

# GBC LINK

TEACH

ENTRUST &amp; WITNESS

## FROM THE

*Principal's Desk*

GBC LINK Fall Semester, 2019 issue simtute tengteng Bethlehem bawng-inn daidam a hong piang a, gan ann-piakna kuang a sial a om, i Toupa Jesu Khrist min in Chibai aw!



GBC tungtawna Pathian' gam nna i sepna uh hiaitan i tuntheih hi mimal kuahiam ziak hilou in, i pankhawmna uh: Head Quarters, Divisionte, Saptuamte (local saptuamte), Department tuamtuam (Missions/Dorcas etc) Thumpawl tuamtuam, Inkuan leh mimal tamtak te'n kithuahpihna khut i piaknate uh ziak ahi hi. Sum-leh-pai, tha-leh-zung, na sente uh Toupa'n noulam ah zong a vualzawlina tamsem muhna hon suaksak leh chih kathumna uh ahi hi. Tutung GBC LINK ah Bethlehem lam nga chiat ding a kichialna bawl leng uthuai i sa hi. Pathian in La hon piakte lak a khat, Khristmas La, khitui kai zoihzoih kawm a phuahkhiaik leh gelhkhiaik a om, kon pulak nuam a, simtute'n lungsim taktak toh na honna sim sak uh i Toupa min in kon ngen hi.

**KEIMAH VANG HI THIANMANG VONTAWI!**

1. Kumpi Kaisar a maan lai in, khovel kisimpi ding thu hon puang.

Gam vangla pan minkhum ding in, Kho-ul kai niu-niau in Bethlehem zuan

***Keimah vang hi Thianmang vontawi, Gan ankuang sunga na hong zaal! Hiai bang lawm lawm itna lamdang,.. Aw kei din lawm lou hi!***

2. Ami zata'n kualbuk luah dim, Vanmang ta'n lu ngak nang nei lou, Muikhua hong zing zan khua hong dai, Liangvai lua Mary nuihmai him-him lou

3. Tua zan khua mial leh dai nuai ah, Thianmang vonawi mimbang hong piang, Bethlehem bawng inn dai dam ah, Na zaalna laikhun nang di'n lawm lou hi

4. Tu nin ka lungsim bawng inn uah, Hong piang pha nawn ve Mang Jesu, Gan ankuang a nong zaal bang in, Ka lungsim na zaalna laikhun hi hen,

5. Ka hinna in Toupa pah tawi e, Ka kha'n nuam in Tanpa phat in, Ka lungsim leh kha leh pumpi, Na mai ah siangthou pomtak hong hi hen!

CONTD. ON PAGE 02

*Editorial*

Simtute teng teng na vek un i Toupa Jesu Khrist min manpha in chibai. Toupan GBC tungtawn a i sepna maban sawnthei lai a aki thuahpihna i donlai manin, i Toupa Jesu Khrist min i phat hi.

Tu Fall Semester 2019 in GBC sintu thak ding admission i bawl nawna, tuailai laisiam taktak leh Khovel siamna tuamtuam nangawn a dinga sithuai lou ding sintu tampi i nei thei nawn a Toupa min i phat hi. I saptuam kipatchillai khawng in Laisiangthou sinding mi tawm mah mah a, tuailai Khovel lamthu a lohching ding a lamet te bang in Laisiangthou sintaklou sakna bang om tham mahleh, Toupan tuni chiangin kong bangkim ah hong domsangta a, Pathian thu itheihdan bang zong hong thuk zawta ahi ngei dia, tuailai hoihlai mah, siamna, hoihna leh theihna lama sithuailou sintu tampi ineihjelte kong bangkim ah kithuahpih ding in Saptuam ten nakpi a pan ilaksa banah, a nak zawsem in panla lai leng chi in Toupa min in iki ngen thak thak hi. GBC i phungvuh zoh dan toh kituak in i Mission leh Ministry nasepna hong tangzai in hong thupi thei ding ahi chih theithak in pan lathak jel ni i chi hi.

Kum 2016 fall semester akipan a sintu ding kumkhat a khatvei kia admission akibawl akipan in graduation program zong khatvei kia kineita ahihmanin, tu semester ah graduation program sai ding omlou suak hi. Himahleh, sintu ten practical work in mun tuam tuam veh ding uh ahihmanin, thumna ah phawk ni.

Tutung GBC Link ah, sintute khualna leh atangzaizaw ding etna in, local dialect leh English version mah in hong ki suah khawm nawn hi. Article te Sappau in hong kigelh tangpi ding a, thudangte ahihleh bel local dialect mah in hong ki suah hi.

Toupan simtute teng teng hong vualzawl hen. Ka kipak.

Elder Dou Lamthang Ngaihte  
*Editor GBC Link*

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## ALA HONG PIANKHIAK DAN LEH GENCHETNA:

Khaw-omdante hong kidang in, khua hong votsim pianta, Christmas (2013) hong tung ding kuan hi nawnta.

Tirruvallur, TN a ka omna inn tung (terrace) ah keikia in ka om a, tunglam ka entoua, gennei tak bang in (banghiam hilhnop hon nei bang in) van aksi tang silsialte kamu a, ka en ka en hi. Tua zan a aksi te'n i Hondampa Jesu hong pianni zan, "*zan khua dai, zan khua siang...*" hon ngaihtuah sakta hi. Ngaihtuahna saupai mahmah in, Bethlehem bawng in sung, gan ann-piakna kuang a lum bii bei naungek, i hondampa hon musak hi. Ka lungsim mitkha in huai naungek ka en ka en a, hiaibang lawmlawma ka Toupa'n hon na it hitel a...chi in biang langtuak ah mittui kai niuniau in hiai bang in kon chikhe ta hi, **Kei mah vang hi Thianmang vontawi**, ...Kha in hon muchiansak lua ahah man in khitui hong tam luan sem sem .. Sun zom nawn...**Gan ankuang sunga na hong zaal! Hiai bang lawm lawm itna lamdang,.. Aw kei phulou lua... aw kei di'n lawm lou hi!**. Khitui nul kawmkawm in hiai la hong kigelh khia leh hong piangkhaia tuh a himai hi. Tua ahahmanin, mi kuapeuh hiai la, ana sa kha te'n, lungsim tawng a i Toupa gentheitna thuak te, 'Kei ziaak ahi, Toupa hiai bang lawmlawm a nathuak' chi kawm in sa zelni chi'n i kichial hi.

**1. Kumpi Kaisar a maanlal lai in, khovel kisimpi ding thu hon puang. Gam vangla pan minkhum ding in, Kho-ul kai niu-niau in Bethlehem zuan.**

**Hilhchetna:** Tanglai pek a zawlnei in anagen kholh, "*Aw nang, Judia gam a Bethlehem aw; Judia khopite lak ah na neupen kei hial, na sung a kipan ukpa hongsuak ding ahi ngal a,*" (Mik.5.2 cf Matt.2:6) ana chih a tangchin nang in Rom kumpi, Kaisar Augustin in khovel (mi) tengteng amaukhua chiat uah minkhumding thu a na pia hi. Joseph leng David innkuante leh asuan ahahman in Galili gama Nazareth khua a pan Judia gama David khua Bethlehem ah, a zikham gaisan laitak thuai in hoh uhi. (Lk.2:5) Nazareth leh Bethlehem kikal gamlahun mahmah,

mi tangpi a ding a nili (4days) vingveng khe/sabengtung a pai ngai ahi hi. Mari gaisan laitak ahah na ah, Joseph in sabengtung tung a tuangsaka paipih hileleng, awl deuh a paipih ngai khading in ginhuai hi (Nupi gaisanlaitak, na paipih khak leh na thei ding) Tua a hihna ah mi'n nili (4days) alakna uah, amautegel in kalkhat bang la maithei uh hi. Tua ahah man in, lungsim ngaihtuahna a honglian mahmah tuh: *kho-ul kai niu-niau in Bethlehem zuan...* chih in leng gen zoulou lai maithei hi.

### Sakkik:

**Keimah vang hi Thianmang vontawi, Gan ankuang sunga na hong zaal! Hiai bang lawm lawm itna lamdang,.. Aw kei din lawm lou hi!**

**Hilhchetna:** ....*Hiai bang lawmlawm itna lamdang aw kei di'n lawmlou hi.* "Na ne ding uh ahi kei, khoih leng na khoih ding uh a hi kei, huchilou in zawn na si ding uh" (Gen.3:3) chih thupiak khauhtak mai bohse teitei, thumanglou tate i hih lai un... i Pa Pathian in a Tapa tang neihsun, thumangloute hong tankhe ding a, Seraf te'n "A Siangthou hi, A Siangthou hi" chi a a biak chim ngeilouh uh, A thupinate nusia a lei mihingte tan dia hong pai, gan ankuang sung a hong kisial ta mai tuh- "*Hiai bang lawmlawm itna lamdang ..aw kei di'n lawmlou hi*" chihlouh theihlouh ahi hi.

**2. Ami zata'n khaulbuk lua dim, Vanmang ta'n lu ngak nang neilou, Muikhua hongziing zan khua hongdai, Liangvailua Mary nuhmai him2 lou**

**Hilhchetna:** "Khaulbuka ataklouh ziaak un gan ann-piakna kuang ah asial hi" (Lk.2:7b) I Toupa mahmah in hiaibang in ana genchian hi. "*Sehal te'n kua a nei ua, tungleng vasa te'n zong bu nei..himahleh Mihing Tapa in lu-ngak nadi neilou...*" Mary, mihing hihna ah a ngaihtuahna paisau mahmah ding in um hang...Damdawi inn a nauneiding, nurse/doctor om, nu ahahkeh sanggamte'n hon ompihlai ua leng huphulh tuntun sekte ihi uhi. Endih hiai ah Mari, nauneih dekdan achituam tel maw? Bawngbuk a nauneih ding... ??? Muikhua hongzing in zankhua hongdai zikzikta, Lungsim mitkha in en mahdih,

Mari, **Liangvai lua Mary nuhmai him him lou.**

**3. Tua zan khua mial leh dai nuai ah, Thianmang votawi mimbang hong piang, Bethlehem bawng inn dai dam ah, Na zaalna laikhun nang di'n lawm lou hi.**

**Hilhchetna:** I theihphak tan ah, a zawnngpen in leng Bawngbuk sung peuh a naunei sukmai chih omzenlou hi. Endih lawm aw...Lei leh Van leh asung a om tengteng Siamtu leh Thuneitu, Pathian hing Tapa: Thianmang vontawi pianna di'ng in Bethlehem bawng inn daidam hitel, gantate ann piakna kuang a hong lum bii bei mai tuh... Na zalna Laikhun nang di'n lawmlou hi! chihtuak mahmah hilou hiam unau!

**4. Tu nin ka lungsim bawng inn uah, Hong piang pha nawn ve Mang Jesu, Gan annkuang a nong zaal bang in, Ka lungsung na zaalna laikhun hi hen.**

**Hilhchetna:** Naungek, i Hondampa Jesu, Bawng inn sung a, Gan ann-piakna kuang, A zalnadia hongzat a, honglup biimbeem bang in, i lungsim bawng-inn chiat uh a zalna laikhun honghileh uthuai natel e maw! Tua ahahman in hiai bang in Amah chial le: **Gan annkuang a nong zaal bang in, Ka lungsung na zaalna laikhun hi hen.**

**5. Ka hinna in Toupa a pahtawi e, Ka kha'n nuam in Tanpa phat in, Ka lungsim leh kha leh pumpi, Na mai ah siangthou pomtak honghi hen!**

**Hilhchetna:** Khaile, tuin, gen vuallouh, teh vuallouh itna a hong it a, eite tan dia hongpai i Hondampa laka i piakthuk sam theih hiaibang hileh i chi hi:

**Ka hinna in Toupa a pahtawi e, Ka kha'n nuam in Tanpa phat in, Ka lungsim leh kha leh pumpi, Na mai ah siangthou pomtak hong hi hen!** Tutung Khristmas i zat hunah hiaibang chitheh ding in i biak Pathian in hon ompih chiat hen aw.

# EVANGELICAL IDENTITY— A HISTORICAL REFLECTION IN A NUTSHELL

By. Lalboi Kilong, Dept. of Hist. of Christianity, GBC



## Introduction

The term “Evangelicalism” is a wide-reaching definitional ‘canopy’ that covers a diverse number of

protestant traditions, denominations, organizations, and churches.

The term “evangelical” comes from the Greek word *euangelion*, meaning “the good news” or the “gospel.” Thus, the evangelical faith focuses on the “good news” of salvation brought to sinners by Jesus Christ (National Association of Evangelicals).

## I. A HISTORIC / EARLY DEVELOPMENT OF EVANGELICALISM

Although evangelicalism is a contemporary phenomenon, its spirit has manifested throughout the church history.

### 1.1. Apostolic Church

The commitment, discipline, and missionary zeal of the Apostolic Church witnessed in the life of the apostles features distinguished evangelicalism (Pierard and Elwell, 2001: 407). They were deeply engaged in evangelism and baptizing (Acts 11:20; 13ff). They effectively used their charismatic gifts for the advance of the kingdom of God by making disciples (Matt. 28:19 – 20) in different parts of their world (Terry, 2000: 439).

### 1.2. Church Fathers

The Church Fathers spread the good news and evangelized the people of Alexandria, Carthage, Armenia, Edessa, Persia, Irish, and England. They witnessed the Good News by confession of faith, and the courage of their faith urged them to stand until they die for it.

Such significant witnesses were Ignatius, Polycarp, Justin Martyr, Tertullian, Cyprian and Origen (Terry, 439).

### 1.3. Medieval Church

Evangelical spirit was witnessed through the missional and theological contributions of the monastic movement such as Clunaic, Cistercians, Waldensians and the Friars. Preachers like Bernard of Clairvaux (1090–1153), Peter Waldo, John Wycliffe (c.1329–1384), John Huss (1373–1415), and Giralamo Savonarola (1452–98) upheld the spirit of evangelicalism (Pierard and Elwell, 407).

### 1.4. The Reformation

The reformers namely Martin Luther (1483–1546), Ulrich Zwingli (1484–1531), John Calvin (1509–64), John Knox (1514–72) recovered the character of evangelicalism through the renewal of Scriptural’s final authority (*sola scriptura*) and faith alone (*sola fide*) base Christianity. In Europe, evangelicals are referred to all the mainline Protestant Churches such as Lutherans, Presbyterians, Congregations, Methodists, Baptist and Reformed churches because they hold the vigour evangelical theology and philosophy (Kilong, 2016: 41). The Ana-Baptist although were radical with the Mennonites and the Puritans endorsed the orthodoxy of evangelicalism which the mainline Protestant have omitted or left out.

## 2. THE RISE OF MODERN EVANGELICALISM

### 2.1. Pietistic movement in Germany

During the era of the Protestant scholastic movement, Pietism emerged in

the context of Protestant theological and doctrinal debate. Philip Jacob Spener (1635–1705) and August Hermann Franke (1663–1727) played a pivotal role in leading the German Christians to piety. They gave emphasis on Bible study, prayer, personal conversion, centrality of the Scripture, sanctification, church renewal, and training leaders (Woodbridge and James III, 2013: 263).

### 2.2. Wesleyan Revival in England

The leaders of Evangelical Revival in England were John Wesley (1703–91), Charles Wesley (1707–88), and George Whitefield (1714–70). They founded “Holy Club” in Oxford University and were engaged in evangelism and discipleship among the students. They saw themselves as recovering a core doctrine of the Gospel and justification by faith alone. They stressed on personal conversion, commitment to Bible’s final authority and living out of the faith as evidenced in good works (Woodbridge and James III, 263). The revival is sometimes nicknamed as ‘Holiness movement.’

### 2.3. The American Evangelicalism

#### 2.3.1. The Great Awakenings

The birth of American evangelicalism could be seen during the ‘Great Awakenings’ of the 1730s and 40s. Its revivalists George Whitefield (1714–70) (Anglican), Gilbert Tennent (1703–64) (Presbyterian), Jonathan Edward (1703–58) (Congregationalist) stressed on “new birth” characterized by personal conversion. Another awakening occurred during the 19th century similar to the ‘first’ was the cornerstone of American spirituality. Its revivalists

were Timothy Dwight (1752–1817), Barton Stone (1772–1844), Thomas Campbell (1753–1864), Charles Finney (1792–1875), D.L. Moody (1837–1899), and Ira Sankey (1840–1908). The results of the Awakenings were the birth of ABCFM (1810), American Bible Society (1815), American Tract Society (1825), (Haokip, 2017: 278) and American Baptist Mission later on. The 19th century American spirituality continued to persist throughout the 20th century under the evangelistic contribution of Billy Sunday (1862–1935) and more prominently known was Billy Graham (1918–2018).

### 2.3.2. The Fundamentalists & Princeton theologians (America)

American Evangelicalism is sometimes more or less associated with Fundamentalism. Fundamentalism emerged in the context of ‘higher criticism.’ Princeton Theological Seminary took the lead in defending the authority of the Scripture. Its seminary professors namely Archibald Alexander (1772–1851), Charles Hodge (1797–1878) and his son A.A. Hodge (1823–86) and B.B Warfield (1851–1921) were upholder of the authority of the Bible. The Princeton Review (1881) affirmed the infallibility of the Bible (Woodbridge and James III, 792–94). From 1910 to 1915 prominent conservative Presbyterian scholars wrote a series of twelve pamphlets called *The Fundamentals*, which defended key doctrines that were under attack. The result was a new movement called Fundamentalism. Fundamentalism emphasized five major doctrines (Cairns, 1954: 481): -

01. The verbal inspiration and inerrancy of Scripture.
02. The deity and virgin birth of Jesus.
03. The substitutionary atonement.
04. The physical resurrection of Jesus.
05. The bodily return of Jesus to earth.

### 2.4. The Evangelical Alliance 1846 (England)

Evangelical Alliance emerged in the context of Protestant liberalism. John Venn (1759–1813) and his son Henry Venn (1796–1873) gave significant leadership to the Evangelical Anglicans. Both Americans and English Protestant leaders initiated to the formation of Evangelical Alliance. As a result, on 19th of August 1846, the Alliance was formed in London (Woodbridge and James III, 580–81). Evangelical Alliance was founded to promote unity among the Protestant churches and for missions. Its doctrinal standpoints were (Woodbridge and James III, 581): -

01. The absolute supremacy of the Scripture,
02. The doctrine of human sinfulness and corruption,
03. The work and office of Jesus Christ,
04. The inward work of the Holy Spirit in the heart of man,
05. The outward and visible work of the Holy Spirit in the life of man.

The World Evangelical Alliance fostered worldwide evangelical identity and Christian unity, empowerment of the Holy Spirit, preaching the ‘Good News’ and Christ-centred transformation.

### 3. THE NEO-EVANGELICALISM (20th Century)

The term Neo-evangelical was coined by a Bostonian Congregationalist pastor Dr. Harold John Ockenga in 1948. They break first with Neo-Orthodoxy, break with modernist and with the fundamentalist. Advocates of neo-evangelical have been men like Harold Ockenga (1905–85), Carl F.H Henry (1905–2003), Billy Graham (1918–2018), and Bernard Ramm (1916–1992) (Enns, 2011: 652). Doctrinal affirmation of neo-evangelicals includes; social responsibility, argued against separation, inerrancy of the Scripture, and science (harmony of science with the Scripture) (Enns, 652–3). Pentecostals & charis-

matic groups are sometimes associated to this group.

### 4. ECUMENICALS VERSUS EVANGELICALS (WCC 1948 VS. LAUSANNE MOVEMENT 1974)

In the popular usage, the term ecumenical refers to those who are willing to accept or be guided by tradition, policies, and statement of World Council of Churches (WCC), and the term evangelical refers to those who subscribe to the views and statements of Lausanne Movement and World Evangelical Fellowship (WEF) [1974–2010] (Harris, 2006: 17). Thus, the churches outside the WCC are considered as evangelicals. Both ecumenical and evangelical are deeply rooted with world mission. According to Stephen Neill, “ecumenical movement was entirely evangelical in its inception” (Neill, 1982: 10). However, ecumenicals in its narrow sense is connected with WCC and shared the theology of liberalism and inclusivism (Harris, 26). It is therefore strange and sad to witness that evangelicals and ecumenicals stand for two mutually opposed positions. It insists that there cannot be true reunion in the true sense apart for renewal of the heart (Harris, 27). As Hywall R. Jones carefully observed and says, “Ecumenism has to be evangelical otherwise it is satanic” (Jones, 1989: 155).

### 5. THE POST EVANGELICAL EVANGELICALS (21st Century)

In the 21st century, a new identity known as the post evangelical evangelicals came into the scene of mainline Protestant evangelicals. They do not referred to any particular entity. It may refer to post-modern Christians that departed themselves from being evangelicals but not Jesus. Post evangelicals try to conclude everything through senses and ideas. Historian like Mark Noll observed “Much of the distinctive about the post-evangelicals is not

... CONTINUED FROM PAGE 04

essential to Christianity.” For instance, ultimating homosexuality as designed by God and quoting Bible verse against same sex marriages, abortion, and other moral provoke, seems an abuse of the Scripture and disregard the ethics of Sermon on the Mount (esp. chap. 7) (Woodbridge and James III, 825). The so-called post-evangelical evangelicals seems to have tagged themselves with relativism and are no longer historic evangelicals. One’s identity of being a true evangelical can be well traced out during this period. These senses of ideas revealed that a possible separatist movement is inevitable amongst evangelicals.

### Concluding Remark

The journey in being an ‘evangelicals’ in this generation is a complexity and uncertainty. Many of the things that which were previously accepted on social and cultural ground have become a concern and a threat to evangelicalism. What then are the true facets of the Evangelicals? or who are true evangelicals? The 11 “True facets” below will reveal it all: –

- True evangelicals accepted the Lausanne Covenant on World Evangelical Fellowship (WEF) against the liberal policies of WCC (Policy).
- True evangelicals stress on personal evangelism & discipleship (Practical ministry).
- True evangelicals accept the final authority of Scripture for all life practices (Doctrine).
- True evangelicals teaches Trinity, the virgin birth, bodily resurrection of the death, bodily return of Jesus Christ on earth, eternal life and eternal condemnation (Theology).
- True evangelical’s priority in mission is soul wining approach but not only through social services & environmental concern alone (Core mission)
- True evangelicals do not run in search of truth from one denomination to the other (Stability).
- True evangelicals do not condemn other doctrinal practices; neither accepts other teachings easily because they are firm in their standpoint (Tolerance).
- True evangelicals do not attempt to find true church through denomination, because a true church is rather built on the foundation of Jesus Christ, not denomination (Foundational).
- True evangelicals do not read the Bible for argument or knowledge sake but for their daily life application (Practical living).
- True evangelicals are liberal in their worldview, fundamental in their doctrinal stance, and charismatic in their worship (Philosophy).

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# ANALYSIS (REFLECTION) ON THE RELATIONSHIP BETWEEN GOSPEL AND CULTURE

Written by Dou Lamthang Ngaihte, Vice Principal of Grace Bible College -2019



## 1. Introduction:

Gospel and Culture is a broad subject and so this paper focuses on the relationship between Gospel and Culture. Roger Hedlund maintain that “God is not against culture. He is against its perversions and expressions of depravity.” (Roger E Hedlund, 2008:132). He also said that “Human culture...may reflect either the Creator or the demonic” (Roger E Hedlund, 2008:133).

If this were so, in communicating the gospel cross culturally it is important to identify the extends to which the gospel should transform in a culture. It is important to understand the component that changes and continue in any culture biblically. This paper tries to identify what components and values that need to be changed and what components and value that could be retained and continue in a culture without being syncretistic and falling prey to relativism.

## 2. Definitions: Gospel and Culture

2.1. Paul defines the Gospel as –

“There is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live. 1Cor. 8:6. ... who was descended from David according to the flesh. ... through whom we have received grace and apostleship to bring about the obedience for faith among all the Gentiles for the sake of his name” (Romans 1:3). In this definition Paul maintains that there is only one God and Lord, who is the creator and originator of all things. He was descended from David according to the flesh to bring about the obedience for faith in this world. This indicates the entrance of the Son of God into the world of human cultures without losing the divine character, essence or value. The Son of God, Jesus Christ did not change all aspects and components of the Jewish culture in which he incarnated. Paul G. Hiebert defines the gospel as – “God’s revelation of himself – in history through his deeds, and supremely through his incarnation. Just as Christ was fully God, but became fully human without losing his deity, so also the gospel is God’s revelation, but is communicated by means of human cultures without losing the divine character.” (Paul G. Hiebert, 2003:52-56). According to this definition, the point of contact between the creator and the creation is the incarnation of Jesus Christ.

2.2. Culture

According to Louis J. Luzbetak, “Culture is a design for living. It is a plan according to which society adapts itself to its physical, social, and ideational environment.” (Louis J. Luzbetak, 1988)

S.D. Ponraj defines, “Culture is the sum total of learned or transmitted behaviour.” (S. Devasagayam Ponraj, 1993:37). Paul Hiebert defined culture as, “The more or less integrated systems of ideas, feelings, and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel, and do.” (Hiebert, 2003:30). He also said that cultures are held together not only by economic, social, and political organization, but also – at the deepest levels – by fundamental

beliefs and values shared by the people. These definitions proof that the real culture is at the evaluative level where belief and values hold up a culture like a foundation of a building.

Charles H. Kraft defines culture as “a society’s complex, integrated coping mechanism, consisting of learned, patterned concepts and behavior, plus their underlying perspectives (worldview) and resulting artifacts (material culture).” (Charles H. Kraft, 2003:38). He sees culture as coping mechanism; as belonging to and operated by a social group (society); a system expresses ideas or concepts; cultural behaviors which are patterned.

Kluckhohn defined culture as, “Culture is a way of thinking, feeling, believing.” (Clyde Kluckhohn, cited in, David J. Hesselgrave, 1991:100). Here we see again the believe system at the deepest level of a culture. A paper was presented in Russia at the world mission conference on the topic ‘Culture as a bearer of the gospel of Christ’. The author gave example of how the communist regime suppressed Christianity in Russia for 70 years. But the core worldview of the Russians was already planted and shaped by Christian principles and value before the advent of communism, and therefore even after 70 years of captivity, the Christian values is still very much alive among the population, even unconsciously. (Metropolitan Kirill of Smolensk and Kaliningrad, 1998:82-88).

All the above definitions agree that the cultural values and worldviews are the two factors which determine the culture at the deepest level. Putting this into mission perspective, cultural values are embedded in the deepest level of the people and unless that core believes system is transformed the changes in any culture will be superficial and short lived. Therefore, it is pertinent to understand the core values and guiding principle in a culture, the connecting link between gospel and culture.

### 3. Understanding of the Relationship between Gospel and Culture.

How then is culture related with the Gospel? Culture is created by God and so the gospel can be adequately related to culture. According to R. Daniel Shaw, "God made all things through His word. By creating people God in effect, created culture, a product of being human." (R. Daniel Shaw, 1988:11). Charles H. Kraft contended that "in some way he (God) is responsible for the presence of culture, for he created human beings in such a way that they are culture-producing beings." (Charles H. Kraft, 1979:103). The two scholars maintain that God is the creator and originator of culture.

And Roger S. Greenway goes to the extent of saying that culture existed even before the fall of men and therefore it is good. "Cultural mandate was issued to Adam before the fall occurred and predates the missionary mandate. The cultural mandate remains in force and its implications for Christian mission are important" (Roger S. Greenway, 2000:251). These scholars assume that culture is good as it was created by God before the fall of Adam and Eve. The corruption of culture occurs much after the creation of culture and therefore, the sins and evils in the cultures are the consequences of the fall of Adam and Eve.

Donald McGavran proposes three views on the relationship between Christianity and cultures. He proposes that we should take a high view of scripture as well as a high view of culture and allow differences of opinion. (Donald McGavran, 1974:51,67,74). According to him, there are in each culture which is reasonable given the specific circumstances in which it has developed. But he is cautious enough to say that all the component of a culture cannot be considered as 'right' but only that, provided we understand the situation in which they developed, they can be regarded as 'reasonable'. He said that the clash is not between Christianity and culture but between Christianity and the components of specific cultures. (Donald McGavran, 1974:54).

There are some components in every culture which can be considered wholesome and desirable and some components in a culture are changed or improved while some components are unacceptable to God and must be abandoned, e.g. Headhunting, paraphernalia (equipment) and practice of idolatry and spirit worship. (David Hesselgrave, 1991:121). Hence, a glimpse of the component of a culture in which the gospel could be adequately communicate has been clarified by the scholars. In order to identify that component of a culture that needs to be transformed with the gospel, I will attempt to identify the core value in a culture.

### 4. Cultural Changes: Identifying the core value of the Gospel and culture

Identifying the core value or teaching of the gospel and culture is important in order to determine and comprehend the universality and

applicability of the gospel to all culture.

"Religion is one aspect of culture" (Roger E Hedlund, 2008:133). Hesselgrave says that "religion (which is part of the culture) is prior to culture and not simply part of it." (David J. Hesselgrave, 1991:117). After the fall of men, culture was tainted with rebellion and sinful nature. Therefore, Hesselgrave also said, "Culture has elements of divine order and satanic rebellion; each has potential for the revelation of God's truth and for its concealment or mutilation." (David J. Hesselgrave, 1991:115) The transformation of culture which is therefore necessary in order to capitalize on the elements of divine and dominating the other side of the culture which has elements of satanic rebellion. "Humanity's relationship to God precedes and prescribes all other relationships. In this sense true religion is prior to culture, not simply a part of it" (David J. Hesselgrave, 1991:117). This is to say that the area that needed change or transformation is situated or embedded within the core of human heart which is called the worldview.

According to Richard Niebuhr, Christ recognizes, judges and transforms cultures. Christ stands in judgment against all culture but converts them by uprooting, transforming the common elements, adapting and new elements are introduced into the culture. (H. Richard Niebuhr, 1951:45).

Likewise, Stephen Neill also said that "the gospel serves as a destroyer, the preserver and the creator of cultures." (Stephen Neill, 1979:10). This is very true indeed, we tend to understand the gospel as the destroyer and creator of culture but forget that the gospel also preserves cultures.

According to Ponraj, the gospel judges all cultures and in the process of appraisal the gospel message changes some aspects of culture and uproots its demonic elements. It resulted in the abandonment of practices contrary to the teaching of the Bible. The gospel allows the good aspects of the culture to remain. Some substitutes are introduced. (S.Devasagayam Ponraj, 1993:67). These above scholars are also in a sense saying that the gospel is the connecting link between God and cultures.

According to Lloyed Kwast, "Religion is the heart of each culture: the cement which holds it together, its authorized value system, its world view, and its mythical rational." (Lloyed Kwast, 1972:159). According to Stephen Neill, "Throughout human history religion and culture have been indissociably connected. There has never yet been a great religion which did not find its expression in a great culture. There has never yet been a great culture which did not have deep roots in a religion. When religion is separated from culture, it becomes anemic. . . . It has to feed on life. Whenever a culture is set loose from religion, it becomes demonic." (Stephen Neill, 1979:1).

...CONTINUED FROM PAGE 07

Stephen Neill maintained that Religion and Culture go together. And culture without Religion is "ANEMIC" meaning Sickly and Weak. And Religion without Culture is "DEMONIC" Eg. Governmental form of Communism and Dictatorship is a culture without Religion and demonic in many occasions.

Neill is convinced that religion is the deciding factors in human life as he also said, "in actual living religion and culture are very closely entwined." (Stephen Neill, 1979:1). In other words, religion is the core of a culture. Thus, transforming the world view would lead to a spontaneous and natural transformation of the whole culture. In this sense, religious system or the world view of all culture stands against the gospel though not all components of cultures. Therefore, we can say that all Culture apart from (without) its religious belief system is perfectly related with God since all cultures are wholesome in itself.

Hiebert contended that every culture and every person must change in light of a new perspective - Jesus Christ, crucified, risen, and exalted. Jesus came to save not cultures but people, and he came to transform them into his likeness. In the process of change and continuity with the gospel, the whole culture will not be transformed! (Sherwood Lingenfelter, 1998:18). But only that core value and primary nature of a culture tainted by evils and sin must change. This has to be transformed. Jesus Christ represents the perfect human being and for that matter the perfect cultural being and so the purpose of mission is to transform and renew cultures from its evils in the light of that patterned. If the changes and transformation required in a culture is the core value then it is important to understand that all the other aspects could be continued in a culture.

### 5. Cultural Changes: identifying the non-Essential.

When the gospel and culture meet there is a reaction. In this reaction, both experienced changes in their components and elements. While the core value and teaching of the gospel replaces and transform the core value of the culture, the cultural elements of the Hebrew or Greek or Romans recorded in the Bible ceased or replaced by the particular culture. In other words, the periphery or the non-essential elements of the biblical culture adapt itself to the particular culture after coming into contact with the gospel.

Stephen Neill gives some suggestions for cultural changes from the perspective of non-Christian culture. He divided Non-Christian culture into what needs to be changed and what needs to be continued after coming into contact with the gospel. He advocates some customs which cannot be tolerated: (Stephen Neill, 1979:13-14). Idolatry, Witchcraft and sorcery, Female infanticide, Twin-murder, Cannibalism, Head-hunting, Private vengeance and the blood feud, Physical mutilation as a legal penalty, Cattle-raiding, Ritual prostitution. And some Customs which can temporarily be tolerated: Slavery, the Caste System, Tribalism, Polygamy. And also some Customs to which Objection need not be Taken: (Stephen Neill, 1979:15). Example are – men and women sitting together, holding hands, greet each

other with a kiss or embrace or handshake, eating with one hand, two hands or with spoon, manner with opposite sex in public and so on.

Therefore, Neill concluded that, the world of principle can be expressed in a single brief phrase, "Christ is the Lord of all life." (Stephen Neill, 1979:16). He also said that "Everything in the life of the individual, of the family, of the church, of the community must constantly be referred back to him for judgment. No culture, no civilization, no ordering of society, is sacrosanct since all are imperfect. Christ through the Holy Spirit is the continual critic of all churches and all societies, demanding sometimes that what had once seemed menacing as undermining the stability of society should be accepted as good and right." (Stephen Neill, 1979:16). Surrendering to Jesus as Lord suffices and changes in other cultural practices came naturally.

### 6. Conclusion:

The study clearly identifies areas which need transformation with the gospel. It also clarifies the boundary for 'change and continuity' in dealing with culture in our doing of missions today.

Culture is an inseparable constituent of human life. God has created it along with human kind and he has chosen to reveal himself through it. But the fall of man tainted culture of its innocence and evil overpowered the culture. Therefore, the gospel calls for the transformation of the cultures to the core (center/heart/value) and the renewal of its existence with (on the basis of) the life and work of our Lord Jesus Christ.

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# Idol™



## 1. INTRODUCTION

HEBREW kammal ah— IDOL — ‘ATSAVIM’ ahi. Huai tuh Hosea 14:8 a kila khia ahi. Efraim in: Milimte tawh bang kisaina nei lai ding ka hia? Chi ding hi.

Hiai a thumal ‘atsav’ judate literature a idol ahi. Hiai in a gen chu, dahna, thukna leh natna genna ahi. Efraim in a gennop chu, ka Pathian kiang a bang dia ken natna, dahna, thuaknate puak ding ka hia? Kei ‘asav’ hilou kahi. Ka Pathian mah ka chi lai dia, pathian dangte ka chi tuan tuan kei di. Ka Pathian mah a ka lungkim ding. Milimte a ka ki subuai kei ding.

USA a Pop idol pen 2002 kum in Simon Fuller in hong puang khia a, a nung in Popstars company te toh thubuai nei uh a, pop pen kila khia in idol min zang in hong kal suan uhi. Popstars company te mipi lunglutna hong bei ahi man in Pop idol pen mipi lung lutna a hong kilat man in American idol chih hong piang hi. Hiai idol kichi mipi hoih kisa ahi ding a mun tuam tuam a hong kizang ta hi. Kum 2006 apan in Yangoon a om zomiten “Zomi Idol” chih toh nasep hong pan uhi. Tua khit in USA Zomi idol, India Zomi idol, Australia Zomi idol. Hiai idol kichi pen gensiatna hong om in kinialna hong piang hi.

## 2. IDOL KICHI BANG HI HIAM?

Idols kichi kua hiam i ngaihsang, thupi i sak chihna ahi. Thil khat peuh milim hiam, mihing hiam ngaisang chihna leng hithei ahi. Nidang lai a mite’n amau idols ding in sing, suang, ganhing khat peuh ana bia uhi.

## 3. IDOLS SAKHUA VAI AH BANG HI HIAM?

Idols kichi hi sakhua vai ah milim ahieh kei leh, mihing kuahiam khat ngai sang a amaute va bia chihna ahi. Nang Messi ka idol ahi na chihle, Messi pen va bia hilou nahi a, amah ngaisang kahi chihna ahi.

## 4. IDOLS BIAKNA I CHIH BANG HI HIAM?

Pathian hing chihh louh, milimte, mihingte leh adangdang biak a neia ngaihtupizaw a i om Chiang in tua pen idol worship a kichi hi. Huai ziak in idol kichi i genkhak Chiang in Pathian kichi om khalou ahi. I pa Pathian in idol kichi omna a amah min om ding in a deih diam? A kipak diam?

Milim biak pen Thukhunii a Israelte lak ah ana om hi. Pathian in Abraham Ur khua, milim biakna munpi a pan a sam khia hi. Jacob in a innkawte leh a ompihite khempeuh kiang ah: Gamdang Pathian na kepte khempeuh uh koih mang unla, ...chih in ana tangkou pih ta hi (Gen 35:2). Israel tat-

en Sinai mual a bawngnou milim a bawl anabia uhi. (Exo.32)

Israelte milim biakna a apuk nakna ahieh leh Kanaan mite’ adin Baal leh pathian dang dang a biak ziak uh ahi. Milim biakna hong pai tou tou in Israel gam sehni hong kisuah tak in, Jeroboam Khatna in bawngtal dangka a bawl a biak ding un hong tung khia hi.

A diktak in Chile Israel ten Pathian diktak khat bedia sap ahi uhi.. A Pathian pen uh amang ngihlouw ding uh. Pathian a mangngilh ua, pathian dangte zui a, nna asepuh, hihmanthat a om ngeingei ding uh anachi hi. (Deut 8:19).

Thupiak masa pen ahieh le, “kei loungal pathian dang ka mai ah na nei ding ahi kei” Exod 20:3

Kei mai ah keimahlou pathian dangte na neih hetlouw ding uh ahi. Deut 5: 7

Kei lou pathian dang kibawl kei un, kei tawh non biakkhawm ding in, kham leh ngunin pathian kibawl beh kei un.

Laisiangthou in honhilh tuh, Pathian kia pen biak taak ahi, phat phat ding ahi hi. idol min zanga vai i sai dek pen kipumpiakna, leh amah biakna neih in omzia a nei kei hi. Pathian thupina i piak ding pen bang mahlou suak lel ahi. India idol kichi in banga a thil tup? American idol kichi in banga a thil tup? Zomi idol in banga a i thil tup? ...Hiai namte’n a pathian uh bangchi biak ahi ua? Eite’n zong amaute hih bangbangin hih ni, chilou dingin pilvang un. Laisiangthou in chi hi (Deut 12:30).

Idol min pen hoihlou law mahmah ahieh Chiang a, Pathian sang a ka ngaih thupi pen sum leh pai, neih leh lam, hau-sakna, minthanna, siamna, pilna leh a dangdange te chite ahi. Idol min na hon zat Chiang in Pathian pen bangmahlou chihna ahi. Idol min zang a Pathian min na hon zat Chiang in Pathian pen chiamnuih suah na hi. You are mocking at God. Nang Idol chih ziak a Pathian min ki pah tawi sawm ahi na chi mai thei! Himahleh Idol na hon zat in Pathian tel ut mah leh tel thei nawn lou ahi. Idol means no God. Pathian utlouna a nang bang dia Pathian la vasa ding na hia? Na Pathian

## MINISTRY REPORT

Mr.H.Pauthianmuang, Practical Incharge, GBC

May 11 – 20, 2019



Jesu Kris min in chibai aw!

Grace Bible College in kum teng a kinei zel practical ministry report pethei dia a ki om man in i biak Pathian kiangah kipathu i gen hi.

Tukum in students ministry pai thei dia om zah 61 aki pha a, amaute M.Div leh B.Th fifth semester sinte ahi uhi. Hiai a paite team 3 in a kikhen hi. Amaute – Team khatnate Karbi Anglong team. Team nihmate Singngat team leh Team thumnate Ladies team (The Malsawm initiatives team).

Team khatna, Karbi teamte mi 27 a kipa a, huai a heutu a hon makaih Sir, H. Pauthianmuang leh Sir Yumnam Naoba Meitei ahi uhi. Team nihna, Singngat ministry a paite mi 20 a kipa hi. Hiai team a hon makaih Sir Khupmuanpao Manloon leh Sir Lalboi Kilong ahi uhi. Team thumna, The Malsawm Initiatives ministry a paite numei ngen ahi ua, mi 12 a kipa hi. Miss Biakmuang leh Madam Ngaimuanvung ten a makaih uhi.

GBC Principal Rev. Dr. M. Khamkhanchin in nisim 11 May, 2019 zingkal in ministry pai dingte thumsakna nei in kizinkhia hi. Team khatna, Karbi team ten a phak na munte uh anuai a bang ahi – Rong-ali, New Langrik, Bithilangso leh Diphu ahi. Hiai teamte group 3 in kikhen in innlut chialpina nei uhi. Mimal haksatna neite leng kihoupih in thumna kineihsak hi. Biakna ahiehleh nitak teng in kikhopna kinei a, nuam akisa mahmah hi. Naupangte kiangah la thak sinsakna kinei zel a, ki tawp theilou phialin nuam kisa hi. Pathian ni, May 19, 2019 in Dimapur a EBC Saptuam toh zing biakna program kanei khawm ua, nitaklam dak 10 pm a kipan khia in, Monday sun dak 10 am in GBC Campus ka tung uhi.

Team nihna, Singngat groupte seh nih in a kikhen ua, Kangkap, Songtal, Mualnuam, Singngat, Thuangtam, Tuima, Lungthul A & B. kipa hi. Na kisp dan tangpi ahieh leh inn a lut a, counselling nakpitak in kibawl hi. Nitak teng in Saptuamte toh kikhopna kinei hi. Tua bang a kal suandante hon muh chiang un saptuamte kipak lua uh ahimanin khitui luang hial bang om uhi. Singtam gam a i saptuam omte hehpih huai kia hilou in khalam ann piak poimoh kisa chiat a, veh tou tou hoih a kisa hi. May 15 in Singngat akipan in GBC Campus kitung thei hi. Toupa min phat in om hen.

The Malsawm Initiatives pawlte, numei ngen ahi ua, a vek un, 10 apha uhi. The Malsawm Initiatives toh Seminar nei ua, a biktak in naupang vual phaloute Toupa a kipan ahieh dan leh hiai naupangte it taka kep ding dan sinsakna neihpih uhi. Hiai ni thum sungin naupangte lak a role model hih ding dante ki gen uang mahmah hi. Hiai seminar ziak in GBC student ten a mabana aministry ding uah hong phatuam mahmah ding a gintak ahi. A hun pen nih 3 sung lel ahiehman in hun aki daihkei hi, huaiziak in, student khen khat in ahun bei nung in leng a va kuan thak uhi. Toupan I ministry te ziak in thupina tang ta hen.

Reported by  
Mr. H. Pauthianmuang  
Practical In-charge, GBC

idol dan a mu na hiam?

Huaiziak a Idol kichi gingtuten i zat lou ding ahi. Hiai gingloute adia idol kichi milim biakna, nam dangte' pathian ahi. Hiai idol min zang a en i Pathian min lou a thil i hih pen Pathian in zah dah mahmah ahi. Pathian hong kilak dan toh leng kituak lou ahi. Pathian in, kei lou ngal Pathian (Idol ) dang nei ken. Kei min suang in thumal idol kichi chih zang mahmah ken, a ziak bang ....suihthawh sing milim khawng vialpuak a, hondam theilou pathian kianga thumte'n bangmah theihna neilou uhi. (Isai 45:20)

Hiai idol in thil a muthei kei a, khua a za theikei a, naak thei kei a, a paithei kei a, pau theikei hi. (Deut 4:28). Huan mite leng a hondam thei tuan kei hi. idols kichi bangmah lou ahi. ....a milimte kikhemna hi a, amaua nakna omlou hi. Amuate mannabei hi uh a, kiengbawlina thil hi uhi.. (Jer 51:17-18).

Hiai idol kichi na ngaisang hia? Idol kichi maw, zahlakna tuntutu, (Isaiah 44:11), Mihai ahi uh (Jer 10:8), hiai idol ngaihsang na in bang tun hiam i chih le Pathian thangpaih na ahi. (Jonah 2:8)

Milim biakna (idols) lungsim i neihlai teng Pathian i kiang a tenglou ding ahi. Pathian in hiai bang a hon vualjawlina, siamna, pilna, theihna, lasak siamna, music siamna hong piaklai in nang leh ken idol chih zang laidi maw? Pathian sang a thupi i sak bang om lai hiam? Zomi idol hong hidi pen? Pathian sang a thupi zodi a diam? Huan Idol toh Pathian thu hiam la hiam aki mek khawm thei kei hi, a ziak bel idol kichi thumal pen Pathian min tel kha lou ahi. A thumal idol zang in Pathian min lou ken ni. Kei lou ngal Pathian dang ka mai ah na nei ding ahi kei. (Exo 20:2).

Idol history i sim chiang in Bible a hong kipan ahi kei a, Pop idol a kipan a zomi idol hong piang ahi ziak in ei Pathian hing neite a ding in bel zat lou mah hoih kasa hi. Vak leh mial om khawm thei lou ding chih theihsa ahi. mihing ten Idol i pom hang in, Pathian a ding in bel kih huai pen pen ahi. Pathian a lung kimna diam?

# ANNUAL SPORTS 2019



## Theme: "Soaring Towards Excellence"

Taksa lam ki sukhalhna leh kipolhlim na hun kum teng a om gige Annual Sports 2019 nuam leh lohchingtak in September 25-27, 2019 sung in "Soaring Towards Excellence" chih thupi Isai 40:31 pansan in kilakhia a, House li (4) in kikhen hi. House min te mahlang Laisiangthou pansan mah a ki lakhia hi: Lion, Tiger, Leopard leh Cheetah. Annual Sports nuamtakin GBC Campus leh Lamka Public Ground, Hiangtam Lamka ah semtu leh sintu naupang te'n kinei hi.

Annual Sports honna Campus ah September 25th, 2019 in Rev. Dr. M. Khamkhanchin, Principal GBC in zingkal dak 7 in Chief Guest hih na toh nei hi. Hiai hun ah Principal, GBC in India Flag kai palh in National Anthem sak na kinei a, ama kiangah kipah etsakna in GBC Sports T-Shirt kipia hi. Huaibanah, Sinsaktu teng2 kiangah lukhu khat chiat kipia in, sintu naupangte tengteng ading in a group/house badge (a house colour uh leh a min tuang) ding uh zong kipia hi.

Annual Sports khakna leh kipahman hawmna October 2nd, 2019 in GBC Campus mah ah kinei hi. Hiai hun ah Chief Guest in Dr. J. Son Goukham, Chairman, BOG hong tel a banah akipah lat sakna in Vok khat hon thoh in semtu leh sintu naupang tengtengin ki nekkhawm hi. Amah tungah kipah etsak na in GBC Annual Sports Lukhu leh T-Shirt kipia hi. Hiai ni mah in BOG member bangzah hiam leng hong kihel thei uh hi. Studentte lam apat Naga Students ten Namlam lah na nei ua huai banah Special item tuamtuum lahna zong kinei hi.

Annual Sports nithum (3) sung kinei a, ani masa tegel (i.e. 25th & 26th Sept.), GBC Campus ah kinei in, ani thumni (i.e. 27th Sept.) Lamka Public Ground, Hiangtam Lamka ah kinei hi. Hiai hun a kimawlina item chi tuamtuum 25 vel ah kitaiteh na a kineih banah item chi tuam mahmah chi nih sports sung in aki nei a huai te ahiehleh Treasure Hunt leh Apple eating ahi. Treasure Hunt pen ahiehleh GBC Campus sungah van bawm neuchik khat sungah (treasure) thil manpha mahmah kikoih a huai bawm pen student tengteng in sports kipat ni apat in campus sung zong pan thei uh hi. Thil bawm neu sungah treasure GBC Annual Sports T-Shirt 'Token' kikoih hi. Huailou Apple Eating ahiehleh Sinsaktute teng kitaitehna ahi. Huai ahiehleh Bucket ah tui ki koih dim in a tui tungah Apple ki laam (Float) sak in huai khut panglou a kam (mouth) a pet khiak ding uh ahi.

### GROUPS KHENDAN LEH POINTS MUHDAN:

Leopard (Blue Team)	- 3010 (Champion)
Cheetah (Green Team)	- 2130
Lion (Red Team)	- 2810
Tiger (Yellow Team)	- 2090

### CHIAMTEH THAM KHENKHAT:

Tutung Annual Sports GBC a om ngei nailou Lamka Public Ground, Hiangtam Lamka ah nikhat ki zang thei hi. Hiai hun ki bichilltak Churachandpur District Sports Association (CDSA) in First Division League a neihsan lel lai uh himahleh nikhat pumpi (i.e. 27th Sept.2019) GBC sports hunzat theih na ding huaini football match (fixture) bangmah bawllou uhi.

Pathian ompihna ziak liauliau in Annual Sports hun sungin bangmah buaina sunglam leh polam a omlou a, kimawlte lakah bang leng liam leh bai hiam kihihkhal, tangkhal bangmah thupi lua omlou hi. Hiaite tengteng Aman honpi na ziak ahi ichi lou theikei hi. Toupa'n thupi na tengteng tang ta hen! Sir Thanggoumang Chongloi, 2019 Sports Department, Grace Bible College

## SINTU NAUPANG OMZAH: FALL 2019

Master of Divinity	= 78
Bachelor of Theology	= 79
Diploma in Theology	= 15
Total :	= 172
<i>(Day - scholar = 60: Hosteller = 112 (Numei 30, Pasal 82)</i>	

### Tukum a Graduates di:

Master of Divinity	= 28
Bachelor of Theology	= 31
Diploma in Theology	= 12
Total	= 71

### GBC A MEMBER PANTHEIHNA:

GBC a member suatheihna tuamtuum te leh tu lel a member om te dinmun:  
*(as of 20 March 2019)*

1. Special Patron @ Rs. 10,000/- apan atunglam pete :	179
2. Group Patron @ Rs. 5,000/- pete :	111
3. Individual Patron @ Rs. 2,000/- pete :	1,470
4. Life Member @ Rs. 1,000/- pete :	655
5. Memorial/Anniv. Gift @ Rs. 500/- pete :	426
6. Annual Member @ Rs. 100/- pete :	45
<b>Total</b>	<b>2,886</b>

### GBC A SINTU NAUPANG CHAWMNA:

Mimal/ Pawl sintu naupang chawmna khateng a Rs 500/- apan atunglam pia, tuni tan in 401 kipa ta hi.

### REPORTS ON INFRASTRUCTURE:

1. Boys Hostel Extension: Boys Hostel kidaihluh ziak a Dormitory extention kibawl, Upa L. Pumkhanpau etkolna nuai ah hun sawtkuamtak septouh ahieh nung in, August 14 in zoh siang theih in omta hi. August 15, 2019 zing sang 7:00am in General Secretary in Pathian khut ah latna (dedication) hong neih sak in tua ni mah in M.Div. final sinlel naupang 20 vel te'n luahta uhi.

2. Bore well: GBC in tui, midang a kila in kiningching tou zel mah leh, tu chiang in hong kiningching gige zounawn kei hi. Tukum bul in tui haksatna lian tak kituak nawn in, mi a a vakingak gige theih hilou ahieh na ah, Compound sungah Bore well (300 ft. a thuk), kivutsak a, tu in tui kiningching mahmah ta hi.

3. GBC Pavement: GBC Campus hongpha/ hong veh tamtak te'n lampi kise mahmah ahieh na hong muhpih in, awlmoh na liantak toh panpihna khut honpia, mimal leh Saptuum te ziak in Lampi ah Paver block in kiphah a, nuamtuum in etlawm tuam mahmah hi.

## ADVERTISEMENT

Grace Bible College invites applicants for the following programs of theological study in Fall Semester 2020.



### Program of Study

#### MASTER OF DIVINITY

##### Duration of Study

3 Years for Secular degree holders and 2 years for B.Th. degree from ATA/Senate of Serampore (SS) with 3 GPA.

##### Essential Qualification

Bachelor Degree from recognized University and B.Th. accredited by ATA/SS

### Program of Study

#### BACHELOR OF THEOLOGY

##### Duration of Study

3 Years.

##### Essential Qualification

10+2 passed from recognized Board or Dip.Th. from ATA/SS

### Program of Study

#### DIPLOMA IN THEOLOGY

##### Duration of Study

2 Years.

##### Essential Qualification

Matriculate from recognized Board.

### Program of Study

#### MINISTERIAL TRAINING COURSE (GALZILNA)

##### Duration of Study

2 Years.

##### Essential Qualification

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 [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: June 08, 2020.
4. Date of Entrance/Qualifying Examination: June 10, 2020
5. Date of Personal Interview: June 11, 2020.

*Chinkhenthang Guite*

*Registrar, GBC*

MONTH	DATE	DAY	EVENTS
Jan	09	Thu	Hostel Opens
	10	Fri	Opening Service; Registration of Subjects
	13	Mon	Commencement of Class
	26	Sun	Republic Day
Feb	20	Thu	Zomi Namni
	21	Fri	Memory Verse Examination
Apr	08-09	Wed-Thu	Comprehensive Exam
	10	Fri	Good Friday
	16	Thu	Last date for Submission of Thesis (1st Draft)
Apr/May	29-05	Wed-Tue	II Semester Examination
	06	Wed	Farewell
	07	Thu	Missionary Day
	08	Fri	Final copy submission of Thesis; Due for grade reports
	15	Fri	Graduation Day
	16	Sat	Hostel Mess closes
Jun	08	Mon	Last Date of submission of Admission Forms
	09	Tue	Checking & Screening of Applications
	10	Wed	Entrance/Qualifying Exam of New Applications
	11	Thur	Personal Interview of New Applicants
	12	Fri	Hostel Mess Opens
	15	Mon	Semester Opening; Regn. of Subj.; Last date for Admission
	16	Tue	Orientation & Fresher's Meet
	17-18	Wed-Thu	Students Revival Meeting
	19	Fri	Commencement of Class
Jul	05	Sun	GBC Day
Aug	15	Sat	Independence Day
Sept	18	Fri	Bible Memory Verse Examination
	24-25	Thu-Fri	College Annual Sport & Prize Distribution
Oct	02	Fri	Mass Social Work
	16	Fri	Last Date for submission of Thesis Proposal
	19-23	Mon-Fri	I Semester Examination
Oct-Nov	24-01	Sat-Sun	Semester Break
	01	Sun	Kut
	02	Mon	II Semester Commencement of Class
Dec	19	Sat	Mess Closes
Dec/Jan	19-17	Sat-Sun	Winter Break/Christmas Vacation
Jan 2021	18	Mon	Students back to Seminary ; Mess re-opens
	26	Tue	Republic Day
	29	Fri	Memory Verse Examination
Feb 2021	04	Thu	Last date for Submission of Thesis (1st Draft)
	20	Sat	Zomi Namni
Mar 2021	04-05	Thu-Fri	Comprehensive Exam
	23	Tue	Final copy submission of Thesis
	25-31	Thu-Wed	II Semester Examination
Apr2021	01	Thu	Farewell
	02	Fri	Good Friday
	05	Mon	Due for Grade Reports
	09	Fri	Graduation Day
	10	Sat	Hostel Mess close