

Testimonies From Asia Harvest 05

by Paul Hattaway

The sermon recounts miraculous testimonies from the revival in Nagaland, emphasizing the power of prayer and God's intervention in the lives of the Naga people.

Duration: 31:03

Scripture: Joshua 10:11, Psalm 107:20, Jeremiah 30:17, Matthew 6:33, Mark 5:41-42, John 11:43-44, Acts 9:40

Topics: "Audio Books"

Description

In the video, the eyewitnesses describe the arrival of Major Thomas to the village of Sendinu. The villagers were instructed to greet him by shaking his hand and singing hymns as they escorted him to the church. Upon reaching the church, the Major's shoes were removed and his feet were washed. He was then given the opportunity to give a speech to the congregation. In his speech, Major Thomas initially stated his intention to destroy the village, but his heart was changed when he saw the joy and innocence of the children. As a result, he decided to provide rice to the village instead of destroying it.

Transcript

Welcome to testimonies from the AsiaHarvest.org website. This is Episode 5. Nagaland, India. When Heaven Came Down.

Part 2. In April 1959, a well-known Indian Army officer, Major Thomas, decided to completely annihilate all the people living in Sendanyu village, a Rengma Naga village near Simenyu. This village had gained the wrath of the Indians because it had been one of the first villages to hoist the flag of the independent republic of Nagaland, and the villagers were known to be active in helping the Naga armies who were hiding out in the mountains. Two days prior to the arrival of Major Thomas and his men, the occupants of Sendanyu were alerted to his diabolical plans to wipe out the people and destroy the village to ashes.

The trembling villagers gathered in the church and prayed to the merciful God for deliverance from the cruel hand of the devil. The Holy Spirit spoke through various members of the congregation and instructed the people on how to receive Major Thomas. The Lord told them not to be afraid because He was with them.

They were to receive the Major at the village gate on the eastern side by singing a hymn entitled Let Him In. Let us continue the story in the words of the eyewitnesses of that day. They were to stand in a row with the pastor in the front, followed by the little children, then the young girls and women folks, and so on.

Upon his arrival, everyone should greet him by shaking hands with him, all the while singing the proposed hymn as they escort him to the church. It was further instructed that once they reached the doorstep of the church, the Major's shoes should be removed and his feet washed. Then he must be made to sit at the pulpit next to the pastor and time allotted for him to give a speech.

Before reaching the village, the Major and his troops burned the shacks in the fields that lay on his way. This terrified the villagers, but the Lord God reminded them not to be afraid because He was with them. Upon his arrival at the reception gate at the village entrance, the pastor, children, and everyone in the row greeted him by shaking his hands, singing songs, and escorted him to the church.

At the church entrance, the believers took off the Major's shoes, washed his feet, and made him sit with the pastor at the pulpit. The congregation prayed for him and gave him time to deliver a speech to them. Major Thomas then stood up in the pulpit and started to tremble.

His voice stammering, he said that he had been sent by the government of India to destroy the village of Sendinyu. I, therefore, have come to burn down Sendinyu village to ashes and wipe out the people in it. The Major continued saying that his intentions had completely changed at the village gate when he saw the little children singing joyful songs.

The next day, Major Thomas left the village with his troops and went to Sosinyu village, another Rengma village situated on the other side of the Ra river. Reaching the village, he looked back at Sendinyu and announced that he would supply rice to them, because he had destroyed their fields, as soon as he reached his station at Chichama village, until the time of the next harvest. And true to his promise, he supplied rice to the village of Sendinyu till harvest that year.

From Luke, chapter 11, verse 10, Everyone who asks receives, and he who seeks finds, and to him who knocks the door will be opened. One way that the Lord Jesus Christ showed his loving concern for the plight of the Naga people during their years of turmoil, war, and famine was demonstrated by several examples of lost people being found. Nichulu Rengma of Yishunyu village became deeply traumatized when he saw the dead and mutilated body of his father, who had been butchered by Indian soldiers.

Nichulu, without saying a word, took a gun and went into the forest and did not return. The villagers organized search parties, but after three days there was no sight of the boy. Seven days after his disappearance, a message was sent to various churches asking the believers to pray for the missing boy.

As they prayed, the Holy Spirit gave a vision to the Christians. In the vision they saw the lost boy sitting under a big brown tree in the forest east of the timber mill in the Yishunyu area. When a message was sent to the relatives of the boy, they immediately went to the tree and found the boy sitting there exactly as the Lord had revealed.

The village of Yishunyu is far from the church where God gave the vision, so the Christians had absolutely no knowledge of the surroundings where the boy was found. From Acts chapter 12 verse 7, suddenly an angel of the Lord appeared and a light shone in the cell. Quick, get up, he said, and the chains fell off Peter's wrists.

In May 1962, Naseng Kent and Solomon Kent were arrested by the Rajput regiment of the Indian army and were handed over to the 11 Gorkhar regiment for interrogation. They were bound together with iron chains and delivered to the military barracks at a place called Zabza. The two prisoners continually prayed

for God's protection and help.

The church members were also crying out to God and interceding on their behalf. Despite their prayers, their situation seemed to get worse and they were ordered to be shot dead. The two Christian men were forcibly taken outside the tent to be shot.

While they waited for the executioner to arrive, the two Naga men prayed and committed their souls to the Lord's care. While they were praying, the Holy Spirit revealed to Solomon Kent that he should not be afraid because the Lord was with him in his trial. The executioner arrived and took aim at the two men, bound like animals.

They closed their eyes and waited for the bullet to send them into eternity with their loving Savior. After a few seconds they looked up and saw that the rifle had failed to fire. One of the Indian officers became outraged at the failure of the weapon.

He checked the rifle and the bullets and out of intense anger he went to beat the two defenseless men with the rifle butt. As he drew the weapon above his head, however, it stuck in a rope that was holding the tent and the officer struck himself in the forehead. The officer threw away the gun and began to weep, for he knew the presence of a greater power was against him and his evil intentions.

The prisoners were sent back to their cell as those in charge thought about what action to take against them. After a while Nasing Kent dozed off and had a dream. In his dream the Lord revealed to him that the believers were praying earnestly for him and that he should get up and escape immediately.

When he awoke he noted the time was 2 p.m. After a short prayer Nasing Kent touched the iron chain which suddenly broke off, setting him free from his shackles. The Indian guards gave chase but could not catch him. This testimony was not the first time that a Naga Christian had experienced such a miraculous escape.

Earlier, in 1957, Kasinga Seb was arrested and taken to the jungle. After praying to the Lord of Lords and asking him to show himself strong, the chains binding Kasinga loosened by themselves, allowing him to escape. As he ran off, bullets were fired and grenades were thrown at him by the Indian soldiers, but the living God granted Seb's prayer and he escaped unharmed.

From Joshua chapter 10 verse 11, the Lord hurled large hailstones down on them from the sky. During many revivals around the world God speaks through the weakness of human vessels with words of prophecy, challenge or exhortation. Although there are always people who abuse prophecy and claim God is speaking when it is just their own flesh and imaginations, certain messages were surely uttered in the power of the Holy Spirit during the Nagaland revival.

On one occasion at Send-in-Yu, Rosen Lee Seb brought a prophecy that if people continued to murmur against the workings of the Holy Spirit, hailstones would be poured down from heaven to undo their unbelief. No sooner had she finished speaking this message when a storm of hailstones came from the heavens, crashing down on the church roof in broad daylight, without a single drop of accompanying rain. Through many such signs and wonders the fear of God fell on the entire village and many were added to the church.

From Psalms chapter 107 verse 20, He sent forth His word and healed them. He rescued them from the grave. Of all the miracles that God performs during revivals, the one that causes the most skepticism in

the logical minds of many western believers is when a dead person is raised back to life again.

It is particularly strange that some Christians mock such an occurrence as there are more than ten clear instances of the dead being raised in the scriptures. In Nagaland at least four people were raised from the dead during the revivals. These miracles were witnessed by hundreds of people who have given first-hand testimonies to what they saw.

One day Pastor Keguahi Kent, the leader of the Send-in-Yu Baptist church, fired his weapon, an old muzzle-loading gun such as is used by many people for hunting in Nagaland. On this occasion Pastor Kent's gun exploded near the firing pin, causing serious injury to his face and hands. Over the ensuing days his condition grew worse until he fell unconscious and died.

A doctor was summoned who confirmed that Pastor Kent's heart had stopped functioning and he was indeed dead. According to Naga tradition, the church bell was rung to notify the community of the tragic death. Funeral arrangements were made.

The believers who were attending to the corpse, however, continued to pray for his life, refusing to believe their beloved pastor had so suddenly departed from this life. They pleaded for the Lord to bring Keguahi Kent back to life. Inwardly the intercessors sensed the death was the result of a satanic attack rather than the will of God wanting to take his servant home.

According to Pastor Kent, after he died he was approached by a person or angel dressed in white who told him not to worry because God had ordained that he would be healed. As the man in white left, Pastor Kent returned to life in his conscious state. Over the coming weeks Kent gradually recovered from the effects of his injuries and was able to return to the ministry of preaching God's word for many more years.

Other Naga men from the Sendenyu area whose lives were supernaturally extended by God include the Reverend Sonthong A Kemp and David Kemp. From Revelation chapter 3 verse 19, As many as I love I rebuke, so be earnest and repent. During the revival countless people committed their lives to Christ, but some sinners held out and resisted the conviction of the Holy Spirit.

One such man was Guanilo Sebe, a notorious drunkard who had been excommunicated from the church membership because of his unrepentant heart. Guanilo was furious at the church and was looking for a way to humiliate and persecute the believers whom he felt had rejected him. One evening, although he did not believe the revival was God sent, Guanilo Sebe and two of his gang members came near the door of the church to satisfy their curiosity.

An elderly Christian man, Jilo Buk, saw Guanilo standing near the door, took hold of his hands and pulled him towards the pulpit at the front of the sanctuary. Guanilo started to tremble from the fear of God. All of a sudden an invisible hand struck him so hard on the back of his head that he fell to the ground and could not speak.

Guanilo was unable to regain his speech for one full day as the conviction of the Holy Spirit broke down his stubborn heart. Finally, Guanilo motioned for a piece of chalk. He wrote on the church blackboard requesting the believers to forgive him and to pray for his readmission into church membership.

The church prayed for him, but he still could not speak. But the instant they took out the church membership book and wrote Guanilo's name in the register, he regained his speech. Guanilo remained a committed and active member of the Sindenyu Baptist Church.

As for Jilo Buk, who had taken Guanilo by the arm and led him into the church, God did an unusual miracle for him. Jilo had never received a formal education in his life and now that he was an old man, he regretted that he had never been able to read the Bible or the church hymn book. During the revival, he received a divine enablement from the Holy Spirit so that he was suddenly able to read fluently.

This gift completely changed Jilo Buk's life. He was so grateful to God to be able to read his word day and night. God continued to work powerfully in the hearts of the Naga people, purifying and empowering them for service.

The fear of God gripped the whole community. All that mattered to believers was obedience to God's will. People desired the meat of God's word more than they desired their lunch and dinner.

Some of the miracles that took place were unusual. From Jeremiah chapter 30 verse 17, For I will restore health to you and heal you of your wounds, declares the Lord. The gift of divine healing was also in evident in Sendinyu village.

In fact, Naga believers from many locations have heard about God's grace and power to heal through the believers there, resulting in many sick and injured people traveling to Sendinyu for prayer to the present day. Literally hundreds of people have been dramatically and often instantly healed, many from life-threatening illnesses. There are too many wonderful healing testimonies to start listing here, so let us just examine the background of one story as a representative of countless others.

On the 4th of January 1994, the prayer group of the Sendinyu Baptist Church was notified of the grave situation of a boy named Atobu, son of Koli of Batsa town. Atobu was terribly ill with profuse bleeding from his nostrils and mouth. Doctors had been unable to diagnose the problem and had prepared the boy's family to prepare for the worst.

Atobu's condition worsened until he could neither talk, move, eat, nor drink. But when the prayer team laid hands on the boy, he was instantly healed. He started to move his hands and feet and asked his awestruck parents and onlookers for food and drink.

Atobu soon regained his full health. From Isaiah chapter 43 verse 2. When you pass through the waters, I will be with you, and when you pass through the rivers, they will not overflow you. In Nagaland, the monsoon season lasts from around April to November every year.

During the wet season, roads and trails turn into mud, landslides are common, and rivers prove impassable. On one occasion during the revival, the Lord spoke to the prayer group at the Sendinyu Church that they must take the message of repentance and faith to surrounding communities and tribes. Through prophecy, the Holy Spirit told the believers the time and date that they should go across the Ra River to share the gospel with various villages of the Seminaga tribe living west of the river.

On the set day, the Christians obeyed God's command and proceeded toward the Ra River. The Ra is the largest and widest river in all the territory occupied by the Rengma Naga tribe. When they reached its bank, they found it in full flood and impossible to cross.

There were no bridges at that time and no boats to take people across. Some of the evangelistic team wanted to turn back, but others reminded the team how the Lord had spoken to them and commanded them to go on that day. The group decided they must obey God's command at all costs.

They prayed and asked the Lord to protect them from the raging waters and to enable them to witness for His glory. The faithful believers took a step into the river, then another, then yet another. They were surprised to find that the water wasn't as deep as they had thought, so they boldly walked across the river to the other side.

As they walked across, they could feel the bottom of the river on the soles of their bare feet. To this day, the Christians are not entirely sure how God enabled them to cross the Ra River. They seem to think the Lord somehow made the river shallow for their crossing.

At the place they crossed, it was later found the water is at least twenty to thirty feet deep during the rainy season. These accounts of miracles all took place in and around the one village of Sendenyu, but they are typical of hundreds of similar testimonies that took place throughout the length and breadth of Nagaland during the Revival years. According to one account from Sendenyu, peace, tranquility and health, economic progress and prosperity prevailed in the village.

Disputes, quarreling and social disorders were hardly heard of or seen or experienced during the first seven years of Revival in Sendenyu. Asia Harvest is an interdenominational Christian ministry working in various countries throughout Asia to see effective churches planted among unreached people groups. We work alongside Asian church leaders, helping and equipping them to focus on reaching the lost.

Our main focus is China, Vietnam, Laos, Myanmar, Nepal, Bhutan and Northern India. Within these seven countries are approximately one thousand unreached tribes and ethnic groups. Asia Harvest is a faith ministry supported by God's people.

We are registered as a 501c3 tax-deductible non-profit organization in the United States. We also have offices or representatives in Australia, New Zealand, the United Kingdom, Germany, Singapore and Malaysia. To learn more about what we believe and do, please visit asiaharvest.org. You can also subscribe to our free newsletter there as well as read back copies.

Asia Harvest Mission Statement Vision. We want to see millions of people from every tribe and people group experience a life changing relationship with Jesus as they are reached with the gospel, meeting in scripturally based local meetings and having a strong desire for evangelism and outreach. We have a strategic focus on the tribes and people groups of Asia that are the most unreached and least helped.

Mission. Our mission is first of all to please God, then to serve, work with and help equip the local fellowship of believers in Asia by acting as a link between them and believers from all around the world so that they can more effectively reach the unreached tribes and people groups of Asia. Aims.

Our goal is to exalt Jesus by asking the Asian fellowship of believers how we can help them. We plan to accomplish our vision by providing an opportunity for individuals and organizations to pray for and support specific projects led by the fellowship of believers in Asia, helping provide the resources that are requested, thus equipping the Asian believers through our links with other fellowships of believers. We also write books and prayer material to encourage all believers in their support of the Asian church.

We work with fellowships and organizations in various ways such as printing of bibles and evangelistic materials, help in training and seminars for indigenous believers groups, aiding evangelists in their efforts to share the gospel, humanitarian aid in situations where this will help in promoting the gospel, helping those who have lost their income because of their faith, and providing research materials to aid in reaching

the unreached. Through partnering with those having similar goals, we have been blessed to have had a part in fellowships being started in previously unreached people groups in Asia. We have developed good contacts with many people around the world, networking with believers that are people of integrity.

We do not function as a missionary sending agency, but rather as a link between believers in Asia and the rest of the world. Guiding Principles. We believe we can be most effective by working as a servant of the Asian church.

We strive to be unique in the community, in service to others, being strategic in focus, innovative in actions, and streamlined in operations. We strive to work with other strategic ministries that have a similar vision and principles, and with leaders that have a record of integrity and humility. We have no hidden agendas, desiring instead to serve the vision that God has already given His people.

Neither do we try to control or impose any one denomination on the fellowships we serve. We are conscientious of being faithful in serving, integrity, fruitfulness, innovation, and the willingness to go against the flow when it is the right thing to do. We accomplish this by being spiritually and financially accountable to a board of respected mission leaders.

Thank you Paul Hataway for allowing me to share the testimonies at asiaharvest.org. Thank you Ka N for the theme music entitled Oriental Dreams found at jamendo.com. Please visit asiaharvest.org for more information. God bless you.

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