



## Editorial

Tu 2015 Spring Semester a GBC Link issue khat suah kisawm pen tu a, muhtheih ahihtak manin Pathian I phat hi. Hiai thusuah in a tup leh a ngim pentak tuh, Grace Bible College leh Saptuamte banah mimalte kikal a kithuzakna, kizopna bawl thaksak ahi. Huan, hiai ah ahun toh kituak thupiak, sinsakna leh Saptuam in a phutkhak thu poimohte laka khat lel bek kigelh zel leh chih leng thiltup in kinei hi,. Tutungin Principal Rev.Dr. Ginsianthang in thu poimoh mahmah ahon gelh manin atungah ikipak petmah hi. Simtuak leh theihtuak thu poimoh mahmah ahi a, hoihtaka theihshiam dingin poimoh lua hi.

I pankhawmnate uh ziakin Grace Bible College paihoih mahmah hi. Tulel in sintu 140 in M.Div. B.Th leh Diploma course zillel ua, Bible galzil tu in 131 pha uhi. Sinsaktu 15 pha in Office a sem mi 7 pha hi.

Deihsaktute akipan Hostel a omte a ding in, singtang lama kipan a vangkim in Meh ding hong tung a, Lamka leh asehvel a tualsung saptuam khenkhat in sintu bangzah hiam vak, a admission fee uh piaksak, naupangte poimoh taksap tuamtuam a vangkim a hong pia bang om zelzel ahimain kipahhuai petmah hi.

A pang utte a ding in Special Patron, Group Patron, Individual Patron, Life member, Annual member banah Memorial Gift te piaktheih gige hi. Thamlouin sinlai a haksa deuhte huhna leng piaktheih tawntung hi. Warden tungtawn in tuabang piaktuakte theihtheih gige hi. Sawttak a kigen, a poimoh dan i theihchiat uh Fencing i neihkhaki theihna dingun leng thum ni. Tu in kibawl panta hi.

Thumna, thilpiak leh lungsim taktak a deihsakna lianpi toh Grace Bible College phungvuh tawngtung noute tengteng tungah kipahna lianlua hi. Naksem a semthei dingin Toupan hon vualzawl henla, GBC na itna leh na deihsakna leng hong khang semsem leh chih ka thumna uh leh ka lunggulh uh ahi.

-EDITOR

## From The Principal's Desk



## Lungput dik, Thil etdan leh tehndan dik poimawhna

*“GBC Link” ngaina leh simtute, na vekun I hondampa leh Toupa Jesu Khrist minin Chibai!*

Laphuaktu khat in, *“Hunte tuibangin aluang a, I khovel damlai nite zong; Lngak neilou in sun nichin in mual aliam zel...”* achi bangin 2015 kum kimkhat pailiam nawn ahita! Hiai kum kimkhat sungin it leh ngaih bangzah hiamte'n a leitung khualzinna uh zou in tangtawn mun honna zot santa uhi. Tangtawn mun tungsate lah hongkik nawn lou ding uh! A damlai ua hinkho zatdan leh nasep bang ua vaihawmna maituah ahita uhi (Luk. 16: 19 – 31; Heb. 9: 27). Amaute banga tuni a damlaite zong khatvei tei sihna in hongpha ding ahihmanin, bangchi bang vaihawmna tuak ding ka hia, chih mimal kingaihsut chiat apoimawh hi. Leitung damsung tomkal manphatak leh Pathian dei banga zang chiat dingin simtute ka hon deihsak petpet hi.

Mihingte'n damsung hun i zatdan uh akibang kei thei mahmah hi. I lungput, thil etdan leh tehndan dungzui a hinkhua zang chiat i hihmanin lungput dik, thil etdan dik leh tehndan dik apoimawh mahmah hi. Gingtute tuh Khrist lungput koppih a, thil bangkim Laisiangthou pansan a et leh teh dinga thupiak i hi. Pathian in dik achihte dik chih ding; Pathian in diklou achihte diklou chih ding ahi. Huchi hiloua eimah lungput leh hoihsak banga i khosak khaknak ziak ua Pathian sawina leh vaihawmna tuakse i hilim uhi. Michihin thilhoih dei chiat, pilna leh hauhsakna kizong chiat in nopsak leh damsawt i ut chiat uhi. Ahi a i zon tuka pil, hausa, nuamsa leh damsawt ki tamlou abang hi! Bangziak ahi dia? Pathian lungsim, thil etdan leh tehndan zuilou a, eimah lungput leh hoihsak banga khosa lua ihi diam? i kivelchian chiat uh apoimawh hi.

Tulai innsung, saptuam leh gamsung dinmun awlmohna i nei chiat uh. I awlmoh ding mah ahi. Ahihhangin i theih dia poimhawh bel, bangteng gen in, bangteng in panla kichi lehang zong, mimal chihin Khrist lungput leh Pathian thil etdan/tehndan i koppih taktak mateng, ahoihlama kikhekna agamla lai mahmah ding hi. Hoih, pil, hausa leh nuamsa i kisaklai mahin manthatna in honpha dinga, i suakta kei hial ding hi!

Huaiziakin tutung “GBC Link” ah pasalihna leh numeihina toh kisai kikum in, tua toh kisai i lungput uh kivelpha lehang chi'n i ki chial hi. Hiai thu mi tengteng adia poimawh ahi. Pathian in pasal leh numei honsiamna ziak, hon siamdan leh, pasal leh numei tanvou/mohpuakna theichian leh theishiam lehang, kuamah kiliansak, kisathe, kinuaisiah leh kingaise tuam omlou ding hihang! Tua hileh i innsung, saptuam leh gamsung chidam dinga, Toupa apan vualzawl na tamsem ngah ding hihang!

Toupa'n simtute hon vualzawl chiat hen aw!

PRINCIPAL

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**Thupatna:** Amasa in GBC Link simtute i hondampa Jesu Krist min in chibai aw. Hiai i Link tungtawnin EBC Mission Conference 2015 etkikna saulou kon taklang nuam hi. Evangelical Baptist Convention sung a Missions Central Sub-Committee vaisaina in nisim April 16-19, 2015 sung Missions Khawmpi, EBC Centenary Hall, New Lamka ah " Pa'n kei hon sawl bang in, ken nou kon sawl hi" (Johan 20:21b) chih thupi a nei in nuamtak leh lohching taka neih in om hi. Hiai khawmpi hunsung in Pathian min a kithuah khawmna hunpi thum a zatin om a, Mipi Biakna, Bible Study leh Missions Field special programs te ahi.

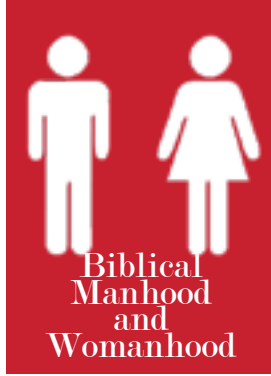
**1. Sermons:** Khawmpi hunsung in thugentu mi li (4) om a, amaute Rev. L. Khamkholun, Director of Missions, Rev. N. Thawndoulain FS Nepal Mission Field, Rev. T. Paukhanmang FS, Karbi Anglong Mission Field leh Rev. L. Khaikhansong FS, Manipur Mission Field te ahi uhi. Heutute thugente tomkim hiaibang in i taklang ding.

Rev. L. Khamkholun in a genna ah Pathian lungput tangthupha nasepna ahi a, mangthang ding i hih lai in Pathian in a Tapa tang neihsun a hon sawl a, Jesu Krist sisan a tatsate ihi uhi. Pathian kha mangthang zonna nasep pantu ahi a, huaiziakin saptuam te hiai nasep sunzom ding a saptuam i hih ziak un, Pathian itna thu thei nailou te zasak a, Jesu Krist khebul tut ding i mohpuak uh ahi hi. Khamangthang matna nasep sem ding in Pathianin thildang a tel kei a, saptuam te a hon tel hi. Jesu Krist sepsak ding a hong pai hilou in, mite sepsak dia hong pai hizaw ahih manin tangthupha nasepna 'kuankhiak' louh a bukim lou ahih manin eite leng i kuan uh ngai ahi. Ngamanmi pen Nga in a tutmun ah a va naih kei a, Nga a mat theihna ding in Nga omna mun a va zot ngai ahi. Huaiziakin Jesu Krist theihpihna nasep sem ding a saptuam i hih bang un hiai nasepna pen puakgik dan a sep lou a, hamphatna a i lak uh poimoh ahi. Khalam damna ding i ngaih poimoh toh kiton in salam damtheihna ding a kikepna leng i poimoh ngaih uh hunta hilou hiam chi in, maban ah i sep theih leh tangthupha nasepna ah naktaka hon panpih ding ahi, chi hi.

Rev. T. Paukhanmang in a genna ah tangthupha nasepna pen mohpuakna hon petu i Toupa Jesu Krist ahih manin poimoh pen ahi chi leng i chi khial kei ding hi. Toupan a gam nasepna Saptuamte tunga nga ahih manin michih in i ngaihpoimoh uh hun law mah mah ta ahi. Sep ding tam a, semtu ding tawm law lai ahi. Tangthupha nasepna thukin ahi a, tutmai mai hun hi nawn lou ahih manin michih in kalsang zaw tawi ding a i kipat khiak uh hun hilou hiam, chi in gen hi.

Rev. N. Thawndoulain in a genna ah mihingte thil-siam te enkou tu ding a seh ihih bangun thilsiam teng laka thupi pen mihingte ahi a, khat lel leng a manthat ding Toupan phal lou ahih man in tangthupha i gen uh kul mah mah ahi. Tu hun a i puanzak kei leh denciangan sem ut mah leng sep theihloun hun hong tung ding ahih manin, sep theih hun i neih lai in a tam thei pen sem ni. Pathianin tangthupha vanga dahna leh haksatna i tuah te a thawnin a beisak kei a, hiai te tungtawn in vualzawna tamtak i mu a, a thupina hon puang khia ana hizaw hi.

Rev. L. Khaikhansong in a genna ah khamangthang matna nasep i chih Genesis ah ana kipan ta hi. Khamangthang matna nasep a bul pantu Pathian ahi a, Adam khelhna ah a puk in koi ah om na hia chi in Pathian in sam hi. Pathian tuni dongin khamangthangte kisik a Amah zuan ding in hon sam lai...



# Bible hon sinsak Pasa hihna leh Numei hihna

Rev. Dr. V. Ginsianthang, Principal, GBC

**THUMASA:** Mihing kipatna thil dang bangmah hilou in Pathian honbawl ahih dan leh pasal siam masak ahi a, tua pasal apan numei siam ahihdan Bible ah kiteltakin I mu hi (Gen. 1: 27; 2: 7, 18 – 23; Is. 45: 11, 12). Pathian in mihingte tup leh ngim kichiantak nei a honbawl ahi. Tua Pathian tup leh ngimte tangtunna dingin numei mohpuak a om a, pasal mohpuak zong a om hi. Pasal in pasal tanvou/mohpuakna hon sep a, numei in zong numei tanvou/mohpuakna mah hon sep chiangan Pathian thiltup suktangtung in a om zel hi. Huchi hilou a numei hiam pasal hiam in amah tanvou/mohpuakna pomlou hiam, hon nelhsiah chiangan Pathian thiltup usia in tangtung saklou asuak hi.

Pathian in Adam leh Evi kiang ah "chiphah in hongpung unla lei luah dim un la thuneih khum un" achi hi (Gen. 1: 28). Hiai thupiak tangtunna dingin numei kia'n suan leh pak nei theilou hi. Tuabang mahin pasal in zong amah kia a suan leh paak nei mawk theilou hi. Tua ahihman in pasal leh numei pankhawm teitei poimawh chihna ahi. Ahi a, pasal in nau paai theilou, naungek vaakna ding nawitui nei theilou ahihman in nau paai leh naungek kepna tuh piankena numei tanvou/mohpuakna ahi chihna ahi.

Himahleh, tulai in pasalihna leh numeihihna toh kisai Pathian thiltup leh namdetsa mohpuaknate theihkhelhna nasatak hong om a, Saptuam tanpha naktakin hon nawk kha hi. Khovelmite kia hilou, Saptuam pawl khenkhat tanpha in mihingte ki itna thu khawng, mimal dikna leh zalenna khawng pansan in "neih/hihna kibang kipolhna" (homosex) leh tuabangte kitenna (gay marriage) a pompilha mai uhi! Huan, ut dan tana kiteenna, ut huna kimaak ziau leh nausukkhiat chihthe khelhna ahihman zong phawklou Khristian tamtak a omta hi. Tunai zekin Presbyterian Church of USA in neih/hihna kibangte kitenna pompilh ahih dan uh thu zaak ahi a, lung honphawng mahmah hi! Evangelical Khristian kichite laka pawlpi lian khat in "gay Marriage" pompilh chihmaw, Evangelical pawlpite maban bang hita ding?

Khristian kichi sapsap laka "Evangelical" pawlpite chituamna leh kigawmkhawmna ziak poimawh mahmah khat tuh Laisiangthou pomdan ahi. Evangelical pawlpite'n Laisiangthou tuh Pathian Thu, Pathian hatkhiat thu, Pathian kilakna bukim, diklou om lou, bangkima zuih leh thutawp genna a zat ding chih ahi. Tua hileh Laisiangthou in kitenna achi lah pasal leh numei kal ahi. Laisiangthou in pasal leh pasal hiam, numei leh numei omkhawm kiteng chi ngeilou hi. Aziak tuh neih/hihna kibang omkhawm le uh zong kitenna thiltup "suan leh paak nei a leitung luahdim ding" chih tangtunna ding omlousa ahi. Huaiziakin neih/hihna kibang omkhawmna tuh Pathian thiltup kalhna, mahni sa-utna sukpinhina lel ahi. Tuabang mahin nupa kala "lupenhina thu" (headship in marriage) leh "numei ordination" thute'n nakta-kin Saptuamte honnawk lela, saptuamte pilvan apoimawh petmah hi.

Huaiziakin, tutung GBC Link ah saulou in "The Danvers Statement on Biblical Manhood and Womanhood" leh Bible mahmah pansan in pasalihna leh numeihihna kikun lehang la, Bible hon sinsak pasalihna leh numeihihna, tua toh kiton tanvou/mohpuaknate phawk thak lehang uthuai I sa hi. Pathian namdetsa pasalihna leh numeihihna, tua toh kiton tanvou leh mohpuaknate zuih louh tuh khelhna liantak, siamtu Pathian muhsitna leh Pathian thiltupte suksiatna ahi chih theihchian apoimawh hi.

**1. Adam leh Evi,** anih un Pathian batpilh, Pathian' lim leh meel a bawl ahihman un mihihna toh kisai in Pathian ma-ah manphatna kibang/kikum ahi uhi. Ahihhangin, pasalihna leh numeihihna ah bel atuam leh kibanglou ding maha siam ahi zel uhi (Gen. 1: 26 – 27; 2: 28). Pasal leh numei in kisiamna ziak leh kisiandan ah tuamna nei mahle uh, Pathian ma ah manphatna kibang ahi uh. Tua ahihmanin numei leh pasal kala kideidanna hiam, kitungkoih lungput hiam, kiniamkoih lungput chihthe a omlouh ding ahi. Pasal in numei nuaisiah, simmawh leh ut dan dana bawl theih hilou chihna ahi. Tuabangin, numei in zong Pathian mahmah hon-got tanvou leh mohpuakna kalh kha thei mihing ngaiha dikna hiam, thuneihna hiam zong a pasal mohpuakna leh dinmun deihgoh mawk louh ding ahi. Pasal leh numei in Pathian honsiam na ziak leh honsiam dan theihshiam, pomsiam leh zatsiam apoimawh hi.

**2. Pathian namdetsa pasalihna leh numeihihna** toh kisai moh-

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lai hi. Tangthupha nasepna limsak nam leh gam khangtou ahi uh hi, chi in gen hi.

## 2. Bible Study & Devotion

Rev. V. Khamvum DS, Singngat Division pina in Bible study nuamtak leh manphatak neih in om hi. Bible study in a tunkhak tomkim i taklang ding. Lucifer leh a nungzuite khelhna ah a puk un Pathianin kizop kik na ding lampi a ngaihtuah kei a, hunlemtang leng bolsak lou hi. Himahleh mihingte khelhna ah a puk un Pathian in kilem theih nawn na ding lampi hon bawlsak hi. Huaiziakin Pathian missionary masapen ahi a, khamangthang nasepna ah lunglut gige hi. Pathian luglutna khamangthang matna nasep sem ding in saptuamten hun tomchik kia i neita hi, chi in gen hi.

Pathian in a hon itna ziakin a tapa Jesu Krist khovel ah hon sawl a, huai mah bangin Jesu Khrist in saptuam te tangthupha gen ding in hon sawl hi. Itna toh i sep ding ahi a, i sepna mun mite leh seppihthe pakam kia a it hilou a, nasep a i latsak ding ahi hi. Ei mah mah leh i neih leh lamte Toupa a ding a piak khat poimoh petmah a, Toupa deiham leng ahi hi. Toupa gam nasepna ah mimal chih in i mohpuakna i theih chiang a i Sawm-a-khat sanga missions fund te hong tam zaw ding a agintak thu gen hi. Khristian te a ding in thumna i galvan ahi a, thumna tungtawn in khovel i dengsuak thei hi. Kingainiamna leh thumanna toh, thukna leh zumna toh sih tanpha a Toupa a ding a i kipiak poimoh petmah ahi, chi hi.

Kha siangthou pina lou in tangthupha nasepna paitheilou hi. Khasiangthou thilhihtheihna i limsak louh chiangin i gah ding bangin i gah zou kei sek a, Pathian itna leh khasiangthou thopna muh ding tawm lua sek hi. Khasiangthou pi na i tan theihna dingin, laisiangthou sim a, khelhna te topsan a Jesu Khrist lungtang kumpi ding a neih a Pathian toh kizopna bolhoih poimoh pen hi. Hun nanung ah i omta a, i kiman a, kihisiangthou a, kithutuak tak a om a, i hih theihna lam chiatang tangthupha nasepna ah iki hel hunta ahi. Pathian lungput tangthupha nasepna ngaikhawk a naktaka i sep ding uh ahi, chih gen hi.

## 3. Mission Field Special programs

**3.1. Nepal Mission Field:** Field Superintendent makaihna in Nepal apan mi 45 khawmpi zang in hong pai thei uh a, amauten ah Nepal gam a nam tuam tuam te nam puan leh kizepna te a hong etsak ban uah Pathian phatna la te sa in hun hong zang uh hi. Drama (lemchiin) muhnoptak leh lungkhoih fak mai unaupa Tikaram Thapa hinkhua pansanin hong lak uh hi.

**3.2. Karbi Anglong Mission Field:** Field Superintendent makaihin Karbi Anglong apan mi 48 vel in khompi hong zang thei uh a, Karbi mite kizep dan tuam tuam te hong lak uh hi. Huai ban ah Field lapawl te Pathian phatna la te sa in, missionary ten Pathian gam vanga haksatna a tuah te uh lemchiin tungtawn in hong lak uh hi. Missionary te Toupa gam nasep na ah a kipiak nate uh thupi hi na maizen e chih in om hi.

**3.3. Manipur Mission Field:** Field Superintendent makaihna toh Manipur mission field apan mi 150 vel in khompi hong zang thei uh a, nam lam lahna nei in Pathian phatna la te hongsa uh hi. Tangthupha genna ah missionary ten ah doudalna leh haksatna a tuahte uh lemchiin tungtawn in hong lak uh hi.

**3.4. Dhemaji Mission Field:** Mission field i honna sot nai lou himahleh Pathian ompihna toh gah tampi tak muhtheih in om hi. Missionary te nasepna te a lim a hon lah te un nasep ding tamtak om lai ahih dan hon mu sak hi.

Khawmpi hunsung a thu ki gen te, Bible study leh Mission fields special programs tungtawn in ah tamtak i zil khat uh ka lamem hi. ...

puakna tuam vilvel om ahihdan mi chihin lungsima vom tinten ding ahi (Gen. 2: 18, 21 – 24; I Kor. 11: 7 – 9; I Tim. 2: 12 – 14). Pasal in numei thil neih, mohpuakna leh pianzia lunggulh a numei dia kibawltawm hiam, numei in pasal thil neih, mohpuakna leh pianzia lunggulh a pasal dia kibawltawm chihte Pathian dan kalhna, khelhna leh tatekna thupitak ahi. Piankena numei-pasal kop hiam, numei zoulou/pasal zoulou om leh, Pathian thupina kilatna ding, amau a Pathian thiltup om hikha ding ahihmanin nak buaipih luat louh ding ahi.

I theihsa bang un numeite tuh nau pianna ding leh naungek kemtu dinga Pathian namdetsa ahi chih a pumpi uh kisiandam in ataklang hi. Huaiziakin numei pasal nei naupaai utlou hiam, nau keem utlou leh nau nawipe utlou a om leh Pathian dan kalh ahi. Huan tulai mi dang nau paaisak (surrogate motherhood) zong Pathian dan kalhna, khelhna liantak ahi. Numei in pasal aneih leh naupaai angap ding, nau neih angap ding, naungek nawiju apiak ding ahi (pumpelh theihlauh damlounhna ziak ahih kei ngal leh). Mahni kouzan ut mana midang naupaaisak hiam, nu nawiju naungek piak louh tuh khelhna liantak, naungek tanding suhsakna ahi. Mihing bawltawm dan leh lemgeelate tawpsana Pathian hon bawldan leh sehdaun zuih ding ahi.

**3. Nupa kala pasal lu hihna tuh** (headship of husband in marriage) khelhna gah hilou, Adam leh Evi puuk ma a Pathian sehsa/namdetsa ahi (Gen. 2: 16 – 18, 21 – 24; 3: 1 – 13; I Kor. 11: 7 – 9). Pil zawk ziak leh pautheih zawk ziaka zi in luhihna lak theih hilou hi.

**4. Mihing puukna leh khelhna** in pasal leh numei kizopna naktakin ahihsawi hi (Gen. 3: 1-7, 12, 16). Tuabanga mihing khelhna in innkuan ahihsawih dan tuh:

**a) Pasal in kingainiam leh itna tak toh** innkuan kep sangin thuneihkhum utzaw sek uhi. Tuabang in zi in zong pasal laka kilawptaka kituklut tuh thil haksak leh niamhuai asa zaw sek hi. Huchi ding hilou hi. Pasal tuh innkuan a lupen ahih bangin innkuan piitu, khalam leh salama mohpuakna lianpen nei, innkuan humbittu a apan ngei ngei ding ahi. Zi in zong pasal nuaia kituklut thil haksak leh niamna hilou in, Pathian dan zuihna, vualzawhna leh vualzawlana lampi ahi chih theichian a, kilawptaka a pasal nuaia akituklut gige ding ahi.

**b. Khelhna in innkuan** banah Saptuam tanpha asupoi hi. Pasalte mahin saptuam ah khalam thilte sangin leitung thil leh thuneihna hon awlmoh zaw sek uhi. Saptuam dinsan leh sep ding poimawh pen tuh Pathian biak leh phat, A thupiakte zuih ding ahi. Leitung thil leh thuneihnate'n Pathian mun aluah louh ding ahi. Tulai saptuam makaite kivelthak apoimawh hi. Banga I awlmoh leh lunglutna pen uh?

Pasalte mah bangin numeite'n zong saptuam ah amau tan leh mohpuakna leh thilpiakte limsak leh manphataka zat sangin pasalte dinmun leh thuneihna khawng hon buaipih zaw dek sek uhi. Abiitakin tulai in “numei ordination thu,” “numeite dikna thu” leh “numei leh pasal kikimna thu” chihte naktaka tangkou pih pawl honggom uhi. Tuate avekun diklou pumlum chihna hikei mah leh atup leh ngim uleh Pathian dan akituak hiam chih velchet tuak a om hi. I theih ding bel, pasalihna leh numeihihna, Pathian namdetsa pasal leh numei mohpuaknate himhim kamhat leh pilna zanga genmai theih hilou ahihdan theihshiam ding ahi.

**5. Thukhun Lui leh Thukhun Thak** in pasal dinmun leh numei dinmun in manphat dan kibang nei ahih dan hon sinsak tuak tuak hi (Gen. 1: 26, 27; 2: 18; Gal. 3:28). Tua toh kitonin innkuan leh saptuam a “lupenihna” tuh pasal tanvou ahihdan zong Thukhun Lui leh Thukhun Thak in hon sinsak tuak tuak hi (Gen. 2:18; Eph. 5: 21–33; Kol. 3: 18–19; 1 Tim. 2:11–15). Tua omdan bel, numei a dinga naupaai, nau nawipiak, nau zun leh ek siak chihte nasep niam leh simmawh-huai hilou in Pathian thumanna, innkuan tundingna dinga Pathian lampi bawl ahizaw hi. Tuabang Pathian hon sehsak mohpuakna sepna ah, kuamah pasal hi'n numei hileh “apil lua” hiam “amaw lua” chih om theilou, thumangtak leh ginomtaka sep chiat ding hizaw hi.

**6. Jesu Khrist tatna thiltupte** laka poimawh mahamh khat tuh khelhna ziaka pasalihna leh numeihihna ahiding banga pailoute bawkdik nawn ding ahi. Huai omdan bel, gingtu pasal in zi leh tate ittak leh duattaka akep ding, a lupenihna kiletsakna dinga azat louh ding chihna ahi. Tuabangin zi in zong Khrist ziaka kilawptaka a pasal nuaia akituklut gige ding chih ahi (Eph. 5:21–23; Kol. 3:18–19; Tit. 2:3–5; 1 Pet. 3:1–7). Hotdamna thu ah pasal leh numei tan akibang ahi. Ahihhangin innkuan leh saptuam vaihawmna ah bel “lupenihna” pasal adia piak ahihdan Bible in hon sinsak hi (Gal. 3:28; 1 Kor. 11:2–16; 1 Tim. 2:11–15).

Huaiziakin, numei in thugen thei in, pasalte sang maha kipezou zaw, khami zaw leh gahsuah zaw ahita zongin Evangelical pawlpi tamzawte'n “numei ordination” apom kei uhi. Hiai toh kisai ah numeite'n thugen theilou him him hiam, Pathian nasepna numeite kihel theihlauh chihna hilou in; pasalihna leh numeihihna toh kisai Pathian thukhun omsa zahtatna leh zuihna ahizaw chih theihchian apoimawh hi.

...contd. on page 4

Sep ding maban ah tam law lai ahih dan i mu thei uh hi. Haksatna tam tak kal ah Toupa gam na i sep nate uh thawn lou ahih dan mission fields a i unaute mit mah mah a i muh chiangin hon thathousak mah mah a, tangthupha nasep na ah saptuam te hahpan sem leng Pathian in khamangthang tamsem hon pe ding ahih dan muh theih in om hi. A kuankhe theilou a thilpiak leh thumna toh ana pang te, i thilpiak leh thumna te thawn lou ahih dan i mu hi. Hiai leitung damsung tomchik a ding a inn leh lou, neih leh lam thupi tak tak te i lamkhiat a i neih ut leh bang ding a tangtawn daih ding van ah gou khol khom nuam lou ding i diam? Chih hon ngaih-tuah sak hi. Pathian gam nasep na ah i hahpan sem leh i hinkhua ah kipahna i mu tam sem ding hi. Huaiziakin tangthupha nasepna a pan theihna lam chi tuam tuam te Toupan hamphatna hon piak ahih lam phawk thak in, hunhoih i neih sung in a tam thei pen sem din kisa thak ni i ci hi.

Luka 12:28b ah Toupa Jesu'n "tampi piak a om mi peuhmah kiangah tampi phutin om ding, tampi a kepsak pa uh kiangah a tamsem a phut ding uh" chiiin gen hi. Toupa vualzawlna i muh tam sem leh tamsem pe ding in Toupa'n a hon phut hi. Na piak tawm leh na piak tam thu ah Toupa a buai kei a, a vualzawlna na tan tea pan bangzah na pe phal a chih ah Toupa lunglut zaw hi (Luka 21:1-4).

**Thukhitna:** EBC Missions Conference 2015 tung-tawn a muhtheih a om ahih leh Evangelical Baptist convention in Toupa gam na i sepna ah Pathian pina toh masawn mah mah ihi chih i mu thei a, masawn zel na ding leh kalsang zaw tawi na ding tamtak omlai ahi chih leng i mu thei hi. Tangthupha nasepna ah kuankhiak bang, thilpiak leh thumna toh naksem a panlak a poimoh dan i mu hi.

Central Missions Sub-Committee in hiai bang khawmpi hon sai uh kipah huai isa a, vaisaina khempeuh feltak leh kizen takin hon sai ua, kipah huai isa petmah hi. Khawmpi lohchinna khawmpi sung ngei in leng i mu a, maban ah leng a lohchinna tamsem muh i lamen hi. Hiai khawmpi tungtawn in saptuam te tangthupha nasepna ah halhthakna tang hi a theih in a om a, Pathian hon deihna leh heutute lametna leh mahlawkna te tangtun leh sepsuah ah theihna ding in nang leh kei khut a kinga ahi chih phawk in Tangthupha nasepna ah tamsem kuankhia a, tamsem pe thei ding leh naksem a thumna toh pan la thak thei ding in sirnute Toupan hon vualzawl chiat hen.

Tangthupha nasepna ah hiai tan hon pi a hon makaih tu i biak Pathian thupina teng teng tang ta hen.

Thiangbiablab  
M.Div (Final Year)



**KITCHEN  
(ANNHUAN INN)**

Hostel te annhuan inn kisegawp ta bawl phatthak sawm in pan kila lel.



Huaiziakin, mihingte adia lemtang zaw hiam, hoih zaw chihna ziaak leh, ei lunglutna zila gamtat leh nasep mawkmawk thil lauhuai, thumanlouhna, Pathian thupiak limsaklouna ahi. Hichibang thu buaihuaeite ah khovel dan, midangte chiin dan, tulai dan chihthe toh kisiamtan sawm mai lou in, bangkima dot leh thutawp genna dinga Laisiangthou zat teitei ding ahi (Dan. 3: 10 - 18; Nas. 4: 19, 20; 5: 27 - 29; 1 Pet. 3: 1, 2; 1 Tim. 2: 11 - 15; 3: 1 - 13; Tit. 1: 5 - 9). Bible hon sinsak kalha gamtat leh vaihawmna him him kuamah mimal, innkuan, saptuam leh nam pumpi adia hoih omlou, siatna hon tuntu ahi chih theih apoimawh hi.

**THUKHITNA**

Hiai I houlimna in atup pasalte dik tansak hiam, numeite siamlouh tansak ding chih ahi kei hi. Achil apan Pathian sehsa pasal leh numei tanvou/mohpuakna om ahih dan leh, tua bang Pathian sehsa dan kalha kipiina leh nasepte khelhna ahih dan kua-peuh mahin phawka, Pathian sehsa dan zuih chiat ding I deihna ahi. Tulai a pasalhina leh numeihinna toh kisai kisinsakna leh paidan khenkhatte Laisiangthou toh kikalh om ahihmanin kuapeuh pilvan apoimawh hi. Bangtengin kilawmin hoihsim bang mah leh, Pathian dan kalh pasalhina leh numeihinna toh kisai kisinsakna leh paidan peuhmah Pathian thiltup suksiatna ahihmanin azuite adinga mahni lutunga mei-am sekkhawmna ahichih theia pilvang chiat dingin Toupa minin i kingen hi.

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**Fencing Project**

Hun sawtpi akipan tup leh ngim a i na neih GBC Fencing April 29, 2015 in BOG Chairman leh Principal etkaina nuaiah pat in ana om ta hi. Division, Tualsung Saptuam leh mimal mal akipan Van leh sumtang a hon thohkhawm te ziaak in sau simtak bawl zoh hita hi. Hiaitan honpi i biak Pathian thupina pia in amin i phat hi!

Hon thohsa te teng teng tung ah kipathu ka hon gen ua, maban ah azohsiang hun tanpha hon kithuahpih lai ding in kahon ngen uhi. Tamsem pethei/thohthei zel ding in Toupan na vek un hon vualzawl chiat hen aw!



**Commencement Service 2014**

# Testimony

Ms. Ranjana Sewa Bardewa  
M. Div. (Final)

**K**a min Ranjana Sewa Bardewa ahi. Sikkim ah, Hindu inkuanung apiang ka hi. Kou unau mi nga ka hi ua, a upapen pasal ahi a, a dangteng numei ka hi uh. Pawl sawm ka zillaiin ka nun a hoh sihsan a, tu in nunawn ka nei uh. Hindu ngen ahi uh.



**K**um 1996 in ka Pasal Nepali tangval, Manipur gam akipan a zilna maban zil dingin Sikkim ah ahongkuan hi. Ka kiit mahmah ua, kiten ka sawm uhi. Huchiin, B.A. zoukhin LL.B. ka zillai banah ka inkuante leh lawmlevualte nusia in amah toh ka kiteng ua, Manipur ka hongtung uhi. Manipur ka hongtung chiangun ka pasal pen Kristian suakthak tung ahih ka theikhia hi. Amah it ka hihmanin, ken leng Kristian suah haksaa kasa khol kei hi. Huchiin May 22, 2000 in Jesu hondampa in ka sang a, June 4 in baptisma ka tang hi.

Gingtu hong hi mahleung, aminpu maimai ka hi. Ka pasal ziaak lelin Biakin ka kai hi. Hun hongpai zel in Kristianna a taktaka bang hihiam chih ka hon thei deuhdeuh a, himahleh, Pathian itna thu ka thei tawmlua hi.

Pathianin tanu melhoihtaka, deihthohhuai petmah ahon pia hi. Ka pasal in College khat ah lecturer na asem a, huan, Saptuam sunga Tuailaite lakah leng nakpitakin a kihel hi. Nepali Gospel Voice (Worship team) phutkhetu ahi.

Hun hongpaizel a, kipak leh nuamsa takin ka khosa touzel uhi. Nitaklam khat, ka pasal inlam manoh a hongpaain accident ahon tuak a, Truck khat in a Bike a phukha a, huchiin October 22, 2005 in thupina gamah ahon paisanta hi. Kei leh kothoi nailou ka tate ahon nusia hi. Thakhat in ka kipahna leh lungnopna tengteng dahna leh lungkhamna ahongsuakta hi. Ka hinkhua nuamtak tuh hamisia ahong bangta hi. Ka hinkhua in agen ahong kikheng vek a, kei meithai kasuaka, ka tate paneilou ahongsuak uhi. Ka pasal in ahon sihsanin ka tanu kum 4 lel ahi a, ken kha nih nau ka pai ni.

Ka pa, ka sanggampa leh sanggamnute ka pasal galdingin Sikkim akipan ahong tung uhi. Nau pai ka hi chih a theih un a lungkham sem uhi. Ka sanggamnun tua hun laitak ka dinmun leh anunga ka thiltuah dingte a mukhol hoih mahmah hi. Huchiin na naupai sukhe mai ni chiin ahon kuna, kei ka ut kei hi.

Ka pasal sihnung kha sagih a chinin Pathianin tapa ahon pia hi.

Ka hinkhua ah haksatnate a banban in ahong tung zungzung uhi. Khat vevei chi-angin thuakzou mahmah lou dingin ka kingaihsun hi. Mialna leh thawmhauna in ka hinkhua a hon um kimvel a, maban bin petmah a bing in ka mu hi. Tamveitak Pathian kiang ah, "Toupa aw, Bangziak a? Bang hihkhial ka hia? Ka taten bang hihkhial uh ahia?" chiin ka dongdong mai hi.

Kei leh ka dinmun hon theisiam ding lah kuamah a om kei hi. Khat vevei ka hinna sukbei mai ding bang ka ngaihtuah a, himahleh, Pathian in ka mangbatna ah ahon khotuah petmah hi. Hon khamuan dingin Pathian misiangthoute ahong hoh zelzel ua, himahleh, a thugente un ka lungsim a khoihkha hetkei hi. Bible pen

Pathian thu hing ahi chih bel ka thei hi. Ni khat hiai Bible tang ka hon mukhe kha mawk hi:

"Tangtawn Toupan ka ngetna a zak manin, amah phatin om hen, Tangtawn Toupa ka thahatna leh ka lum ahi. Ka lungtangin amah muanga, panpihna muta hi ing. Ka lungtang nakpitakin nuam a, Ka la a amah phat ding hi ing"

Hiai Bible tangte pansana Pathianin keimah mimal mahmah tangtaka hon houpih in ka thei hi. Ka lungsim sung thuktaka ka ngetna ahon ngaihsak, ahon awlmoh amah ahi chih thuktakin ka theita hi. Kei ka hihna diktak hon thei paisuak, hon mu paisuak dimdem Pathian nei ka hi chih ka kitheih manin, huaini akipan ka thawmhauna abei hi. Aman hon ompih tawntung ahi chih ka theih manin, amah ah hatna leh lametna thak ka hon nei hi.

Mi tamtakin pasal neinawn dingin ahon sawl ua, himahleh kei ka ut kei. Manipur ah school a sinsaktu in ka sem a, huai nungin, Sikkim a kikin kumpi ah sepna, dakin (Postal Service) ah ka sem hi. Huchihlaiin, a hin a ka hin sungteng hiai Pathian diktak khat kia omsun na sep utna liantak, hattak ka nei hi.

Huchi ahihmanin, ka sepna kitawpin, Kum 2011 fall Semester a kipan GRACE BIBLE COLLEGE ah ka hong kai hi. Huchiin, ka hinkhua a khemna, zolna leh thukup tuamtuam tapi omte nawlkhin vekin, ka damsungteng Pathian na sem ding, amah thuhing thuktaka zil dingin ka hong kipankhia hi.

Ka tanu leh ka Tapa MERCY CHILDREN HOME (TAGAH KEPNA), Sapormeina, Motbungah a om uhi. GBC a ka honglut tungin ka tanu in pawl 4 zil a, ka tapa skul kai a kipantung petmah ahi. Tuin ka tanu in pawl 9 zil a, ka tapa in pawl 4 zilta hi.

Eiten haksatna leh gimthuakna I thuakte ah I hondampa tuh I kibukna leh I lum ahi petmah hi. Huchiin a vualzawlinate ziakin I hakstanate thuakzohna ihon nei hi. Grace Bibel College tuh hinna thak ka ngahna, Pathian thu zilna ding hunlem leh mun ka muhna, heutu kipezoutaktakte leh theihna sangpipi neite sinsakna nuaia Pathian na sem dinga ka kisak-kholhna mun ahong suak hi. Huaiziakin, kei mah leh ka tate tunga Pathian vualzawlina, itna leh deihsaknate ziaka Pathian tunga kipahtu genin, hiaia hon sinsak ka heutute tungah leng nakpitakin kipahtu ka gen hi. Ka laizilna ah lamchitengah amauten nakpitakin hon panpih in hon makaih uhi.

Hon thumsak zom zel un aw.

KA KIPAK  
Ranjana

**BOYS HOSTEL**  
puahphat thak kisawm hi.



**BOYS HOSTEL**  
a s'ung (Dinning Hall)

**G**ender issue has been a long standing controversial issue among the theologians today. There are many records of widespread oppression of woman, and treatment of women as property and sexual objects. On the other hand, with the acceleration of changes in the cultural, legal, economic and political norms, there are many feminists group and theologians who are teaching equality and women upliftment at the expense of the teaching of the Scripture. The gender issue is vast and varied. But this paper will deal only with the various views of theologians regarding gender and also present the Biblical teachings on gender equality in order to clarify the confusion regarding the gender equality and distinctive roles of the two genders.

**I. Definition:** According to Merriam Webster Dictionary, gender means “the state of being male or female” Origin of GENDER “Middle English genre, from Anglo-French genre, genre, from Latin gener-, genus birth, race, kind, gender — more at kin”. Hence, Gender Issue means the issue relating to male and female.

## II. Two theological views:

There are two theological views on the role of woman in family, church and society. The first, called the complementary view holds that women are fully equal to men in status before God, and in importance to the family and Church. They contribute their wisdom and insight to the family and the church. Eve was created to ‘complement’ or complete Adam in many ways. She would complement him in exactly the ways that God intended. This means that both male and female are equal, but have distinct roles. Husbands are the heads, and wives are to submit to their husbands as seen in the Bible.

The second view, called the Egalitarian view holds women are fully equal with men in creation and in redemption as well as in function in the family and in the community. They were created for full and equal partnership, which in the home involves mutual submission and equal responsibility. Both exercise leadership in rearing children. Neither should seek to dominate the other. Scripture indicates that women are equally empowered with the giftedness that men possess and therefore have the privilege of the same range of service and leadership.

## III. Biblical Teaching:

### A. Equality between Men and Women:

The Bible clearly teaches equality of the two genders. This can be seen from the account of creation, Jesus’ teaching and Paul’s teaching as discuss under:

1. Equality is based on creation: Genesis 1:26-28 “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him: male and female created He them.”

Three fundamental truths can be found in these verses, that is, firstly, God made Adam and Eve in His image. Secondly, He made them male and female and thirdly, He gave them dominion over the earth and its creatures. Thus, from the beginning Humanity was “male and female” and they



were equal beneficiaries of both the divine image and the earthly rule. Image of God and stewardship of the earth from the beginning were equally shared by both sexes. Hence we can conclude that both Adam and Eve were created in God’s image, equal before God as persons and distinct in their manhood and womanhood.

### 2. Equality distorted by the fall:

In the punishments God gave to Adam and Eve, He didn’t introduce new roles or functions. God said to eve, “your desire shall be for your husband and he shall rule over you” ( Gen 3:16). According to Susan Foh the word “desire” ( Heb Teshuqah) means “desire to conquer” and this indicates that Eve will have a wrong desire to usurp authority over her husband. Further, God says that “He shall rule over you.” The word rule comes from Mashaal and it has a nuance of dictatorial or absolute, uncaring use of authority. The sense here is that man will misuse his authority by ruling harshly over his wife rather than with loving and care. Thus sin distorted the harmony and equality between the two sexes.

### 3. Equality is affirmed by Jesus:

We can see this is Jesus attitude towards women. He was accompanied on His travel by a group of women, who He healed and who then provided for Him out of their means. Jesus had a theological discussion with a Samaritan woman at Jacob’s well. He didn’t condemn the woman caught in adultery but spoke gently to her. He also allowed a prostitute woman to wash his feet with her tears and wiped them with her hair and complimented her saying that what she did will be preached wherever the gospel is preached.

Jesus also broke the tradition and convention of the Jewish people. A Jewish male was forbidden to speak in public to a woman in the street, not even his wife or daughter or sister. But Jesus spoke to three women in public. Also, according to the Talmud, it was impious to teach a woman the Law. But Jesus taught Mary of Bethany and commended her as doing the needful thing. He also honored Mary as the very first witness of the resurrection. Thus, Jesus reclaimed for His new kingdom community the original creation blessing of sexual equality.

### 4. Equality in Paul’s teaching:

In Galatians 3:28, Paul states” There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.” This context of this verse is justification by grace alone. It affirms that all who by faith are in Christ are equally accepted by God, without distinction, discrimination based on race, sex, or class. The words, “no difference between male and female” means no difference in spiritual privilege, not activity. Both male and female are equal.

### B. Equal but Complementary:

According to the Scripture, man and woman are equal but have different roles. Equality should not be confused with identity. Man and woman are different from one another and complement one another in the distinctive qualities of our own sexuality, psychological as well as physiological. This fact influences our different and appropriate role in society. According to J.H Yoder, “equality of worth is not identity of role”

The second account of the creation clearly teaches us that although God made male and female equal, He also made them different. In Genesis 2, the account clearly clarifies that equality is not identity but complimentary. Because they are equal and complementary, there can be no question of the identity of one with another. This shows that man and woman thought equal, have different roles. Matthew Henry wrote,” not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to love.”

### C. Headship of man:

Apostle Paul taught “masculine headship” both in Ephesians 5:23 and I Corinthians 11:13. So, how do we reconcile this with equality? What does headship mean? There are two interpretations: the first is that “kaphale” means source or “beginning” and thus Paul was describing man as woman’s origin, referring to the priority of his creation. This view was spearheaded by Stephen Bedale and endorsed by F. F. Bruce and C.K Barret. However this meaning is not quite obvious in a lexical study. According to Wayne Grudem, “Those who state that Kaphale could mean “source” at the time of the New Testament should be aware that the claim has so far been supported by not one clear instance in all of Greek literature and it is therefore, a claim made without any factual support” He added, “all the standard lexicons and dictionaries for the New Testament Greek do list authority over for kaphale head. Grudem further argued that in his monumental study of 2,336 usages of kaphale, there is no instance where kaphale means source ever means source. Second interpretation is that kaphale means “head” what kind of headship does Paul envisage?

Headship implies authority as the word “submission” implies “to submit to authority” But, authority does not mean to rule as a despot. So, according to John Stott, headship implies some degree of leadership, which however is best expressed in terms not of “authority” but of responsibility.

#### 1. It means responsibility to love sacrificially.

The last words in Ephesians 5:23 “The husband is the head of the wife as Christ is the head of the Church, His body, of which He is the Savior” Christ is the head of the Church in the sense He is its “Savior” Hence, the very essence of His headship of the Church is His sacrificial love for her (Vs 25-27)

#### 2. The responsibility to care selflessly:

Ephesians 5:28-30 Paul also wrote elsewhere of Christ as the head of the Church, by whom the whole body is “joined and held together” and “through” whom it grows ( Ephesians 4:16: Col 2:19). The husband’s headship of his wife is a mixture of care and responsibility, not of authority and control. Thus, John Piper and Grudem concludes, “At the very heart of mature masculinity is a sense

of benevolent responsibility to lead, provide for and protect woman.”

Hence, headship maybe defined as the divine calling of a husband to take primary responsibility for Christ-like, loving, servant leadership, protection, and provision in the home. It is not a dictatorial or tyrannical authority.

#### D. Submission of woman.

First what submission does not mean

1. Submission does not mean agreeing with everything your husband says.

1 Peter 3:1

In the same way, you wives, be submissive to your own husbands so that even if any of the mere disobeyed to the word, they may be won without a word by the behavior of their wives.

2. Submission does not mean leaving your brain or your will at the wedding altar.

1 Peter 3:1

3. Submission does not mean avoiding effort to change your husband.

1 Peter 3:1

4. Submission does not mean putting the will of the husband before the will of Christ.

1 Peter 3:5-6

For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

Genesis 18:12

Sarah laughed to herself, saying, “After I have become old, shall I have pleasure, my lord being old also?”

5. Submission does not mean that the wife gets her spiritual strength mainly from her husband.

1 Peter 3:1,6

In the same way, you wives, be submissive to your own husbands so that even if any of them is disobedient to the word, they may be won without a word by the behavior of their wives. . . Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

6. Submission does not mean acting out of slavish fear toward the husband.

1 Peter 3:6

Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

Definition of submission:

Submission is the divine calling of a wife to honor and affirm her husband's leadership and help carry it through according to her gifts. Submission is an inclination of the will to say yes to the husband's leadership and a disposition of the spirit to support his initiatives. The Bible does not teach mutual submission ( Ephesians 5:21-33). The husband is not required to submit to the wife.

The term “hypotasso” which means submission implies a relationship of submission to an authority. It is used elsewhere in the New Testament of the submission of Jesus to the authority of His parents ( Lk 2:51), of demons being subject to the disciples ( Lk 10:17), of citizens being subject to government ( Rom 13:1,5; Titus 3:1) of being Christ subject to the Father ( I Cor 15:28), of Church members being subject to church leaders ( I Cor 16:15-16), of Church being subject to Christ ( Eph 5:24), of servants being subject to their mas-

ters (Titus 2:9). None of these relationships is ever reversed. Hence, the Bible never teaches mutual submission of husband and wife. Only the wife is to submit to the husband.

#### E. Women in Ministry:

With the increasing widespread of feminism, there is an emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness. The Scripture does not prohibit women to be involved in ministry, but there are certain offices which women are prohibited to hold. It is important that we interpret and adhere to the Biblical teaching.

1. All Christians, men and women, are ministers (Ephesians 4:12). No one is off duty. All of life should have a radical orientation around the work of the kingdom.

2. Ministry is the stewarding of grace through gifts for the demonstration of love and the up building of faith and the ingathering of God's elect. 1 Peter 4:10 is a crucial text in this regard: “As each has received a gift, use it as stewards of the manifold grace of God.” (Cf. also 1 Corinthians 12, which stresses that all is to be done for the edification of the church.)

3. All spiritual gifts (not offices or roles) are given to women and are to be used for the good of the church, the reaching of the lost, and the glory of God.

4. The office of elder/overseer/pastor is the responsibility of spiritual men who aim to equip the saints for ministry through teaching and oversight.

1 Timothy 2:12 says that this teaching and authority is the unique responsibility of men and not women.

5. The difference between elder and deacon is the role of teaching and governing (1 Timothy 3:2; 5:17; Titus 1:9) so that the easiest way to apply

1 Timothy 2:12 is to say that the elders of a local church should be men.

6. But the real action – the real ministry – in a healthy church is what is happening by the power of the Spirit through the gifts of the Spirit in the small groups and the informal times of ministry to one another with words of knowledge and wisdom and gifts of faith and healings and miracles and prophecy and discernment and mercy and teaching and exhortation and prayer, etc.

#### Conclusion:

From the discussion above, it is very clear that there is no confusion or contradiction in the Bible.

The Bible teaches equality of both genders and there is no mention of superiority or inferiority of either gender unlike the claims of the feminists. Hence, we can conclude that God created two distinct sexes and they are equal in their standing before God. But this equality was distorted by the Fall, and again restored by Christ. Woman is created to be helpmate for man, meaning created to complement man. Both male and female are complementary to each other but God has ordained a distinct role for them, both in family and Church. Man is given headship which implies authority with responsibility to which the wife must submit. Authority is not a dictatorial rule but leadership with responsibility. If we deny that man is given headship and woman are to submit to man's authority and leadership, then we are indirectly denying inspiration. Thus, Rev 22:18-19: “... if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of this book of prophecy, God shall take away his part out of the book of life...”

#### Endnotes:

1. Paul Enns, Moody Handbook of Theology, (Hyderabad: Authentic Books, 2011), 661
2. Paul Enns, Moody Handbook of Theology, 661
3. John Stott, Issues Facing Christian Today, (Mumbai: Gospel Literature Service, 2011), 328
4. Wayne Grudem, Systematic Theology, (Secunderabad: Authentic Books, 2012), 464
5. John Stott, Issues Facing Christian Today, 331
6. John Stott, Issues Facing Christian Today, 332-333
7. Paul Enns, Moody Handbook of Theology, 668
8. John Stott, Issues Facing Christian Today, 344.
9. John piper, Sexual Complimentary I (www.desiringgod.org/seminars/sexual-complementarity-part-1, Nov 9, 2007. Date accessed, 25th April, 2015, 8
10. Wayne Grudem, Systematic Theology, 465-466

#### Bibliography:

1. Enns, Paul. Moody Handbook of Theology, Hyderabad: Authentic Books, 2011
2. Stott, John. Issues facing Christian Today, Mumbai: Gospel Literature Service, 2011.
3. Grudem, Wayne. Systematic Theology, Secunderabad: Authentic Books, 2012.
4. Piper, John. www.desiringgod.org/seminars/sexual-complementarity-part-1, Nov 9, 2007. Date accessed, 25th April, 2015



# Kizaksakna

Ministerial Training Course sinlaite theihdia poimoh te kizaksakna hiai bang in kon bawl hi.

1. 2012 kum tan a minkhumte leh ana sinte tunitan a zounailou te nahun uh beita ahi chih kon theisak hi. Sinthak nawn na ut ua leh course fee Rs 1500 pethak in admission nong bawlthei ding uh.
2. Kum 2013 akipan leh tuel tan a admission bawl le ten tukum October kha tan a na assignment uh non submit kim ban uah seminer a nong tel uh leh tukum 2015 in graduation piak nahi ding uhi. Seminer nei hun ding pen assignment zousa te kiang a atuama theihsak na piak ahi ding.
3. Tuel in MTC ah sintu 131 om a, kum 2015 a athaka min khum tuni tannin 42 pha hi.

Coordinator  
Ministerial Training Course

## Academic Calendar Fall Semester, 2015

SIn	Events	Month	Date	Day
01	Last Date of submission of Admission Forms	July	20	Mon
02	Checking & Screening of Applications	July	21	Tue
03	Entrance/Qualifying Exam of New Applications	July	23	Thu
04	Personal Interview of New Applicants	July	24	Fri
05	Faculty & Staff Retreat	July	27	Mon
06	Hostel Mess Opens	July	28	Tue
07	Last Date of Admission without fine	July	29	Wed
08	Registration of Subjects	July	29	Wed
09	Semester Opening & Orientation	July	30	Thu
10	Students Revival Meeting	July/Aug	31/1	Fri/Sat
11	Commencement of Class	Aug.	03	Mon
12	Independence Day	Aug.	15	Sat
13	Last date for submission of Thesis Proposal	Aug.	17	Mon
14	Mid-Semester Exam	Sept.	21-25	Mon-Fri
15	College Annual Sport & Prize Distribution	Sept.	28-30/1	Mon-Thu
16	Mass Social Work	Oct.	2	Fri
17	Comprehensive examination	Oct.	15-16	Thu-Fri
18	Bible Memory Verse test	Oct.	30	Fri
19	Kut	Nov.	01	Sun
20	Last Date for submission of Thesis	Nov.	20	Fri
21	Final Exam	Nov.	23-27	Mon-Fri
22	Farewell cum Advent Christmas	Nov.	28	Sat
23	Graduation Day	Dec	02	Wed
24	Hostel Mess Closes	Dec	03	Thu
25	Due for Grade Reports	Dec	15	Tue

# Tukum 2015 Spring Semester a naupang i neih-dan uh a nuaia bang ahi

## Student Strength:

Master of Divinity	56
MTS	01
Bachelor of Theology	65
Diploma of Theology	16
MTC (Vernicular)	131

## Expected to Graduate on 2015:

Master of Divinity	25
MTS	01
Bachelor of Theology	11
Diploma of Theology	04

## Community Wise:

Chiru	01
Inpui	01
Karbi	07
Raeng	01
Konyak	01
Korku	02
Manipuri	04
Nepali	10
Paite	79
Rongmei	03
Ronrang	01
Simte	03
Tangsa	06
Tedim Chin	09
Thadou	02
Thangkhal	02
Vaiphei	03
Zou	03

## Denomination Wise:

AG	01
Baptist	13
BBC	01

CBA	06
Nazarene	01
EBC, Myanmar	02
EBCC	86
LBC	01
MEBC	03
MPCS	03
NEBC	09
Salvation Army	01
NTBC	01
RNBA	02
TBCA	02
Presbyterian	01
Others	05

## State/Country Wise:

Arunachal Pradesh	06
Assam	09
Guwahati	01
Maharashtra	02
Mizoram	11
Myanmar	02
Nagaland	01
Nepal	08
Tripura	01
Sikkim	01
Manipur	96
Bishnupur	02
Imphal	03
Jiribam	01
Lamka	79
Nambol	01
Palkhuang	01
Sadar Hills	01
Singnat	02
Songtal	01
Tamenglong	04
Thoubal	01

## Advertisement

Grace Bible College invites applications for the following programs of theological study in Fall Semester 2015.

Programs of Study	Duration of Study	Essential Qualification
Master of Divinity	3 Years for Secular degree holders and 2 years for B.Th. degree from ATA/Senate of Serampore (SS) with 3 GPA.	Bachelor Degree from recognized University and B.Th. accredited by ATA/SS
Bachelor of Theology	3 Years	10+2 passed from recognized Board or Dip.Th. from ATA/SS
Diploma in Theology	2 Years	Matriculate from recognized Board
Ministerial Training Course (Vernacular)	2 Years	Desirable Class VIII passed & above

### Notes:

1. Application forms can be obtained from the college office during office hours on all working days or can be downloaded from the college website at [www.gracebiblecollege.in](http://www.gracebiblecollege.in)
2. Limited hostel accommodation and partial-scholarship available for needy/deserving students.
3. Last date of submission of Applications: July 20, 2015.
4. Date of Entrance/Qualifying Examination: July 23, 2015
5. Date of Personal Interview: July 24, 2015.

Sd/- Chinkhenthang Guite, Registrar