



GRACE BIBLE COLLEGE

GBCLINK

Teach, Entrust & Witness

From the Principal's Desk



“Itna a Diktatna”

GBCLINK Fall Semester 2016 issue simtute tengteng Jesu Khrist min in Chibai!

Pathian hehpihna ziaik in kum 2016 zangzou i hi nawnta mai hi! Haksatna leh buaina tampi kala hiai tan honpi leh lam chituam tuam a hon vualzawl Pathian tung ah kipahthu ka gen hi. Huan, hun dang a hihzel bang in GBCLINK, Fall Semester 2016 issue suahkhiaik theih a hihman in Pathian tung leh a saitute tung ah kipahna a lian mahmah hi.

I theihchiat bang in 2016 EBC saptuam thupi: “Diktatna a Kilamthakna” chih ahi. Hiai mah 2017 a EBC saptuam thupi ding a zat ding chih ahi. Hiai thupi pansan in GBCLINK, Spring Semester 2016 issue ah: “Laisiangthou sim leh zuih a diktatna” chih i genta uhi. Tutung in EBC saptuam thupi mah pansan in: “Itna a Diktatna” chih saulou houlim lehng chi in ka hon telkhia hi.

“Itna a Diktatna” tuh “Diktatna a Kilamthakna” dinga thil poimoh pen ahi. Itna poimoh dan uanggen luat omlou ding khop a poimoh ahi. Sawltaklian Paul in, “Theihna in mi a kiasathei saka, itna inbel mi a bawlhoih nak hi” (1 Kor. 8: 1) a chi a; “Ki ittuhna loungal, kuamah bangmah ba kei un; amau mihinpih itpan dan a zui kimta ngala” (Rom. 13: 8 a chi nawn a; “Nangmah na ki it bangin na vengte na it ding ahi, chih thu kam khat ah dan thu tengteng kimsakin a om ngala” (Gal. 5: 14) a chi lai hi. Huaiban ah, Sawltaklian Paul in itna tellou thilhih leh nasepte khempueh in phattuumna neilou ahihdan kiteltak in a taklang hi (1Kor. 13: 1 – 8). Huaiziaik in, bangteng gen in, bangteng thei in, bangteng in kilamthak

sawm lehng leng, itna tellou a buchinglou, Pathian in pomlou ahi chih theihchian ding ahi.

Huaiziaik in, Diktatna a Kilamthak i kichihlai in Itna ah i diktat taktak uhia, chih kivelchian masak ding ahi. Paul in, “Itna in innvengte ahihse ngei kei; huaiziaik in itna zaw dan zuih kimna ahi” a chi hi (Rom. 13: 10). Itna tellou a kilamthak i sawm uleh thil hoih sang in buaina tamsem i tuak ding hi. Itna tellou diktatna in dan paina (legalism) a piangsak ding a, diktat zaw deuh a kikoihte kiasathei in; diktatlou deuh a theihte musit in i iplah ding a, kitunding naksang in ki suksiat dimdem theih ahi. Itna a i diktat leh diktatlouh mi zawng leh dai pam mite, tagah leh gentheite, mi hatlou leh hoihloute toh kisai i lungput ban ah tuate tunga i kampau leh nasep ah hong kilang ding hi. Ei hon itte kia it, lungsim kibatpihte kia it, innkuante leh tanaute kia it, mi hausa leh thuneite kia it chih tuh itna a diktatlouhna ahi. Jesu bang a melmate it a, hon thahsawm om leh zong it veve a i thumsak theih uleh Itna a Diktat i hi ding hi. Kuamah mihing mahni a diktat omlou, Khrist ziaik kia a Pathian in diktat

a honsim (counted) ahihman in, kuamah ki diktatsak tuam omlouh ding ahi (Eph. 2: 8 – 10).

Huan, Itna a Diktatna tuh Jesu’n a awlmoh leh thupiak thak a chih hial ahi (Joh. 13: 34; 15: 12). Jesu’n nungzuite kiang ah, “Nou non it uleh ka thupiakte na zui ding uh” a chi hi. Itna leh thumanna kikhen theilou chihna ahi. Pathian itte’n a thupiakte zui uh chihna ahi. Nu leh pa i it leh a thu uh man ding ahi. Tuabang in, saptuam leh khotang/nam leh gam makaite i it leh a thu uh man ding ahi. Tuabang mah in, heutu leh makaite’n mipite I it leh nasep a suklad ding ahi.

Huaiziaik in, diktatna a i kilamthakna uah itna a diktat masak a poimoh mahmah hi. Mi zawng leh haute it in, ei hon hawte leh melmate tanpha it lehng, i innsungte, saptuam leh gam sung ah lemna leh muanna hong om taktak ding hi. Toup’an itna a diktat chiat ding in hon vualzawl hen.

Simtute Khristmas 2016 leh Kum Thak 2017 zatnuam!

-Rev. Dr. V. Ginsianthang, Principal, GBC



Grace Bible College

Invitation

THE PRINCIPAL, BOARD OF GOVERNORS, FACULTY
AND GRADUATING STUDENTS 2016 OF
GRACE BIBLE COLLEGE
CORDIALLY INVITE THE HONOR OF YOUR PRESENCE AT THE
34TH COMMENCEMENT SERVICE
TO BE HELD ON
WEDNESDAY
7TH DECEMBER 2016, 11:00AM
AT
EBC GOSPEL CENTENARY HALL
DORCAS HALL CAMPUS, NEW LAMKA.

COMMENCEMENT SPEAKER
Dr. Paige Patterson
PRESIDENT,
SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY
FORT WORTH, TEXAS, USA.

RSVP:
9612904182

Testimony

Na vekun Jesu Krist minin Chibai! Tutan honpi, ka poimoh taksap teng hon pia Pathian tungah kipathu ka gen hi.

Ka min Hannah Hansepi ahi a, ka pa Karbi Anglong a EBC Missionary Kania Hanse ahi a, ka nu Kasang Phangchopi ahi. Rong-Ali, Disama-2, Karbi Anglong apan ka hi. Unau 7 ka hi ua, pasal 3 leh numei 4 ka hi uh. Tulelin Grace Bible College New Lamka ah M.Div. a kum thumna ka zillel hi.



Pathian hehpihna leh zahngaihnaate ziake keleu a hiaia noute laka telthei lel ka hi. Pathianin a thu siangthou in ahon houpih hi. Aman ka hinkhua ahon pumkheksak vilvel hi. Mial akipan vakah ahon pilut hi.

Bible zila ka hongkuan ma in, ka thilhihte hoihin dika, Pathian mitmuh leh ka innkuan, ka tanaute mitmuha hoih leh dik vek dingin ka na ngaihsun hi. Ka it pa toh ka damsung teng zangkhawm dingin ka lungsim ka hihkipta hi. Amah Kristian ahi keia, Hindu sahkua a siampu a pan sawm ahizomah hi. Ka pa lah Missionary, Hindute Kristian suahsak ding a hinkho nna ahi zel hi. Himahleh huai poisa hetlou a kei deihdan maha paisuak kasawm, a hoihlouhna, diklouhna lua leng ka thei khol kei hi. Ka nulepa, ka innkuante tengteng, leh ka tanau tengteng ka lungkhamsak vek hi. Kristian ka hihlam, Missionary khat tanu ka hihlam himhim ka na phawkkha kei hi.

Hun sawtlou ka itpa kianga ka om zohin ka pan a honsam a, ka omdan Pathian mitmuh a diklou ahihdan ahon hilh hi. Huchiin ka thilhih diklou ahihdan, Pathian mitmuh a ka omdan pomtheihlouh ahihdan ka phawkkhia hi. Bible in lah "Ginglou mite toh kituaklou piin hakkol pokhawm kei un" achi ngala. Hiai Bible tang ziaakin Pathian ka phat hi.

Pathian kiangah ngaihdamna leh a panpihna ka ngen a, huai khemna ka nuaisiah zohna dingin ka thum hi. Huchiin Pathianin ahon panpih hi. Bible zil a, amah na chitaktak leh ginom taka sem dingin thupukna kabawl hi. Huchiin tuin hiai ah Lai siangthou sinin ka om lel hi. Ka zil sungteng hon chawm EBC Saptuam tungah kipathu kagen hi. Hiai Garce Bible College a hon sinsaktute tengteng, ka sinpih tengteng tungah leng kipathu ka gen, amaute ziaka hiai tan tung ka hih ka kiphawk hi.

Ka zilna ka zohsianga, tua zoh chianga Pathian vanzat muanhuai leh gahsuah ka hihna dinga hon thumsak dingin hiai simkhate tengteng ka hon ngen hi.



October 27, 2016 tan a
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Editorial



Hiai 2016 Fall Semester buaina bangmah om-loua hon makaih a, hon zohpih I Toupa Pathian kianagah kipathu ka gen ahi. Hiai Semester kipattungin JE (Japanese Encephalitis) leh Viral Fever hong hat mahmah hi. Huchi ahihmanin Churachandpur DC in nipikal khat Lamka khopi sunga school leh College om tengteng khak dingin thupiak a bawl hi. Hiai thupiak GBC in kizui lou hi. Himahleh, student a kimkhat sanga tamzaw damlou a, ahong kai theihlouh chian-gun August 4 sunnung leh5 pumpi kikailou hi. Huchiin Seppatni August 8 apan hiai in hon hihbui nawnlouin Class kineithe denta hi. Tuat khita buaina bangmah omlou a kai ikichihlaini, JAC against Anti-Tribal Bills pawlin August 26-31 sung, Jinglam dak 6 apn 12tan Tribal bial pumpi Total Shutdown ahon puan nungun, hiai hunsung Class kineithe lou nawn hi. Hiaite chihlouh Activities tuamtuan gelsa a omte buaina omlouin kihithe hi. Mid-term examte, Sportste leng gelkholh a om bangbanga zangthei ihihmanin, kipahhuai isa petmah hi. Huchiin semester final exam bang zouthi in I om ua, kipahhuai petmah hi.

September 19 akipan 23 sung Mid-term exam lamzangtakin kineia, tuazohin, September 26-30 sung sports week nuamtakin kinei. Hiai sports week sungin kihihliam kha leng om hetlouin, laisim ding tengteng koikhke photin, hun nuam mahmah kizang hi. Tua sunga taksa leh lungsi-ma thathak la in, Oct. 3 apan, tha-it petmahin Class kipannawn pah charchar hi. Hiai nungin pawl tuamtuan in Total shutdown chihthe puang zelzel ua, a kizatpihpawl oma, a kizatpih lou pawl leng om hi. Huan, hiai semester sungin damlouhna ziaka sunzom theilou bangzah hiam om a, poi isa in I thuakpih hi. Kut ni, November 1, 2016 in Faculty leh staff tengin a inkuante chiat u toh Fellowship, retreat kinei a, manpha in nuam kisa petmah hi.

Tu semester adia hiai Link suahtheih, melmuhtheih nawna a hong om manin leng Pathian min I phata, a kiangah kipathu I ge. Article, testimony, report hon gelh tengteng tungah leng kipathu ka gen hi.

Rev. Dr. Luaichinthang, Editor



The Importance of Studying Biblical Languages

By: Thanggoumang Chongloi, Asst. Editor, GNCLINK

Abstract: One of the most difficult challenges in theological college is the study of biblical languages, Hebrew and Greek. No student can be exempted from this study especially at Grace Bible College. All prospective graduate students of GBC have to undergo this study without which the college will not confer any confirmation degrees. However, most students give less concentration because they find intricacy in coping with the study. One of the many reasons for this is because of the nature of biblical languages. As one among the language teachers, my aspiration for the upcoming students is not to consider the learning as compulsion but as an opportunity, realizing the fact that to rightly unearth the biblical truth, one must acquire the basic knowledge of the first hand written languages of the Bible. Hence, this short article provides some of the basic grounds for studying biblical languages to encourage the prospective students of GBC so that they have a positive approach to biblical linguistic studies. The article centers on the history of biblical languages and reasons for studying biblical languages.

History of biblical languages

Hebrew: The first biblical writer, traditionally believed to be Moses, penned down God's revealed Word in one of the world's oldest language, Hebrew. It probably was a member of the Semitic family of languages and was spoken by the ancient Israelites who lived in Palestine. The Bible is the greatest product of Hebrew literature and the language is still the official language of the country of Israel (Isa. 19:18; 2 Kings 18:26; Isa. 36:11, 13; 2 Chron. 32:18; Neh. 13:24).

Greek: The 39 books of the New Testament Bible were written in the language of Greek except for few Aramaic words used by Jesus in the Gospels (Mk. 5:41; 7:34; 11:9; 14:36; Matt. 5:22; 27:46; Jn. 20:16). Greek was a language native to Greece and was an independent branch of the Indo-European family of languages. It has a long and rich history stretching all the way from the 13th century BC to the present. The earliest form of the language is called "Linear B" (13th century BC). The form of Greek used by writers from Homer (8th century BC) through Plato (4th century BC) is called "Classical Greek." King Philip of Macedonia conquered Athens in the 4th century BC and his son Alexander the Great was tutored by Greek philosopher Aristotle who introduced Greek culture and language that set the beginning of the Hellenistic Age. As Greek language spread across the world and met other languages, it was altered. The dialects also interacted with each other. Eventually this adaptation resulted in "Koine Greek." The word "koine" means "common" and describes the common, everyday form of language, used by everyday people. It was a simplified form of Classical Greek. Jesus and His disciples used "Koine Greek" to communicate the Gospel to the people and the 39 books of the NT Bible were written in "Koine Greek!"

Aramaic: The language Aramaic was originated among the Arameans in

northern Syria and was widely used under the Assyrian Empire. It is closely related to Hebrew language that one can easily understand one from the other. During Jesus' time, Aramaic was commonly spoken and occasionally Jesus and His disciples used Aramaic to communicate God's Word to the people. A few passages of the Old Testament and New Testament were written in Aramaic language: Gen. 31:47; Ezra 4:8-6:18; 7:12-26; Jer. 10:11; Mk. 5:41; 7:34; 11:9; 14:36; Matt. 5:22; 27:46; John 20:16).

Reasons to study biblical languages

To appreciate God's means to reveal His Word: The 66 books of the Bible is God's inspired Word revealed to human beings for faith and practice. The revealed Word of God was initially penned down by the biblical writers in three different languages: Hebrew, Greek and Aramaic. These are the languages God chose His Word to be recorded. In today's Christendom, there are different copies or translations of the Bible available which are directly or indirectly copied from the original inspired manuscripts of Hebrew, Greek and Aramaic. Hence, reading and studying the original biblical languages is like hearing the voice in person and appreciating His means to reveal His Word to human beings. Therefore, the prospective GBC biblical students must consider the learning and studying the biblical languages as to appreciate God who chose these languages to reveal His Word out of many languages in the world.

To declare and defend the biblical truth: God calls everyone to communicate His Word "as one who speaks oracles of God" (1 Pet. 4:11), and to defend the truth handed down throughout the centuries (1 Pet. 3:15). The communication of God's Word has to be decent and properly defended. For this reason, colleges and seminaries introduce the course on biblical languages designing to train vocational ministers of God to communicate His Word accurately. Failure to do so, will result in greater judgment as preachers and teachers of God's Word "will be judged with greater strictness" (Jas. 3:1; cf. 2 Pet. 2:1, 3), and condemnation will fall on all those who add to or take away from God's Words (Deut. 4:2; 12:32; Josh. 1:7; Prov. 30:6; Rev. 22:18-19). Thus, to accurately communicate God's Word and defend from false teach-



ings, one must gain adequate knowledge of the original biblical languages. Therefore, it is a challenge for the prospective students of GBC to seriously consider the demand of studying biblical languages because knowing the original languages helps one observe more accurately and thoroughly, understand more clearly, evaluate more fairly, and interpret more confidently the inspired biblical text.

To become more effective stewards of the Gospel: Believers are stewards of the Gospel of Jesus Christ to preserve the truth handed down through the centuries. God expects each believer to safeguard the truth and pass on to the next generation. Terry Wilder in his article *The Importance of Biblical Languages* states: "Without languages we could not have received the Gospel ... they are the vessels that hold the wine ... if we neglect the literature we shall eventually lose the gospel ..." Each believer is accountable to pass on the truth accurately. Failure to do so will result in God's condemnation. Hence, knowing the original languages will enable the believers be more effective stewards of the Gospel which God has entrusted.

To determine and critique the English translations: Understanding of biblical languages enables one to see the interpretive options in English translations and assists in properly adjudicating them. For instance, in Greek language the genitive case alone has over thirty different grammatical functions, of which translators must choose only one! For this reason, the English readers frequently have fewer clues however, by a close examination of the original languages, one can come up with the appropriate author's intended meaning and usage of that particular grammatical function. Thus, students of biblical languages should always approach the study of biblical languages positively for better and accurate understanding of God's Word.

To become a better preacher and teacher of God's Word: In this context, a good preacher and teacher is defined as one unearthing God's biblical truth based on the original texts. In fact, no preacher and teacher of God's Word is 100% perfect but can become better and better each day. The improvement of teacher and preacher depends on the amount of time spent in unearthing the biblical truth. A good preacher and teacher is one who wrestles with the original author's intended meaning of a text by closely observing the original biblical languages. Because "there are certain levels of thinking, wrestling, and assurance that are possibly only when one exegetes the original language." Hence, biblical students of GBC must aim to be a preacher and teacher; to be the Bereans of 21st century; to closely observe the Word of God and study based on the original languages.


Practical suggestions

- Love biblical languages for loving biblical languages is loving God because they are the means by which God revealed His Word to human beings.
- Consider the learning not as compulsion but as an opportunity.
- Spend more time on this learning for they are new and aliens to your mother tongues.
- Make small cards to write down vocabularies and important conjugations or declensions for your perpetual acquaintance with those vocabularies, conjugations and declensions.

Report from EVANGELISM TEAM

This team is involved in two types of ministry, which are Personal Evangelism and Group evangelism.


In personal Evangelism, each member of the team were assigned to do personal Evangelism to atleast two people which must be done in the month of October. Then, In the month of November, we did group evangelism ministry at Hebron Children Home (Pangzawl) on Saturday 12th November 2016. In this ministry among the children, we have fellowship and worship service together by singing songs of praise. Then we listen testimonies of salvation and also salvation message from the group members. After this service, each group member would take with him four or five children, asking them questions about their salvation and Christian lives and also let them share their problems. We encourage them with the word of God and did whatever we can for the glory of God. The result is in God's Hand.

Lamjoylian Mangte, Team Leader. 

GBC Alumni in a khatveina ding in June 17, 2016 in Jelshyam Chapel ah Get-Together nuam leh manphatak in neih ahi.

- Always remember that you're listening God's voice in person and appreciating Him for His choice for God speaks through His Word.

Sources consulted:

Bill Mounce, *History of Greek Language*.
 Jason DeRouchie, *The Profit of Employing the Biblical Languages: Scriptural and Historical Reflections*.
 Jeff A. Benner, *A Short History of the Hebrew Language*.
 Katie Hall, *What was the Original Language of the Bible?*
 Lee Roy Martin, *Introduction to Biblical Hebrew*.
 Rob Stamer, *Learning Languages*.
 Terry Wilder, *The Importance of Biblical Languages*. 



KIPAHTHUGENNA

Pathian hehpihna ziak in tu Fall Semester in Hosteller 74 (numei 25 leh pasal 49) om uhi. Amaute gamtuam akipan ahihdungzui un background tuamtuum nei, taksap leh poimoh tuamtuum neite ahi uhi. Tua dungzui in lam chituam tuam ah amaute panpihna hong lutzel in, tu fall semester sung a panpihna hon pe te tung ah kipahthu kahon gen uhi.

Panpihte honglut dan anuaia bang ahi:

1. DBDF Imphal ----- : ₹10,000
leh vannen tuamtuum
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8. Henry Valte leh a Teamte
9. TBMC, Bethlehem ----- : ₹3,653
10. V. Kaikhochin, Shillong ----- : ₹10,000

Pathian gam nna i sephawmna uah i panlakna te uh thupi sa in athak in noute tung ah kipahthu i college leh hosteller te sik leh tangin kahon gen hi.

Dr. Suankhanhau Gualnam, Warden, GBC

FACULTY, STAFF AND FAMILY GET TOGETHER PROGRAMME

GBC khangthu a dia om meng menglou leh maban a bang chi ding chih theih hi kei mah leh, GBC innkuan ten Pathian min a kithuah khawmna leh kipolh limna dan in Hide-out park mun ah nisim 1/11/2016 Dak 11 a GBC campus akipan in kipan khia in amun a hun nuam tak a va ki zang hi. Hiai a GBC family paikhawm teng numei naupang leh piching tel in ka vek un milip 60 vel ka pha uhi. GBC innkuante mel lahna leh ki theih tuah na programme va kinei u a, khen khat a din ki muh patna leng ahi a, huan tu nung chiang a ta leh naute ki theih tuah na dia kalbi khat ahihmanin nei touh touh ding leng hoih kisa hi. Dak nga lak in Ann a ki ne khawm a, GBC Campus hi Dak guk lak in ka hong tung uh a, huchiin in Inn lam chiat zuan in mangpha ki khak in ka ki khen thei khong khong uhi.

Testimony

Ka min Miss Chronicle Longri ahi a, Arunachal Pradesh a Changlang District akipan ka hi. Kou unau pasal nih leh numei li ka hi ua, kei a lina ka hi. Ka nulehpa Kristian ahi ua, a damlai uhi.



Kristian innkuan a khangkhia hinapi in Pathian thei hetlou, deih hetlou in ka oma, naupang Nipi skul ah leng ka kai keia, Bible sung thu leng bangmah ka thei hetkei hi. Lunglut loulua kahihmanin, atheih leng ka theikei mah hi. Huchiin tanu thumanglou ka hongsuak a, a kipahlouhna ding lamngen uh ka hihkhakha hi. Ka tungah a lungkim kei ua, thilhih diklou ka hi chih kakitheia, huchiin amau ka hihlungkimzaw deuhna ahihkhakleh chiin kum 2012 Nurse training a kuan dingin kakisa hi.

Pianthakna: Huai kum mah 2012 June kha in ka kho kiangnai uah revival meeting khat a om hi. Hiai program ani masani nitakin ka sanggam numei nihten Nurse training a na hohma in hiai ah va hohni a hon chi uhi. A ni nihni nitakin huai kima sem Pastor khat in eite bangziaka Kristian kichi ihi ua chih leh, khelhna leh ngaihdamna thu ahon gen hi. A thugen tamzaw ka thei nawn hetkei a, himahleh hiaite ka thei gige hi. Pathianin mihingte amah toh nuamtaka kithuah dinga ahonbawl ihi ua, himahleh mihingten amau utdandan a om a telzaw uhi. Pathian toh kithuahna hihsiat ahia, himahleh aman ahon itlai teitei hi. Khelhna in a lohtak sihna hi a, keimah ka si hiam, ka tanga kuahiam khat asih hiam akul hi. Pathianin eite khelhna man pe dingin a tapa ahonsawl hi. Hiai thu kazak takin Jesu keimah mimal Toupa leh hondampa in ka sang pahngal hi. Huai hun mahmah in Toupa nasem dingin ka kilankhia a, Bible zil dingin thupukna ka bawl pah ngal hi. Hiai thu ka nulehpa ka hilh chiangin a kipak mahmah uhi. Huchiin Grace Bible College a hongkaina dingin lemtanna ka ngah hi.

Kkrist toh hinkhua: A nungin, College ka kaisungin, chitak zoulou a kitheihna ziakin ka hotdamna muanlahna ka honnei hi. Ka hinkhua a honglut dinga chihtak pet a Krist ngenthak nawn dingin thupukna ka bawl hi. Ka neulai peka Biakin ka na kaikai lai apan Kristian tuh na hi, tua Amah toh kithuahna thuksem, kipsem nei hi in ka kitheih hi. Tuin, ka kipahna thupipen tuh mite kianga, kei a dia Krist in thil thupi ahon hihsakte gensawn leh, tuabanga hih dinga Kristiante sinsak ahi.

KA KIPAK.

Chronicle Longri, B.Th. ●●●



FACULTY, STAFF AND FAMILY 2016

SPORTS IN-CHARGE *Laikung pan*

GBC Link simtute navek unHondampaJesu Khris min in chibai.

Amasapen in, hiai link tungtawn a Fall Semester 2016 sung a college sports neihna tawh kisai report gelhthei ding a hun manpha hon bawlsak i biak Pathian' min kaphat ahi. Seppih heutute deihsakna ziaik in kei sports in-charge mohpuakna piak in ka om a, a hon muanna uh leh deihsaknate uh ziaik in hiai link tungtawn in ka seppihte tung ah kipahthu kagen hi. Ka mohpuakna a hon panpih ding in sintu naupangte lak ah pasal thum leh numei khat aom ua, amaute kithuahpihna ziaik a vaisai khempeuh lamzang thei ahihman in amaute tung ah leng kipahthu kagen hi.

Tu semester in, semester paisate a anakisaizel bang in, Sintawpni teng in Extra-Curricular activities kisai thei hi. Volleyball leh football nihvei tuak kisai a, Kho-kho leng khatvei kisai hi.

College in Year Calendar a sepsuah ding a kineih bang in, September kha in kalkhat daih "Annual Sports" kisai hi. September 26 zingkal dak 6:00 in sports honna program kizang a, Rev. Dr. V Ginsianthang, Principal in flag hoisting nei in thumna toh sports hongkhia hi. Sports In-Charge in group leader te Oath-taking na makaih hi. Dr. Suankhanhau in kick-off a neih toh kiton in kimawlina pat in omngal hi.

Sports thupi ahihle 'Run with Certainty' (Tupnei in tai in) ahi a, 1 Korinthe 9:26 a pan a kilakhia ahi. College campus sung a neuziak in muntuam tuam ah kimawlina sai in om hi. Campus sung ah a tamzaw sai hi a, huailou in Lamka College ah Zomi Badminton Association te Badminton court leng kizatsak a, huan PT Sports Complex ah sports tawpni va kizang hi. Kimawlina chi tuamtuum pasalte kimawlina 18 leh numeite kimawlina 14, a gawmkhawm in kimawlina 32 kisaithehi hi. Pupa hun a ana kimawlnate uh ei khangthak te'n i mangngil ding deihlouh ziaik in tutung sports ah Ling kineih, Chianghkepai, Gophelkap, Sukkihek, leh Gokungkal chihte kibawl hi. Hiaite lou kimawlina thupi deuh kisai dang te ahihle- Football, Marathon race, Volleyball, Kho-Kho, Sepaktakro, leh Badminton chihte ahi. Huailou, group chih in a pumbuk uh a puahdan uh leng etkhiatna kinei a, pumbuuk feltak leh etlawmtak a bawl te point kipezel hi. Hiai kimawlnate ah a vualtung tuangpen ding ut in group 4 te- Hebron, Golan, Shechem leh Kadeshte- naktak in kitaiteh uhi.

September 30 in sports khakna leh prize hawmna program kizang a, hiai hun ah Principal in hasotna thu ngaihnop huai tak mai gen khia hi. Kadesh group in Over-all Champion hihna la uh a, Hebron te'n Most Congenial Group hihna tang ua, Golan te'n Most disciplined group leh Shechemte'n Most Creative group hihna tang uhi. Sports week hun sung in media te'n phatuamngaitak in news/video coverage hon neihsak uh a, amaute min avek in lou thei kei mah le, atung uah kipahna alian mahmah hi.

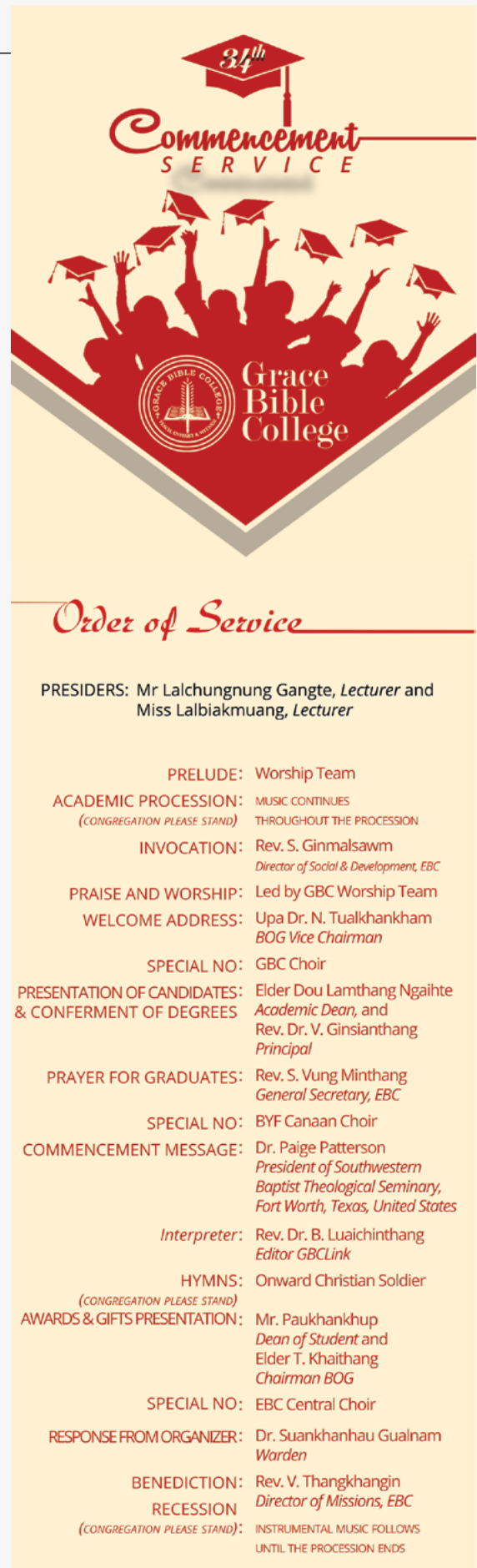
Atawppen in, hiai bang teng saizoh ahihtheihna ding a thumna toh ana pang kha na hihziak un Saptuamte leh mimal tung ah hiai link tungtawn in kipahthu kahon gen hi.

Toupa'n noute honvualzawl chiat hen.

Kakipak.

Report petu- LalchungnungGangte, Sports In-Charge ●●●

ATA VET in November 14-16, 2016 sung Grace Bible College hong enkhia ua, GBC program 3 (Dip.Th, B. Th leh M.Div) te 2016-2021 tan reaccreditation piak ding in hon recommend uh.



Order of Service

PRESIDERS: Mr Lalchungnung Gangte, *Lecturer* and Miss Lalbiakmuang, *Lecturer*

PRELUDE: Worship Team

ACADEMIC PROCESSION: MUSIC CONTINUES
(CONGREGATION PLEASE STAND) THROUGHOUT THE PROCESSION

INVOCATION: Rev. S. Ginnalsawm
Director of Social & Development, EBC

PRAISE AND WORSHIP: Led by GBC Worship Team

WELCOME ADDRESS: Upa Dr. N. Tualkhankham
BOG Vice Chairman

SPECIAL NO: GBC Choir

PRESENTATION OF CANDIDATES: & CONFERMENT OF DEGREES Elder Dou Lamthang Ngaihte
Academic Dean, and Rev. Dr. V. Ginsianthang
Principal

PRAYER FOR GRADUATES: Rev. S. Vung Minthang
General Secretary, EBC

SPECIAL NO: BYF Canaan Choir

COMMENCEMENT MESSAGE: Dr. Paige Patterson
President of Southwestern Baptist Theological Seminary, Fort Worth, Texas, United States

Interpreter: Rev. Dr. B. Luaichinhang
Editor GBCLink

HYMNS: Onward Christian Soldier
(CONGREGATION PLEASE STAND)

AWARDS & GIFTS PRESENTATION: Mr. Paukhankhup
Dean of Student and Elder T. Khaithang
Chairman BOG

SPECIAL NO: EBC Central Choir

RESPONSE FROM ORGANIZER: Dr. Suankhanhau Gualnam
Warden

BENEDICTION: Rev. V. Thangkhagin
Director of Missions, EBC

RECESSION: (CONGREGATION PLEASE STAND) INSTRUMENTAL MUSIC FOLLOWS UNTIL THE PROCESSION ENDS

RIGHTEOUSNESS IN LOVE A BIBLICAL IMPRESSION

By: Lalboi Kilong
Lecturer History of Christianity

Introduction

I thank the Almighty God for the given privilege of writing an article on the topic Righteousness in love in the GBCLink issue of Fall Semester 2016. The words righteousness and love are the most discussed topics in the churches today. The Scripture itself is bounded by such themes all over extensively. God manifested Himself to the world through these characters and propagate the same through the Scripture and His people. They are the attributes of God acted by men to manifest His character to the world and within the church. However, what many people understood about righteousness and love seems to be far from what they think they are doing. They are the commands of God and an indispensable requirement to Christians because without it one cannot be counted worthy (Mic. 6:8). Both righteousness and love are not weighted with mere speeches but carried out on the basis of action through a genuine faith. Therefore, it is radically needful to act out such attributes thoughtfully and theologically in the context of sensitive and sophisticate world.

What has Righteousness to do with Love

Righteousness and love are closely connected with each other. Some people even think that they are the same. For instance, love produces righteousness; righteousness produces justice, impartiality, humility and so on. It is through love that we begin to understand what righteousness is all about. The following discussion further provides the relationship between the two. The book of Proverbs tells us 21:21 "He who pursues righteousness and love finds life, prosperity and honor." In connection to this,

Matthew also mentioned in 5:6 "Blessed are those who hunger and thirst for righteousness, for they will be filled." This verse depicts that when righteousness and love goes together, the presence of God is evident through His blessings (life, prosperity and honor) in one's life. This relationship marks one's righteous act not only fulfilling God's divine requirements, but also are blessed spiritually and physically. This is the fact that when Christians yearns to act righteously and show love through faith, the blessing of God follows. The same concept is repeated in Proverbs 14:34, "Righteousness exalts a nation, but sin is a disgrace to any people." It is true that life in the absence

of righteousness will fail to fulfill God's will or either committed a severe sin detestable to God. Concerning love, it is apparent that it is because of God's love, He sent His only Son for the humankind (Jhn. 3:16-17; I John 4:7), and it was the love of Jesus Christ's that He selflessly gave Himself for the world (Jhn. 15:13) and in the same way we ought to show love among one another as Christians (Rom. 12:9-10; 13:10). God's righteousness is revealed through His execution of judgment (Isa. 66:16; Jer. 2:35; 25:31), showing justice over the powerless (Ps. 140:12; Isa. 61:8), and His love towards the unrighteous (I Pet. 3:18).

Christian Foundation on Righteousness in Love

The Bible tells us that God is a righteous God (Ps. 11:17; 145:17; 199:137; Lam. 1:18; Dan.9:14). Standing in his righteousness and letting love as foundation would be the prime center in which one could ever rely upon. In the midst of hatred and antagonistic culture, love is the only means that somehow binds the people of the world together as one. But this is also invalid because its foundation does not come from God. God's foundation of righteousness and love surpasses the standard of the world's morality and love. Christians founded in this principles will "Show proper respect to everyone, love the family of believers..." (I Pet. 2:17). This means treating one another with respect, showing no favoritism, and doing justice to all and so on. In the OT, the Hebrew word *ahab* is used to refer to almost all kinds of love. Again, in the NT, different Greek words are used to refer love. *Philia* is referred to friendly love, *eros* is referred to a love between a man and a woman, whereas *agape* referred to an affection, good will, benevolence love and so on. The NT further reproduced the attributes of love as such – love is power (SOS. 8:7), kind, patient, it does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails (I Cor. 13:4-8). All these attributes imply the facet of righteousness. Our deeds of righteousness are invalid without the above attributes of love. Thus, love and righteousness co-ordinates with each other in both its principles and practices. Are we doing things without a basis or are we standing on something where righteousness and love are not given priorities? Love is one of the key fundamentals of righteousness. The absence of love and its attributes in a society and church could be the reason why righteousness is not found among its members.

Living with Righteousness in Love

To live righteously in the absence of love is quite crucial, that, one cannot be so righteous in the absence of love. Love is the accomplishment of one's act of righteousness. However, our righteous acts are not counted by God because of the deceitful kind heart we possess. It is unfortunately witnessed that many of our riches and fames are not part of God's blessing. In many cases, they are bogus or earned through corruption or either from fraud. As a result, our righteous acts and the love that we show are not in favour with God. Isaiah provoked in chapter 64:6, "All of us

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have become like one who is unclean, and all our righteous acts are like filthy rags....” This passage depicts that our good deeds are worthless in the presence of God when we don’t love Him from the heart. In other words, while one cannot live by love, how can he/she act righteously. Even if one does, it would be outside of love. There cannot be righteousness in the absence of God’s love – as He is love. Love is a verb or actions that demonstrate one’s act of righteousness. Job also defended himself in chapter 29:14 saying, “I put on righteousness as my clothing; justice was my robe and my turban.” Righteousness is not what we do periodically or occasionally. It goes much beyond that. It is something that is to be in us and with us. It surpasses showiness, superficial acting, double standards, etc., (Mat. 5:20).

Serving with Righteousness in Love

In order to discuss this subject matter, we have to sub divide serving into two categories. Serving with righteousness in love as a leader and serving with righteousness in love as truthful Christian.

The first category reflected the role and responsibility of an ardent Christian leader. According to Merriam Webster Dictionary righteous is defined as a state of being “free from guilt or sin.” Many Christians in the churches have been serving or leading with guilt in their hearts. Although they try to show righteous acts to the fullest, there seems to be something not right in them. Serving in love is an act of righteousness that comes from a upright heart. Christian righteousness is not what one found for the sake of doing, but out of love for God and its people. True Christian leaders served out love which comes from the heart in favour with God and not men. Proverbs 14:31 harked as such, “He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honors God.” Also in 17:5, “He who mocks the poor shows contempt for their Maker.” This is references are applicable for leaders who have the tendency to please only the rich and discriminate the poor within the members of the congregation. Such characteristics are also relevant to the Christians who does not hold leadership in the Church. Whether leaders or not, we ought to serve God in righteousness accompanied by love. Righteousness in love is found in our commitment in treating people with justice and respect over their rights. Serving one another on the basis of righteousness in love without holding back is the needful holistic form of ministry. Unless we serve one another with honesty and love we cannot count ourselves to serve God righteously. John reprovved in first letter 4:20, “If anyone says, “I love God,” yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.” Heeding these words, let us serve each other on the basis of righteousness in love.

Witnessing with Righteousness in Love

The big arises whether Christians are witnessing or depicting the image of Christ through their lives. We can divide our discussion into two folds – witnessing in private life and witnessing in public life. Many times our intra-personal character is more worth than our inter-personal character. The practice of righteous acts would be counted acceptable in God’s sight when no one see you are doing it. True witness God’s sight is that you remained faithful when no sees you. It is not necessary that one should witness Christ in the public places or gatherings. In fact, we can witness Christ when we are alone. People think new things, prayed more powerfully, study the Bible more carefully when they avail such privacy.

It is much easier to forget witnessing Christ in public places. If the Scripture is not our foundation it is easy to compromise ourselves with the pattern of the world. The Bible is the witness to inform few good reasons why the Israelites were taken captivity (II

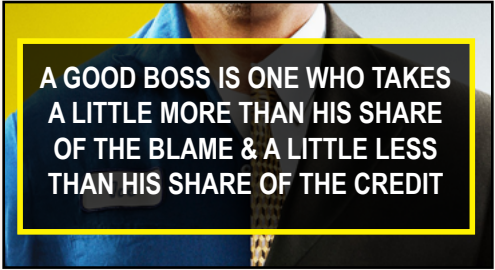
Kings 16:7-23; 25; Lam. 2:9). They forfeit their God through - 1. Idolatry (serving other gods), 2. Bribery (corruption) and 3. Immorality. The people of Israel were the slave of these three practices. To-day, we seem to follow the footsteps of the Israelites as well. Our true righteous acts must be demonstrated in the public offices and workplace. If you and I acted as somebody else on Sundays and as someone else on weekdays, it is not the “I” or “you.” We have to be ourselves. Our identity is ‘Christianity’ and nothing more. Somebody said that, “Make your life an example for everyone to see, you can be the only Bible people ever read.” As both righteousness and love are the attributes of God, they should flow at least among God’s people in abundance. This will demonstrate the existence of theocratic civilization in the context of secular society.

Conclusion

As we conclude our discussion, we have to ask ourselves are we influencing the world or, it’s the world influencing us. In other word, is the Church influencing the society or is the society influencing the Church. Or are our acts of righteousness going together on the basis of love? We have to play a prophetic role like Nathan to reprove the swaying corruption in the society. If the great Protestant Reformer Martin Luther would have heeded the voice of the majority (Catholic Church), he wouldn’t become a reformer such as this. The voice of majority is not always right. A single man like Luther stood for the truth till the end. His firm conviction was “Here I stand, I will not recant.” Broadways (broad roads) do not always lead to a happy ending, sometimes narrow way can lead us to righteousness and civilization (Pro. 14:12; 16:25; Matt. 7:13-14). True reform can only take place when one can weather the storm of criticism and condemnation for the sake of truth and righteousness. One cannot slogan for reform in the midst of flattery. However, our acts righteousness and attempts for a righteous society and church should be on the basis of love. ●●●



Ministry Report on INDO-MYANMAR (SUANGDAI AND SELBUNG) (9-12 JUNE, SELBUNG (MYANMAR), 13-15 JUNE SUANGDAI (INDIA))



A GOOD BOSS IS ONE WHO TAKES
A LITTLE MORE THAN HIS SHARE
OF THE BLAME & A LITTLE LESS
THAN HIS SHARE OF THE CREDIT

The team

A team of 10 consisting of 4 students and 1 staff of GBC, and other five non GBC Students.

Journey towards the field

The team went off for a Ministry on the 7th of June, due to bad weather and road condition– the programme actually starts on 9th of June. We stay at Suangdai on 7th of June since our vehicle was stuck on the road. The road did not permit us to use our vehicle since it was a mountainous region and the road was very steep and muddy. We have to go on foot from Suangdai to Haichin (Myanmar). We reach Selbung on the 8th of June around 6:30PM.

The churches in Myanmar. There were four different churches in Selbung (Myanmar) Namely: SBC (Selbung Baptist Church), EBC, AG, and Brethren Church of Myanmar (BCM).

The programme

The programme was organized by the Joint committee of the Churches in Selbung. The programme starts at 7:00pm on the 9th of June. The praise and worship was awesome and then followed by the preaching. The preaching took almost 2hrs everyday. The theme for this crusade was taken out from Revelation 2:5 'Remember the height from which you have fallen'. There were three sessions each day: Two in the daytime and one at night.

On the First day, the programme starts with a dedication of the programme by the Pastor which was followed by worship. Then our brother Langchinthang preach about the vanity of Life and the

purpose of life.

On the second and third day the preacher talk about eschatology and Sin. Many people were convicted of their sins and repented that night, some were so convicted that they can't stop weeping over their sin. We can feel the presence of God more and more and the worship was awesome.

On the last night of the meeting the meeting starts with worship, we experience the power of the Holy Spirit more and more. Then Sir Pauthianmuang challenged the people to be righteous and introduce 1434pro, there more than 60 people signed the covenant with God, that they will pursue righteousness. After the challenge the powerful sermon was preach by Langchinthang on the topic of repentance and salvation. Many people accepted Jesus Christ as their Lord and Savior. What an experience and awesome to see the condemned set free by Christ!! We can see their radiant and happy faces ... what a Joy!!

On the last day we heard that one Buddhist who came and attend the Crusade was convinced by the preaching, then we went to their home and talk about the need of Jesus and that only Jesus can save his soul. Then brother Ku Ku Yung, the Buddhist brother accepted Jesus as his Lord and savior. He confessed "I accept Jesus now as my Lord and Savior, I know My family and my friends will forsake me and even may do harm to me. I do not care about it because I am now the Lord's. My life belongs to Jesus' What a confession!!

JOURNEY TO SUANGDAI (INDIA)

On Monday the 13th of June we Moved toward Suangdai and reach Suangdai around 1pm.

Churches in Suangdai:

There are 3 different Churches in Suangdai they are: 1. EBC (Evangelical Baptist Convention) 2. NTBC (New Testament Baptist Church) and 3. CBA (Chin Baptist Association)

The overview of Suangdai

Almost all the youth are involved in drugs and alcohol because the Suangdai was situated in the Indo - Myanmar border, where there are lots of Drugs dealers. Many of them did not attend the church because of this.

There is also one famous Wizard here. He says that he was feeling uneasy when he know that we are going to have a crusade there.

Programme:

We started the programme on the same day ie 13th of June, In this programme all the church come together and attend the service, we have the programme

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Practical Ministry Report

Amasapen in simtu teng teng Jesu Krist min in chibai aw!

Summer Vacation sung (June/July) in Naupangte mun tuam tuam a zin in Pathian thu va tangkou uhi. Huan amau group tuam tuam in a kikhen uhi. Group 1 te **Mizoram Ministry** a kichi a, a kuan hun uh ahieh leh June 27 akipan July 22 sung ahi. Huan Group 2na te **Indo-Bhutan Ministry** kichi ua, a kuan khiak hun uh May 30 apan June 16, 2016. Group 3na te ahiehleh **Indo- Myanmar Ministry** kichi in, a kuan khiak hun uh ahieh leh June 9-16 ahi.

Mizoram Ministry- Ministry uh Lungchin ah kipan a, June 27 akipan July 3 ni nga sung Naupangte toh VBS zang uh hi. Huan GBC Day leng hon zang ngal uhi. Lungchin a aomsung sung un Naupang bang zah hiam in khalam a kipahna thak bang hon nei uhi. Khalam late sa in hun nuamtak zang uh a, aneu a lian in nuam sa mahmah in July 3 nitak in kikhen uhi. Huchiin Suangdoh lam zuan nawn in, hun nuamtak va zang in naupang khen khat in Jesu lal leh hondampa in sang uhi. Huan khitui toh kikhen in Lamka July 4 in hong tung uhi.

Ni li nung in Mimbung zuan nawn uh a, July 8 in Mimbung tung uhi. Mimbung ah July 11 akipan July 15, 2016 sung VBS program hun nuamtak zang uhi. Hiai VBS hun sung in Naupang tamtakin Jesu lal leh hondampa in sang uhi. Program a zoh un kho mipi kipak lua in Hiangmun tan va kha uhi. Hiangmunte toh July 16 leh July 17 Sap-tuam te toh hun zangkawm uhi. Maban sawn in Teikhang July 17 in tung uhi.

Teikhang ah July 18 akipan in July 22 sung VBS program nuamtak in zang nawn uhi. Teikhang apan in Lamka July 23 in hong tung uhi. Tua bang a ministry hoihtak leh loching tak nei a hih ziaakun Pathian min i phat ahi.

Indo- Bhutan Ministry

Indo-Bhutan Ministry a hohte mi 7 pha uhi. Amau ten June 31, 2016 in Lamka naw-sia in Bhutan gamgi zuan uhi. Bhutan gamgi lak ah RSS khauh mahmah uhi. Lampi nawl ah sepaiah patrolling pai tam mahmah ua, Pathian thu gen ding leng pilvang ngai mahmah ahi achi uhi. Huan lemlak ding leng phal hilou hi.

July 1, 2016 in Adivasi te lak ah hun nuamtak in zat in a om a, testimony te gen in leh lasak na nei in nuamtak in program zat in om hi.

July 2, 2016 in India gamgi kantan in Bhutan gam, gam mang lak tawn in Security te toh kimaituah ding pen pilvang mahmah in pai uh a, Security te atuak uh a, gammang lak ah ka pai thei nawn kei uhi. A hong kipat na mun ua kik thak in kipan nawn uhi. Tanchin hoih gen bel a phal kei uh a, bazar a van lei ding bel a phal uhi. Huchiin A hunte uh thumna nei zel in lampi apai zel uhi. Huchiin group li a kikhen in inn inn a lut in Pathian thu va tang kou uhi.

July 3-12, 2016 a ka nasep dan uh hiai bang ahi. Bethel Baptist Mission School, Chamurchi kichi mun ah a om a, huai a hun nuam tak zat in om hi. Huan a guk a saptuam kikhawm pawl (Secret Church) a om uh a, tua a hun nuam tak zat ahieh ziaak in a sap-tuam mite akipak petmah uhi. Atangpi in Bible track hawm khiakna nei uhi. Antioch Orphange kichihna mun a hun zat in om nawn a, a hoh lamten nak tak in vualjawlna a tang uhi.

Bhutan Gam va sik pen haksa mahleh kipahna gensenglouh a om hi. July 13 zingkal lam in Bhutan apan in Imphal, Noney lam tawn in Lamka ka hong tung thei uhi. ●●●

Contd...
INDO-MYANMINISTRY REPORT ON MAR (SUANGDAI AND SELBUNG)

the same way as in Selbung (Myanmar).

The church was packed with people and they attentively listen to the word of God. On the second day we went to the wizard and invited him to attend the crusade. At that night he attend the service and we went again to his house and have a personal counseling, but because of some work he left for Lamka and cannot attend the rest of the programme. He says "Let us talk at Lamka because I want to share my personal problem as well."

On the last day of the Programme, More than half of the Congregation dedicated their life, some of them re-dedicate their life to God, we feel the strength of the hands of God during the programme.

Returning home

The next day we headed back home to Lamka and reach Lamka around 8:00pm.

Encountering the wizard again – God did saved Him

After resting for one day, we went to the wizard where he was lodging and talk about the wrath of God to those who do Witchcraft to others and the followers of satan. He felt uneasy and told us that he will think overnight and tell us his decision on the morning. We pray and weep for him and then left. Early morning he call us and we went to him, he says that what he have done was wrong and he want to didicate his life to God!! He continued on saying with much weeping, that he cannot sleep the night because of the conviction of sin. He wanted to return to Christ. He took out his Staff which he used for doing Witchcraft and Gave us and we burn them in the presence of the Lord. He is now free and became a faithful member in the church!!

TO GOD BE THE GLORY ●●●



SINTU NAUPANG CHAWMNA, KHATENG A PETE

1.	Mr.T.Singneng, EBCC Hiangtam Lamka	3,000.00
2.	Miss Daining, EBCC Pearsonmun	500.00
3.	Upa T.Tunkhansong, EBCC New Lane	500.00
4.	S.Thangkholian & Family, EBCC Pearsonmun	1,000.00
5.	Upa Ricky Vanlallawm Guite, EBCC Central Lamka	500.00
6.	Upa T.Khupkholal, EBCC Central Lamka	500.00
7.	Miss Manching, EBCC Zenhang Lamka	500.00
8.	Mr.Chinsuanthang Guite & Family, Lailam veng	1,500.00
9.	M.Pumzachin, EBCC New Lane	500.00
10.	Mr.K.Thangchinlian, EBCC Zion	500.00
11.	Danial Prayer Team, EBCC Hebron Veng	500.00
12.	Upa T.Pumzahau, EBCC Hebron	500.00
13.	Mrs.N.Ninglianching, EBCC Hebron	500.00
14.	Upa L.Nangthiankham, EBCC Langol	2,000.00
15.	D.Lianchinmawi, EBCC Bungmual	1,000.00
16.	K.Hauzavung, EBCC Hiangtam Lamka	500.00
17.	Upa LT.Juan Tonsing, EBCC Hiangtam Lamka	500.00
18.	H.Thanghuzam, EBCC Hiangtam Lamka	500.00
19.	T.Nemkhoching, EBCC Hiangtam Lamka	500.00
20.	Upa Dr.T.vumchinpau, EBCC Hiangtam Lamka	500.00
21.	V.Pumkhansiam, EBCC Hebron	500.00
22.	Upa T.chinkhopau, EBCC Bethany	1,000.00
23.	Rev.Dr.V.Ginsianthang, EBCC Hebron	500.00
24.	G.Nangsuanthang, EBCC Bethlehem	500.00
25.	Kammin Vualnam, EBCC Bethlehem	500.00
26.	Mrs.Vungzamawi, EBCC Bethlehem	500.00
27.	Upa V.Jamkhanmang, EBCC Immanuel	500.00
28.	V.Hauhun, EBCC Canchipur	500.00
29.	Kh.Daisuan & Family, EBCC Hebron	500.00
30.	Upa V.Thianchinthang, EBCC Hebron	500.00
31.	Upa K.Ginzahau, EBCC Bethany	500.00
32.	BDF, EBCC Bethany Zoar veng Bungmual	1,000.00
33.	Upa Thiauzakhup & Family, EBCC Bungmual	1,000.00
34.	T.Gouzathang, EBCC Immanuel	500.00

35.	Dr. Chingnunsiam, EBCC New Lane	1,000.00
36.	Mr & Mrs.Niangkhovung, EBCC Zenhang Lamka	500.00
37.	Upa Herbert T.Sumpu, EBCC Dorcas Veng	500.00
38.	Mrs.Sangthuam, EBCC Dorcas Veng	500.00
39.	Upa K.Dongzalam & Family, EBCC Dorcas Veng	500.00
40.	HL.Kamzapau & Family, EBCC Dorcas veng	500.00
41.	V.Nengkhansuanthang, EBCC Lamphel	1,000.00
42.	Nu Vungzahau, EBCC Kohima	500.00
43.	Nu Paungaihching, EBCC Dorcas veng	500.00
44.	Upa K.Kamkhanpau, EBCC New Lane	500.00
45.	Mr & Mrs.N.Kamzathang, EBCC Bethany	500.00
46.	Thiankhangai, EBCC Hiangtam Lamka	500.00
47.	Khrist' Thuzoh Ngaihtuahna Group	500.00
48.	K.Pauzachin & Family, EBCC Dorcas Veng	500.00
49.	Melody Tlangrinmawi, EBCC Bangalore	2,000.00
50.	TBSUC, EBCC Hebron	1,000.00
51.	Chiinkhoching, EBCC Suangdoh	500.00
52.	Vungkhanthang & Family, EBCC Bungmual	1,000.00
53.	H.Thangzamuan, EBCC Tribal Colony	500.00
54.	TBSUC, EBCC Songtal	500.00
55.	Upa T.Khaithang, EBCC Hebron	500.00
56.	B.Thangbiakson, EBCC Hebron	500.00
57.	Chiinngaihzuai, EBCC Dinthar, Aizawl	500.00
58.	Thanglianlal Tonsing, Chanmari Aizawl	500.00
59.	Mrs.Vanlalbiaki, Hmuia Veng BBC	500.00
60.	S.Thangkhsuan Ngaihte, Hmuia veng	500.00
61.	TBMC, EBCC Dimapur	500.00
62.	L.Thanglalsiam, Bawngkawn Mizoram	500.00
63.	Upa M.Thonzakhup, EBCC Hebron	500.00
64.	JH.Ginmung & Family, EBCC Delhi	500.00
65.	Ginthanlian Valte & Family, EBCC Delhi	500.00
66.	Chiinmuanching, EBCC Delhi	500.00
67.	Upa H.Kamsuanthang, EBCC Delhi	500.00
68.	Upa K.Kamkhanpau, EBCC New Lane	500.00
69.	BDF, EBCC Songtal	500.00

SINTU NAUPANGTE CHAWMNA placard hi-aibang in kibawl hi. Saptuam chih ah agent/collector/department te lak ah muhtheih ding a, lunglutna nei kuapeuh in fillup in amaute tungtawn in pantheih ding hi.

<p>GBC A SINTU NAUPANGTE CHAWMNA GINNA THUCHIAM CHIAMTU COPY</p> <p>Pathian itna, muanna leh thumanna in</p> <p>1. Khateng in <input type="checkbox"/> : Rs. _____ 2. Ngapzah a lom in <input type="checkbox"/> : Rs. _____</p> <p>THEHTUAKTE: 1. Kha teng a Rs. 500.00 tunglam a pang te "GBC A SINTU NAUPANG CHAWMTU" a puan leh chiantheih ahi ding a, CERTIFICATE bawl ahi ding. 2. Mimal, innkuan, department, division leh field min a pan theih ahi. 3. It leh ngaih hon paisanta te min a pan theih ahi.</p> <p>CHIAMTU MIN (Minist/Department)</p> <p>DATE</p>	<p>GRACE BIBLE COLLEGE ACCREDITED BY ASIA THEOLOGICAL ASSOCIATION</p> <p>SINTU NAUPANGTE CHAWMNA GINNA THUCHIAM Pathian itna, muanna leh thumanna in</p> <p>1. KHATENG IN <input type="checkbox"/> Rs. _____ (Teng _____) 2. NGAPZAH A LOM IN <input type="checkbox"/> Rs. _____ (Teng _____)</p> <p>THEHTUAKTE: 1. Kha teng a Rs. 500.00 tunglam a pang te "GBC A SINTU NAUPANG CHAWMTU" a puan leh chiantheih ahi ding a, CERTIFICATE bawl ahi ding. 2. Mimal, innkuan, department, division leh field min a pan theih ahi. 3. It leh ngaih hon paisanta te min a pan theih ahi.</p> <p>CHIAMTU MIN (Minist/Department)</p> <p>DATE ADDRESS:</p>
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MINISTERIAL TRAINING COURSE THEIHSAKNA

1. Minkhum (admission) hun bikhiah a omtuam kei. A sin utte'n hun leh sum aneih lemchang bang ua hong kikhum theihna ding ua kong kihong gige ahi.
2. Kingetna (application form) office leh College website tungtawn in a muhtheih gige ding a, himahleh minkhumna ah a sintu ding pen in sum Rs.2000(sangnih) toh hongkuan in alaibu ding te hong lakhawm leh chih deihtusam ahi.
3. Khopi saptuam a omte leh computer siamte'n GBC website tungtawn in ahihthei ding uh.
4. Dotna leh Dawnna te (assignment) zoh masak piaktawm tawm theih ahi.
5. Kum 2014-2016 tan a minkhum-sate'n tukum October kha tan a a zohsiang ua leh tukum December 7 Graduation ni ding ahihziak in Sintute'n I sinlaite kum 2 sung a zohding ahihman in kuapeuh 2014-2016 sunga minkhumsa te'n October khasung a nahn zohsiang kei ua leh nahn uh a bei dia, admission fee athak a pia a na sutzop uh ngai ding hi.

Hiai theihsakna a ngai a pan non-laak uh poimoh hi.

Sd/- Miss Grace Ngaihvung
Co-ordinator MTC ●●●

ADVERTISEMENT

Grace Bible College invites applications for the following programs of theological study in Spring Semester 2017.

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
2. Limited hostel accommodation and partial-scholarship available for needy/deserving students.
3. Last date of submission of Applications: Jan 16, 2017.
4. Date of Entrance/Qualifying Examination: Jan 19, 2017
5. Date of Personal Interview: Jan 20, 2017.

Sd/- Chinkhenthang Guite,
Registrar, Grace Bible College

ACADEMIC CALENDAR SPRING SEMESTER, 2017

SLN	EVENTS	MONTH	DATE	DAY
01	Last Date of Submission of Applications	Jan	16	Mon
02	Checking & Screening of Applications	Jan	18	Wed
03	Entrance/Qualifying Examination	Jan	19	Thu
04	Personal Interview of Applicants	Jan	20	Fri
05	Republic Day	Jan	26	Thu
06	Arrival of returning students Hostel Opens	Jan	27	Fri
07	Last Date of Admissions (without fine)	Jan	27	Fri
08	Registration of Subjects	Jan	27	Fri
09	Opening Service and Orientation	Jan	30	Mon
10	Day of Challenge	Jan	31	Tue
11	Class Begins	Feb	1	Wed
12	Fresher's Meet	Feb	10	Fri
13	Last Date for Submission of Thesis proposal	Feb	24	Fri
14	Good Friday	Mar	24	Fri
15	Mid-Term Examination	Mar	27-31	Mon-Fri
16	Memory Verse Examination	April	21	Fri
17	Missionary Day	May	7	Sun
18	Comprehensive Exam	May	11-12	Thu-Fri
19	Last date for Submission of Thesis	May	19	Fri
20	Final Examination	May	22-26	Mon-Fri
21	Hostel Closes	May	29	Mon
22	GBC Day	July	2	Sun

SINTU NAUPANG OMZAH:

Master of Divinity----- : 47
Bachelor of Theology ---- : 83
Diploma in Theology ---- : 16
TOTAL -----: 146

DENOMINATION

PCI-----2 CBA-----8
MEBC-----2 MELC-----2
MPCS-----4 RNBA-----1
ZPCS-----3 Baptist -- 12
EBCC ---- 107 Ind -----1
House of Yahweh -----1
Thangkhal BC -----2
Salvation Army -----1

STATE WISE

Arunachal ----- 5
Assam-----13
Mizoram ----- 8
Nagaland----- 1
Nepal-----8
Myanmar ----- 1
Tamenglong --- 3
Manipur-----104
Maharashtra--- 2
Tripura ----- 1

GBC A GRADUATE KHEZAH:

(1981 – 2015)

M.Div ---- 280
MTS -----10
M.Min ----- 1
B.Th ---- 343
BBS----- 1
Dip.Th----42
C.Th -----81
G.Th-----73
Trg. Cert-- 11
MTC ---- 328
TOTAL 1170

TUKUM (2016) A GRADUATE DI ZAH:

M.Div----- 23
B.Th ----- 20
Dip.Th----- 10
MTC -----58
TOTAL 111

