Gospel of Christ. The church was to be a place of teaching and the streets was to be the place of preaching and proclaiming. If one looks at this word “preach” in the book of Acts it is very rarely used but the word that is used often is the word, “teach”. The Books of Paul, Peter and John were teaching that the local churches should be use, to disciple their people with. Preaching brings people to Christ but teaching is what equips them for service. Teaching is what causes the disciple to become pruned and more mature to the place that in due time these disciples will produce fruit for the Kingdom of God. What the church needs today is more teachers and what the world need today is more preachers and evangelist. We need preachers who will show and exhibit Christ to a lost world by example. They are there to openly, at whatever cost, give forth information to others about whom God and Christ is. They need to do it clearly so that people will understand and will want to repent and change to a life that follows after Jesus Christ.

Scripture Reference:

preach: hkaw tsun dan ai

Matt 10:7
Mark 1:4; 16:15
Luke 4:43
Rom 10:15
1 Cor 1:23
2 Tim 4:2

preacher: hkaw tsun dan ai wa

Rom 10:14
2 Tim 2:7
2 Pet 2:5

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Other Insights and related words:

tara mung ga:

- preach

tsun shaga

(p. 675)

- to teach, instruct

61. Asai / sai = blood

asai:

(p. 27)

- blood
- stronger emphasis on the word blood and more specific in use (The Blood).
- often connected to God and man's atonement
- used often in the New Testament to speak of Christ redeeming blood

sai:

(p. 601)

- blood
- life source
- general us for the word blood, example of animals or man

Bigger meaning:

The word blood is an intricate part of the Scriptures. The idea of blood often speaks of "life source". It brings food and oxygen to all parts of the body but it also cleans away dead cells and garbage which the body rejects. The first reference to blood comes to us in Gen. 4:10-11 when Cain kills his brother Able. The next major story comes to us by Moses when he tells the people to cover their mantel and doorpost with the blood of a lamb, so that the death angel would pass by. Then we have the instruction concerning sacrifices. The shedding of blood from animals was to be sprinkled upon the mercy seat in the Holy of Holies for the

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forgiveness of sins. Then thousands of years later God would send His Son who would become the perfect sacrifice for the sins of mankind by shedding His blood on the cross. His blood paid the price for our sins so that man could once again enter into the Holy of Holies and stand in the very presence of God. Christ blood covers us from the curse and judgment of death and makes for us a way to have eternal life in glory with Christ our Lord and King. This picture of the blood also comes again to us, from the book of Revelation where we see the final results of the shedding of the Lamb's Blood (Christ Jesus) affects the last days of the earth and of Heaven.

Scripture Reference:

Gen 4:10, 11

Ex 7:17, 19, 20, 21

Ex 12:7, 13, 21

Lev 3:2; 16:14, 15, 18, 19, 27

Lev 17:4, 6, 10, 11, 12, 13, 14

Matt 26:28

Luke 22:20, 44

Acts 20:28

Rom 5:9

Eph 1:7; 2:13

Col 1:20

Rev 5:9

Heb 9:22

1 Pet 1:2, 19

Other Insights and related words:

htingrai htingrat: (asai and htingrai htingrat found together in, Lev 16:27; 17:11) (p. 689)

- propitiate / appease (conciliate, pacify, settle, satisfy)
- conciliate (make peace, pacify, appease, reconcile, resolve differences)
- offer as a sacrifice / to shed blood
- atonement (compensation, amends, penitence, penance, punishment, apology, recompense)

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Hebrew: *kaphar*, prime root 3722 means = to cover, appease, make atonement, cleanse, forgive, be merciful, pacify, pardon, purge, put off, reconcile
Greek: *katallage* 2643 means = to exchange, restoration to (the divine) favor, atonement, reconciliation

sai la: (p. 601)

- to deliver , save, as from drowning

asai pru: (p. 27)

- to bleed

Kachin Hymn # 20 Nye Mara Hpa Me Shin Na
(Nothing but the Blood)
53 Sai Hpring Ai Hka Htung
(There is a fountain filled with
blood)

427 Shi Sai Hta Atsam Rawng Nga
(There is Power in the Blood)

62. Njut nlung / ningjut nlung = cornerstone

jut: (p. 215)

- corner
 - **Hebrew** # 6438 – chief-corner – stay of the tower
 - **Greek** # 204 – a corner or angle, extreme corner, chief-corner

njut: (p. 491)

- a corner, a nook

nlung: (p. 494)

- rock
- **nlung tawng:**
 - tawng (p. 657)

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- to be strong, thus immovable
- to be straight

ningjut:

- ning (p. 211)
- an angle, a corner

nlung: (p. 494)

- stone

Bigger meaning:

The Old Testament lays the foundation that Christ will come and build on. The Gospel of Christ become the “chief corner stone” to the church that was the beginning and the birthing forth of the church in the book of Acts by the Holy Spirit. The corner stone would be selected by the builder in the quarry. It would then be moved to the site where it would be set first in the proper place. This is why it was titled or called the “chief corner stone”, from this all other lines of the building would be projected from. It was the key stone which needed to be laid perfectly in place so that the strength of the rest of the building depended on this stone. The Scriptures prophesied that the Messiah Jesus Christ would be this chief corner stone. The world would reject Him but the heavenly Father chose Him to be the “Chief Corner Stone” for all who would believe on Him. This is the stone that we as disciple are to line up and build our lives on and from. Jesus was to become the way, truth and life that the church and the Kingdom of God would be built on (John 14:6).

Note from the NASB p. 1814, “I Peter 2:6, precious corner stone: This is an obvious reference to Christ, as vv.6b-8 make clear. The corner stone, which determined the design and orientation of the building, was the most significant stone to the structure, the picture that Peter creates is a structure made up of believers (living stones, v. 5), the design and orientation of which are all keeping with Christ, the corner stone. *He who believes in Him*. Two attitudes toward the corner stone are evident: (1) Some

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trust in Him; (2) others reject Him (v. 7) and, as a result, stumble and fall (v.8).

Scripture Reference:

Ps 118:22

Is 28:16

Matt 21:42

Mark 12:10-11

Luke 20:17

Acts 4:11

1 Cor 3:10-12

Eph 2:20-21 (**these verses uses the words “fitted” and “growing” also the idea of being built on a foundation*)

1 Pet 2:4-8

(many of these verses uses the phrase, “chief corner stone”)

Other Insights and related words:

npawt nhpang = a beginning, a foundation, a bottom
(npawt p. 498 / nhpang p. 499)

- 1 Cor 3:10-12

lunghkrung = rock

maba

(p. 406)

- a chief, a ruler : **ba** = to be big

du:

- chief

jahtum:

(p. 266)

- to end, terminate, bring to a close

- this word or it's concept is not found in the Hebrew or Greek Scriptures

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63. Hpung up / hpung tau = elder / deacon

hpung: (p. 541)

- gathering, assembly, a congregation

up: (p. 53)

- cover over, shelter, preside over

hpung up:

- elder, overseer, pastor
- keep watch over the people
- overseeing the spiritual needs of people

hpung: (p. 541)

- gathering, assembly, a congregation

tau: (p. 664)

- deacon, helper, to assist

hpung tau:

- deacon
- help and assist the people
- looking after physical concern

Bigger meaning:

The positions of elder and deacons are offices of service for the local church of Jesus Christ. God calls various people into different types of ministries and leadership positions. The elder is called by God to be an overseer and shepherd to His body. The people are to look amongst themselves, for people who are already doing the work of ministry and appoint them to this serving office (Matt 20:26). An elder is to be a guide and a teacher of spiritual truth to the disciples of Christ. They are to focus on prayer, studying of God's word and the proclaiming of the Good News of Jesus Christ. The elder should be a person of proven character and keep to the high standards that are recorded in the Word of God.

The deacon is one that is installed by the elders as servants of a local church. They are to do a lot of the physical ministry and

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to do the everyday task of caring for the widows and the needy. They are to make sure that the basic needs of the people are taken care of. Both elders and deacons are to have a high standard of integrity. Paul tells Timothy and Titus what to look for when they are establishing a local church of believers. This list of standards is really a list that all disciples in Christ should be praying about and walking in. We are to exemplify the nature and teaching of Jesus Christ at all times so that our testimonies and our walk will show forth Jesus Christ as Lord, Saviour and King.

Scripture Reference:

hpung up: elder / overseer/ pastor **hpung tau: deacon**

Acts 20:17 (salang ni = elders)

Phil 1:1

1 Tim 3:1

1 Tim 3:8, 10, 12, 13

Titus 1:7

Eph 4:11

Other Insights and related words:

hpung sara = minister: Rom 15:16; Eph 3:7; 6:21; Col 1:7, 23, 27; 1 Tim 4:6

Hpfung up = Bishop: 1 Tim 3:1, 2; Titus 1:7

- first letter of “Hpfung” is capitalized in Ola Hanson Bible

kasa = apostle: Eph 4:11

kabu gara shi ga = evangelist: Eph 4:11

sara = teacher: Eph 4:11

myihtoi = prophet: Eph 4:11

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64. Shinglet = tongue

shing: (p. 619)

- thus or this
- giving direction, pointing something out

let: (p. 344)

- tongue
- command

shinglet (p. 623)

- tongue
- to speak
- to communicate with to another

Bigger meaning:

With this word we are not talking here how the tongue physically works and how it helps in tasting and eating but we are talking about how the tongue is used to speak and communicate. We are told that the tongue is like a “sword”, it can build up or it can destroy. The words that come forth from this physical part of the body often speak forth words that are from the heart and can show to others what kind of character and nature that we have. The tongue can curse or confess, it can bless or destroy, it can comfort and teach and it can be used as a vessel to praise God or to curse Him. The tongue is a small member but it has the ability to affect the whole body. Often just a few words from the tongue can challenge people to move mountains or to give up and fall into deep depression and despair. Romans 10:9-10 tell us, that we must confess with our mouth or to put it another ways is to speak out with our tongue, with a faith in Jesus Christ we can to be saved. Jesus said if we confess and speak about Me, out before others, I will speak or confess who you are before the Father in heaven (Matt 10:13). We must ask the Holy Spirit daily to help us to use our tongue wisely; to speak truth in love and to encourage and strengthen all who hear from our tongue and mouth. Speak the

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name of Jesus Christ and your enemies will flee and you will through a spoken word of faith be able to move mountains for God's glory. Speaking a positive word to your own heart can also build you up and encourage you to move forward with Hope. This is what King David did with some of the Psalms that he wrote, spoke and sang.

Scripture Reference:

Gen 10:5

Ps 34:13; 35:28; 57:4; 71:24; 119:172

Prov 6:17; 12:18; 18:21; 15:15

Acts 2:8, 26

Rom 14:11

Phil 2:11

James 1:26; 3:5, 6, 8

Rev 14:6

Other Insights and related words:

n-gup = mouth: (p. 488)

- the mouth speak what on the heart
- Rom 10:10
- fresh water cannot come from the same well.

James 3:12

masin salum / myit masin = heart: (p. 436)

- Rom 10:10
- out of the heart, man speaks

tribe and tongue:

- Language of a people group
- Rev 5:9

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mahku / sinlai mahku / ga nsen = voice: (ga, a word, speech, language. P. 145) (nsen, the voice. p. 470)

- tones and syllables form words and sentences
- Jon 2:9; John 5:25; Rev 3:20

65. Agung alau / chyam ya / gung lau = temptation / tempt / test / trial

agung: (p. 4)

- from gung, to tempt, a temptation

alau: (p. 4)

- a temptation, an allurements, an enticement

agung alau:

- temptation

chyam: (p. 82)

- to try, experiment, to test

ya: (p. 725)

- to see, observe, behold, thinking, reflection, test

chyam ya:

- test or tempt

gung: (p. 168)

- to tempt, entice, allure, to influence for either good or bad

lau: (p. 352)

- to induce, entice, tempt, to influence for either good or bad

gung lau: (p. 168)

- trial

gung lau: (p. 168)

- tempt

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Bigger meaning:

These four words in English are very much interconnected with each other. We as people will face many physical, emotional and spiritual trials and test and we will be tempted to break the moral codes of the land. We will also undergo temptations that will break God's spiritual laws and when this takes place we step out of fellowship with God and His will for our lives. The temptation itself is not sin but it is when we act and carry out that temptation in our life than we have sinned before God our Creator. We face these various trials and test each day and they are produced by our enemy to lead us astray, to get us to chose to walk away from God's will and to do our own will. Most temptation start small and seem almost harmless but each time we fall to that temptation we get more entangled into the grip of Satan and into the things of this world. There will be lots of trials and test but if we keep our hand in the hand of Jesus He will faithful leads us through the daily challenges of life.

Scripture Reference:

chyam yu =	agung alau =	gung lau =	gung lau =
test:	temptation:	tempt:	trial:
Gen 22:1	Matt 6:13; 26:41	Ps 106:14	Acts 4:9
Ex 17:2	Luke 8:13	Mark 1:13	Gal 4:14
Ps 26:2	1 Cor 10:13	1 Cor 10:13	James 1 12
1 Cor 3:13		James 1:13	

Other Insights and related words:

Test of Adam and Eve. Gen 3:1-7

Test of Jesus in the wilderness. Matt 4:1-11

- the enemy first appeals to the body, then to the mind and finally to our spirit. He will even use Scripture out of context to trick us and deceive

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us but remember, this down word pathway with Satan can only lead to sin, despair and death.

66. Hpajau hpala wa / kunhting = steward /stewardship

hpajau: (p. 549)

- steward
- waiter

- hpa: (p. 533)

- to rely on, depend upon, trust

hpala: (NDR)

wa: (p.701)

- person, a human being

kunhting: (p. 685)

- manager
- one who deals with household affairs
- treasure, money keeper

- ku: (p. 233)

- caution, care for

- htting: (p. 685)

- dealing with household affairs, building, equipment, finance

Greek: # 3623 = chamberlain, governor, steward, administrator

Bigger meaning:

As a disciple God entrust us with responsibilities. They come in forms of treasures, talents and gifts, and because God entrust them to us we are to be faithful to care and to look after them. We need to realize that we are not the owners of that which

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we have been entrusted with. That is why there is a day that will come when the Lord of those possessions will ask us to give an account of what we did with His possessions and on the bases of that will reward us or discipline us for our management behavior. (Matt 25:14-30) Jesus has entrusted the disciple with His Kingdom here on earth. He wants to see it grow and spread to all peoples. The key is that we have been entrusted with all His authority and power to destroy the works of the enemy and to bring hope and life to all who will believe. (Matt 10:1) Our goal is take that which Christ has given and invest it into other people so that those people become fruit from our labour and prayers. As Paul tells Timothy that we are to entrust to other, who will inturn entrust it to others also (2 Tim 2:2). We have been given precious seed and we need to plant and harvest for our King Jesus Christ. All disciples are called to be stewards and to have the ministry of stewardship to this lost world.

Scripture Reference:

hpajau wa jau: steward

1 Pet 4:10

kunhting: steward/ treasure/ manager

Gen 43:19; 44:1, 4

Luke 12:42; 16:2, 3, 4

1 Cor 4:1, 2

Titus 1:7

Other Insights and related words:

mayam:

- slave
- Matt 25:14-30
- steward / caretaker / manager

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hpareng du:

(p. 550)

- an overseer, taskmaster, one in command or authority, manager

- **reng:**

(p. 566)

- to command, to direct, order

67. Nmut ten / mam dan ten = harvest

nmut:

(p. 496)

- harvest

ten:

(p. 659)

- time

mam:

(p. 390)

- paddy
- rice plant

dan:

(p. 105)

- to cut, to sever

ten:

(p. 659)

- time

mam dan ten:

(p. 390, & 105)

- to cut, mow, reap, as paddy
- to harvest, reap as paddy

Bigger meaning:

God has created all things for reproduction. We are to reap from what we have sown. There is an act of faith, were one put the seeds into the ground and in due time, through watering, nurturing, we then will receive a harvest. God introduces to the people a harvest festival (Ex 23: 16) that was to be celebrated, giving thanks from the heart, to God on how He had provided for them. To have a harvest was to be a blessed person. Jesus took this picture of harvest a step deeper, telling the disciples that the harvest of people was spiritually ready but the laborers were few. (Matt 9:37-38) He

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also warned how the enemy would try to sow weeds and bad things into our lives. The enemy wants to destroy our crop and harvest but Jesus expected our lives to be one of harvesting for Him. He told the disciples that by your fruit you shall be known. Paul tells the Galatians church not to be fooled about sowing and reaping because in due time you will harvest what you have sown both in the flesh and in the spirit. But the key that we need to remember is that it is God who gives the increase so then we need to be careful how we sow and we need to sow bountifully both physically and spiritually if we hope to harvest a physical and an eternal harvest in our lives. What we plant determine what we will reap here on earth and in heaven. (Gal 6:6-7)

Scripture Reference:

nmut:

Gen 8:22

Ex 23:16; 34:12

Prov 6:8

Jer 50:16

Joel 3:13

Matt 9:37-38; 13:30, 39

Mark 4:29

Luke 10:2

mam dan:

Lev 23:22

Ruth 1:22, 2:21, 23

John 4:35

Rev 14:15

Other Insights and related words:

nmut shang

(p. 496)

- to begin the harvest

nmut ta

(p. 496)

- harvest time (or) harvest month (or) season

dan dut

(p. 105)

- to harvest, reap as to paddy

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- gut** (p. 170)
- to gleam Ruth chapter 2
- nlim gut** (p. 494)
- to harvest – to gleam after the reapers
- mam dan**
- reaper Ruth 2:4, 5

68. Shakawn kungdawn / chyeju dum poi = thanks / thanksgiving

- shakawn:** (p. 640)
- to praise, extol, glorify
- give thanks
- kungdawn:** (p. 237)
- to praise, extol in word or in song
- used as a couplet with “shakawn”
- shakawn kungdawn:** (p. 640)
- to praise
- give a joyful tribute of gratitude
- applause, acclaim
- thankful heart toward God
- chyeju:** (p. 84)
- grace, favor, blessing
- dum:** (p. 126)
- to remember, feel conscious of
- to be grateful, feel obligated because of favor (p. 84)
- poi:** (p. 523)
- a feast, a festival

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chyeju dum poi:

- thankfulness for what another person has done to you and sometimes used to express gratitude to God
- thanksgiving feast or festival

Bigger meaning:

A heart that belongs to God will be one that bears fruit of thanks and thanksgiving. Our prayers should include daily times of thanksgiving and praise to God for the blessing He has given directly to us both physically and spiritually. The world maybe full of distress but with Christ we can give thanks even in the midst of trials because He gives to us a peace that passes all understanding (Phil 4:7), a joy that can be expressed during the greatest time of challenges that we may face. We are to give thanks in all things. Paul tells us to give thanks in everything and at all times. The reason we are to give thanks is because it is the will of God in Christ Jesus for every disciple (1 Thess 5:17). When we see the beauty, love, mercy and grace of God's heart that He has shown towards us, we will praise, glorify and give thanks to Him, our Redeemer, the one who sits on the throne in heaven.

Scripture Reference:

thank		thankful		thanks		thanksgiving	
1 Chr 16:4, 7, 8	CD	Ps 100:4	CD	1 Chr 16:8, 34	S; CD	Lev 22:29	CD
1 Chr 23:30; 29:13	CD	Rom 1:21	SK	Ps 30:4, 12	SK	Ps 69:30; 95:2	CD
2 Chr 29:31	CD			Ps 75:1	CD	Ps 100:4	SK
Rom 1:4	SK			Ps 105:1	CS	Ps 107:22	SK
1 Thess 2:13	SK			Ps 136:1, 2, 3, 26	SK	Phil 4:6	SK
2 Tim 1:3	S			Dan 6:10	SK		
				Matt 26:27	SK		
				2 Cor 11:24; 9:15	KK		
				Eph 5:20	SK		
				1 Thess 5:17	SK		
				1 Tim 2:2	SK		
				Heb 13:15	SK		

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CD = chyeju dum; SK = shakawn kungdawn; S = shakawn;
KK = kungdawn hungdawn

Other Insights and related words:

- chyeju jaw: (p. 84)
- to do a favor, express gratitude
 - to give thanks

69. Azuma poi / Madu a shana lusha poi = Passover / Lord's Supper

Shalai dat ai Poi / Shalai wa ai Poi = Passover

Azuma: (no dictionary reference)

- Passover

poi: (P. 523)

- festival, feast, celebration

Azuma poi:

- Passover, in the Old Testament teaching

Madu a: (p. 410)

- Lord's, adonai: ruler, mastern

shana: (p. 644)

- evening meal, supper time

lusha: or lu sha (p.614)

- eating

poi: (p. 523)

- festival, feast, celebration

Madu a shana lusha poi:

- Lord's supper eating feast, only used once in the Bible, 1 Cor 11:20
 - The word Communion is not used in the Bible

shalai: (p. 352)

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- **sha:** (p. 614)
 - to eat
- **lai:** (p. 352)
 - to pass by, go beyond
 - also to be changed or exchanged
- dat ai:** (p. 108)
 - to liberate, set free, release, to forgive, set free from guilt

Passover, Hebrew # 6453 pecach = the festival or the victim
Passover (offering)

Passover, Greek # 3957 pascha, the meal, the festival or special sacrifices connected with Passover during the time which many people today call, Easter.

Bigger meaning:

The Lord's Supper of Christ was the coming together of two other feast or celebrations from the Old Testament. One was the Passover and the second was the Feast of Unleavened Bread. Christ becomes the Passover Lamb whose blood would be shed for the sins of the world and secondly His body would be the unleavened bread (Num 28:17) that would be broken for us on the cross. Christ did not come to remove the concept of these two feasts but to fulfillment and to give a new meaning and covenant to His people from these remembrances. During the Passover time the blood of the Lamb was put on the door post and mantel, to show that God covered this house and that the death angel would pass by (Ex 12:7, 22). They were also to roast the lamb and eat the meat with unleavened bread. There were three key parts to this Passover; the blood which was to atone for sin, the unleavened bread which was to show that sin had been removed and thirdly the bitter herbs to remind them of the bondage that they would be set free from. With Christ He became the sacrificial lamb, His blood covers us so that the spiritual death angel would not kill us for all eternity but

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through faith in Christ we would have ever lasting life. The unleavened bread symbolized the importance of the removal of sin from one's life. Leaven or yeast represented sin that once it got into your home or life could spread through everything and bring about death. The bitter herbs are to show the punishment that Christ took for us before the cross and on the cross, His action released us from the bondage of sin and death. These two feasts were to cause the people to remember what God had done for them and to use these times of celebration to teach their children about the God who created all things and desires to personally live with them and walk with them each moment of their lives.

Passover Feast: (blood and bread):

Lord's Supper: (communion) New Covenant New Life

Feast of Unleavened Bread: (bread)

Scripture Reference:

Tabernacle time:

Ex 12:11, 21, 27, 43, 48 = Yehowa a shalai dat ai poi

Ex 23:15 = azuma poi / Yehowa a shalai dat ai poi

Ex 34:25 = azuma poi / Yehowa a shalai dat ai poi

Lev 23:5 = Yehowa a shalai dat ai poi

Lev 23:6 = azuma poi/ Yehowa a azuma poi

Num 9:2, 3, 4, 5, 6, 10, 13, 14 = shalai dat ai poi

Deut 16:1, 2, 5, 6 = shalai dat ai poi

Josh 5:10 = shalai dat ai poi

** up until the end of Joshua it was called "shalai dat ai poi" but after this book to the end of the Bible it becomes "Shalai wa ai poi", with the first letter of Shalai being capitalized.*

Temple time:

Ezra 6:19-20 = Shalai wa ai poi

2 Chr 35: 2 (1-19) = Shalai wa ai poi

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Matt 26: 17-20 & 26-30	= poi v. 17 & 18
Mark 14:1-12; 22-25	= Azuma poi
Luke 22:15	= Shalai wa ai poi
John 2:13, 23	= Shalai wa poi
John 19:14	= shalai wa poi
Acts 12:4	= shalai wa poi

Other Insights and related words:

Communion:

- was a time for testimonies and fellowship
- was a time for prayer and worship
- was a time for confession and commitment

muk ahkyep karan:

- breaking bread together, Acts 2:42, 46
- communion or Lord's Supper was a very key part of the early church commitment and growth

70. Pahtau tau garu shaning = jubilee

pahtau: (p. 527)

- a horn or a conch
- used as a trumpet or bugle
- to blow a horn

garu: (p. 185)

- to shout , yell, whoop
- to raise as a war-cry

tau: (p. 664)

- to meet

dum: (p.126)

- to play a musical instrument

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shaning:

(p. 645)

- a year

pahtau dum garu shaning:

- to proclaim a release
- year of liberty
- jubilee

Bigger meaning:

A time of jubilee was introduced by God to His people for the purpose of rest and celebration. To praise and shout and dance about God's blessing that He has poured out over the people but it was also a time for the slave or servant to be set free from their bondage. It was also a time that made all people equal both rich and poor, free and slave. They came together to celebrate. Two key times was the 7th year where the land was to rest and the 49th year where property was to go back to the original owner and those who had become enslaved could be set free and liberated (Lev 25: 10-15). This time is also picture of what Christ has done for us. Even though we were enslaved to sin, lost all right to possessions, Christ came and brought us a jubilee. A time where each day we should remember that He has liberated us and set us free from the slaver and bondage of sin. The key to a jubilee is to proclaim and shout how God has released, liberated and set one free from the things of this world.

Scripture Reference:

Lev 25: 10-15

Lev 25:28, 31, 40, 50, 52

Is 61:1-2

Luke 4:18-19

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Other Insights and related words:

marawn: (P. 434)

- to shout, to scream

shangun

- rams horn

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Appendix:

Hanson's Bible Codes

**Karai Kasang = God (plural form) Hebrew, Elohiym # 430
God(Karai: Supreme Being, creator,self existing)
*(Kasang: disengaged, free from impediment)***

- Supreme God, very great,
- Gen 1:1; 1 Sam 22:3; Ps 18:6, 21; 55:19;
John 1:1

**Yehowa Karai Kasang = LORD God (Karai Kasang: Hebrew -
*El 250 times{mighty strong}***

*or Elohim, plural form, shows trinity,
2570 times {greatness and glory,
creative, sovereign})*

- Gen 2:4, 5, 7, 8, 9, 3:9; Ex 3:9

Karai Wa = God (singular form) Hebrew, El # 410

- Almighty, powerful, strong, a
chief that is mighty
- The God
- Ps 18:2, 30, 55:19; Job 8:20 &
19:6; Ps 18:47; Is 9:5

Karai Wa **Zaw nawng zaw wa up= God Chief (Often connected
with the country of Israel)**

- Jer 32:15, 35:17, 44:2, 7, 11

**Karai Wa Yehowa = God Father LORD (combination gives
stronger meaning)**

- Ps 7:1 & 3

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Karai Kasang Yehowa = God LORD

- Gen 9:26 Josh 23:12 (Jing. Bible Verse 13) Judg 5:3; 1 Kin 8:28; Is 7:10; Hab 1:12

Tsaw Htum = Highest Exalted, Tsaw Htum Hebrew: = El Elyon

- **Highest One**
- Num 24:16; Deut 32:8; 2 Sam 22:14; Ps 9:2; Dan 4:17; Acts 7:48

Tsaw Htum ai Wa/ wa= Highest Exalted God, Tsaw Htum Hebrew: = El Elyon and Elyonin

- **Highest One**
- Ps 18:13; Is 14:14; Dan 4:17, 7:18, 21, 25, 27; Deut 32:8

Tsaw Htum ai Karai Wa= Most High God, Tsaw Htum Hebrew: = El Elyon

- **Highest One The God**
- Ps 78:35

Tsaw Htum ai Yehowa= Most High LORD, Tsaw Htum Hebrew: El Elyon

- Ps 7:17

Tsaw Htum ai Karai Kasang= Most High God

- Gen 14:18

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Chyahtum chyalai n-gun rawng ai Karai Kasang = God Almighty or God all Sufficient

- Hebrew, El Shaddai
- Gen 17:1, 28:3; 35:11

Chyahtum chyalai n-gun rawng ai Karai Wa = God Almighty or God all Sufficient **F**ather - Ps 91:1

Karai Kasang a **K**asha = God's Son

- Mark 3:11; Luke 4:3; John 1:48;
1 John 5:20, Luke 4:41; John 5:25;
Gal 2:20; 1 John 3:8; Rev 2:18

Karai **K**asang a kashu kasha=**G**od's children

- John 1:12; 11:51; Phil 2:15

Kasha = Son

- Son, second part of the Godhead
- Matt 11:27; 1 John 4:10;
Heb 1:6,8

Kasha Hkristu Yesu = Son Christ Jesus / Son who is Messiah and saves

- 1 Cor 1:9

Kasha Yesu Hkristu =Son Jesus Christ / Son who **S**aves and is **M**essiah or **A**nointed **O**ne

- 1 John 5:20

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Karai Kasang a kasha Hkristu Yesu = God's Son Christ Jesus

- 1 John 1:3

Masha Kasha = Man / Son / God Son who came in
the flesh and lived amongst us

- Matt 8:20, 11:19; Luke 7:34,
11:30; 22:22; John 1:51

Yehowa = LORD, YHWH, Yahweh, Jehovah

(**Yehowa:** Hebrew – **Yahweh**, to be, life,
self-existing, used 6823 times)

- All letters capitalized
- To posses, self-existent, eternal
- Gen 2:4, 4:3, 4, 5, 7:16;
Josh 22:22, 23; 1 Kin 8:1;
Joel 2:12

Madu Karai Kasang = Lord God

- Ps 18:46, 90:17; Ex 23:28;
Luke 1:16; Rev 16:7

Madu = Lord, Adonai (First letter capitalized)

(**Madu:** Hebrew – **Adonai**, used 360
times, means Lord Master, sir, owner)

- Ruler, master
- Gen 14:23 & 18:27, 30, 31, 32;
Josh 3:11, 5:14; Mal 3:1;
Luke 1:15, 6:46

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Madu Yehowa = Lord **LORD, Adonai / Yahweh, Jehovah**

- Self- existent, eternal
- Jehovah the Lord
- Josh 3:13 & 15; Ezra 12:10, 19, 21;
Ps 8:1 & 9; Jer 1:6

Wa Karai Kasang = Father God / God who is Father

- Eph 1:2; Gal 1:3; 2Cor 1:2

Karai Kasang Yesu = God Jesus / God who saves Savior

- Acts 13:33

Karai Kasang a Wenyi = God's Spirit

- Creator God's Spirit
- Gen 1:2; Rom 8:14; 1 Cor 2:14;
1 Pet 4:14

hkye hkrang = save, salvation both letters not capitalized

- Ex 15:2; Ps 60:5; Luke 7:50;
Acts 4:12

hkye la = save, salvation

- Ps 54:1, 60:5; Is 25:9; Luke 7:50;
Rom 5:9

hkye hkrang la = save, salvation

- Ex 15:2; Matt 1:21; Acts 4:12

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Hkye hkrang = **Saviour, Yasha # 3467**

- First letter of the first word is capitalized
- Can often be seen as “ **Hkye hkrang la ai Madu”**
- Avenger, defender, salvation get, victory
- Luke 2:11; John 4:42; Phil 3:20; 1 John 4:14

Hkye Hkrang = **Redeemer**

- both word are capitalized
- to rescue, set free, liberat
- Job 19:25; Ps 19:14; Is 45:15, 21

Hkye mawai / mawai la = **Deliver (**Hkye la ai wa**)**

- First letter of first word capitalized
- To deliver out of danger
- To rescue from danger or peril
- Mawai La, Judg 3:9, 15; Ps 18:2; 2 Pet 2:9
- **Hkye mawai la**, Is 19:20, 36:15; Dan 3:15, 17

Madu Yesus = **Lord Jesus / Lord Saves / Lord Savior**

-Mark 16:19; 1 Thess 2:15; Col 3:17

Madu Hkristu = **Lord Christ / Lord Anointed One / Lord Messiah**

-Matt 1:8; Col 3:24; Rom 15:13, 16

Kachin English Bible Words Study Book

- Wenyi** = **Spirit** (Mostly used in Old Testament)
-Ezra 11:24; Joel 2:9; Rom 8:13, 16, 26
- Chyoi pra ai Wenyi** = **Holy Spirit** (mostly used in New Testament)
-Luke 1:15; John 14:26; Acts 13:2;
Rom 15:13; 2 Pet. 1:21
- Yehowa a Wenyi** = **LORD'S Spirit**
-Judges 13:25; Ezra 11:5; Matt 3:16
- Yesu Hkristu** = **Jesus Christ, Savior / Messiah or Anointed One**
-Rom 1:1; 2 Tim 2:8; 1 Pet 1:3
- Hkristu Yesu** = **Christ Jesus, Messiah, Anointed One / Savior**
- Rom 3:24; Eph 1:1; Phil 4:7
- Hkristu** = **The Christ, The Messiah, Anointed One**
- Matt 1:18; Acts 2:36; 2 Cor 5:20;
Col 3:4; Heb 9:11
- Meshia** = **Messiah in Greek translated Christ, means Anointed One**
- Dan 9:25, 26*; John 1:41, 4:25

* Ola Hanson leaves the word Meshia and uses the phrase “namman chya hkam ai wa” anointed one

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Madu Yesu Hkristu = Lord Jesus Christ, /Lord who Savior and Messiah

- Acts 15:25, Rom 1:7, 5:1, 7:25;
Eph 1:2; 2 Pet 1:16

Kawa = Father

- Is 9:5, 64:6; Eph 1:17, 2:18,
3:15; Col 1:19

Kawa Karai Kasang = the Father God

- Gal 1:4, 5 Matt 6:8, Eph 5:20;
2 Pet 1:17

Sagu Kasha = Lamb / Jesus the sacrificial Lamb

- Both letters of first word
capitalized
- Rev 14:4, 21: 9, 14, 22, 23, 27;
22:1

sagu rem = shepherd

- 2 Chr 18:16; Ps 23:1; Is 40:11
John 10:2; 3, 4, 11; Rev 7:17

Sagu rem = Shepherd / The Shepherd

- 1 Pet 2:25

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- Yehowa Yira** = **Jehovah Jirah** = LORD will provide
- (*Hebrew: JEHOVAH- JIREH, the Lord who provides, our provider*)
- Gen 22:14
- Yehowa Nis** = **Jehovah Nissi** = LORD is my banner
- (*Hebrew: JEHOVAH-NISSI, the Lord my Banner, our banner, His name, flag or emblem*)
- Ex 17:15
- Yehowa Shalom** = **Jehovah Shalom** = LORD is peace
- (*Hebrew: JEHOVAH-SHALOM, the Lord is peace*)
- Judg 6:22-24
- Yehowa Ding Hpring** = **Jehovah Tsidkenu** = LORD our righteousness
Lord
- (*Hebrew: JEHOVAH-TSIDKENU, the our righteousness*)
- Jer 23:6
- Yehowa Ngai Sagu hpe Rem** = **Jehovah Rohi** = LORD is our shepherd
my
- (*Hebrew: JEHOVAH-ROHI, the Lord is shepherd*)
- Ps 23:1

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Yehowa Shamai = **Jehovah Raphe** = LORD who heals

- (*Hebrew: JEHOVAH-RAPHE, the Lord who heals, our healer*)

- Ex 15:26

Yehowa Shachyoi Shapra = **Jehovah Mekaddesh** = LORD who sanctifies

- (*Hebrew: JEHOVAH-MEKADEASH, the Lord who sanctifies*)

- Lev 20:7-8

Yehowa Zaw Nawng Zaw Wa Up = **Jehovah Sabbaoth** = LORD of Host

- (*Hebrew: JEHOVAH-SABBAOTH, the Lord of host*)

- Hag 2:6-8

Yehowa Dai Yang E Nga = **Jehovah Shammah** = LORD is there

- (*Hebrew: JEHOVAH-SHAMMAH, the Lord who is there*)

- Ezek 48:35

Wa = **Father**

- **Father God** (heavenly Father)

- Is 63:16; Ps 18:2;

John 10:17, 15:1

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Ngai Wa Rai Nga Nngai = I Am who I Am
-Rai Nga Nngai, “I Am”
-Ex 3:14
- Wa = God (singular form)

Hebrew, El # 410

- Almighty, powerful, strong, a
chief that is mighty
- The God

Chyoi pra ai Wa =Holy One / Holy God

- Hab 1:12

Madu Yesu Hkristu a Kawa = Lord Jesus Christ Father

- Rom 15:5

Madu Yesu Hkristu a Karai Kasang = Lord Jesus Christ God

- 2 Cor 1:3

Karai Kasang a Kasha Hkristu Yesu = God's Son Christ Jesus /
God's Son, Messiah and Saviour

- 2 Cor 1:19

Yesu a Kawa Karai Kasang =Jesus' Father God / Savior Father
God

- 2 Cor 11:31

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Alhpa and Omega = **Alpha and Omega**

- first and last letter of the Greek alphabet. Jesus is the all inclusive One
- Jesus is the beginning and the end

Rev 1:8, 21:6

Mungga = **Word**

- The living Word / a name for Jesus Christ
- John 1:1, 2, 14; 1 John 1:1; Rev 19:13

Htingnu e = **Temple / House of Chief**

- Luke 24:53

Tsaw Htum ai wa a Kasha = **Son of the Highest**

- Luke 1:32

A lu ai Wa a Kasha = **Blessed Son of Father**

- Mark 14:61

Hkristu ngu ai Karai Kasang a Kasha = **Christ Son of God**

- John 11:27, 20:31

Yesu Hkristu ngu ai Karai Kasang a Kasha = **Jesus Christ Son of God**

- Acts 8:37

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Other insights to the Ola Hanson Bible Codes:

jep ai tara = law

- general law
- books of the Old Testament
- government or manmade laws
- Rom 2:26, 4:15, 5:13, 7:7; Heb 7:18

tara = Law

- Pentateuch, Mosaic Law, (first 5 books of the Bible)
- In English first letter is capitalized in English
- Ex 24:12; Deut 31:9; 2 Kin 22:8; Ps 19:7; John 7:51; Rom 3:27, 6:15, 7:3, 23

* because Hebrew does not use capital letters it is up to the judgment of the translator to decide which way to translate.

Mawshe a tara = Moses law that was given to him by God

- Pentateuch, Mosaic Law, (first 5 books of the Bible)
- Josh 8:31; 1 Kin 2:3; Ezra 3:2; Mal 4:4; Luke 2:22; Acts, 15:5

shalai dat ai poi = **P**assover

- Hebrew: pecach # 6453
Used only of Jewish Passove
The festival or the victim

Kachin English Bible Words Study Book

Passover offering

Used only from exodus to the end
of the book of Joshua

shalai: = **P**assover, pass by (p. 642)

lai = pass by pass around, pass over
(p. 352)

dat ai = to liberate, set free, release.
(Figuratively: to forgive, regard as free
from guilt). (p. 108)

poi = a feast, festival (p. 523)

Shalai wa ai poi: = Passover

- Greek: pascha # 3957
- The Passover meal
- The meal
- The festival or special sacrifices,
connected with Passover and Easter
- Used from the book of 2 Kings to
Revelations
- The word Shalai is always capitalized in the
Jinghpaw language here

Madu a shana lusha poi: = Lord's supper eating festival

- Poi daw = Lord's Supper
- = Communion

Azuma poi = Feast of unleavened bread

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Hpung up = **B**ishop

- first letter of “**H**pung” is capitalized in Ola Hanson Bible
- hpung up = elder, no letters capitalized
- 1 Tim 3:1, 2; Titus 1:7

Ngai Wa Rai Nga Nngai= *I am (Hebrew Yahweh – “to be” God is one who is always present)*

- Ex 3:6, 14

Mawai = **R**edeemer (rescue, save)

- Is 63:16

Hpan da madu = **C**reator

- Is 40:28

Hpan wa Ningsang = **C**reator

- Is 43:15; Rom 1:25; 1 Pet 4:19

**Kachin / English Word Study Based on the Ola Hanson Bible and Dictionary*

Kachin English Bible Words Study Book

II. Little Key Words Chart

bai = again, to repeat

da = to put, to place, continuation

dai / di ni = they, those, themselves

de = to

e = in, at

gade = how

galaw = do

galaw = where

galoi = when

garai = yet, before

gaw = is, are

hpa = what

hpang = after

hpe = to, with

hta = in, into, on, stay, among

hte = with, and

kadai = who

kade = where, how much, how

Kachin English Bible Words Study Book

kaga = other

kaloi = when, always

kara = which

kau = to abandon one, reject

kaw = for, to

kaw na / na = from

la = get, to take to accept

law = be

law law = many, much

let = while

lu = can, could

lu = drink

lu la = get, receive

majaw = because, for, for this or that reason, therefore

makau = by, near

maren = like, same, equal

matu = for, in behalf of

mayu = want, will, wish, would like

mung = also

na = may, will

Kachin English Bible Words Study Book

na ra = will, shall

ndai = this, that

nga = have, to be, to exist

nga = to say, speak, declare

nga nga = to stay, remain

nngai = I am, I one (rai nga nngai)

ninglen nlen = through

nkau mi = some

nna = and

pai = again

pyi = even, since

ra ai = like, love it, need

rai = it is so, yes

rai = can, to be able, to be, exist

rai ti mung = but, however, nevertheless

sa / sa wa = go

sha = only

shaloi = then, when, that time, at that time

tawn = to put, place (tawn da)

wa = to return, go home

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wora = that

ya = now, immediately

ya / jaw = give

yang / jang = when, if

yawng mayawng = all

yu = behold, see, observe

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3. Adultery
4. Anger
5. Apostle
6. Assurance
7. Attitude
8. Benevolence / compassion
9. Birthright
10. Blasphemy
11. Blessing
12. Body / Flesh
13. Bread
14. Change
15. Circumcision
16. Commandment
17. Commission
18. Commit
19. Consecrate / consecration
20. Discipline
21. Doctrine
22. Edification
23. Evangelist
24. Fasting
25. Fear
26. Friendship
27. Gate / gate keeper
28. Gentleness
29. Goodness
30. Gossip
31. Hell / damnation
32. Hireling

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- 33. Honour
- 34. Hope
- 35. Hospitality
- 36. Humble
- 37. Judgment
- 38. Kindness
- 39. King / kingdom
- 40. Knowledge
- 41. Leaven
- 42. Life
- 43. Longsuffering
- 44. Martyr
- 45. Meekness
- 46. Mind / Soul
- 47. Minister
- 48. Mission
- 49. Name
- 50. Neighbor
- 51. Oppressed
- 52. Parable
- 53. Patience
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- 55. Plaques
- 56. Prophet
- 57. Ransom
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- 59. Refuge / city of refuge
- 60. Revelation
- 61. Sacrifice
- 62. Saints
- 63. Sanctification
- 64. Seal
- 65. Seed
- 66. Seek

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- 67. Self-control**
- 68. Slander**
- 69. Soul / Mind**
- 70. Sovereignty**
- 71. Standard**
- 72. Temple**
- 73. Thresh**
- 74. Transgression**
- 75. Tree / vine**
- 76. Tribulation**
- 77. Understanding**
- 78. Unity**
- 79. Valiant / valor**
- 80. Vows**
- 81. Walk**
- 82. Watchman**
- 83. Workman**
- 84. Worry**
- 85. Worship**

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V Books of the Bible: Abbreviations

English

Kachin

OLD TESTAMENT

1. GENESIS	Gen	Ningpawt Ninghpang Laika	NN
2. EXODUS	Ex	Pru Mat Wa ai Laika	PRU
3. LEVITICUS	Lev	Jaw Jau Laika	Jaw
4. NUMBERS	Num	Bu Hkawm Laika	BHK
5. DEUTERONOMY	Deut	Tara Jahprang Laika	TRJ
6. JOSHUA	Josh	Yawshu Laika	TSH
7. JUDGES	Judg	Tara Agyi ni a Laika	TGY
8. RUTH	Ruth	Ruhta Laika	RTH
9. 1 SAMUEL	1 Sam	Samuela Laika Langai	1 SAM
10. 2 SAMUEL	2 Sam	Samuela Laika Lahkawng	2 SAM
11. 1 KINGS	1 Kgs	Hkawhkam Laika Langai	1 HK
12. 2 KINGS	2 Kgs	Hkawhkam Laika Lahkawng	2 HK
13. 1 CHRONICLES	1 Chr	Hkawhkam Labau Laika Langai	1 HKL
14. 2 CHRONICLES	2 Chr	Hkawhkam Labau Laika Lahkawng	2 HKL
15. EZRA	Ezra	Ezra Laika	EZR
16. NEHEMIAH	Neh	Nehemia Laika	NHE
17. ESTHER	Esth	Eshta Laika	EST
18. JOB	Job	Yoba Laika	YOB
19. PSALMS	Ps	Shakawn Kungdawn Laika	SHK
20. PROVERBS	Prov	Ga Shagawp Laika	GSH
21. ECCLESIASTES	Eccl	Hpaji Ningli Laika	HPJ
22. THE SONG OF SOLOMON	Song	Shawlumon a Mahkawng Ga	SLM
23. ISAIAH	Isa	Esaia Laika	ESA
24. JEREMIAH	Jer	Yeremia Laika	YER
25. LAMENTATIONS	Lam	Sharung Shayawt Laika	SHY
26. EZEKIEL	Ezek	Ezekela Laika	EZK
27. DANIEL	Dan	Daniela Laika	DAN
28. HOSEA	Hos	Hosea Laika	HOS
29. JOEL	Joel	Yoela Laika	YOE
30. AMOS	Amos	Amo Laika	AMO
31. OBADIAH	Obad	Obedia Laika	OBD
32. JONAH	Jon	Yona Laika	YNA
33. MICAH	Mic	Mihka Laika	MIC
34. NAHUM	Nah	Nahum Laika	NAH
35. HABAKKUK	Hab	Habaku Laika	HBK
36. ZEPHANIAH	Zeph	Zehpani Laika	ZHP
37. HAGGAI	Hag	Hagi Laika	HAG

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38. ZECHARIAH	Zech	Zahkari Laika	ZHR
39. MALACHI	Mal	Malahki Laika	MLH

NEW TESTAMENT

1. MATTHEW	Matt	Mahte a Laika	MHT
2. MARK	Mark	Marku a Laika	MRK
3. LUKE	Luke	Luka a Laika	LKA
4. JOHN	John	Yawhan a Laika	YHN
5. ACTS	Acts	Kasa Laika	KSA
6. ROMANS	Rom	Roma ni kaw shagun dat ai Laika	ROM
7. 1 CORINTHIANS	1 Cor	Korinhthu ni kaw shagun dat ai Laika Langai	1 KOR
8. 2 CORINTHIANS	2 Cor	Korinhthu ni kaw shagun dat ai Laika Lahkawng	2 KOR
9. GALATIANS	Gal	Galati ni kaw shagun dat ai Laika	GAL
10. EPHESIANS	Eph	Ehpesu ni kaw shagun dat ai Laika	EHP
11. PHILIPPIANS	Phil	Hpilipi ni kaw shagun dat ai Laika	HPP
12. COLOSSIANS	Col	Kolose ni kaw shagun dat ai Laika	KOL
13. 1 THESSALONIANS	1 Thes	Htesaloni ni kaw shagun dat ai Laika Langai	1 HTE
14. 2 THESSALONIANS	2 Thes	Htesaloni ni kaw shagun dat ai Laika Lahkawng	2 HTE
15. 1 TIMOTHY	1 Tim	Timohti kaw shagun dat ai Laika Langai	1 TIM
16. 2 TIMOTHY	2 Tim	Timohti kaw shagun dat ai Laika Lahkawng	2 TIM
17. TITUS	Titus	Titu kaw shagun dat ai Laika	TIT
18. PHILEMON	Philem	Hpilimon kaw shagun dat ai Laika	HPM
19. HEBREWS	Heb	Hebre Masha ni kaw shagun dat ai Laika	HEB
20. JAMES	James	Yaku a shagun dat ai Laika	YAK
21. 1 PETER	1 Pet	Petru a shagun dat ai Laika Langai	1 PET
22. 2 PETER	2 Pet	Petru a shagun dat ai Laika Lahkawng	2 PET
23. 1 JOHN	1 John	Yawhan a shagun dat ai Laika Langai	1 YHN
24. 2 JOHN	2 John	Yawhan a shagun dat ai Laika Lahkawng	2 YHN
25. 3 JOHN	3 John	Yawhan a shagun dat ai Laika Masum	3 YHN
26. JUDE	Jude	Yuda a shagun dat ai Laika	YUD
27. REVELATION	Rev	Shingran Laika	SHR

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