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MISSION STATEMENT

BETHEL BIBLE COLLEGE IS A VISION PURSUED, A VENTURE OF FAITH, WITH THE MISSION OF EQUIPPING YOUNG MEN AND WOMEN TO SHARE THE GOSPEL, PLANT NEW CHURCHES, AND PROVIDE PASTORAL AND OTHER SERVICES TO THE CHURCH AND SOCIETY.

THE COLLEGE, ITS FACULTY, BOARD OF DIRECTORS, AND SUPPORTERS ARE INTERDENOMINATIONAL AND ECUMENICAL IN ORIENTATION, UNITED BY FAITH IN THE LORD JESUS CHRIST AND ROOTED IN THE BIBLE.

SOLI DEO GLORIA!



**IN REMEMBRANCE OF
REV. DR. P.N.S. CHANDRA BOSE**



**FOUNDER PRESIDENT
GOSPEL MISSION OF INDIA**

MAGAZINE COMMITTEE



DESIGNERS



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**REV. DR. P. LEELA
CHANDRA BOSE**

Greetings in the Mighty name of our Lord and savior Jesus Christ..

I congratulate you for the effort and hard work you have put into bringing forth another edition of our College magazine. It is with great joy that I extend my warmest greetings as we present this edition of our College magazine, centered on the profound theme “New Creation.”

The Apostle Paul declares in 2 Corinthians 5:17, “Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!”

As we gather the pages of this magazine, we are reminded of the profound truth that it is only “in Christ” that we are a new creation.

Initially, Paul begins with a conditional statement: “If anyone is in Christ.” This phrase underscores the necessity of being “in Christ” for transformation to take place. Being “in Christ” is not about external affiliations or religious activities. It is about a personal, intimate relationship with Jesus.

To be “in Christ” means we are united with Him through faith. This union is not temporary or superficial; it is a complete identification with Christ in His death, burial, and resurrection (Romans 6:3-5).

Subsequently, the result of being “in Christ” is a radical transformation. It is a complete change of one’s identity, nature, and purpose. It is not a mere improvement of the old self, but the creation of something entirely new. Here we must understand that the Holy Spirit is the agent of this transformation.

“Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5).

The Holy Spirit regenerates, renews, and sanctifies us. This transformation impacts every aspect of our lives—our thoughts, desires, and actions.

Finally, becoming a new creation comes with responsibility. Paul continues in verse 18 by saying that God has given us the ministry of reconciliation. As new creations, we are called to be ambassadors for Christ (2 Corinthians 5:20). We are to represent Christ to the world, proclaiming the message of reconciliation. Our lives should testify to the transforming power of the gospel. Holiness, love, and humility should characterize our daily walk.

May this magazine inspire us all to live boldly as ambassadors of the New Creation, proclaiming the love, justice, and reconciliation of Christ in a world longing for renewal. Let us continue to grow together in faith, hope, and love as we journey toward the fullness of God's kingdom.

With prayers and blessings,

Rev. Dr. P. Leela Chandra Bose
Senior Pastor, Jehovah Shalom Church
President, The Bible Society of India



**REV. P. JEEVAN
SYLVANUS BOSE**

Greetings in the name of our Lord Jesus Christ! I am very much delighted in the Lord to congratulate and greet the principal, staff and students of Bethel Bible College for all your hard labor in compiling another edition of the College magazine centered on the profound theme, "New Creation".

As we delve into this transformative concept, we are reminded of the Apostle Paul's words in 2 Corinthians 5:17: "Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!" This powerful declaration encapsulates the essence of our faith journey, the mission of our college and the Organization.

The idea of "New Creation" is not merely an abstract theological concept, but a living reality that touches every aspect of our lives. It speaks to the personal transformation that occurs when we encounter Christ - a profound inner renewal that reshapes our thoughts, actions, and very identity. It encompasses the community renewal that flows from our collective walk with Him, as we support and uplift one another in faith, creating ripples of positive change throughout our broader society.

Allow me to share a personal anecdote that illustrates the power of this "new creation" principle. When my father, Rev. Dr. P. N. S. Chandra Bose, who served as the Founder President of Gospel Mission of India, passed away in 2021, I encountered God in a profound way. As the ministry responsibilities transferred to me challenged me with significant obstacles, through a renewed focus on Christ's transformative power, I have experienced a remarkable revival. I not only grew in the Lord but now I am able to revive the Church through powerful sermons that brings healing and hope in the church community. This is a vivid reminder that when we embrace our identity as new creations in Christ, the impact extends far beyond our individual lives.

As you read this magazine, consider what being a "new creation in Christ" means for you. Let these pages inspire and challenge you to draw closer to God, as we together embody this truth in our studies, ministry, and daily lives.

In Christ's transforming love,
Rev. P. Jeevan Sylvanus Bose,
General Secretary, Gospel Mission of India,
President, Bethel Bible College,



REV. DR. S. ROBERTSON

It is indeed exciting to write a few words about Aleph 2025, the third issue of Bethel Bible College's magazine. The theme for this issue is "New Creation" (Nutana Srushti), based on 2 Corinthians 5:17. The BBC student body of 2024-25 suggested "New Life" (Nava-Jeevan) as the theme for the Freshers' Day 2024-25. This paved the way for the development of the current theme of the college magazine, which is entirely the contribution of the student body of BBC to Aleph. Although new life and new creation are distinguishable, the temptation to use them interchangeably—of course, the former in the singular sense and the latter in the plural—has prevailed.

The theme New Creation is particularly fitting for the fresh and continuing students of theology, as they embark on or have already embarked on a unique vocation. There will be a fair amount of satisfaction and a sense of success if the theological fraternity can actualize the call for new creation in their life, training, ministry, and witness.

Paul writes in 2 Corinthians 5:17: "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come." The first word of the verse, "therefore," indicates that this verse continues the theme already developed in the preceding verses. Accordingly, the reason for us to be new creations is stated in verses 14 and 15: "One has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves but for him who, for their sake, died and was raised." In other words, Christ has died for us, and therefore, we are called to live for Christ. This living for Christ is what Paul refers to as the new life.

Comparing this principle with Dietrich Bonhoeffer's *The Cost of Discipleship*, where a distinction is made between costly and cheap grace to emphasize that the blood of Jesus is very costly, is fitting. The grace that we receive is costly because it comes from the precious blood shed for all of us. Therefore, grace cannot be considered cheap according to our own conveniences. Similarly, the new life that we have, because of the assurance of salvation, is extremely precious.

Paul uses the image of baptism in Romans chapter 6 to suggest the new creation in a different way. According to verse 6: "We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin." In verses 7 and 8, he writes: "For one who has died has been set free from sin. Now if we have

died with Christ, we believe that we will also live with him.” In a way, Paul is certain in suggesting that all of us are new because of the effect of Christ in our lives. He calls us a new creation because we have died with Christ to our old life and have been resurrected to a new life with Christ. It is a new life that can be experienced after encountering Christ, not after death, but in the present life.

Paul writes in 1 Corinthians 6:20-21: “You are not your own, for you were bought with a price.” Paul also writes in Galatians 2:20: “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”

In Galatians 5:16-26, Paul contrasts the works of the flesh with the fruit of the Spirit. The fruit of the Spirit illustrates the life of a new creation.

The new life bestows the gifts of the Holy Spirit and nullifies the life based on unrepented sin. It is life in the Spirit, in contrast to life in the flesh. This is the life Jesus described to Nicodemus in John 3:5: “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.”

This principle was reiterated by Jesus through two examples in Matthew 9:16-17: “No one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made. Neither is new wine put into old wineskins. If it is, the skins burst, the wine is spilled, and the skins are destroyed. But new wine is put into fresh wineskins, and so both are preserved.”

We are called not to patch up but to break forth. We are called for a complete turnaround. This may resonate with the principle of Jeevanmukti in the Indian context. Here, liberation is not something to happen after death. It takes place in the present life. As we meditate on the principle of ‘new creation,’ many questions may challenge us: Are we a new creation? Do we lead a new life as part of the new creation? How can one lead a new life? What are the consequences of the new life? What is the nature of the new life? Is the new life for all or for a few? Is the new life even possible? How will God help us lead a new life? How does new creation help in the context of plural faith traditions, global warming, and the marginalized? These and many such questions, doubts, clarifications, and discussions can prompt us to deep reflection on the theme of ‘new creation.’

While I wholeheartedly thank and appreciate the magazine team—both faculty members and students—for their effort in bringing this issue of the magazine to light, I have no words to express my gratitude to all the contributors, who have contributed in more ways than one to this issue. I am sure that all the readers of this magazine will be able to deeply reflect on this great Christian principle and continue to journey with us.

Thanks
Rev. Dr. S. Robertson
Principal, BBC



**MS. DAISY SOLOMON
KUMARI P**

**GREETINGS FROM THE
FACULTY IN-CHARGE
MAGAZINE**

Greetings in the name of our Lord, the Sṛṣṭi Kartā, who makes all things new.

It is with profound joy and gratitude that I present to you the 3rd edition of Aleph, our esteemed college magazine. This year's theme, "New Creation" or "Nūtana Sṛṣṭi," inspired by 2 Corinthians 5:17, calls us to reflect on the transformative power of Christ in our lives, urging us to embrace renewal and growth in all aspects of our journey.

This edition is thoughtfully organized into three distinct sections. 1. Leadership Insights and Community Contributions: This section features reports from our president, general secretary, and principal, alongside articles penned by faculty and students of our community. These writings aim to strengthen and enrich our collective experience. 2. Celebrating Campus Life: Here, we showcase the vibrancy of Bethel Bible College through a collection of photographs capturing various events organized during the 2024-25 academic session. These images reflect the unity in diversity that our institution embodies. 3. Community Support and Acknowledgments: This final section is dedicated to advertisements from our community members and well-wishers, whose support and encouragement play a vital role in our ongoing endeavours.

I extend my appreciation to the Aleph committee for their dedication and creativity in bringing this magazine to fruition. The contributions of our talented article writers, poets, and painters, showcasing the diverse gifts within our community have breathed life into these pages.

We are immensely grateful to the entire Bethel Bible College community for creating an environment that nurtures such creativity and intellectual exploration. Your encouragement and active participation have been instrumental in this endeavour. Our heartfelt thanks also go to our generous sponsors and well-wishers, your financial support and belief in our vision have made this publication possible.

As you delve into this edition, may you find inspiration and be reminded of the continuous renewal we experience in Christ. Let this magazine serve as a beacon of hope and a celebration of the new creations we are becoming. Let us walk boldly in our renewed identities, contributing to a world that mirrors the love and grace we have received.

Ms. Daisy Solomon Kumari
Faculty-in-Charge, Magazine



**REV. DR. K. FREDRICK
PARADESI BABU**

Greetings in the name of our Lord and Savior Jesus Christ!

“Behold, I am making all things new.” – Revelation 21:5

It is with great joy I extend my heartfelt greetings to Aleph, the esteemed magazine of Bethel Bible College, as it reflects on the powerful theme “Noothana Srusti – New Creation.”

The doctrine of New Creation stands at the heart of the Gospel and the mission of the Church. It signifies not just individual transformation but the renewal of the whole cosmos under Christ’s lordship. The brokenness of humanity and creation finds restoration through the redeeming work of Christ, who calls us to participate in His mission of reconciliation and renewal (II Cor. 5:18-19). As ambassadors of this New Creation, we are entrusted with the sacred task of proclaiming the Good News, breaking barriers of sin, injustice and oppression and establishing God’s Kingdom values in our world.

In the context of missional engagement, New Creation challenges us to move beyond traditional paradigms of ministry. It calls us to holistic mission—where evangelism, social transformation, ecological stewardship, and discipleship converge to manifest God’s renewing power. Bethel Bible college continues to play a vital role in preparing leaders who will embody and proclaim this reality, equipping the church for its divine calling.

I pray that this edition of Aleph will inspire theological reflection and strengthen the commitment of every reader to live as agents of New Creation. May the Spirit of God empower us to be faithful witnesses of His transformative grace in our communities and beyond.

In His Service,
(Most Rev. Dr. K. Fredrick Paradesi Babu)
President / Moderator Bishop, AELC.



RT. REV. DR. K. PADMA RAO

Greetings in the precious name of our Lord and Savior Jesus Christ.

I extend my sincere appreciation to Bethel Bible College for its unwavering dedication to the ministry of the Gospel Mission of India. The college's commitment to providing theological education to both women and men for God's ministry is truly commendable and inspiring.

It is with great joy that I learn about the upcoming publication of your college magazine, Aleph 2025, centered around the theme "New Creation" (Nuthana Srushti). This theme beautifully captures the essence of renewal and transformation that our faith brings into our lives. It serves as a reminder of the new beginnings and fresh opportunities that God provides through His grace.

May the publication of Aleph 2025 be a source of inspiration and encouragement to all its readers, reflecting the profound impact of our faith journey. I offer my prayers and blessings for the success of this magazine and for all the endeavors of Bethel Bible college.

Yours in Christ,
Rt. Rev. Dr. K. Padma Rao
Bishop in Dornakal

The Diocesan Officers.



CHURCH OF SOUTH INDIA DIOCESE OF MADURAI-RAMNAD



Rt.Rev.Dr.D. Jeyasingh Prince Prabhakaran M.A.,B.D.,P.G.D.Th.,Ph.D.,
Bishop - Chairman

AVH Building First Floor,
162, East Veli Street,
Madurai - 625 001.



"MAY THE GOVERNING LORD STRENGTHEN YOU ALL"

Greetings from the CSI Diocese of Madurai-Ramnad in the Precious name of our Lord and Savior Jesus Christ. I express my sincere gratitude to the Principal, faculties, and staff of Bethel Bible College. May God's mercy and grace abundantly bless the entire college community. I thank and praise the Lord for the mission of this seminary and commend all who have worked with dedication and commitment to achieve this milestone.

The theme of Aleph 2025, "New Creation," is deeply rooted in the New Testament, particularly in 2 Corinthians 5:17: *"Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come!"* It signifies a radical change, a move from a life characterized by sin and the old way of living to a life guided by God's grace and the Holy Spirit. The transformation is not just a moral or ethical improvement, but a fundamental renewal of one's nature, a new creation in Christ. It also encompasses the hope of a new heaven and earth, a renewal of the universe, as depicted in Revelation. While the new creation is a present reality for believers, it is also an ongoing process of growth and sanctification. Let us dedicate ourselves to journey towards it.

I thank and praise the Lord for this seminary, a beacon of faith and learning, shaping lives and impacting society. May we all continue to be instruments of God's love and grace, serving others with humility and compassion. May our collective journey be filled with purpose and joy. May God bless our efforts, guide our steps, and fill our hearts with His peace.

With kind regards and prayers,

Yours in His Service,


BISHOP



ALEPH

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NŪTANA SR̥ṢṬI



MR. K. RAVI TEJA

**GREETINGS FROM THE
WELCI VICE PRESIDENT**

Greetings to all my beloved in Christ,

Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." – II Corinthians 5:17

It is with great joy and gratitude to God that I extend my heartfelt greetings to Aleph, the magazine of Bethel Bible College, as it carries forth the profound theme "Noothana Srusti - New Creation."

In Christ, we are not merely reformed or improved, but completely transformed into his image. This transformation is not just personal but extends to the renewal of our churches, communities, and the world. As students of the word and ministers of the Gospel, may you continually embrace this divine renewal, allowing the Holy Spirit to shape your lives, ministries, and mission for His glory.

I commend Bethel Bible College for its unwavering commitment to equipping future leaders for God's kingdom. May this edition of Aleph inspire and challenge every reader to walk in the newness of life that Christ has graciously given us.

May the Lord bless you abundantly as you grow in faith, wisdom, and service to Him.

In Christ's Mission,

MR. K. Ravi Teja

Vice-president, United Evangelical Lutheran Churches in India

Executive Council Member, Andhra Evangelical Lutheran Church.

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MR. RAJU DUNNA B.COM., B.D., M.TH.

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ANNUAL REPORT - 2025

- REV. DR. S. ROBERTSON, PRINCIPAL

It is my joy to welcome all of you, on behalf of BBC family, to the 15th Bachelor of Divinity graduation ceremony and the fourth of extension studies, this day. Your blissful presence illuminates and inspires all of us.

First and foremost, all glory and honour to God for enabling us to have this ceremony today.

This day, we sincerely remember with gratitude, the Late Rev. Dr. P. N. S. Chandra Bose, the founder of GMI and BBC.

We thank Rev. Dr. Leela Bose, Rev. P. Jeevan Sylvanus Bose and his family and Rev. Pau Za Khup and his family for their earnest efforts to continue the vision and mission of the founder through the ministry of BBC.

Our profound gratitude goes to every individual, organisation and church which is part/partner of this ministry in one or another way.

Our sincere thanks to ISPECK, Delhi for continuous partnership in promoting theological education through providing gifts (books) to the graduating students.

We are also grateful to the Bible Society of India Andhra Pradesh Auxiliary for gifting Bibles to our BD graduates.

We remain grateful to all the churches, organizations and individuals who sponsor and recommend students to BBC. Hearty thanks to all the other dignitaries, graduating students, guests, parents, friends, professors and BBC family.

Congratulations to all graduating students who have successfully completed all the requirements pertaining to MCS, BD, BCS and DCS degree/diploma studies and are eligible to the award of Bethel Bible College Diploma, this day. I also congratulate the recipients of special awards.

GRADUATION SPEAKER AND SPECIAL DIGNITARIES

We are grateful to the Rt. Rev. Dr. Prof. K. Reuben Mark, Bishop in Karimnagar Diocese, in-charge Bishop of C.S.I. Medak Diocese and C.S.I. Diaspora Diocese for gracing our graduation with his esteemed presence and graduation message.

STUDENTS, FACULTY AND STAFF

43 new BD students (15 female and 28 male) were given admission for BD studies during the academic year 2024-25. The academic session started with an opening service on the 9th June 2024. The total number of students in the BD degree studies during this academic year is 162.

External-studies program of BBC is gaining ground. We enrolled 16 MCS, 30 BCS and 27 DCS students in 2024-25.

Our special gratitude is to all the faculty members of BBC for their commitment for BBC and theological education in general. They have wholeheartedly immersed themselves in the ministry of BBC.

We welcome all the Churches in Andhra Pradesh to make use of all the resources available at BBC.

The non-teaching staff and the student leaders of BBC deserve our gratitude for their contributions in the smooth functioning of BBC.

SEMINARS AND PROGRAMS

Two of our students, Mr. Jerico S Sangma and Lukhi B Marak participated in a three day Students' Meet from 1st to 3rd May 2024, in Meghalaya. Mr. Pagolu Anurag attended a three day workshop on "Good Governance and Stewardship in Parish Ministry", from 3rd to 5th June 2025, at SCEPTRE, Kolkatta jointly organised by CCA (Christian Conference of Asia) and BTESSC.



Most of our faculty members represented BBC in different programs. Rev. Dr. P.A. Seth attended a seminar on "Political Theology: Indian Context" at ICSA Chennai, organised by ICSA and BTESSC, on 3rd August 2024.

Ms. Daisy Solomon Kumari P. participated in a workshop on Religion, Culture, and Theology in Theological Education at the Senate Office, Kolkata, Serampore, during 7th to 10th August 2024. She was also part of a "Writers' Workshop" from 26th -28th November 2024 at Kerala United Theological Seminary (KUTS), Trivandrum, organized by BTESSC, BTTBPSA (Board for Theological Text Books Programme of South Asia) and KUTS and presented a paper on "Challenges in writing theological textbook in local language" in this workshop.

Rev. Santosh Kumar Singh, Attended, Interfaith Peace Building and Climate Change, organized by Pipal tree, from 18th to 22nd September 2024 at Fireflies Ashram, Bengaluru; and Vikalp Sangam, organized by Kalpavruksh, from 23rd to 26th January 2025, at Fireflies Ashram, Bengaluru.

Rev. A. Koteswara Rao attended a Refresher Course for Science and Religion Subject from 2nd to 6th December, 2024, organized at the Senate of Serampore College.

Rev. Dr. Reji George presented a paper on "Apocalyptic Judgment and the Sanctification of the Faithful: A Commonsensical Approach to Understand the Meaning of Suffering in the Book of Revelation", at Bethel Bible College, Punalur, Kerala on 4th February 2025. He also published a Commentary on the book of Hebrews.

Ms. K. Keziah Glory attended the Triennial conference of ATTI (Association of Theological Teachers in India) from 5th to 6th February 2025, at Serampore.

Dr. P.K. Reeja attended the Christian Ministry Cluster Faculty Institute 2025 organized by BTESSC from 24th Feb- 1st March at Serampore.

PRACTICAL ENGAGEMENT

Rev. Dr. P.A. Seth raised a donation of Rs. 88,021 from BBC family and paid on 5th August 2024 to "Chief Minister's Distress Relief Fund" Kerala towards Wayanad natural disaster.

BBC students along with the Guidance of Rev. Raju Dunna, the practical work in-charge distributed relief materials worth Rs. 70,550 on September 12, 2024 to the flood-victims in Vijayawada.

BBC organised practical work for the entire student body from 8th to 24th November 2024. 47 students went to Kodaikanal, 77 to Siliguri and 26 female students to Visakhapatnam. The students met their own expenses and four faculty members accompanied the students.

COLLEGE MAGAZINE

The theme for the 3rd issue of the college magazine Aleph 2025 is "New Creation" (Nuthana Srusti). All of you can participate in this endeavour by advertising your church, institution, organization and personal compliments.

GRADUATES

BBC, till date, has prepared 544 dedicated BD graduates. They represented 18 different states, 33 different churches/denominations and different language groups. 68% of BBC graduates are doing pastoral ministry, 17% of them are in teaching/ higher studies (M.Th. and D.Th) and 5% serve as missionaries. Others are engaged in different forms of ministry including pioneering works. Within a short period of time BBC also trained 10 MCS, 201 BCS and 230 DCS degree and diploma holders. We thank God for the life and commitment of the graduating students (MCS 10, BD 43, BCS 20 and DCS 21). They are fully equipped to serve the church and society at large and to usher in a new creation for the glory of God. We wish them God's blessing as they step out into the wider arena of ministry with multiple challenges and opportunities.

LOOKING AHEAD

For the growth and stability of BBC we look forward to establish partnership with right people, churches and organizations. Please join us and continue to pray for us.

Thanking You
Guntur, 21st March 2025



CHAPEL REPORT

- DR. P. K. REEJA, CHAPLAIN

Those who are in Christ are a new creation. They remain in constant fellowship with God, worshiping and praising Him. The Bible teaches that anyone united with the Messiah receives a fresh start and is made new. As 2 Corinthians 4:16b states, "Our inner nature is being renewed day by day" through His Word and Spirit. When we present our bodies as a living sacrifice, holy and acceptable to God, this becomes our spiritual act of worship (cf. Rom. 12:1). God renews us daily through prayer and worship.

As a new creation, we have a new identity defined by our relationship with God. This identity is reflected in our daily lives through love, compassion, and justice. Daily devotion inspires us to embrace this new identity in Christ and live as His new creation. It is God who has established our relationship with Him and called us to maintain loving relationships with one another.

We are deeply grateful to our Almighty God for His presence with us throughout the academic year 2024-25. He has guided and led us in both our spiritual and academic journeys. Our aim is the holistic and harmonious development of students so that they may help others also become new creations. The chapel department provides students with the opportunity to exercise and experience the practical dimensions of what they learn in the classroom from God's Word. Despite many challenges, God has enabled us to grow in Him throughout the year.

At Bethel Bible College, each day begins and ends with devotion, conducted both in the mornings and evenings. Our morning service takes place at 8:00 a.m., and the evening service at 6:40 p.m., from Monday to Friday. During the morning service, all faculty members and students gather to renew their spiritual lives, hope, and strength in the Lord. Teachers, as well as BD third- and fourth-year students, preach during the morning sessions. In the evenings, BD first-year students share their personal experiences and testimonies, while second-year students exhort from God's Word.

Twice a week, the final-year students conduct special worship services. On Fridays, we hold a sermon evaluation class, where students receive feedback on their worship services and sermons. This helps them understand different preaching approaches and improve their skills. They also realize the importance of delivering contextual sermons. Additionally, we conduct weekly Bible quizzes, praise and worship sessions, and dedicated times for learning hymns and new songs. Every afternoon from Monday to Friday, a few students gather in the chapel for intercessory prayers.

Every Sunday evening from 6:00 to 7:00 p.m., we hold a worship service, and on the third Sunday of every month, we conduct a Holy Communion service. Each tutorial group takes turns leading these Sunday services. Since our community members come from different denominational backgrounds, we incorporate various church traditions into our worship, allowing students to practice their own church's worship pattern while also experiencing other forms of worship. Additionally, students conduct creative worship services class-wise.

I sincerely thank Mr. John David and Mr. Lukhi B. Marak, our chapel secretaries, for their efforts in ensuring the smooth functioning of the department. I also extend my gratitude to Mr. Charles S., Mr. Sunder James, Mr. Ritchie Joshua, and Mr. P. Samuel Benny for their voluntary contributions to the day-to-day affairs of the chapel.

Above all, I give thanks to God Almighty for His countless blessings and His abiding presence with us throughout this academic year. It is my hope and prayer that God will continue to help us embrace our new identity in Christ and live as His new creation, demonstrating love, compassion, and justice in our daily lives.

PRACTICAL MINISTRY REPORT

- REV. D. RAJU, PRACTICAL MINISTRY IN-CHARGE

It is significant to inform you that Bethel Bible College is an inter-denominational theological institution that welcomes candidates from all denominations who are committed to God's ministry. The college helps equip them with theological knowledge and biblical doctrines. The college provides both theoretical and practical exposure to students.

Since its inception, the practical ministry program of the college has been committed to providing the best quality ministry-oriented education to meet the ministerial challenges faced by churches in Guntur City. The objective of this program is to create an environment that helps students realize their fullest potential and mold them into promising Christian ministers for the church. The practical ministry program strives to offer seminarians rich experiences in Christian ministry to address the contemporary needs of the dynamic church. The program further equips students through add-on programs, retreats, youth conferences, children's ministry, and Bible studies.

The practical ministry program offers students great choice and flexibility, allowing them to develop the knowledge and skills necessary to advance in a wide range of specializations related to pastoral care, pastoral counseling, medical chaplaincy, soul care, community development programming, compassionate ministries, children's ministry, youth ministry, cross-cultural missions, church organization, and pastoral administration.

To train young men and women for the edification of the contemporary church, the college is deeply committed to sending students to local parishes, congregations, NGO'S and churches to fulfill the practical work requirements designed by the Senate of Serampore College (University).

One of the key objectives of this practical ministry program is to develop students' aptitude to understand the heritage and credibility of various existing church traditions. This mutual-critical engagement promotes the spirit of ecumenism within the Body of Christ.

According to the practical ministry training program, students are assigned to different churches every semester to participate in various ministries based on the congregation's needs. The students visit the churches every Sunday in teams and engage in leading Sunday school, youth fellowships, praise and worship, assisting pastors in liturgy, and administering communion.

The churches involved in this program in the Guntur city area include Jehovah Shalom Church, St. Paul's Lutheran Church, St. Martin's Lutheran Church, St. John's Church (CSI), Telugu Baptist Church, St. John's Lutheran Church, ECI Gethsemane Evangelical Church, United Christian Church, Carmel Gospel Ministries, Living Gospel Church, St. Peter's Lutheran Church, Jeevadhupathi Gospel Ministries, St. Thomas Lutheran Church, St. John's Lutheran Church (South Parish), Shalom Covenant Pentecostal Church, and Siluva Dharshanam Ministries. We extend our immense gratitude to all the churches, fellowships, and Christian community centers for welcoming the students and providing space for them to exercise their God-given potential for the glory of God.

The mutual partnership between the church and the seminary is encouraged to a great extent, promoting the Christian witness among cross-cultural communities and proclaiming God's salvific plan in the context of contemporary realities.

LIBRARY ANNUAL REPORT

- MR. LETGOUGUN HAOKIP, LIBRARY IN-CHARGE

Greetings to everyone in the blessed name of our Lord and Savior Jesus Christ. It is with great joy that I present the Annual Report of the Bethel Bible College Library for the academic year 2024-2025.

Norman Cousins, an American political journalist, author, professor, and editor-in-chief of Saturday Review of Literature, once said, "A library is the delivery room for the birth of ideas, a place where history comes to life."

Libraries are more than just collections of books; they are essential pillars of healthy communities and academic institutions. They nurture minds, empower research, and promote lifelong learning. A library serves as the heartbeat, connecting students, faculty, and researchers to a wealth of knowledge while fostering a culture of curiosity and intellectual growth. It is a place where dreams can be envisioned and allowed to flourish.

Bethel Bible College continues to fulfill its role as the heart of the institution and an integral part of the educational system. Our library is equipped with all the necessary facilities, and we continually update it by adding new books and journals each year. This annual report provides a summary of our progress during the academic year 2024-2025.

Library Staff:

- 1 Librarian
- 2 Service Staff

Library Timings:

- Open Monday to Saturday
- Closed on Sundays and all College holidays
- Daytime: 8:30 AM – 1:00 PM, 2:00 PM – 5:00 PM
- Night Library: 7:30 PM – 9:30 PM

Library Holdings (2023-2024):

- Books: 20,000
- Journals: 1,000+
- Periodicals: 600
- Magazines: 200
- Unpublished Theses: 500
- Newspapers: Times of India and The Hindu

New Titles Added to the Library (2024-2025):

- New Books: 100
- New Journals: 5
- New Unpublished Theses: 20

Facilities:

Our library is equipped with essential modern facilities, including a 6-computer system, 2 printers, 1 photocopier, internet, and Wi-Fi connection.

Orientation Program:

At the beginning of each academic session, the library hosts an orientation program for new students. This program introduces them to the library's services, such as book issue/return procedures, available services, and the use of e-resources. To keep users well-informed, we regularly organize these orientations based on students' needs.

SOCIAL MEDIA COMMITTEE REPORT

- MS. K. KEZIAH GLORY, MEDIA IN-CHARGE

Social Media Committee is dedicated in keeping our BBC community, both alumni and current students, well-informed and connected through our social media platforms. Through our collective efforts, Our Committee aims to celebrate and share the ongoing growth and positive developments at BBC across various platforms. Here are some key areas where our Social Media Committee actively contributes:

1. Capturing Photos and Videos:

Our committee plays a crucial role in documenting the life of the college, capturing the important moments that make BBC unique. From academic events to Sunday services, we are behind the scenes, photographing and video-recording everything. These moments are preserved to share with our community, both in real time and for future reflection by uploading them in YouTube and Facebook. These social platforms serves not only as a way to revisit memorable moments but also as a tool for alumni and prospective students to experience the spirit of BBC, even if they are unable to attend in person.

2. Maintaining the Website:

In our ongoing efforts to improve the online experience for our students and alumni, the website is regularly updated with detailed information about ongoing courses, upcoming events, and other essential news that helps keep students, faculty, and alumni connected and informed.

3. Designing the Magazine:

In addition to our online platforms, our committee contributed to the design and production of the Aleph Magazine 2025. Like last year, we worked together to create a visually appealing and meaningful publication that showcases the achievements and stories of the BBC community. The magazine serves as a reminder of the unity, faith, and dedication that define our Bethel Bible College.

At the foremost I thank the Almighty God for His guidance and grace. Without His wisdom, our work as a Social Media Committee would not be possible. I also want to express my sincere gratitude to our Principal, Rev. Dr. S. Robertson, for his unwavering support and encouragement. His leadership inspires us to continue improving and serving the BBC community through our social media efforts.

I deeply express my gratitude to S. Joshua Solomon (BD III) for his constant help and support in maintaining the BBC website and social media. I would also like to thank Ritchie Joshua (BD II) for his hard work in capturing the photos and videos and also editing the videos. I would also like to acknowledge Richie John (BD II), Pau Sian Muan (BD I) and Vidhya Sagar (BD I) for their invaluable support throughout the year. I deeply appreciate all my committee members for their willingness to assist in every area of our work. Finally, I want to extend my heartfelt thanks to the entire BBC community (faculty, staff, students, and alumni) for your unwavering support and motivation.

DISTANCE EDUCATION REPORT

- REV. SANTOSH KUMAR SINGH, Director, External Studies

At Bethel Bible College, our mission is to equip dedicated servants of God with theological knowledge and skills to serve effectively in churches and society. Recognizing the need to make theological education accessible to those unable to attend traditional residential programs, we have embraced distance education as a vital initiative. This report highlights our journey in establishing and developing our distance theological education program, showcasing our achievements, challenges, and future goals.

The Need for Distance Theological Education

In today's fast-paced world, the demand for theological education extends beyond traditional classroom settings. Many individuals, including pastors, working professionals, and those in remote areas, seek to deepen their theological understanding but face constraints that prevent full-time residential study. In response to this need, Bethel Bible College embarked on a mission to bring theological education to every aspiring servant of God, irrespective of their circumstances.

From Vision to Reality

Initially, Bethel Bible College focused primarily on residential theological education, offering the Bachelor of Divinity (B.D.) program on campus. However, as the demand for accessible theological education grew, we saw an opportunity to expand through distance learning. In 2017-2018, with the support of churches and well-wishers, we launched our distance education program, marking the beginning of a transformative journey.

The "Theological Education at the Doorstep" Initiative

A cornerstone of our distance education program is the "Theological Education at the Doorstep" initiative, designed to make theological education accessible to students regardless of their location. This initiative offers courses in theology, biblical studies, and Christian ministry in a flexible format that accommodates the unique needs of distance learners. Whether in rural villages or urban centres, students can now pursue theological studies from the comfort of their homes.

Adapting to Challenges and Changing Landscapes

While the launch of our distance education program was met with enthusiasm, it also presented challenges. One of the initial hurdles was gaining widespread recognition for distance learning within the theological community. Some questioned the rigor and quality of distance education compared to traditional residential programs. However, through dedicated efforts and a commitment to academic excellence, we have successfully demonstrated the credibility and integrity of our distance education offerings.

Fostering Engagement and Community

A key element of our distance education program is fostering engagement and a sense of community among students. To achieve this, we organize annual contact seminars, allowing students to interact with faculty and peers, enriching their learning experience. We also provide comprehensive study materials in both English and Telugu, ensuring accessibility and ease of learning for all students.

Celebrating Student Achievements

One of the most fulfilling aspects of our distance education program is witnessing our students' success. Each year, we celebrate the graduation of our distance learners, recognizing their hard work and perseverance. Along with degrees and diplomas conferred by the Senate of Serampore College, we award college diplomas to our graduates. This year, we are proud to report that 10 M.C.S., 23 B.C.S. and 21 Dip.C.S. Students have successfully completed their studies, receiving both external graduate diplomas and college diplomas.

Master of Christian Studies (M.C.S.) Program

With the growing demand for advanced theological education, we remain committed to addressing the evolving needs of our students. In 2022, we received permission from the Senate of Serampore College to introduce the Master of Christian Studies (M.C.S.) program. This milestone has positioned Bethel Bible College among the select institutions offering a comprehensive range of theological education programs from undergraduate to postgraduate levels. We are delighted to announce that this year marks the first graduation ceremony for our M.C.S. students, with a total of ten graduates participating in this significant event.

Poster Designing Competition

In August 2024, the Department of Distance Education at Bethel Bible College organized a poster designing competition for both regular and distance education students. We are pleased to note that many distance education students participated actively alongside regular students. The posters created during this competition have been used to promote the distance education program of Bethel Bible College, enhancing awareness and outreach.

Looking to the Future

As we reflect on our journey in distance theological education, we are filled with gratitude for the opportunities to impact lives through education. We look forward to continued growth and innovation, ensuring that our programs remain relevant and accessible. Our mission remains steadfast: to equip God's people for His work, making theological education available to all who seek it.

A Heartfelt Thank You

We extend our sincere gratitude to all who have contributed to the success of our distance education program, including our dedicated faculty, supportive partners, and most importantly, our students. As we move forward, we invite you to keep the Department of Distance Education of Bethel Bible College in your prayers and to share information about our programs with your friends and family. Together, let us continue empowering God's people for His kingdom, making a lasting impact on churches and communities across Andhra Pradesh.

GRADUATION SPEECH

- GILBERT ROBINSON P

Praise be to God the Father, Son, and Holy Spirit.

Philip 1:6 says, "being confident of this, that He who began a good work in you will carry it on to completion until the Day of Jesus Christ"

To all the dignitaries who honor the stage, to all the Guests, Staff, and to all the student community, my hearty wishes and thanks for participating in this Graduation ceremony. It is a biggest honor of my life to stand before you all, to share this Student-Response on behalf of all the graduating students.

On this auspicious occasion, let my words convey our joy and gratitude to The Almighty God who enabled and empowered us to reach to this final stage of our theological education.

It is our great privilege to have the Bethel Bible College, Guntur, to nurture and equip us to be future pastors, theologians, missionaries, leaders, etc. We all know that it was the God given vision to Rev. Dr P.N.S. Chandra Bose sir to start the organization Gospel Mission of India under which our Bethel Bible College is functioning.

Since our college has produced hundreds of graduates so far, every student has to recognize and be thankful to the great efforts of our alma mater.

Faculty members, and all the beloved friends and families which have involved in the functioning of the seminary directly or indirectly. Our student life in the seminary brought forth myriad of experiences and emotions. Hostel life, class room studies, group assignments, worship services, practical ministry, sports, and other such activities, painted a mosaic of life. Our journey through all these experiences tied us together as 'all are called by One Lord, and empowered by one Spirit.'

We should agree with the fact that, student life especially for seminary students is the formation period. To all my graduating friends, I want to remind a verse from the Bible, Philip 4:9 "Whatever you have learned or received or heard from me, or seen in me – put it into practice. And the God of peace will be with you."

For years, we have been learning, growing, and facing different challenges together. We had late nights, difficult exams, and long practical trips. But God never allowed us to give up but enabled us to support and encourage each other, and this is a proof that we are not alone, Lord is with us always. Let us think back about our first day experience here, we were so nervous, unsure, and might be scared. But over the time we found our space that has given us confidence, courage, and competence. In this seminary, we learned not just books but the life, how to live for Christ, serve Christ, and even to die for Christ.

Since we are called by our Lord to serve with a great commitment, as conveyed by the motto of our college 'A Commitment to Serve,' it is our obligation to learn more on how to serve God and the people around us. It is my hope that all things we learned through this theological education, will help my graduating friends to serve God in their best abilities.

Dear all continuing students, let me remind you a verse from the Bible, Matthew 11:29 "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls."

Dear friends, this learning process never stops in our life. God has given us this life to learn and to live what we learned. Let our dreams, deeds, and desires, reflect the wisdom for which God is the only source. It is a bit painful to say 'good bye,' to you but our call demands us to leap into another phase of life, in fact it will happen in every student's life now or later. Time and again, old things pass by to allow new things to happen, and this happens in the family of BBC. Let our hearts and minds be prepared to digest this.

As I am concluding, let me share my thought of the day as, Let us learn, Let us serve, and let us love, and these three things never be stopped in the life a Christian minister.

Thank you , God bless you.

FAREWELL SPEECH

- JOSHUA SOLOMON S

As we gather to celebrate the journey of our beloved seniors, I want to start by acknowledging God's goodness and faithfulness in bringing us to this moment. On behalf of the student community, I thank God for His presence and guidance in our lives, and for the blessing of community that we've shared with our seniors.

Today, we gather not just to bid farewell but to celebrate the journey of our beloved seniors. This moment is bittersweet while we are excited for the bright futures that await them, we are already starting to feel the weight of their absence.

As we bid farewell to our seniors, we honor the incredible impact you've had on our community. You have been our leaders, our mentors and most importantly our friends. You have guided us through challenges, cheered us on in our victories, and stood beside us in times of doubt. Your presence has shaped our college, and your impact will remain long after you step into the next chapter of your lives.

We will never forget the moments we shared the long nights of preparation, the laughter in the hallways, the lessons you taught us both in and outside the classroom. You have set the bar high.

But today is not just about looking back; it's also about looking ahead. The world beyond these walls awaits you with open arms. And let's be real, it won't always be easy. The mission that God has given you will come with challenges, doubts, and moments where you'll wonder if you're on the right path. But here's the encouragement: you're not walking it alone. God is with you in every step, in every decision, in every trial.

So here is the final reminder as you go:

* Stay rooted in the Word, because life will throw questions at you, and Scripture will be your answer.

* Stay humble, because no matter how much you achieve, true greatness is found in serving others.

* And most importantly, stay joyful. Ministry is not just about working for God, it's about walking with Him.

As you step into the new chapter, remember the words of Jeremiah 29:11: "For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future." No matter where life takes you, trust that God is leading you toward something great.

To our seniors, as you go, take with you the friendships, the lessons, and the love that this place has given you. And know that you will always have a home here, in our hearts.

We will miss you. We celebrate you. We pray for you. And we can't wait to see all that you will accomplish.

Farewell, Our dear seniors. May God bless you abundantly in all that you do!

NEW CREATION

EXPECTING A NEW WORLD WITH A NEW ORDER



Rev. Dr. P. A. Sethi
Bishop

Introduction

The present world is governed by leaders such as Donald Trump, Vladimir Putin, Xi Jinping, Emmanuel Macron, Narendra Modi, and others. Each of them strives to establish an administration that ensures the well-being of their citizens. However, their efforts often fall short of achieving their goals. This is primarily because they are surrounded by executives who, at times, lack the commitment to implement their vision. As a result, their leadership appears ineffective, and they often find themselves powerless. The key reasons for this failure include:

a. Corruption:- Corruption is a pervasive issue that transcends race, language, colour, religion, culture, and national boundaries. It exists at all levels of governance and institutions, affecting the lives of people worldwide.

Corruption in Administration:- The Aam Aadmi Party in India was formed in response to the anti-corruption movement led by Sri Anna Hazare. The movement gained momentum on April 5, 2011, when Hazare began a hunger strike at Jantar Mantar, New Delhi, advocating for the Jan Lokpal Bill to combat corruption in the Indian government. Arvind Kejriwal, the former Chief Minister of Delhi, was actively involved in this movement. However, in recent times, he has lost public trust and is under legal scrutiny due to allegations of corruption.

Corruption in the Judiciary:- Expressing concern over rising corruption in the judiciary, Justice S.M. Subramaniam of the Madurai Bench of the Madras High Court emphasized the need for stronger vigilance to eliminate corruption from the judicial system. He stated, "Corruption is not only present in government departments but also within the judiciary. Since the judiciary is the last resort for the common people, corruption in this system can lead to a loss of faith in constitutional principles."

Corruption in the Medical Field:- The medical sector globally is plagued by corruption, including financial misconduct, misappropriation of resources, fraudulent billing, absenteeism, informal payments, and counterfeit medical supplies. The healthcare system, which should prioritize saving lives, has increasingly become a commercial industry driven by profit motives.

Corruption in the Defence System:- Corruption in India's defence sector is most evident in the procurement process, where officials and arms dealers are often accused of accepting bribes and kickbacks. This has resulted in the purchase of substandard military equipment. A notable example is the "Barak Missile Scandal," in which politicians and defence officials were accused of accepting bribes in a missile deal.

Corruption in the Church:- The practice of simony, the buying and selling of church offices, is prevalent in various

forms. For instance, bishops may offer bribes to secure the position of archbishop, and theological graduates may be asked to pay large sums for ordination. Additionally, some clergy members have been unfaithful in their moral responsibilities, leading to a growing disillusionment among the laity, especially the younger generation, who are increasingly distancing themselves from biblical teachings.

b. Leaders Who Lack Willpower:- Effective leadership requires strong willpower to confront challenges and make difficult decisions. Leaders such as Indira Gandhi, Vishwanath Pratap Singh, and Margaret Thatcher demonstrated remarkable courage and determination during critical moments in history. George Herbert's phrase, "Where there is a will, there is a way," aptly describes such leaders.

c. Leaders Influenced by Self-Interest Groups:- Governments worldwide are often influenced by powerful elites who manipulate policies to serve their interests. These elites divert government resources to benefit dominant classes while neglecting the needs of the majority. Figures such as Elon Musk in the United States and the Adani and Ambani business conglomerates in India wield significant economic and political influence. Leaders find it difficult to resist these powerful individuals due to their immense wealth and status.

d. Leaders in Coalition Governments:- Single-party rule is becoming rare in global politics, with coalition governments dominating the political landscape. Coalition governments tend to be unstable, as their constituent parties often hold differing ideologies, making it difficult to agree on policies. Decision-making in such governments is time-consuming and bureaucratic, diverting attention from pressing national issues.

e. Political Leaders with a Marginal Majority:- In democratic systems, leaders with a strong electoral mandate have greater freedom to implement their policies. For instance, Donald Trump, in his second term, enjoyed a significant majority, allowing him to take decisive actions based on his political manifesto. Conversely, in India, Narendra Modi's reduced majority has made him reliant on regional parties, which constantly threaten to withdraw support if their demands

are not met. This weakens his administration and empowers the opposition.

f. Weakness of International Bodies

United Nations Organization (UNO):- The United Nations serves as a platform for nations to voice their concerns. However, it is often dominated by powerful countries, particularly those with veto power, which can block any resolution that does not align with their interests. As a result, the UNO has frequently been rendered ineffective. A recent example is the withdrawal of the United States from the World Health Organization (WHO) under Donald Trump's administration, which severely impacted global health initiatives.

International Criminal Court (ICC):- The ICC, headquartered in The Hague, Netherlands, prosecutes individuals for crimes such as genocide, war crimes, and crimes against humanity. However, its authority is often disregarded by powerful nations. For example, when the ICC declared Israel's president a war criminal and called for his arrest, Israel outrightly rejected its jurisdiction and ignored the ruling.

g. Failure of Church Leaders to Uphold Justice:- As mentioned earlier, simony is a significant problem in churches, where bribes are exchanged for positions and ordinations. Materialism has deeply infiltrated church leadership, overshadowing spiritual values. Consequently, many believers are losing faith in religious institutions, and an increasing number are turning to atheism, especially in Western countries.

h. Expectation of a Perfect Leader:- The world is in desperate need of a righteous leader who can fulfill the aspirations of the masses. History is filled with conflicts—within families, communities, and even between nations. Countries allocate vast resources to defense and warfare, which could otherwise be used for human development. Peace and harmony are essential for progress, and only a just leader can establish such a society.

Psalm 85:10 declares, "Love and faithfulness meet together; righteousness and peace kiss each other." A true leader must uphold these values in public life. God desires leaders to be faithful and just, and where such leaders exist, the Kingdom of God is manifested.

The world is currently in chaos, marred by greed and injustice. Political leaders attempt to establish good governance, but corruption and power struggles lead them astray. Human rights violations are increasing, and society is becoming increasingly self-centered. Philosopher Jean-Paul Sartre's statement, "Hell is other people," has become the prevailing mindset, leading individuals to prioritize self-interest over communal well-being.

Conclusion:- The Bible presents a vision of a true ruler and kingdom in Isaiah 11:1-10. Jesus Christ, the Shoot of Jesse, will ultimately eliminate wickedness and hostility from the world. He will put an end to war and weapons (Psalm 46:9), ushering in an era of true justice and peace. No earthly leader can compare to Him.

The entire creation is longing for redemption and eagerly awaiting Christ's return as King. He alone can establish a new order where righteousness prevails. Until that day, we must strive to uphold justice, love, and truth in our own lives, preparing for the new creation that is to come.

The world is currently in chaos, marred by greed and injustice... The entire creation is longing for redemption and eagerly awaiting Christ's return as King.

The Apocalyptic Texture in 'New Creation' (2 Cor. 5:17):

DEBUNKING THE BASIC TENETS of Existentialist Philosophy



Rev. Dr. Reji George
Men's Hostel In-Charge

If you've been a born-again (John 3:3) follower of Christ for any length of time, you've likely heard this verse about 'new creation' or some paraphrased version of it. The concept of 'new creation' in relation to salvation is very clearly described in 2 Corinthians 5:17: "Therefore, if anyone is in Christ, he is a new (kaine) creation (ktisis); the old has gone, the new has come!" The Greek conjunction *hoste* ("therefore") refers us back to verses 14–16. The preceding verses describe how Jesus died to cover the penalty of all sin for all people. We will see that 2 Corinthians 5:17 emphasizes apocalyptic understanding of Christian existence and how it would shape the church members conduct within the Christian community. This is not any random hodgepodge but the grandiose of Christian life. The discussion of the term *kaine ktisis* ("new creation") in this article is elucidated within the context of the transformation of human beings through the faith in Christ. Apostle Paul affirms this concept again: "For neither circumcision (*peritome*) nor uncircumcision (*akrobustia*) is anything, but *kaine ktisis* ("a new creation") [is everything]!" (Gal 6:15). He also used a similar concept, *kainon anthropon* ("new man") in Eph 2:15 and 4:24 (cf. Col 3:10).

Rudolf Bultmann, a German Lutheran theologian (1884–1976), reasoned that apocalyptic imagery and thought were 'the husk' that must be rejected to get to the real substance of Paul's theology (Bultmann, "The New Testament and Mythology," 18–20). He was born as the son

of a German Lutheran pastor and remained a Lutheran member throughout his life. He was the former professor of New Testament at the University of Marburg, Germany, from 1921 to 1950. He argues that the New Testament message is fully mythological in character, and therefore no modern intelligent mind could grasp it. In order to have a right understanding of the New Testament he proposed two interdependent and closely related aspects to do: (i) the necessity of demythologizing the New Testament, and (ii) an existentialist interpretation of Jesus' teaching. One may arrive at the true teaching of Jesus using form criticism through the process of "demythologizing." He believed that this process will help us to get the original truth beneath the layers of myth.

Bultmann's intention to make the Christian message intelligible and highly relevant to the modern mind is commendable. But he was completely drowned in philosophical speculations. He was highly influenced by Søren Aabye Kierkegaard (a Danish theologian and philosopher) and Martin Heidegger (a German existentialist philosopher). Therefore, he approached the historic Christian teaching with a preconceived notion of an existentialist philosophical mold. Ironically, as a person who stands for the demythologization of Christian faith, however, readily accepted the 'existence' of dying and rising god in some of the pre-Christian religions as a 'fact.' Scholars like Robert McNair Price, an American New Testament scholar and an ardent advocate of Nietzschean

philosophy, also promote Christ myth theory by denying that a historical Jesus did exist (Robert M. Price, *The Christ Myth Theory And Its problems*).

A unique feature of all these scholars is that they downgraded the historical factors in the Christian faith, especially the existence of the central hero, the historical Jesus of Nazareth. For them, the famous texts of the Jewish historian Flavian Josephus or the writings of Publius Cornelius Tacitus, a Roman historian, amount to merely nothing in terms of historical evidence. The great Tübingen critics saw no significance in Paul's visionary encounter with the risen Jesus on the road to Damascus. However, that encounter was the moment of real "new creation" that happened in the life of Paul (Acts 9). Saul transformed from a persecutor of Christians to a proclaimer of the Christian gospel in the then Roman world. He is referring to a sudden and powerful encounter with the divine he had while traveling (Acts 22:5-16).

Ernst Käsemann famously said that apocalyptic is "the mother of all Christian" theology (Ernst Käsemann, "The Beginnings of Christian Theology," 102). In response to Bultmann's denial of apocalyptic textures, Käsemann argued that apocalyptic thought contributes an irreducible aspect of Paul's gospel. The apocalyptic belief will give more sense to the real existence God and His works in this world (Reji George, *Apocalyptic Eschatological Textures*, 94-109). Pincock asserts that "in Christ, the best myth has become history" (Pincock, "Theology and Myth," 215-226).

Apocalyptic Thought Provides True Meaning in Life

The word apocalypse comes from the Greek word *apokalipsis* which carries with it the ideas of uncovering or disclosing something. In the Bible, an apocalypse is what happens when someone is exposed to the transcendent reality of God's sovereign presence. In the life of a follower of Christ, this confrontation with the divine will lead to a positive transformation in how a person views everything. God reveals himself in such a way that the person is transformed by a divine encounter.

The term "existentialism" comes from Jean-Paul Sartre's philosophical arguments. Existentialism is basically a philosophical thought that understands human beings as 'thrown into the world' without choosing to be there. People experiencing an existential

crisis may be overwhelmed by the realization that life lacks any inherent meaning. Bultmann adopted an existentialist "purification-process" for all the miracle accounts in the Gospels.

The Bible provides meaning, purpose, values, and goals. As human beings, we crave meaning in life. A born again Christian fully disagrees with an existentialist's spirit of hopelessness. It is very obvious that most of the Christian existentialists are deeply associated with atheism. The faithful followers of Charles Darwin are totally convinced that they are modified monkeys. A century after Darwin, Jean-Paul Sartre said that we are doomed to any freedom. The creators of the existentialist view have inclined to see man as free only when he is free from the need of a God. Christian existentialists also assume that the Creator of this vast universe is beyond human logic and reason and therefore no one can understand him.

By believing in Christ, a Jew and a gentile become new person in Christ Jesus. Nonetheless, the fullness of the new creation occurs only at the second coming of Christ (Col 1:23). But "the current status of being as a new creation will not be subject to another creation" but "will only acquire the fullness of its new being" at the second coming (Waldemar Rakocy, "In Search of the Key to the Theology of Paul," 443-462). Also, this transformation through new creation lies in the choice of accepting the Lordship of Christ. Thus it is not dependent on what one is turning away from (the past) but who he is turning to. The meaning in life describes here an individual's trust in God that their life is purposeful. Thus apocalyptic beliefs give people a purpose or goal to work towards the welfare of everyone.

The Hebrew Notion of Teshuva

Forgiveness is a central concept in the Judaio-Christian religion. Throughout the scripture, God's forgiveness of sins and the sinner's repentance from sin are closely intertwined. We are accepting here the continuity of the salvation history from the OT to the NT, which was subsequently fulfilled in the coming Messiah. The natural significance of the new creation in Christ is the actualization of the Old Testament salvific plan. The Old (Mosaic) Covenant had announced the coming of Christ, but it concluded (Heb 8:13) once what it had prophesied was fulfilled. The New Covenant does not negate the Old in a literal sense, but rather grows out of it and is

related to it as fulfilment to the promise. The coming of the Messiah proved that God had remained faithful to his covenant. Jesus said, "The Law and the Prophets [were] proclaimed until John [the Baptist]. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing their way into it" (Luke 16:16). Apostle Paul also regards the Law as only a parenthesis in God's purpose, not its center (Gal 3:17). Also the Law "was added because of transgressions, until the offspring would come to whom the promise had been made" (Gal 3:19). Hagner says that Paul had a high regard of the Law "because it instructs in righteousness, even though it cannot produce righteousness" (Donald Hagner, "Newness in the Pauline Corpus," 127-144). However, the expiry of the Old Covenant does not affect the validity of the OT Scripture at any level.

In attempting to understand the concept of repentance in the NT, we must first understand how the ancestors of the Christian faith, the Israelites, would have understood it. In the Bible, conversion means man's turn towards God in response to His calling. There repentance in the OT is a soteriological category. The essential Hebrew concept of repentance is known as teshuvah (James G. Crossley, "The Semitic Background to Repentance," 139). Repentance was a message spoken by the prophets in the Old Testament. It is a reorientation of life from self to God. In the Hebrew tradition, the term teshuvah carried with it the idea of turning away from sin and changing one's life in an effort to return back to God and obedience to the Torah (Crossley, "The Semitic Background," 139). The great example of the power of repentance is David's sin with Bathsheba (2 Sam 12; Ps 32, 51).

Jesus' notion of God's kingdom would have carried with it the idea of moral reform on the part of sinners and obedience to God's law. In Matthew he tells those who wish to be baptized that they must "bear fruit in keeping with repentance (metanoias)" (Matt 3:8). In chapter 2 of the book of Acts, when asked what they must do to be saved, Peter says, "Repent (metanoēsate) and be baptized (baptistheto)...for the forgiveness of your sins..." (Acts 2:38). The Greek verb used here is metanoēsate (from metaneo) is the term used by the apostles throughout the New Testament for repentance, which can be literally translated to mean changing one's mind.

"I Saw a New Heaven and a New Earth"

Eschatology is a source of life for the mission of the Church. Also the belief that "God will create new things does not mean that people should remain passive in the meantime" (Julius Steinberg, "Hope for the People of God," 202-218). Most liberation movements draw their strength from such a vision of new creation. Our God transforms this frail universe with a new robust one. Also, "the old creation as represented in this fallen world of bondage is one which must be not only restored but transformed by God" (Letty M. Russell, "Partnership in New Creation," 161-71).

An apocalypse is never the end of the world, but it may be the end of a world as we have been living. One day God's ultimate purpose of this creation will come to fruition. This will lead to Lamb, the anointed one's ruling in wisdom and justice. As Habakkuk prophesied, "the earth shall be full of the knowledge of the glory of Yahweh" (2:14). Colossians denotes Christ as the "firstborn of creation" (Col 1:15). N.T. Wright says, "What creation needs is neither abandonment nor evolution but rather redemption and renewal; and this is both promised and guaranteed by the resurrection of Jesus from the dead" (Wright, *Surprised by Hope*, 107). No 'New Creation' in Hinduism

Judaio-Christian worldview says that a tree is not God or even not part of God but part of God's creation only. A sinful human being can imbibe the moral standards of God by the indwelling of God in that person but never become God or demi-god. The belief of 'new creation' through Christ is so unique and central to the gospel message. It is not a self-realization or enlightenment. But it is the transformation of an individual's life by the power of the Holy Spirit to lead a moral and ethical life by believing in the ultimate sacrifice of Christ. The sacred texts of Hinduism are the Vedas, which express a wide range of religious ideas. In Hinduism, Atman is the spirit dwelling within man. It is often designated by the term "self." It is through enlightenment that Atman is realized to be Brahman. Brihadaranyaka Upanishad says: "now if a man departs this life without knowing the kingdom of the self, he, because of that ignorance, does not enjoy the bliss of liberation. He dies without reaching the goal."

In Hinduism, Brahman embraces all forms and concepts in creation. The majority of Hindus believe all people

are trapped in a cycle of reincarnation and karma, which means when you die, you are born again as a plant, animal, or person depending on how good or evil you were in the previous life. If human beings have been receiving chances of reincarnation dozens or hundreds of times, then there is no need of any transformation in this earthly life. The 'way of works' presented in Hinduism is an attempt to purify one's soul by the careful devotion or obedience to all the laws and obligations of the Hindu scriptures. Another way is called the 'way of knowledge.' It is the opposite of the way of works and teaches the total rejection and denial of one's individual life. Another option is through devotion to a particular deity, which is the most confused way of salvation in Hinduism. However, none of the above paths provide any absolute guarantee to achieve moksha in this life. The Bible clearly spoke about salvation by faith in Christ on the basis of His death on the cross. Good works or self-denial have nothing to do with being saved (John 3:16-17, 36; 6:29, 47; Rom 4:1-5; Gal 2:16; Eph 2:8-9; Titus 3:5).

The Christian born-again experience is connected to two twin aspects: (a) loving God more than the sinful life or attractions of this world and (b) loving others (as an aftermath of born-again experience). Jesus summarized the Law in two commandments: to love the Lord God with heart, soul, and mind, and to love the neighbor as oneself (Matt 22:37-40). Thus, the Christian salvation is also for the transformation of the 'self' so that the person will work for the well-being of others.

The New 'in Christ' Experience

In the Apocalypse, where the idea of newness is obviously eschatological. The primary Greek words for "new" in the NT are *kaivos* and *neos*. Moreover, "both terms imply a qualitative as well as a temporal significance" and tightly "integrated" to eschatological themes (R. A. Harrisville, "The Concept of Newness," 69-79). This newness in the NT is connected to kerygma as a whole. The "in Christ" experience for a believer introduces a new type of relationship even unknown to the Jews. And "the new" is who you become in a relationship with Jesus. It allows us to address God: "Abba, Father!" (Gal 4:6). This experience also connected with abiding or resting in Christ (John 15).

While affirming the significance of individual transformation, Vilson Scholz agrees that "the new

creation begins with the crucifixion; Christ's and also mine "in Christ" (Scholz, "New Creation in Paul," 87-93). The individuals who are dissatisfied with the conditions of their lives or this life come to Christ. Joshua Bloch notes that apocalypticists believe that, "the faithful followers of his teachings must, in the very nature of things, ultimately receive vindication and glorification" (Bloch, *On the Apocalyptic in Judaism*, 32). Wayne Meeks recognizes that Paul uses apocalypticism to "emphasize and legitimate boundaries," "enhance internal cohesion and solidarity," and "provide sanctions for normative behavior" (Meeks, "The Social Function of Apocalyptic Language, 700).

Conclusion

We have seen that the phrase "new creation" is a soteriological concept and an eschatological reality in the Bible. Although the phrase "new creation" appears only a few times in the New Testament, the concept is broader than the phrase itself. The concept of "the new creation" in Christ put forth a new relationship with the Triune God. It enables us to have a fresh belonging as the Body of Christ.



NEW LIFE IN CHRIST JESUS

An Ethical Response to the Present Ecological Crisis through Responsibility



Rev. Santosh Kumar Singh
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The concept of "New Life in Christ Jesus" is often interpreted eschatologically, as a future promise awaiting fulfilment in the afterlife. However, this perspective, while valid in its theological context, often overlooks the transformative potential of living a new life in Christ here and now. This article seeks to emphasize that the new life in Christ is not merely a distant hope but an immediate reality, a change of mind, a change of life, and a call to responsible action in response to the pressing crises of our time, particularly the ecological crisis.

To explore this, we will rely on the ethical framework proposed by H. Richard Niebuhr in his work *The Responsible Self*. Niebuhr's mode of ethics emphasizes the ethics of responsibility over traditional deontological (rule-based) and teleological (goal-oriented) approaches. His perspective provides a robust lens through which we can understand how Christians are called to respond to the ecological crisis with responsibility and intentionality.

In this study, we will argue that a responsible response to the ecological crisis, rooted in Christ's teachings, is not only an ethical duty but also a manifestation of new life in Christ. Such a life is not something abstract or futuristic but a reality. Christians are called to embody in their everyday decisions, actions, and relationships.

1. The Misconception of Eschatological Exclusivity

For centuries, the idea of new life in Christ has been

predominantly eschatological. It is often presented as something that will come to realisation only in the heavenly realm after physical death. While the eschatological hope is essential to Christian faith, it risks diminishing the transformative power of Christ's message for life on Earth. Jesus' teachings in the Gospels reveal that new life is not merely about an afterlife but about transformation in the present moment. In John 10:10, Jesus says, "I have come that they may have life, and have it to the full." This abundant life is not restricted to the future but begins now, in the here and now, in our daily walk with God, with one another, and with creation.

This understanding shifts our focus from passive waiting to active participation in God's mission. It calls for engagement with the world, particularly in addressing crises such as environmental degradation, poverty, and injustice.

2. The Ecological Crisis: A Call to Christian Responsibility

The ecological crisis is one of the most pressing challenges of our time. Deforestation, pollution, loss of biodiversity, and climate change threaten not only humanity but the entire created order. These crises are not merely scientific or political issues, they are deeply theological and ethical concerns.

In Genesis 2:15, humanity is given the responsibility to

“tend and keep” the Earth. This mandate is not one of domination but of stewardship, a responsibility to care for creation as a gift from God. Unfortunately, humanity has often failed in this task, driven by greed, consumerism, and short-sighted policies.

As Christians, responding to the ecological crisis is not optional; it is an ethical and spiritual imperative. It is an expression of our new life in Christ, where our decisions and actions are aligned with God’s will for creation.

3. H. Richard Niebuhr’s Ethics of Responsibility

3.1 Overview of Niebuhr’s thought

H. Richard Niebuhr, in his work *The Responsible Self*, critiques traditional ethical frameworks, deontological ethics (focused on rules and duties) and teleological ethics (focused on outcomes). Instead, he proposes the ethics of responsibility, which emphasizes interpreting and responding to the context in which one is situated.

For Niebuhr, ethical action is not merely about following universal principles (as in deontology) or achieving the best outcomes (as in teleology). Instead, it is about asking a fundamental question: “What is going on?”

In Niebuhr’s view, deontology asks, “What is the rule I must follow?” while teleology focuses on the question, “What is the goal I must achieve?” In contrast, the perspective of responsibility considers the broader context by asking, “What is happening, and how should I respond in light of what God requires of me in this situation?”

This approach emphasizes contextual awareness, relational integrity, and anticipatory thinking. It requires individuals to act not in isolation but as part of a larger network of relationships, with God, other people, and the created world.

3.2 Responsibility in the Ecological Context

The ecological crisis requires precisely the kind of ethical framework Niebuhr proposes. Instead of merely asking “What are the environmental rules I must follow?” or “What are the outcomes I must aim for?”, we must ask, “What is happening in the world around me, and how can I respond in a way that aligns with God’s will and Christ’s example?”

This approach shifts our focus from rigid adherence to environmental laws or mere goal-oriented strategies to a

posture of discernment and active engagement. It emphasizes the importance of recognizing the interconnectedness of our actions within the broader web of life and responding to the ecological crisis as responsible stewards of God’s creation.

For instance, when confronted with environmental destruction, deforestation, pollution, or the reckless exploitation of natural resources, a responsible Christian does not sit back passively, waiting for governments, large corporations, or environmental organizations to take corrective measures. Instead, they take personal and intentional steps to minimize their ecological footprint. This could include reducing waste, conserving water and energy, supporting sustainable practices, or advocating for policies that prioritize environmental justice and the well-being of vulnerable communities.

However, responsibility in this context does not operate in isolation. Every action taken is part of an ongoing dialogue, one that anticipates and considers future reactions from society, nature, and even God. A responsible Christian understands that their choices today will have consequences tomorrow, not just for themselves but for generations to come. Actions are not disconnected or one-dimensional; they are threads in the larger fabric of environmental and social interactions.

In this sense, the Christian response to the ecological crisis transcends mere obligation, it becomes an act of worship. Every choice made to protect and nurture the earth is an expression of love for God, a recognition of the divine fingerprints embedded in creation, and a testament to the transformative power of new life in Christ. It is through such responsible and faithful actions that Christians not only address ecological concerns but also bear witness to the hope, renewal, and restoration promised in Christ Jesus.

4. Theological Foundations for Responsibility

4.1 Radical Monotheism and Transformation

Niebuhr’s principle of radical monotheism underpins his ethical framework. It emphasizes the absolute priority of God as the centre of value. In a world where idols such as profit, convenience, and comfort have taken centre stage, radical monotheism calls us back to God as the ultimate authority and source of meaning.

When applied to the ecological crisis, this principle challenges us to reject idolatrous systems that exploit

creation for short-term gain. Instead, we are called to realign our values with God's values, a God who declared creation "good" and entrusted it to humanity's care.

4.2 Transformation through Faith

According to Niebuhr, transformation occurs through a conversion of perspective. This transformation is not merely intellectual but existential, it changes how we see the world, how we act, and how we relate to others.

This transformation is deeply rooted in Christ. In 2 Corinthians 5:17, Paul writes, "If anyone is in Christ, he is a new creation; the old has gone, the new has come!" In the context of the ecological crisis, this transformation calls for a profound reorientation of our relationship with the natural world. It invites us to move beyond viewing creation as a mere collection of resources to be extracted and consumed for our convenience and profit. Instead, we are called to see the earth as a sacred trust a divine gift entrusted to our care, woven with beauty, balance, and purpose. This perspective demands that we recognize our role as stewards rather than owners, caretakers rather than conquerors.

Furthermore, it requires us to understand that every action we take, no matter how seemingly insignificant, carries ripple effects that extend far beyond our immediate surroundings. A discarded plastic bottle, a tree chopped without reason, or water wasted thoughtlessly are not isolated incidents; they contribute to larger patterns of harm that impact ecosystems, vulnerable communities, and future generations.

Living out this transformation means embracing a posture of humility, acknowledging that we are not the centre of creation but a part of its intricate web. It calls for gratitude, recognizing the earth's abundant gifts and responding with reverence rather than entitlement. Above all, it demands responsibility, an active commitment to make choices that protect and nurture the environment. Whether it's conserving water, reducing waste, planting trees, or advocating for sustainable policies, each act becomes a meaningful expression of our faith and our calling to live in harmony with God's creation. Through such intentional living, the ecological crisis is no longer seen as an abstract problem but as a deeply personal and spiritual challenge, inviting us to

to respond with love, integrity, and hope.

5. Living the New Life in Christ Today

The new life in Christ is not a distant, otherworldly promise reserved for the afterlife, but a present and transformative reality that shapes our daily existence here and now. It is not merely eschatological 'a future hope' but a present calling to live differently, with a renewed mind and a reoriented heart. This life is characterized by a profound shift in our values, attitudes, and actions, driven by our relationship with Christ and our response to the world around us.

Living the new life in Christ today means engaging actively with the pressing realities of our time, particularly the ecological crisis that threatens our shared home. The call to new life is inseparable from the call to responsibility; an ethical response to the suffering of creation, the exploitation of resources, and the disregard for environmental sustainability. It requires us to see ourselves not as isolated individuals but as interconnected beings within God's creation, tasked with the stewardship of the earth.

H. Richard Niebuhr's ethics of responsibility provide a framework for understanding this dynamic. For Niebuhr, living responsibly is not about rigidly following pre-set rules (deontology) or merely seeking outcomes that maximize good (teleology). Instead, it is about responding appropriately and fittingly to the situation before us, recognizing our place in the ongoing dialogue of action and reaction. In this light, Christians are called to see environmental degradation not as a distant issue but as an immediate moral and spiritual concern, demanding a response grounded in faith and love.

To live the new life in Christ today means embracing this responsibility with humility and courage. It means recognizing God's presence in the world's brokenness and responding in ways that honour both God and creation. This life is not passive; it is deeply active, rooted in love, justice, and hope. It transforms not only individual lives but also communities and societies, offering a glimpse of God's Kingdom on earth. Through this response, the new life in Christ becomes an ever present reality, an ongoing journey of renewal and faithful action in the here and now.

Conclusion

The new life in Christ Jesus is not a distant eschatological promise, it is a present reality, one that transforms how we think, live, and respond to the challenges around us. H. Richard Niebuhr's ethics of responsibility offers a valuable framework for understanding this call, especially in light of the ecological crisis.

When we live responsibly, aware of our interconnectedness with creation and with one another, we reflect the image of Christ to the world. This is the new life, a life of responsibility, transformation, and hope, a life we are called to live today, in the present, as a foretaste of God's coming Kingdom.

COVER STORY

This painting, created using acrylic colours, embodies the theme of new life in Christ. Through deliberate vivid use of browns and oranges, I sought to evoke the atmosphere of an evening setting, often symbolic of closure and the fading of life. The warm tones create an atmosphere of solemnity and reflection, emphasizing the fragile nature of life and the inevitability of death. A dominant feature of the composition is the dark shadow stretching across the cracked, barren ground. This shadow represents the weight of sufferings and death, appearing to envelop the earth, the very source of life. Here the land is depicted as parched and lifeless, amplifying a sense of desolation and longing for renewal. The dried and dead tree branches add to the imagery of barrenness, reinforcing the overwhelming absence of life.

Beyond the mountains in the distance, the sun descends, casting its final golden light. As the ultimate source of light and energy, the sun continues to spread its golden rays even as it descends. Through this imagery, I wanted to convey the idea that even in moments of perceived finality, light and hope persist. The sun's presence reminds viewers that the promise of new beginnings exists, even when darkness seems inevitable.

At the heart of this piece stands the cross on the mountain, an enduring emblem of Christ's sacrifice and redemption. Its shadow extends far across the land, touching even the driest, most lifeless parts of the earth. The cross, though a symbol of suffering, is simultaneously the gateway to renewal and salvation. This interplay between death and rebirth is central to the message I sought to convey.

One of the most captivating elements in this painting is the small green sprout plant emerging from the cracked land where the shadow of the cross falls. This delicate shoot of new life, growing in an otherwise lifeless terrain, the way of illustrating the transformative power of Christ's sacrifice. Even in the most desolate and hopeless situations, the shadow of the cross, the message of Christ's love, suffering, and resurrection, has the ability to bring forth new life. Ultimately, this painting conveys a profound message that the power of the cross transcends death and despair, offering hope, renewal, and new life. Where there is suffering, injustice, and lifelessness, Christ's sacrifice creates the possibility of transformation and rebirth and constantly inspires and challenges Christian existence.

Art, to me, is more than just a visual statement; it is a meditation, an exploration of meaning. While this is my interpretation, I invite you to find your own within its imagery and symbolism.

Thank you
Rev. Santosh Kumar Singh



CALLLED TO CREATE

Partnering with God in the Renewal of All Things



Rev. Chitti Baba
Registrar

We observe God's immense creative power in biblical narratives of creation, as well as other creation-salvation related passages. As people of God, we believe that everything came into existence through God's word (John 1:1-3). This also affirms that God is the Creator of the universe (Genesis 1:1; Nehemiah 9:6; Psalm 33:6). By and large, God's creative act is not a finished product but a continuous activity of God. The R.S.V. rendering in Genesis 1:1, "When God began to create the heavens and the earth," clearly conveys this ongoing process.

Moreover, since humans are created in the image of God (Genesis 1:26-27), they have been endowed with God's creative dynamic power to co-operate and co-work with God. Therefore, this process demands and involves every human being to be an agent of change and renewal in the God's entire creation.

From wisdom literature, we recognize the role of wisdom in creation. In fact, the procreation of wisdom was the first act of God's doing. Wisdom existed from eternity and was appointed, fashioned or formed "when the world came to be." (Proverbs 8:22-31). In this sense, wisdom's presence and witness to God's creation are evident (Proverbs 3:19-20). Broadly speaking, wisdom testifies to God's mighty-such as 'clouds above' and 'fountains of the deep' and has rejoiced over all created things, especially human beings.

The Hebrew word *hadashim* or *hadashah* has been translated as 'new,' but it does not necessarily mean something entirely new. It also denotes renewal or restoration of what already exists (Lamentations 5:21; Psalm 51:10). The Prophetic literature, in an eschatological sense, affirms that God will bring an end to this world by God's intervention (Isaiah 65:17; Revelation 21:1). That is why the prophets have used expressions like 'Behold' (Look here, see) to refer a note of surprise (Isaiah 43:19). Once again, in the near future, God will demonstrate divine creative power to renew the universe and to banish the sin and sorrow forever (Isaiah 11:6-9; Revelation 21:4-5).

As Isaiah envisioned, the Lord's Day is coming "...Behold, I will do something new (Isa 43:18-19a)." Paul also exhorted the Corinthians, saying "Therefore, if any man in Christ, he is a new creature; the old things passed away; behold new things have come" (II Corinthians 5:17). Through his Damascus experience, Paul encountered God's glory in Christ (Acts 9:3-6) and became a transformative agent. This new-creation life, passed on from Christ, is meant for the betterment of others and the nature itself (Romans 6:4; Colossians 3:9-10).

We are living in the era of environmental degradation. The interrelatedness between God, humans and nature is deteriorating day by day. Moreover, greed had led to the exploitation of natural resources (Jeremiah 12:4). As P Victor Premasagar states, "All the gifts of nature are given to

all humankind but the myths of privilege and divine favor created by those in power, keep the majority of humankind without a share in the riches of the earth. As long as few individuals or nations are selfish enough to exploit others, the rest of humankind are oppressed by the economic and social structures of oppression.”

Therefore, the whole creation is eagerly waiting for the renewal of humankind to bring salvation to the nature as well (Romans 8:19-22). In explaining the vision of new heaven and earth, K. C. Abraham, a renowned Indian theologian, mentions of human wholeness. He emphasized that our commitment should not only be to our fellow beings but also with nature as well as universe as a whole. He asserts that we must dedicate ourselves to working along with the poor, the weak and disfigured and the over-exploited nature in order to transform and renew them.

This is prime time to embrace salvation not just in terms of human liberation but for the renewal of all creation. We are called to be agents of change and restoration (Isaiah 58:6-12; Micah 6:8; Matthew 5:13-16).



***God's creative act is a continuous activity,
not a finished product.***





Grafted in Christ

A NEW CREATION IN FAITH



Ms. K. Keziah Glory
Media In-Charge

Introduction

In the journey of life, we often find ourselves searching for purpose, identity, and meaning. Yet, the world offers temporary solutions that leave us unfulfilled and broken. However, in Christ, we are made new. The old self, with its failures, regrets, and sin, is put to death, and we are raised to walk in a new life, transformed by the power of God's grace. But being sustained in the new creation is a deep question.

Romans 11:17-24 presents an imagery of believers being grafted into the rich, nourishing olive tree of God's covenant people. Paul uses this imagery to illustrate how Gentile believers, once separate from God's promises, are now included in His redemptive plan. This passage serves as both an encouragement and a warning and reminds the believers to remain steadfast in faith and avoid arrogance. Just as a gardener carefully grafts a branch into a tree so that it may flourish, God has graciously brought believers into His family as new creation, allowing them to partake in His promises. The process of grafting signifies transformation, dependence, and responsibility, which we must understand to walk faithfully in our new identity.

1. The Grafting Process: Becoming a New Creation

In the natural world, grafting is a process where a wild branch is attached to a cultivated tree, allowing it to receive nourishment and grow. This transformation mirrors the believer's spiritual rebirth as new creation. When we are

grafted into Christ, we become a new creation (2 Corinthians 5:17). The old self, rooted in sin and separation from God, is replaced by a life that draws its strength and sustenance from Christ (Colossians 2:7). This grafting is not superficial but a deep and abiding union, where the believer now shares in the divine nature of Christ (2 Peter 1:4).

Jesus also emphasizes the necessity of abiding in Him, as He alone is the source of true life and growth (John 15:5). Just as a branch cannot survive apart from the tree, we cannot thrive spiritually without remaining in Christ. The nourishment we receive through prayer, scripture, and communion with God sustains us, shaping us into fruitful disciples. Without this vital connection, we risk withering spiritually, much like a detached branch.

2. The Keys to Remain Grafted

In order not to be detached what we have to do, Paul says that we should have right attitude by enduring humility and dependence in Christ, by having faith and trust in God and by obeying and having deep commitment to be rooted in Christ.

2.1 Humility and Dependence in Christ

Paul warns believers not to become arrogant, reminding them that it is the root—Christ—that supports them, not the other way around (Romans 11:18). This teaching is crucial because it counters human pride and self-sufficiency. We

must recognize that salvation is not earned by works but is a gift of grace (Ephesians 2:8-9). No one can boast of their righteousness, for it is only by God's mercy that we are part of His family (Titus 3:5).

As branches grafted into Christ, our posture should be one of gratitude and humility. Arrogance in faith leads to spiritual blindness, while humility fosters dependence on God. Proverbs 3:5-6 instructs us to trust in the Lord with all our hearts and not lean on our own understanding. This means surrendering control, recognizing our need for God's continual guidance, and living in a way that reflects His grace and love to others.

2.2 Faith and Trust in God

Faith is the foundation that keeps us connected to the life-giving root. Without it, we risk being cut off, just as unfaithful branches are removed (John 15:6). Faith is more than intellectual belief; it is an active trust in God's promises and character. Hebrews 11:6 affirms that without faith, it is impossible to please God, highlighting its importance in our walk with Him.

Paul cautions that those who fall into unbelief may be removed, just as natural branches were broken off due to disobedience (Romans 11:20-21). This serves as a solemn reminder that faith is not a one-time decision but a continual reliance on Christ. 2 Corinthians 1:24 encourages us to stand firm in faith, understanding that our perseverance is a testament to God's sustaining power. Balancing God's kindness and justice, we must never take His grace for granted but remain steadfast in our commitment to Him.

2.3 Obedience and Perseverance

Being grafted into Christ is not a passive experience but an active commitment. Just as a grafted branch must adapt and grow within the tree, believers must engage in a life of obedience and perseverance. James 1:12 speaks of the blessings that come through endurance, assuring that those who remain steadfast will receive the crown of life.

Obedience to God is an expression of our love for Him. Jesus said, "If you love me, keep my commandments" (John 14:15). As we walk in faith, we are called to bear fruit, demonstrating the transformation that occurs when we abide in Christ (John 15:8). This fruit includes love, joy, peace, patience, kindness, goodness, faithfulness,

gentleness, and self-control (Galatians 5:22-23). A healthy, grafted branch produces fruit that reflects the character of Christ.

At times, trials and hardships will challenge our faith. However, Galatians 6:9 encourages us not to grow weary in doing good, for in due season, we will reap a harvest if we do not give up. Spiritual growth takes time, and just as a newly grafted branch requires care and patience, we must be willing to endure challenges, trusting that God is refining us for His purposes.

Conclusion

Philippians 1:6 assures us that God will complete the good work He began in us, and 2 Timothy 1:9 reminds us that it is by His grace alone that we are saved. This should compel us to live in continual gratitude to Him. Remaining rooted in Christ is not a one-time event but a lifelong journey. It requires humility, faith, and obedience. As we draw from the nourishment of His word, seek Him in prayer, and yield to His leading, we become more like Him. Our transformed lives serve as a testament to His grace and power, drawing others to the hope found in Christ.

Let us, therefore, commit ourselves to remaining steadfast in faith, rejecting arrogance and unbelief. And let us walk in the fullness of our new creation, bearing fruit that glorifies God and fulfilling His purpose for our lives.

Nutana Srsti:

The Divine Promise of Redemption



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Redemption is something humanity has been searching from the beginnings of existence. While many in their ignorance think of redemption from what? Bible especially in the letter to Romans chapter 8, mentions that we as fallen beings are in the need of redemption from that fallen nature. Just like a person drowning in the flood waters who cannot redeem own self, we are in the same fallen nature of sin from which we are not capable of redeeming ourselves. So came the Son of man as the Lamb of God to take away the sin of the World to redeem us back to God.

The letter to Romans, 16 chapters long is an atomic bomb of theological insights for the edification of the Church. Romans is a tightly knit, coherent whole with an inner logic that effects every word and sentence. If Romans has been linked to the cathedral of the Christian faith, then Romans 8 is the inner sanctuary of that cathedral. Paul's theological treatise in the epistle to the Romans clearly teaches that the animal kingdom and the entire universe experienced a universal death sentence at the time of Adam's fall in Genesis 3. We all have sinned and come short of the glory of God, but there is a redemption to all those in Christ through grace. There is a redemption history running through the pages of history but the people chosen by God's sovereign grace thought it was only for Abraham and his descendants. So, Paul had to deal with this in detail and Romans 8:22-25 yell out loudly about the groaning of the redemption and to resuscitate the creation from the clutches of sin. In these verses Paul mentions the means through which redemption

happens. Firstly,

1. Redemption through Liberation

The sovereign plan of God's grace goes beyond human beings. Paul was very cautiously articulating his whole theological framework in the book of Romans. So he sees and says that redemption was not just for us but also for all who were lost in the fall. Verse 22 begins with the preposition 'gar' - for, that shows the continuation from the previous verse which talks about the liberation of creation. The question here is why does the whole creation need liberation? And the verse says- for we know that whole creation is groaning together and suffering labor pain together until now. The word used for the verb 'we know' is 'oidamen' which is in the perfect tense shows that the action was already being done and the effect of the action is still continuing. What was the action done? It is the fall of human beings and the suffering because of that fall effects creation (Gen 3:17), same as human beings. The book of Genesis 1:28 clearly says that God has given human the authority over the nature and 3:17 shows the impact of this subjugation. The ground/ earth have been cursed because of human. And so because of the fall of humans, The pasa ktisis - whole creation including all life forms on earth at the sub-human level, including the whole spectrum of plants and animals, the creatures destitute of intelligence, animate and inanimate, the heavens and the earth, the elements, the plants and animals, our local solar system, galaxy and the space beyond are groaning and travailing

together. The two beautiful verbs used here for groaning and travailing are in the present tense which gives the meaning that the whole creation is continuously experiencing a common calamity together and it is continuously undergoing agony or suffering pains of child birth together. Paul explains the intensity of the pain of whole creation with the intensity of mother bearing a child. The more intense the pain becomes, the more imminent the birth is about to happen. The world thinks that everything is falling apart but God says it is coming together. The pain and suffering that all creation is experiencing is simply pushing us one step closer to the event that Paul is talking about – the event of the revelation of the sons and daughters of God. This event will eventually free all of God's creation to what God intended it to be. The intensified groaning of created order sends us all that a message that the blessed event of the glorification of the sons and daughters is nearing. But we know that the more suffering intensifies, the closer the blessed event becomes.

Paul not only talks about that the whole creation is groaning but all believers groan. This leads to the second point

2. Redemption by Adoption

Now Paul moves on to the redemption of humanity. It is not just the innocent victim like creation but also the sinful natured human beings that groan for redemption. Three things are to be noted here- Firstly Unique possession of believers

'And not only this, but also we ourselves, having the first fruits of the Spirit.' The term first fruits in v 23 refers to all that we now have in holy spirit that gives us foretaste of what is to come. All that Holy Spirit has given and is giving now is the first fruits of the Spirit. Until our bodies will become immortal, sin and its corruption still cause every believer to groan but it is the Holy Spirit living in us that enables us through this time of groaning. It produces in us a sanctification process, which is the most important aspect of every believer. Romans 8:13 says "for if you live according to the flesh you will die, but if by the spirit you put to death the deeds of the body you will live." Therefore, it is a duty given us to live accordingly as having relationship with the Holy Spirit that has been made access to us through faith and the word and its promises.

Secondly, Unique place

Paul not only identifies the unique possession we as believers have even though we suffer, but he also identifies the unique place where believers groan- 'within ourselves.' It is within that we groan silently. There is a silent, inner groaning in believers even amidst joy that the Holy Spirit in our everyday life. This groaning within is an age-old groaning. The new covenant also sheds light into this. A new heart and new spirit as Ezekiel brought out in the Old Testament is renewed by the grace of God in which a new principle of life is put, a new life is infused, a new will filled with new purposes and resolutions, where new affections are placed, and new desires are formed, where there are new delights and joys, as well as new sorrows and troubles. Therefore, it is to be noted that believers not only groan within themselves rather the new spirit which is being put by God will strengthen them amidst groaning and bring them back to life i.e. nūšana sr̥ṣṭi.

Thirdly Paul brings out the unique perspective with which a believer groans. We are just like all of nature, waiting eagerly for our adoption as sons and daughters, the redemption of our body. Here Paul refers to the event that we have already determined is when Christ comes for the church. We have already been adopted but we are waiting for our adoption to be perfected. Here the word used for awaiting is *apek dechomenoi*- which is an adverbial participle that gives importance to the action. Paul explains that the period of waiting is more important which ultimately gives us hope that there is a reward. Every pain that we suffer down here is but a groaning that awaits a future reward. Every believer has a hope of glorification within him/her and this is what keeps us going. As found in verse 18, "for I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us." Paul says even the creation awaits this redemption by adoption so that it be liberated from the clutches of a sinful human being and serve its true master.

Creation awaits the redemption and also those who have the fruit of the Spirit await the same redemption. While, redemption through adoptions confirms us to the image of Christ, it also gives us hope to rejoice in.

3. Redemption through Hope

This is not a wait in vain. Creation is not groaning in vain. God's chosen are not groaning in vain. We groan because we have a hope, a hope of redemption, a hope of restoration of the lost relationship. It is the same hope in which we are saved once and for all.

The word 'hope' can mean expectation of what is sure. Paul explains that hope is not based on what you can see, but on what you expect to see. Our salvation was planned by God in ages past. It was bestowed to us in the present. It is now characterized by hope for its future completion.

Paul says that the hope of redemption is what gives us patience. It is a kind of patience that helps in perseveres in faith until the end. St. Thomas not only believed but became like Christ. Among all of disciples Thomas came further to the east to preach the gospel. They faced lot of trials yet the new spirit (nūtana sr̥ṣṭi) being put within strengthened them. We, along with creation, groan for redemption, first of God's chosen and then the creation. Groaning not because we don't have any hope but we groan with a hope. This hope is not because of something visible but hope because of unseen. Unseen or invisible doesn't bring impatience but gives us patience.

We all are waiting for the same redemption, redemption with a hope. Creation is groaning more than us for our redemption. It is going through a labor pain for redemption. It wants us to be redeemed so that it can be redeemed from the clutches of sin. Creation, in hope, mourns along with those who have the first fruits of Spirit for its own redemption. And so it is our duty to be united in one spirit even through the difficult times and endure the groaning together with patience and with the hope that the more suffering intensifies, the closer the blessed event becomes. We may have to experience groaning in a deeper way, but have a hope that all of us will be redeemed by adoption into His sonship. Let us all renew (bring back to life) the whole creation with a hope of redemption and the divine promise of renewal.



The world thinks that everything is falling apart, but God says it is coming together.





ENVISIONING NEW CREATION

in the light of Justice and Peace



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Introduction

The expression 'New Creation' (nuthana srushti) from the Bible primarily gives the idea of restoration/ renewal of life (or new life) after a period of chaos and crisis. The prophets who envisioned the 'New Heaven and New Earth' (e.g. Isaiah, John) recorded the glimmering features of this new life, as divine resolutions against different manifestations of evil prevailing in their contemporary society. This article undertakes some of those features as practical answers for our contemporary human rights issues against Justice and Peace.

1. The Ontogeny of 'New Creation' from the Bible and Its Ancient World

This new creation of heaven and earth is a process of redeeming the whole cosmos or particular society of people, to settle them with a new order of life. While God is working to establish this new heaven and new earth, both the Old Testament and New Testament also suggest the need of human agency in that God's endeavour.

1.1. Old Testament

The 'New Heaven and New Earth' was prevailing prophetic idea during post-exilic times, while the exile-returned Jews rebuilding their holy city Jerusalem with the hope of new life in their Promised Land. The task of the pre and post exilic prophets was to create the hope of restoration in the hearts and minds of struggling Israelites. There were different versions of this hope that emerged in

those days. Zechariah speaks about establishment of Justice and Peace through social and political restoration of Davidic rule (Zech 9th ch). Micah prophesied about the punishment upon the greedy oppressive rich people for their injustice and violence against the poor and vulnerable (Mic 4th and 5th chs). Zephaniah made a prophetic call to rebuild the rights based egalitarian and harmonious society by overthrowing the existing hierarchical corrupted society (Zeph 3rd ch). Daniel writes about apocalyptic end of the all the nations who rejected the God Israel and the establishment of a new life entailing joy, fecundity, fraternity, and immortality (Dan 7th ch). Third-Isaiah (the supposed author of 55th to 66th chapters of the book Isaiah) speaks about creation of new heaven and new earth to put an end the past evil (Isa 65th ch).

1.2. New Testament

This 'New Heaven and New Earth' idea reappeared in Revelation 21:1-5, probably a result of Old Testament reference used by the beloved disciple John the author of the book of Revelation. In Isaiah, mostly earthly things that got newness, here in Revelation this new vision surpassed the earth and including the heaven. This textual and thematic parallel found between Isa 65:17-25 and Rev 21:1-5 that say about the disappearance of former things i.e. cry, pain, mourning, doom, sorrow, etc. and the appearance of new and everlasting things i.e. long life, rejoice, justice, and peace, etc.. The New Jerusalem symbolises the God's presence in the midst of the people offering just and

peaceful rule.

1.3. Ancient West Asia

The apocalyptic visions of utopian society found in ancient Akkadian literature of second and first millennium BCE. These prophetic visions often predicted about the rising of a redeemer prince, e.g. the document of Marduk prophecy says about a king who draws plans of heaven and earth in a shrine called Ekursagil under whom the society will function in new order. Creating new heaven and new earth may also be equated with the common practice of building/renovating the sanctuaries in Ancient West Asia.

2. Justice and Peace as Basic Human Rights

While the Hebrew word *shalom* (shalom) clearly conveys the meaning 'Peace,' 'Harmony,' etc. but for the word 'Justice' there are multiple words used by the writers of the Old Testament e.g. *tsadiq* (tsadiq = righteousness, rightfulness, justice), *mishpat* (mishpat = judgment, justice, right, rectitude). Here are some scriptural examples which say about justice and peace together as attributes of perfect social order envisioned by the prophets.

2.1. Justice and Peace are Essential for Stable Society

Justice is moral rightness based on ethics, law, and rationality, in relation to our neighbourhood creatures. It is how the authorities administer the law by taking into account all the rights of citizens without any kind of discrimination. Peace is a state of law and balance of powers where the creatures live in harmony with one another, being tranquil inside, without a war or violence. Justice and peace are potential guarantors of social stability in a society. The togetherness of justice and peace stabilises a society, through peace building work by conflict managers and justice seeking by democratisers. Our religious wisdom can be used to peace making and to justice restoration through rebuilding the relationships. A well-structured society established on just laws, protects the rights of all its citizens and yields their peaceful existence.

2.2. Just and Harmonious Life among Indian Indigenous Communities

Indian primal goddess traditions (worshipping indigenous female deities) have something to relate to just and peaceful society as imagined/prophesied by

those followers. Here are some examples to encourage us to be just and peaceful as like their deities functioning.

From the idea of Bharat Mata found in the poem *bande mataram* of Bankim Chandra Chattopadhyay's novel *Anandamat*. Abindranath Tagore the nephew of Rabindranath Tagore first painted the picture of Bharat Mata, then sister Nivedita a well-known disciple of Vivekananda reproduced many copies of that image in entire Bengal and later it was spread by other India freedom fighters. She (Bharat Mata) fights against unjust rulers to get liberation to India to establish a new democratic India. She is a unified embodiment of socio-religious identity formed from many communities of diverse backgrounds. This shows the harmony and peaceful co-existence of all kinds of people on the soil of democratic India.

Thayi Bhuvaneswari, a semi-deity of the people of Karnataka (Kannada kula devata) revered as a daughter goddess of Bharat Mata. This deity plays peace keeping matron role among all religious communities of Karnataka state. She is multi-religious goddess revered by all religious and caste groups, and she got prominence during the unification movement of Karnataka in 1950s and 1960s. She fights for their communal harmony in the midst of issues like, urban-rural people struggle, vote bank politics of leaders, and polarization of communities.

The indigenous deity of Pnar community of (local Tribe don't reveal her name to outsiders out of deep reverence) a village Chyrmang of Jaintia hills in Meghalaya, is known as river goddess who proclaims justice to its clan members. The spirit filled worshippers proclaim community justice and settles their conflicts like in court proceedings. Doloï the clan chief judges the transgressions against both human and non-human creatures. Their legal practice of judgment (bishar) makes social justice as central to their community life. Legal rules are not written but are preserved through their tradition. Truth (hok) will be established through divine proclamation of bishar. Deity (unrevealed name) doesn't help those who keep taro (meant for disproportionate wealth) and says taro is destructive force in community. A petitioner can demand help from this deity if he/she is ka-hok (righteous one).

2.3. Human Rights Violations against Justice and Peace

There was rising intolerance observed during 8th to 6th centuries BCE of Old Testament period. The Old Testament prophets often observed the violation of human rights in their contemporary societies, and they condemned them through their Divine inspired prophecies.

Bloodshed was commonly observed and the prophets cried against innocent bloodshed. Amos observed the social oppression and deprivation of basic rights happened not only to vulnerable widows/orphans/foreigners but also to common citizens. Isaiah (1:15; 5:12), Micah (3:10), Jeremiah (22:17), and Ezekiel (22:6,25,27), observed the bloodshed prevailing in the land. Their prophetic expressions are like, 'their hands are full of blood,' 'I looked for justice but found bloodshed,' 'Zion built on blood and Jerusalem on iniquity,' 'innocent are crushed to build the king's palace,' 'Jerusalem is city of blood,' etc. are clearly condemning these acts of bloodshed.

Violence was at every corner in the land as observed by Isaiah (3:13,15; 58:6), Micah (3:2-3), as said like, 'rulers of Jacob chopping up the people like food for pot, tearing their skin/flesh, crushing and destroying,' debt bounded are crushed,' 'the poor are exploited and deprived of dignity and comfort,' etc. The extortion of the poor and weak by the rich and powerful through their unjust gains (Isa 3:14; Ezek 22:13,29; Mica 2:2; Jer 6:13; 8:10; 22:17; 51:13). They pursue profits by excluding moral obligations, officials are like wolves in their unjust gains, their legal formalist definitions of justice are blind towards the victims, the spoil of the poor is in the houses of the rich.

Freedom was unattainable to the poor, they lost their freedom through their debt bondage, treachery practiced by Jerusalemites (Amo 2:6; 8:6; Jer 5:26; 34:8-22). Isaiah cried for people's freedom, to set people free, to break every yoke, to loose unjust bonds (Isa 58 ch). There also the perversion of justice observed by Isaiah (5:23; 10 ch), Amos (2:7; 5:12; 6:12), and Jeremiah (5:28). The powerful influential rob the humble their rights, despoil the orphans, widows and the poor became prey to this perversion.

Communal Violence is a fast rising human rights issue in India especially since the rise of Hindutva politics in 1990s. Violence and riots erupt spontaneously on trivial reasons, but deep behind there exist the structural organised desire of political and economic control over resources. Often the low castes and Tribals fall prey to these communal polarization and violence. Communalism is an opportunistic ideology against the democracy and it always leads to rivalry and tension among the people. Biased media often sparks the minds of bigots to attack other weak groups. The consequences of this communal violence are, death of bread winners, stigmatised in society, loss of property, fear created in the psyches of children, and chaos in political and economic life.

There is also a rising intolerance against the environment or in other words the violation against ecology is prevalent today. Earth has been suffering innocently in the hands of humans and in the hands of God. The ecological-sin of Humans is that they are systematically destroying the life sources of the earth and inflicting injustice upon future generations, and on the other hand God punishing both humans and the earth for the sins of human beings. The voice of the afflicted earth is not heard in its misfortunes. Earth is not a passive object that often being maltreated. God as part of God's punishment upon human beings, makes the earth desolate. The reasons for this kind of punishment are the human acts of violence and idolatry on the earth (Ezek 6:13-14; 7:23; 15:8; 12:19; 18:10-13; 33:15,23-29; 36:17). Even the righteous are suffering because of the wicked, that's how the injustice happening within human race. Warfare, pestilence, famine, are part of God's punishment.

3. The Vision of New Creation and its Features to Uphold Justice and Peace

The vision of new heaven and new earth in the light of human rights violation against justice and peace, will have some utopian features. The new life envisioned will purge every evil that works against the just and peaceful life.

3.1. New Order of Life without Oppression

Hebrew prophets envisioned the new order of society witnessing the harmonious life without the violation of human rights. They said, YHWH condemns the acts of violence, guarantees the justice, and destroys the

oppressors in the land. The injustice pervading in Israel means, they failed to know God and they developed ingratitude of their election (Amo 2:9-11; Mica 6:1-8). Doing justice by God gives the meaning, destroying the oppressors and delivering the oppressed. The Law (Torah) has great importance in ancient Hebrew society that the responsibility of maintaining the justice and righteousness was on the people rather merely on the king like in AWA societies.

3.2. New Earth witnessing Harmony of Life

The vision of New Earth (and New Heaven) recognises the dignity and rights of the earth. The own eyes of the earth will witness the punishment upon all the evildoers who destroyed its resources. The restored or recreated earth will be with cultivated land, like a veritable Eden, un-walled cities (i.e. no fear of insecurity, Ezek 36:34-35; 38:11). The covenant of peace between God and the earth will be realized through, fullest yield of the land, rains in due time, subsequent produce by the earth for what is needed for sustenance. The new earth will witness the peaceful life like, everybody have own built houses and vineyards, animals of both wild and domestic live in harmony, the righteous will be like the tree of life (Isai 61:3; 65:17,22,25). The principle of interconnectedness among all the creatures will prevail, and that's how the justice pervades among all.

3.3. New Community of Equality and Fraternity

Gender justice seems unreachable goal in near future both in the church and the state of India. The vision of new life for them includes, life in dignity, financial independence, easy access to information and opportunities, good relationship with fellow creatures, free from abuse/violence, equality of genders, justice maintained in the society. Gandhi dreamt of hind swaraj (self-rule India) where every kind of violence is rejected, a non-industrial natural rural life to achieve a just society. The society in India is pluralistic (of religions, languages, cultures, etc.), so envisioning the just and peaceful Indian society always needs non-discriminatory institutions, equality of opportunities, impartiality, and non-subjection. All socio-religious groups must practice mutual respect/honour for one another without disparaging others. Egalitarianism to be maintained not only in rights and liberties but also in wealth and income generation. The society envisioned without the communal violence

has the features that, news reporting is genuine without any bias, inclusive education system emphasizing character over career, reforming the existing prejudiced police system, tending cosmopolitan living to avoid any polarization, and inter-communal marriages.

Conclusion

Thus the vision of New Creation (nuthana srushti) will bring the ideal features (but practicable) like, there will be no oppression, no violence, no subjection of earth, and harmonious structure of community life. In the midst of rising violation of basic rights especially in case of vulnerable communities, the consciousness has to be developed in the minds of those who lead the church and society. This consciousness for basic rights of justice and peace, makes the life of all the marginalized people easy in our midst. The cry of the prophets against rising injustice and intolerance, must be the cry of today's church to alert both the rulers and the ruled. New heaven and new earth are not just parts of other world which is yet to come, but they are meant for restoration/renewal of every crisis-hit society and nation.

The New Creation in Christ:

TRANSFORMATION & RENEWAL



PAGOLU ANURAG
B.D. IV

The concept of the "new creation" in Christ stands as one of the most transformative and foundational theological principles in Christianity. It signifies not merely a metaphorical shift, but a complete and radical transformation that encompasses body, mind, and spirit, marking the passage from death to life. This transformation is central to Christian identity and mission, emphasizing the believer's reorientation toward a life of holiness and righteousness, made possible only by the sacrificial work of Christ. The Apostle Paul encapsulates this truth in 2 Corinthians 5:17: "Therefore, if anyone is in Christ, he is a new creation; the old has passed away; behold, the new has come." This declaration of the new creation underscores a profound and holistic change in nature and identity.

The Nature and Extent of the Transformation: From Sin to Righteousness

The new creation in Christ entails a complete and radical transformation that is not simply a shift in status, but a profound change in one's inner nature. This transformation, described in both the Old and New Testaments, is theological in nature and involves a shift from sin to righteousness, from death to life. In Ezekiel 36:26, the removal of the "heart of stone" and the replacement with a "heart of flesh" signifies a transformation that extends beyond external behavior to the core of one's being.

The transformation achieved in the new creation is also depicted through the ministry of Jesus. Throughout the

Gospels, Jesus demonstrates His power to heal, restore, and bring life, underscoring His role in facilitating spiritual renewal. Physical healings, such as restoring sight to the blind and raising the dead, symbolize the broader spiritual transformation available through Christ. This is further evidenced in the conversion of Saul to Paul in Acts 9:3-6, where Saul's dramatic change from a persecutor of Christians to an advocate of the gospel reflects the radical nature of the new creation. Saul's transformation into Paul serves as a powerful testimony to the reach and power of God's grace, illustrating that no one is beyond the scope of redemption.

The Role of the Holy Spirit in the New Creation: Empowerment for Transformation

A critical element of the new creation is the role of the Holy Spirit. The indwelling presence of the Holy Spirit empowers believers to live according to God's will, reflecting Christ's character and fulfilling the righteousness to which they have been called. Romans 8:5 contrasts the life led by the flesh with that led by the Spirit: "Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires."

The presence of the Holy Spirit in the believer's life marks the beginning of a continual, dynamic process of transformation. Whereas the Spirit in the Old Testament came upon specific individuals for particular tasks, the

New Testament teaches that the Spirit now permanently indwells all believers, marking a significant shift in the nature of God's relationship with humanity. The fruit of the Spirit, described in Galatians 5:22-23 as love, joy, peace, and self-control, reflects the ongoing transformation within believers, enabling them to embody Christ-like virtues in daily life. Thus, the new creation is a continual process of growth, as believers surrender to the work of the Holy Spirit and live in alignment with God's will.

Conclusion: Living Out the New Creation

The new creation in Christ is both a personal and communal calling that requires ongoing transformation, empowered by the Holy Spirit. It involves a radical change in the believer's identity, a shift from the old, sinful nature to a new life marked by righteousness, holiness, and love. Theologically, the new creation represents the beginning of God's ultimate renewal of all things, which will be fully realized at the return of Christ and the establishment of the new heaven and new earth (Revelation 21:1-5).

As Christians, we are called to live out this new identity, walking by the Spirit and reflecting the transforming power of the gospel in every aspect of our lives. The new creation in Christ calls us to live differently, to embody the virtues of Christ, and to bear witness to the hope of renewal found in Him. Ultimately, the new creation in Christ is a profound and holistic transformation that begins with the death and resurrection of Christ, continues through the indwelling power of the Holy Spirit, and culminates in the complete renewal of all creation. As Christians, we are called to embrace this new identity and actively participate in God's ongoing work of transformation and renewal in the world.



The new creation in Christ calls us to live differently, to embody the virtues of Christ, and to bear witness to the hope of renewal found in Him.



THE UNLEAVENED LIFE:

living as new creation in Christ



ARUMAI RAJ S
B.D. IV

Are we in Christ? If yes, we are a new creation. How can we live as a new creation in Christ? For our understanding let's take a Paul's analogy of comparing Yeast and unleavened new batch of dough as Paul mentioned in 1 Corinthians 5: 6-8.

According to Jewish tradition they use the unleavened bread during Passover, why it is so? Let us look into the origin of the Passover. It is celebrated as a remembrance of Israelites deliverance from the slavery of Egypt.

Passover was celebrated in the 14th day of the first month of the year. They had to select a lamb for their family and that lamb should be one year old, male and without blemish. On that day evening, they have to slaughter it and they took some of the blood and put it on the two door posts. And they have to eat the lamb at the same night in the same house. They have to eat it with unleavened bread. For the seven days the Israelites should only eat unleavened bread and if anyone eats leavened bread from the first day till the seventh day, they will be cut off from Israel.

As Scripture says, "Therefore, let us celebrate the festival, not with the old yeast—the yeast of malice and evil—but with the unleavened bread of sincerity and truth" (1 Corinthians 5:6-8). In the same way, we must remove the yeast—or leavened bread—from our lives. Our Passover is not just for seven days but for a lifetime. This symbolizes the transformation from the old creation (yeast) to the new

creation (unleavened batch).

The people of Israel celebrated Passover as a remembrance of how God delivered them from slavery in Egypt. Likewise, God has delivered us from the slavery of sin through His only begotten Son, Jesus Christ—the true Passover Lamb who was sacrificed for us. Through Him, we have been made a new creation. As part of this spiritual Passover, we must remove the old yeast from our lives, for "a little yeast leavens the whole batch." Therefore, we must cleanse ourselves of the old yeast so that we may become a "new batch," as unleavened.

In John 18:28, the Jewish officials took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. The Jews avoided entering into the Pilate headquarters because they don't want to defile themselves to celebrate the Passover ritually. They are doing it for the ritual Purification. But we are celebrating the Passover spiritually. So, how much we have to keep ourselves away from the defilement.

So next question automatically comes into our mind is that, how is it possible?

In Ephesians 4:22-24 we read that, You were taught to put away your former way of life, your old self, corrupt and

deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.

We may hear many sermons, and at the moment, they may touch our hearts. However, over time, we often fail to change. The reason is that when we hear a sermon, it is like receiving a fresh batch of bread, but if we store it in a vessel that already contains old yeast, the new batch becomes leavened and spoiled.

Similarly, we listen to God's word with hearts that are unclean or unprepared. Before receiving His word, we must first cleanse our hearts—just as a farmer prepares the soil before sowing seeds. Only then can the word take root and produce a hundredfold harvest in our lives. Also we read in Matthew 9:16-17, No one sews a piece of shrunk cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made. Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved.” Likewise, before we become a new creation, we have to examine ourselves.

- Is there any old yeast inside of us?
- Is our heart prepared to become the new creation?

Our hearts are like old wine skin and old cloth but God says, see I am making all things new (Rev.21.5). Though our sins are like scarlet, they shall be like snow, though they are red like Crimson they shall become like Wool (Isaiah 1. 18). So let us surrender to our God, the creator and prepare ourselves to receive the new creation and stand firm as a new creation in Christ.



***Our Passover is not just for seven days
but for a lifetime.***



Transformation: Becoming a new christian



MUNNAGI CHIRANJEEVI
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"Transformation leads to new creation"—a concept deeply rooted in the teachings of Apostle Paul—reflects his understanding that spiritual transformation through Christ brings about a profound change in the believer's life, leading to a renewed identity and purpose. This paper explores key themes emphasizing this transformation, particularly focusing on Paul's life.

Transformation is at the heart of the Christian life. When we come to Christ, we do not merely adopt a new set of beliefs, rules, or practices; we receive a new identity and a renewed purpose. Paul highlights this radical change in his letters, describing the shift from an old way of living to becoming a "new creation" in Christ. In 2 Corinthians 5:17, he writes, "Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!" This passage captures Paul's conviction that true transformation is God's work within us, making us a new creation.

The concept of "new creation" is particularly evident in Paul's life, demonstrating the profound transformation that God brings about in those who are in Christ. Biblically, "new creation" is not merely a metaphor for change or improvement; it signifies an entirely new way of being, made possible through Jesus Christ's life, death, and resurrection. This paper will explore how this transformation is understood and applied in Scripture.

I. The Need for Conviction: Our Old Nature

Paul's conviction is recorded in Acts 22:6-13, where he describes his encounter with Jesus. He openly acknowledges his former life as a violent persecutor of the church, calling himself "the worst of sinners" to emphasize the radical change Christ brought in him. His transformation stands as a testimony to God's mercy and patience (1 Timothy 1:12-16).

Paul's theology begins with an understanding of humanity's brokenness and sin. In Romans 3:23, he reminds us, "for all have sinned and fall short of the glory of God." According to Paul, our old nature is driven by selfish desires and disconnected from God's purpose. Left to our own ways, we follow paths that lead to harm, separation, and emptiness.

However, God does not desire to leave us as we are. Through Christ's grace, God calls us into something entirely new—a transformation that is not merely about behavioral modification but a deep, inner renewal—a transformation of our very hearts.

II. Conviction Leads to Confession: The Work of the Spirit

The Holy Spirit is the one who leads us to confess our sins. The moment Paul confessed and conformed to God's vision, the scales fell from his eyes (Acts 9:18); until then, he had been spiritually blind.

Paul describes this transformation process as the work of the Holy Spirit. In Romans 12:2, he urges, “Do not conform to the pattern of this world, but be transformed by the renewing of your mind.” Here, Paul emphasizes that transformation begins inwardly—not through human strength, but by yielding to the Spirit, who renews our minds, reshapes our desires, and aligns us with God’s will.

This is not an instant change; rather, it is a lifelong process. The Greek word Paul uses for “transformed” is *metamorphōō*, from which we derive the word *metamorphosis*—indicating a profound change. Just as a caterpillar becomes a butterfly, we undergo a fundamental transformation in Christ, letting go of what we once were and embracing a new identity.

III. The Outcome of Confession: Becoming a New Creation

In 2 Corinthians 5:17, Paul proclaims that anyone in Christ is a “new creation.” This phrase encapsulates the essence of our new life in Christ. We are no longer defined by our past, our mistakes, or our failures; instead, we are given a fresh start with a new identity and purpose.

As new creations, we are no longer bound by sin or the limitations of our old nature. We are called to live lives that reflect Christ’s love, compassion, and righteousness. In Ephesians 4:22-24, Paul instructs believers to “put off your old self... and to put on the new self, created to be like God in true righteousness and holiness.” This transformation is not just an internal change but an outward renewal that affects our actions, relationships, and engagement with the world.

However, transformation is not only personal—it extends to our communities. When we are transformed, we are called to reflect Christ’s love and justice in every aspect of life. Paul’s vision of the church as the Body of Christ (1 Corinthians 12:27) reminds us that our transformation has a communal dimension. We are part of something greater than ourselves—a community that embodies God’s new creation on earth.

Our transformed lives serve as testimonies, inviting others to experience the same renewal. As we walk in our new identity, we bear witness to the transformative power of Christ, demonstrating to the world what it

means to live as a new creation.

Conclusion

In Christ, transformation is not just a concept but a radical re-creation of who we are, what we value, and how we live. Paul’s vision of a “new creation” is both powerful and practical—it calls us to leave behind the chains of the past and step boldly into a life marked by hope, purpose, and impact. This transformation is not merely for our benefit but for the world’s sake—so that through our lives, others may see the light of Christ and experience His love.

As we daily yield ourselves to God’s Spirit, we continue to be molded into Christ’s likeness. This is the heart of the gospel—Christ takes what is broken, renews it, and makes it beautiful and purposeful. Let us, therefore, live as new creations, allowing our lives to be living testimonies of God’s power to transform, redeem, and make all things new. May our transformation inspire others to encounter the love of Christ, leading them to their own renewal in Him.

The Old and the New:

A RADICAL SHIFT IN PERSPECTIVE



KALINGA MOUNI
B.D. IV

Paul's emphasis on the "new creation" represents a radical shift in perspective. It's not merely about personal reformation or moral improvement, but a fundamental transformation of one's very being. It's akin to being born again, not just in a metaphorical sense, but in a reality-altering way.

Lets consider a caterpillar metamorphosing into a butterfly. The caterpillar, with its limited vision and earthbound existence, cannot comprehend the beauty and freedom of flight. It clings to its old form, its old way of life. But within its chrysalis, a profound transformation occurs. The familiar dissolves, giving way to something entirely new, something capable of soaring above the limitations of its former existence.

This analogy mirrors the Christian experience. We, like the caterpillar, are bound by the limitations of our old nature, our "flesh." We are prone to sin, driven by self-interest, and blinded to the true realities of God's kingdom. We are creatures of this world, deeply influenced by its values, its fleeting pleasures, and its ultimately unsatisfying pursuits.

But through faith in Christ, a profound transformation begins. The old self, with its limitations and corruptions, starts to dissolve. We begin to shed our old skin, our old ways of thinking and behaving. We are not simply "improved" versions of our former selves; we are becoming something entirely new.

The New Creation: A Community of Transformation

This transformation is not an isolated individual experience. It's a communal reality. The "new creation" is not just about individual salvation; it's about the emergence of a new community, a new people of God.

Just as the caterpillar's transformation is part of a larger biological process, our transformation is part of the ongoing work of God in the world. We are being transformed into a community that reflects the image of Christ, a community characterized by love, justice, and reconciliation.

This new community is not defined by race, nationality, or social status. It's defined by a shared experience of grace, a shared commitment to living out the gospel, and a shared hope in the coming kingdom of God.

Living Out the New Creation

Living out this new creation is not always easy. It requires constant vigilance, daily surrender, and a willingness to embrace the ongoing process of transformation. It means:

1. Embracing the Cross: Recognizing that true life comes through embracing the cross, through denying ourselves and following Christ.
2. Living in Love: Demonstrating love for all people, regardless of their background or beliefs.
3. Seeking Justice: Working for a world where all people are treated with dignity and respect.

4. Forgiving Others: Extending grace and forgiveness to those who have wronged us.
5. Sharing Our Faith: Sharing the good news of Christ with others, inviting them to experience the transforming power of the gospel.

A Hope for the Future

The concept of the "new creation" offers a profound hope for the future. It reminds us that God is at work in the world, bringing about a new reality, a reality characterized by justice, peace, and love.

This hope is not just for the future; it's a present reality. Even now, we can experience the transforming power of the Spirit, the joy of living in communion with God, and the freedom that comes from being liberated from the bondage of sin.

Conclusion

Paul's message of the "new creation" is a powerful reminder that our lives are not static. We are constantly being transformed, shaped and molded by the grace of God. By embracing this reality, by aligning our lives with Christ, we can become agents of transformation in the world, bringing hope and healing to a broken and hurting world.

This exploration of the "new creation" has only scratched the surface of this profound and multifaceted concept. It is a subject that continues to challenge and inspire theologians, pastors, and believers throughout the ages. May we continue to delve deeper into its meaning and strive to live out its transformative power in our own lives and in the world around us.



We are not simply 'improved' versions of our former selves; we are becoming something entirely new.



A NEW CHAPTER



SHYLUS J
B.D. IV

This is my first time writing an article for my college magazine. Through this article, I wish to reflect a glimpse of my life. Since this is a new endeavor for me, I have chosen the title “A New Chapter” for this journey. Sometimes, things we consider ordinary can unexpectedly become significant, surprising, and life-changing. One such event is “waking up in the morning.” Every night, we go to sleep and wake up the next morning. It has become a routine for all of us. However, not everyone’s life follows this pattern. Patients in hospitals, accident victims, and people working in life-threatening jobs may not wake up the next morning. Death can come to them at any time. That is why I say “waking up in the morning” is a miraculous event. Even the Bible clearly states: “They are new every morning; great is Your faithfulness.” (Lamentations 3:23). This is why each day is a new chapter for us.

The Motivation for a New Beginning

“See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland.” – Isaiah 43:19

As I mentioned earlier, just as waking up in the morning is not an ordinary thing, beginning the day with divine wisdom, renewed strength, and a positive mindset is equally important. Success is not something easily obtained, like a cup of tea. Behind every successful person, it is not just their hard work but also their morning discipline and mindset that have paved the way for their

success.

The very thought of achieving success is what wakes them up every morning. When I was young, the elders in my house would insist on waking up early. At that time, I neither understood its meaning nor valued it. But now, when I observe successful individuals in various fields, I realize that their journey begins in the early morning. Never forget, each day is a new chapter in your life.

Even if the Beginning is Difficult, the End Must be Joyful. In the Bible, there was a devout man named Job, and a verse was given to him: “Though your beginning was small, yet your latter end would increase abundantly.” – Job 8:7

One of the important aspects of life is that by the age of 18, everyone gains the ability to make decisions. Our government believes this, which is why it grants voting rights, driving licenses, and other privileges to those who turn 18, assuming they are capable of making decisions. However, in reality, the decisions made by 18-year-olds are not always accepted by society, nor are they always given the freedom to make choices. Because of this fear, many young people forget to make decisions.

But my perspective is this: every person who turns 18 must make decisions for their family, for society, and for their future. It is not just about making decisions, but also about ensuring that they are the right ones, verifying them, and implementing them properly. It might be difficult, but

remember, there is nothing in this world that is impossible.

For example, imagine a bridge is being built. Until the construction is complete, the people living in that area will face daily inconvenience. Travelers who use that route will have to take alternative or rough paths. But once the bridge is completed, the local people and travelers will experience a smoother, hassle-free journey.

Similarly, making a decision and making it a priority in your life may be challenging. But once you commit to it, work hard, and achieve success, not only will you benefit, but those around you—your parents, relatives, siblings, well-wishers, and even those who doubted you—will take pride in you. They will recognize and celebrate you as their family, friend, or companion. So never forget this: be courageous in making decisions and work hard to make them a success!

Life is not always the same, and neither are circumstances—we must understand this. Someone who treats you with love today may become your enemy tomorrow. When we were young, we played with toys, but can we still use those same toys now? “Yesterday is not the same as today, and today will not be the same as tomorrow.” Every new chapter in life comes with certain losses. For some, those losses might have caused deep wounds, while for others, they may not have had much impact. Life is always a mixture of gains and losses. That’s why you should account for your gains as gains and your losses as losses.

When a child is born in a family, the joy of the family members is immeasurable. In the same way, treat each new day as a newborn child—start it with happiness. Do not dwell on the past and burden yourself with stress. What is gone cannot be changed. Let’s welcome every new beginning with an open heart!



Never forget, each day is a new chapter in your life.





VUSURUMOTHU SUJITH
B.D. IV

Reverend Dr. Punam Cherian John Mark was born on June 6, 1949, to Shri Punam Cherian Abraham and Mrs. Yadala Ruthamma as their second son. His elder brother was P.C. John Sundar Rao (Batasari). Mrs. Ruthammagaru was a devoted woman who worked as a Bible seller and woman evangelist for the Christian Missionary Society, an organization committed to evangelistic ministry. After the passing of her husband, Shri P.C. Abraham, she continued her work with the support of the organization. She was sent on various missions to villages, and the organization took her two younger sons, including John Mark, to the Zenana Mission compound in Khammam (now St. Mary's Hospital). At that time, John Mark was only 2 years old. There, they were raised in the fear of God under the faithful guidance of their mother. It was during this time that they met Miss Dorothy Tate (CMS Missionary from England), working with the Mission and Brother Azariah, a member of the Christian missionary organization, who became a significant partner in their evangelistic work. John Mark came to know Brother Azariah, and their bond in service grew over time.

John Mark completed his primary education at St. Mary's High School, Khammam, followed by his Higher Secondary Course (H.S.C.) at Dornakal Diocesan School. He graduated with a degree in Science from Andhra Christian College, Guntur, and later pursued a Master's degree in English Literature at Andhra University Post Graduate Center, Guntur. After completing his education,

he began his teaching career at the Government Degree College in Gadwal in 1971 at the age of 22 and continued working in various Government Colleges until 1995. However, in 1995, he resigned from his government job to dedicate himself entirely to the ministry.

Together with Brother Azariah, John Mark was actively engaged in evangelistic work and organized youth gatherings across many denominations to spread the gospel. His service was recognized by Brother Azariah, who supported him in various ways. In 1987, John Mark was ordained as a second-generation C.S.I. (Church of South India) priest by the Bishop of Dornakal. He also received theological training in the U.S. at the Asian School of Evangelism, under Rev. John Rhodes (a Missionary who worked in China).

In 1990, feeling that his government job was a hindrance to his evangelical ministry, John Mark and his wife, Mrs. Sampara Vasantha, left their jobs to serve the Lord full-time. They started the Asian School of Evangelism (Bible School) in Khammam town with the help of Rev. John Rhodes and Brother Azariah's encouragement. Over the years, John Mark dedicated himself to preach the gospel and training evangelists. He worked tirelessly alongside with Brother Azariah for about three and a half decades, establishing a strong presence in Khammam and the Krishna districts.

In addition to his work in evangelism, John Mark served as the President of the Khammam Rotary Club for two terms. After Brother Azariah's passing in 2010, John Mark assumed the management of the Christian Service Unit as its President, continuing to serve the community and the organization until his death. Despite facing many challenges, both physically and in terms of organizational hurdles, John Mark remained steadfast in his commitment to God's work. He served the Lord selflessly and tirelessly until his passing. John Mark is survived by his two children: a son, Dr. Joseph Parimal (MD), and a daughter, Dr. Ruth Lydia Evangeline (MD). Both children and their families are following in John Mark's footsteps, dedicating their lives to the service of the Lord and the poor. P.C. Christopher (John Mark's brother's son) is encouraged to do the Theological Training and continue the genealogy of the family tradition. As an encouragement to fulfil the wish of Rev. P.C. John Mark, now P.C. Christopher is working as an Evangelist in the CSI-Diocese of Dornakal.

Conclusion:

Reverend Dr. Punam Cherian John Mark's life epitomizes the transformative power of the gospel.

From his early years, raised in a home rooted in faith, he embraced the call to evangelism, dedicating his life to spreading the message of Christ and serving the community selflessly. His journey from education to full-time ministry was marked by an unwavering commitment to serving the Lord and preparing others to do the same. Through the establishment of the Asian School of Evangelism and his leadership in the Christian Service Organization, John Mark not only proclaimed the gospel but also equipped hundreds of evangelists to spread it far and wide. His tireless work/effort — whether through building communities, providing medical care, or leading numerous evangelical initiatives — embodies the new creation that comes through faith. His life reminds us that in Christ, we are called to live beyond ourselves, reaching out to others with the love and grace we have received. John Mark's legacy is a powerful testimony to the impact of a life fully surrendered to God's work, follow in His footsteps, continue the mission of service and evangelism that he passionately embraced and forever.



***we are called to live beyond ourselves, reaching out to others
with the love and grace we have received.***





The concept of new creation in **PAUL'S WRITING**



ARUL PRAKASH S
B.D. III

Introduction

The term “new creation” holds profound significance in Christian theology, particularly in the writings of the Apostle Paul. It represents a transformative process that contrasts with the concept of “creation,” which refers to bringing something into existence from nothing. The phrase “new creation” (Greek: *kainē ktisis*) signifies the restoration and renewal of what already exists, emphasizing a deep, spiritual transformation. Paul employs this term in key passages such as 2 Corinthians 5:17 and Galatians 6:15, highlighting its importance in shaping the believer's identity in Christ.

The Theological Foundation of New Creation

At the heart of Paul's teaching is the belief that through Christ, God initiates a spiritual rebirth in the lives of believers. In 2 Corinthians 5:17, Paul states:

“If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new.”

This declaration emphasizes that faith in Christ results in a fundamental shift in identity and existence. The concept of new creation does not merely indicate a change but a complete redefinition of one's life—breaking away from past sins, guilt, and dependence on the written law. This transformation is deeply rooted in the resurrection of Jesus, which Paul views as the ultimate demonstration of God's power and grace. Through Christ's resurrection, believers are not merely reformed but recreated. This new life empowers them to abandon their former ways and embrace

an identity characterized by righteousness and holiness.

The Potter and the Clay: A Life Transformed

Paul's idea of new creation can be illustrated through the powerful biblical image of the potter and the clay. In Jeremiah 18:1-6, God compares Himself to a potter and His people to clay, demonstrating His authority to shape and transform lives. Just as a potter skillfully molds clay into a new vessel, God reshapes and renews the lives of believers. Imagine a broken pot with shattered pieces scattered everywhere. A skilled potter can restore it, creating something new and beautiful. Similarly, God takes the brokenness of human lives and transforms them through Jesus Christ. Becoming a new creation does not mean erasing past mistakes; rather, it signifies that God redeems and repurposes them for His divine plan. This image powerfully conveys that even in brokenness, believers remain valuable to God, who refashions them into instruments for His purpose.

Conclusion

In Paul's writings, the concept of new creation highlights the transformative power of faith in Christ. It signifies a profound renewal, where believers are not simply modified but entirely made new. This process reflects God's ability to reshape lives, much like a potter molding clay—turning brokenness into beauty. While a person's past remains, it no longer defines them; instead, God uses it for His purpose. Ultimately, the promise of new creation offers hope and purpose to all who believe in Christ.



CIN PIL MUNC
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First and foremost, I am so grateful to be able to write this article in 2024-2025 Academic Year for Magazine of Bethel Bible College which is affiliated to Senate of Serampore University. I am thankful to the literary committee for blessing me this precious privilege. As we continue in our journey to discover who we are in Christ, we first establish important understanding of being "in Christ". 2 Corinthians 5:17 are familiar verses that are quoted often to introduce us to our life in Christ.

This chosen Scripture resonates with the transformative power of faith. It's not merely a change of mind or a superficial adjustment, but a profound, radical shift in one's very being. This passage speaks to the heart of Christian belief: that through Christ, we are offered the possibility of becoming something entirely new.

The Greek word *en christosis* translated as 'In Christ', it refers to union of believers with Christ. This word is Paul's favorite designation for spiritual identity of believers. In Pauline Epistles, the phrases 'In Christ (*en christos*)', 'in the Lord (*en kyrio*)', 'in Christ Jesus (*en Christo Iesou*)', and 'in Him (*en auto*)' appear more than 200 times (Ephe. 1:4, 1:1-14, 2:10; Phil. 3:9, 1Thess. 4:16; 2Cor. 13:5; 1Corin. 7:22; Gal. 2: 17; Rom. 6:1-11; etc). All these words represent to the believers. Apostle Paul uses the word 'enchristos' 164 times in his epistles and the similar word 'en kyrio' over 80 times. In the first century, the early Christians used to address themselves as 'In Christ'. Finally,

new creation is said to occur "in Christ," and this is easier to relate to Paul's anthropology than to his cosmology. The Greek word 'kainos' referring to something 'new' in quality, essence, nature and character.

The Greek word 'kainos' is used in "new creation" in 2 Corinthians 5:17; in "new man" in Ephesians 2:15 and again in "new man" in Ephesians 4:24. So, the new creation is new in character, essence, nature, and quality, as well as new in time, something that did not exist before. The old man began back in time with Adam and was sinful in nature. The new man begins in Jesus and is the nature of God.

Moreover, the 'Old' represents more than just our personal sins; it encompasses the systemic injustices that plague our world. Racism, poverty, sexism, environmental destruction, and other forms of oppression are all manifestations of the 'old' that Christ came to dismantle. These systems perpetuate suffering and prevent individuals and communities from experiencing the fullness of God's shalom. As Desmond Tutu eloquently stated, "Do your best to make a different in this world."

This Scripture passage often interpreted as a personal call to salvation, this verse also carries a powerful social dimension, urging us to consider its implications for justice and equity in the world. This article will explore the concept of "New Creation" through a social justice lens,

examining how this transformative power compels us to not only personal renewal by also active engagement in dismantling oppressive systems and building a more just and compassionate society.

The “new creation,” therefore, is not simply a future reality; it’s a present imperative. As Martin Luther King Jr. eloquently stated, “Injustice anywhere is a threat to justice everywhere.” It’s the kingdom of God breaking into our world, calling us to be agents of transformation. Being ‘in Christ’ empowers us to participate in this new creation by challenging the status quo, advocating for the marginalized, and working towards a world where justice reigns. Gustavo Gutierrez mentioned, “The God of Exodus is the God of history and of political liberation more than he is the God of nature.” The new creation is not just about our relationship with God; it’s about our relationship with the world and our responsibility to work for its healing and restoration.

It is about embodying the love and justice of Christ in every sphere of life, from our personal relationships to our engagement with the broader society. As Cornel West argues, “Justice is what love looks like in public, just like tenderness is what love feels like in private.” This isn’t just about charity or acts of kindness, though those are important. It’s about dismantling oppressive structures and creating systems that promote equity and flourishing for all. It requires us to examine our own biases, to listen to the voices of the oppressed, and to be willing to challenge those in power. Bryan Stevenson’s work on criminal justice reform highlights the urgent need for such systemic change.

Some might argue that focusing on social detracts from the spiritual focus of the verse. However, true spirituality cannot be divorced from the pursuit of justice. Jesus himself consistently stooped up for the marginalized and challenged the social and religious norm of his time. His ministry was a testament to the interconnectedness of personal transformation and social change. This connection is explored in depth by theologians like Gustavo Gutierrez.

Embracing a social justice perspective on 2 Corinthians 5:17 requires a shift in our understanding of what it means to be a Christian. It is not just about personal piety; it is about actively working to create a world that reflects the love and justice of God. It is about recognizing that

the new creation is not just something we wait for; it is something we participate in and here and now.

For those “in Christ” 2 Corinthians 5:17 proclaims a new reality: “old things have passed away; behold, all things have become new!” This newness is not solely a matter of personal piety; it is a spiritual imperative that compels us toward social justice. Embracing social justice is not an optional extra for Christians; it is an essential expression of our faith. It flows directly from the transformative power of being “in Christ.” The “old” that has passed away includes the system of injustice that dehumanize and oppress. These systems stand stark contrast to the love and justice that characterize the kingdom of God.

The “new creation,” therefore, is not just about individual salvation; it is about the restoration of all things. It is about working to bring God’s kingdom to earth as it is in heaven. This requires us to move beyond individual acts of charity and engage in the work of systemic change. It demands that we challenge unjust laws and policies, advocate for the marginalized, and work to create a society where all people are treated with dignity and respect. As Archbishop Desmond Tutu reminds us, “If you are neutral in situations of injustice, you have chosen the side of oppression.” Being ‘in Christ’ calls us to be anything but neutral. It calls us to be active participants in the new creation, working for justice and embodying the love of Christ in a broken world.

The work of creating a ‘new’ world, as envisioned in 2 Corinthians 5: 17 is an ongoing process. While we celebrate the transformative power of Christ, we must also acknowledge the persistent reality of injustice. A social justice perspective reminds us that the ‘new creation’ is not a destination but a journey, a continuous call to challenge the ‘old’ and strive for a world where God’s love and justice prevail.

The Transformative power of New Creation

A Journey of Renewal Across Faiths, Philosophy, and Science



KANDULA ROJ KUMAR
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The concept of New Creation resonates across religions, philosophies, and scientific perspectives, offering a profound reflection on transformation, renewal, and hope. While interpretations may differ, the central theme of change is universal. Christianity, with its focus on spiritual rebirth through Christ, provides a unique understanding of new creation—a personal, ongoing transformation.

New Creation in Different Religious Contexts:

In Hinduism, the universe undergoes cycles of creation, destruction, and rebirth, managed by the divine trinity of Brahma, Vishnu, and Shiva. These cycles illustrate that creation is not static but constantly renewed, symbolizing the eternal nature of transformation.

Islam connects new creation to the Day of Judgment, when Allah will bring forth a renewed existence. The Quran (29:20) describes how creation will be transformed, and the righteous will be rewarded with eternal life in a new, perfected world.

In Buddhism, new creation occurs through continuous change. The ultimate renewal is achieved through attaining Nirvana, transcending suffering and the cycle of rebirth. Here, transformation arises from spiritual awakening, not divine intervention.

Sikhism teaches that new creation happens through spiritual awakening. By following the teachings of Guru

Nanak and living a truthful, devoted life, individuals experience an inner transformation. This renewal aligns one's life with divine purpose, fostering unity with God.

In Christianity, the concept of new creation is rooted in Jesus Christ's teachings. Paul affirms in 2 Corinthians 5:17, "If anyone is in Christ, the new creation has come. The old has gone, the new is here!" This transformation signifies a radical change in the heart, mind, and spirit, marking a rebirth that continues throughout the believer's life. Christianity also anticipates the renewal of the entire cosmos, as described in Revelation 21:1, where God creates a new heaven and earth, free from suffering.

Philosophical and Scientific Perspectives

Philosophy offers its own view on new creation. Plato saw creation as the pursuit of wisdom and self-awareness. True creation, for him, is intellectual and spiritual transformation, leading to an understanding of the soul's nature.

Existentialism, as proposed by thinkers like Sartre and Nietzsche, views new creation as a redefinition of one's purpose. Individuals must take responsibility for their actions and create meaning in an indifferent world. Here, creation is personal, shaped by individual choices.

Postmodernism suggests that new creation happens continuously as society and knowledge evolve. Every new

idea, every shift in perspective, contributes to ongoing transformation, making change a perpetual process.

From a scientific standpoint, new creation is visible in the universe's ongoing transformation. The Big Bang Theory proposes that the universe began 13.8 billion years ago and continues to expand, illustrating a universe in constant flux. Evolution further exemplifies this, as life forms continually adapt, leading to new species and further biological transformation. Technological innovations, such as artificial intelligence and genetic engineering, demonstrate human-driven creation that continuously reshapes our future.

The Transformative Journey of Peter and Nicodemus
The lives of Peter and Nicodemus provide compelling examples of new creation through Christ.

Peter, a fisherman, was called by Jesus to follow Him and "fish for people" (Luke 5:10). Despite his initial hesitation and denial of Jesus, Peter's life was transformed after Christ's resurrection. Filled with the Holy Spirit on Pentecost, Peter boldly preached the gospel, leading 3,000 to faith (Acts 2). His journey from a fearful follower to a fearless leader highlights the transformative power of new creation in Christ.

Nicodemus, a Pharisee, sought spiritual understanding from Jesus, who explained the need to be "born again" through the Spirit (John 3:8). Initially struggling to comprehend this, Nicodemus gradually grew in faith, defending Jesus and ultimately publicly identifying with Him after His death (John 19:39). His transformation demonstrates the gradual, Spirit-led process of spiritual renewal.

Application: The Invitation to New Creation

The concept of new creation calls Christians to embrace transformation, surrendering old ways of living and thinking to the transformative power of the Holy Spirit. This journey is not instantaneous but is an ongoing process of spiritual renewal, as exemplified by Peter and Nicodemus.

As believers, we are invited to be part of God's work of renewal. New creation empowers us to live boldly for Christ, to embrace change with hope, and to be agents of transformation in a world in need. The promise of new creation offers a daily opportunity to experience spiritual renewal and become vessels of God's love and truth. In a constantly changing world, new creation is always within reach. Each day is an invitation to experience transformation through Christ, renewing our hearts and minds for His kingdom. By living out this truth, we contribute to a world that eagerly awaits the ultimate renewal promised by God.

***In a constantly changing world, new creation
is always within reach.***



New Creation



KOLAGANI SHALMA PAUL
B.D. III

In Christian theology, the concept of “new creation” holds profound significance. Rooted deeply in the New Testament, this doctrine signifies a transformative shift from the old to the new, encapsulating the essence of the Gospel message and the believer’s relationship with Christ. This theological notion is not merely a future hope but a present reality for those who are in Christ.

Who doesn’t love new things? Everyone appreciates something new and fresh. The good news of the Gospel is that God desires to give us newness—a new creation. The apostle Paul plays a crucial role in shaping our understanding of this concept. In 2 Corinthians 5:17 (NRSV), he proclaims:

“So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!”

This statement emphasizes the radical transformation that occurs at the moment of salvation. For Paul, new creation signifies a complete renewal of one’s spiritual state. It is a shift from being bound by sin and death to living in the freedom and righteousness offered through Christ.

The concept of new creation is deeply rooted in the biblical narrative of God’s redemptive work. In Genesis, the original creation was declared “very good” (Genesis 1:31). However, with the fall of humanity, creation was marred by

sin and corruption. The promise of new creation begins with prophetic visions of restoration and renewal in the Old Testament. Isaiah 65:17 foretells a “new heavens and a new earth,” signifying the ultimate restoration of God’s creation.

In the New Testament, this promise finds its fulfillment in the person and work of Jesus Christ. Through His death and resurrection, Jesus inaugurated the new creation. His resurrection is not merely a historical event but a pivotal moment that signals the beginning of a new era. In Christ’s resurrection, we see the first fruits of the new creation—a glimpse into the reality that believers are being drawn into.

God does not want to remember our sinful nature—that is why Jesus Christ came into this world and died for our sins. John 3:16 (NRSV) declares:

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.”

The theological significance of new creation is immense. It marks the end of the old age of sin and the beginning of a new age of righteousness. It is a divine act that encompasses both individual and cosmic dimensions. On a personal level, new creation involves a radical transformation of character and identity. Believers are not merely forgiven; they are made new—reflecting the image of Christ and empowered to live according to God’s will.

Moreover, the concept of new creation has profound implications for Christian ethics and mission. Being a new creation means believers are called to live in a way that reflects their transformed identity. This involves embodying the values of God's Kingdom, such as love, justice, and reconciliation. Christians are thus invited to participate in God's ongoing work of renewal, contributing to the transformation of their communities and the world.

Theologically, new creation also anticipates the future fulfillment of God's redemptive plan. While believers experience the new creation in part, the fullness of this transformation awaits the eschatological completion when Christ returns. This future hope encourages Christians to live with purpose and anticipation, knowing that their present experiences of renewal are a foretaste of what is to come.

Conclusion

The doctrine of new creation is central to Christian theology. It signifies a profound transformation initiated by God through Christ, impacting both individual believers and the entire cosmos. This transformation marks a shift from the old to the new, leading to a new identity and a call to live out the values of God's Kingdom. As Christians embrace this reality, they embody the hope of ultimate renewal and actively participate in God's ongoing work of restoration in the world.



Who doesn't love new things? Everyone appreciates something new and fresh. The good news of the Gospel is that God desires to give us newness—a new creation.



NEW CREATION IN CHRIST



SIMSON J
B.D. III

The Apostle Paul is possibly one of the best-known figures in the Bible. The letters he wrote thousands of years ago remain significant for us today, providing understanding, instruction, and hope. Paul's transformation serves as a shining example for every Christian.

Paul describes himself as a Jew from the tribe of Benjamin, a Pharisee who was educated by Gamaliel, one of the most respected teachers of his time. He was well-versed in the law and strictly adhered to it. In his zeal to please God, he persecuted early Christians, believing that they were opposing God and His laws. He arrested and imprisoned them and was even present at the stoning of Stephen. Acts 9:1 describes him as "breathing threats and murder" against the disciples because of their faith in Jesus Christ.

One might think that someone so deeply convinced of his beliefs and so devoted to a particular way of life would never change. However, God had a different plan for Paul. While traveling on the road to Damascus to persecute Christians, he had a life-changing encounter. Jesus Himself appeared to him as a bright light from heaven. This personal experience with Christ led Paul to full repentance. From that moment, he turned from being a persecutor of Jesus' followers to becoming a disciple of Jesus himself.

Following this experience, he immediately began preaching about Christ. He did not hesitate or second-guess his calling. He had encountered Jesus and now had a completely new purpose in life. His mission was to proclaim the Gospel to the Gentiles, to kings, and to the people of Israel.

Paul underwent two major transformations in his life. The first occurred at his conversion, when his heart and mindset were completely changed. He describes this in Ephesians 4:22-24 as putting off the "old man"—his former way of thinking—and putting on the "new man"—a renewed mind in Christ. This change happened instantly as an act of faith. The second transformation was a lifelong process—the process of sanctification. Over time, his sinful nature was gradually replaced by the fruit of the Spirit, forming a godly character. This transformation occurred through daily commitment, by taking up his cross and resisting temptation. The Greek word ἀναγεννάω (anagennaō) refers to this idea: being reborn or beginning a new life.

Ultimately, this is what it means to be a new creation in Christ—to experience spiritual renewal and to live as a role model in faith. As we reflect on our own lives in Christ, we must ask ourselves: Do we still resemble the old Paul, or have we embraced the transformation of the new Paul?

NEW CREATION:

The Death and Resurrection of Jesus Christ



K. RICHIE JOHN SUHETH
B.D. II

Introduction

The death and resurrection of Jesus Christ have played a vital role in the history of Christianity. His death signifies His sacrificial act for the redemption of the world from sin, while His resurrection signifies His victory over death, bringing hope for the new life to come. The new creation is connected to this, as death represents the passing away of the old things (i.e., sin), and resurrection represents the new creation (i.e., hope for new life). This article will explore biblical and theological insights to study how the new creation, according to 2 Corinthians 5:17, is related to the death and resurrection of Jesus Christ.

1. New Creation

The term 'New Creation' in 2 Corinthians 5:17 is expressed with the Greek term *καὶνὴ κτίσις* (*kainē ktisis*), which translates as 'new creation.' Paul uses this term in this verse and also in Galatians 6:15. While it can also be translated as 'new creature' (as noted in the KJV version and the RSV's footnotes), the broader idea of God's act of creation (Romans 1:20) or the cosmos as the result of that act (Romans 8:19-20) makes 'creation' the most appropriate translation. This new creation is a theme discussed since Old Testament times, signifying God's future work to renew creation and establish a new covenant (Isaiah 65:17; Jeremiah 31:31). Therefore, Paul's concept is connected to Jewish ideas of the New Creation. His eschatology is unique in presenting that whoever is 'in Christ' is already part of the new creation, which is fulfilled but yet to be fully

realized. This new creation does not stop with the individual but encompasses all of humanity (Ephesians 2:15) and even the whole cosmos (Romans 8:18-23). Thus, the new creation in Christ represents not just individual transformation but also the transformation of all humanity, the Church, and the entire cosmos.

2. Jesus Christ in Relation to the New Creation

For N.T. Wright, through Jesus' life, death, and resurrection, the new creation was inaugurated in human history. Jesus is not only the agent of this new creation but also the example of what it means to be fully human in the Kingdom of God. Especially through His resurrection, which represents victory over death, Jesus embodies the new creation and provides hope for the renewal of life. As Paul wrote, being "in Christ" signifies that new creation involves a relationship with Christ, through which believers participate in the transformative act of salvation and new life. This new creation, therefore, is not limited to individuals but extends to the wider community. In this way, Jesus' life, and especially His death and resurrection, transform the lives of individuals as well as all humanity and are connected with the concept of new creation.

2.1. His Death in Relation to the New Creation

For Jürgen Moltmann, the crucifixion and resurrection of Jesus Christ are central to the concept of new creation. Through the cross, Jesus fully participates in the sufferings of humanity. His death not only embodies God's solidarity

with human suffering but also demonstrates God's limitless ability to give life, bringing transformation to humanity and renewing justice where it has been lacking. Thus, the death of Jesus Christ represents the beginning of the new creation, offering transformation for all of humanity and creation through God's boundless ability to renew. This aligns with Paul's words, "everything old has passed away," as Jesus' death is connected with the concept of new creation.

2.2. His Resurrection in Relation to the New Creation

From both N.T. Wright's and Moltmann's perspectives, first, from N.T. Wright's perspective, the resurrection of Jesus Christ marks the beginning of the new creation. It has the power to transform individuals and even the whole of creation; it is God's ultimate plan to renew creation. Moreover, the resurrection encourages believers in Christ to become partners in this process of making new creation. Second, from Moltmann's view, the new creation is intimately connected with both the crucifixion and the resurrection, as it brings transformation to the lives of the suffering and invites them into new creation. Thus, the resurrection of Jesus plays a key role in this new creation, as Paul says, "everything has become new." This gives believers new hope in Christ and inspires them to take part in the new creation. In this way, the resurrection is connected with the concept of new creation.

Conclusion

In conclusion, the discussion above shows that the new creation is an important topic that explores various aspects of both biblical and theological studies. The 'new creation' that Paul speaks of has special significance, as it pertains to the transformation of the individual through and in Jesus Christ. Moreover, this leads to the transformation of the whole cosmos. By examining theological perspectives on Jesus Christ in relation to the new creation, we gain a broader understanding of how His life, death, and resurrection impact our understanding of the new creation.

*"Everything old has passed away;
everything has become new."*



Divine Creation:

The Comedy of our Default Settings

YERRAM RITCHIE JOSHUA
B.D. II

Growing up, I always wondered if life had an instruction manual. After all, everything else in life comes with an instruction manual, from a television to a frying pan. Yet here we are, thrust into existence, with no instructions provided. It's as if God decided to release humanity into the world and thought, "They'll figure it out."

Our Built-in Expressions (and Why We Can't See Them)

Have you ever noticed that our faces show every emotion under the sun, yet we're the only ones who can't see it? Tears, frowns, and the classic "I'm totally paying attention" nod for the benefit of everyone else. It's as though God created expressions that the rest of the world can access, while we walk around completely oblivious. (And don't get me started on the mystery of "Resting Face." Let's just say some of us look like we're ready to launch a nuclear missile when we're only deciding on how to pass the time.)

Factory Settings and "Individuality"

Now, according to the latest divine marketing materials, each of us is a "unique creation." But then you meet the kind of people who make you wonder if God just used "shuffle" mode when creating personality presets. Imagine, when God was creating you, He set you to "Perpetually Sleepyhead," while your sibling got "Optimistic Overachiever." I'm pretty sure God was just clicking through a list of personality traits, muttering, "Eh, close enough."

But I came to understand that God wanted us all to be unique just to keep things interesting. Imagine a world where everyone you met had the same "social settings" as you. It sounds nice, sure, until you realize every conversation would be like talking to yourself. It would be constant agreement and zero entertainment value.

Learning > Downloading, Despite Being Complicated

If there's one question that keeps me up at night, it's why, in a world with growing A.I. and technology, we can't just download knowledge into our heads. Imagine getting a "Confidence Update" or "Basic Biblical Knowledge 2.0" straight to our brains. Instead, we're left with the good old trial-by-fire approach. One can only assume that God wanted to keep us humble. After all, if we knew everything immediately, we'd have nothing left to learn, nothing to mess up, and nowhere to improve. And what would we talk about then? It would just be endless conversations about the weather.

Maybe God didn't want us to be instant geniuses, so we'd value teaching each other. Perhaps there's something about learning through mistakes that makes us kinder, more interesting people. Or maybe God just likes a good laugh at our expense.

If God Took Feedback

Honestly, I like to imagine that if God took feedback, we'd have monthly update releases like software. "New

Humanity Patch: fixed default anxiety in public spaces, added public speaking confidence for all, and introduced the 'Fake It Till You Make It' feature for social gatherings." But for now, I suppose we're just a prototype version, blessed with the gifts of human quirks, strange settings, and mysterious features.

So here we are, quirks, mysteries, and all. Each one of us is an original, with no perfect manual but infinite potential. I believe the real beauty in God's design is our capacity to grow, transform, and be renewed. In the hands of the Creator, every one of us is a story of constant renewal. Each day, with every choice, we're called into a "New Creation," finding fresh purpose and drawing closer to the Divine intention behind our existence.

"For it was You who formed my inward parts; You knit me together in my mother's womb. I praise You, for I am fearfully and wonderfully made. Wonderful are Your works; that I know very well."

Psalms 139:13-14



Perhaps there's something about learning through mistakes that makes us kinder, more interesting people.





THE PARADIGM OF NEW CREATION



NAMA RATNA SERUB
B.D. II

The Old Creation: A Foundation for Renewal

The concept of “new creation” within the Bible emerges against the backdrop of the original creation narrative in Genesis. The Hebrew Scriptures describe a world spoken into existence by divine fiat—an ordered cosmos teeming with life and imbued with divine purpose. However, this creation became marred by human disobedience, introducing a rupture between humanity, God, and the created order.

This original creation serves not only as a foundational theological claim but also as a narrative stage upon which the drama of redemption unfolds. The fall of humanity, as depicted in Genesis 3, introduces the necessity for restoration—a theme echoed throughout the biblical canon. Prophets such as Isaiah envision a world renewed, where the lion lies down with the lamb (Isaiah 11:6) and swords are beaten into plowshares (Isaiah 2:4). Thus, the notion of “new creation” is not merely an eschatological hope but a response to a deeply entrenched cosmic fracture.

Christ as the Archetype of the New Creation

Central to the Christian understanding of new creation is the person of Jesus Christ. In the New Testament, the apostle Paul explicitly identifies Christ as the linchpin of a new cosmic order. “If anyone is in Christ, the new creation has come: The old has gone, the new is here!” (2 Corinthians 5:17, NIV). This declaration encapsulates the radical transformation brought about through Christ’s death

and resurrection.

Theologically, Christ is portrayed as the “firstborn over all creation” (Colossians 1:15) and the “firstfruits” of those who have fallen asleep (1 Corinthians 15:20). These titles underscore His role as both the origin and guarantee of the new creation. His resurrection signifies not only personal victory over death but also the inauguration of a renewed reality—one in which the decay and futility of the old order are supplanted by the vitality of eternal life.

Pauline theology further develops this concept by integrating it with the doctrine of justification. Through faith in Christ, believers are “justified” and reconciled to God, becoming part of the new creation. This transformative identity is not merely individual but corporate, encompassing the Church as the body of Christ. Thus, Christ’s role as the archetype of the new creation establishes a paradigm for cosmic restoration, inviting humanity into a participatory relationship with divine renewal.

The Eschatological Dimensions of New Creation

The new creation is both a present reality and a future hope, embodying the tension of “already” and “not yet.” While Paul affirms that believers are already new creations in Christ, the full manifestation of this reality awaits the eschaton—the culmination of history and the consummation of God’s kingdom.

The Book of Revelation provides a vivid portrayal of this ultimate renewal. In Revelation 21, John envisions a “new heaven and a new earth,” where “the dwelling place of God is with man” (Revelation 21:1-3). This eschatological vision eradicates the pain, sorrow, and death endemic to the old order, replacing them with unmediated communion between Creator and creation. The imagery of a heavenly Jerusalem descending to earth encapsulates the convergence of divine transcendence and immanence, signifying the complete restoration of God’s intended harmony.

From a philosophical perspective, this eschatological dimension challenges linear and cyclical conceptions of history. Instead, it posits a teleological trajectory wherein creation moves toward a divinely ordained purpose. The new creation, then, is not an escape from the material world but its transformation and fulfillment. This perspective offers a counter-narrative to dualistic frameworks that devalue the physical in favor of the spiritual, affirming instead the goodness of creation and its ultimate redemption.

Ethical Implications and Human Participation

The doctrine of new creation carries profound ethical implications, emphasizing human participation in God’s redemptive work. Far from being passive recipients of divine grace, believers are called to embody the principles of the new creation in their lives and communities. This mandate aligns with the biblical concept of stewardship, where humanity is entrusted with the care and cultivation of creation.

Paul’s exhortations in his epistles reflect this ethical dimension. For instance, in Romans 12:2, he urges believers to be “transformed by the renewing of your mind,” signaling that the new creation involves a radical reorientation of thought and behavior. Similarly, the call to “put on the new self, created to be like God in true righteousness and holiness” (Ephesians 4:24) underscores the transformative nature of divine grace.

Practically, this transformation manifests in acts of justice, mercy, and reconciliation. The Beatitudes (Matthew 5:3-12) serve as a blueprint for living out the values of the new creation, emphasizing humility, peacemaking, and a hunger for righteousness. Moreover, the Church’s mission to “make disciples of all nations” (Matthew 28:19) reflects its role as an agent of God’s restorative plan, extending the invitation to participate in the new creation to all humanity.

The New Creation as Ultimate Renewal

The concept of the new creation weaves together theological, eschatological, and ethical threads, presenting a vision of ultimate renewal that transcends individual transformation to encompass cosmic restoration. Rooted in the biblical narrative, it offers a profound counterpoint to the brokenness of the present world, grounding hope in the person and work of Jesus Christ.

Friends, the new creation invites interdisciplinary exploration, bridging theology, philosophy, and ethics. It challenges reductionist narratives and invites a holistic understanding of human purpose, identity, and destiny. Ultimately, the doctrine of the new creation affirms that history is not a tale of endless decay but a journey toward divine fulfillment, where all things are made new.

POEMS

GRAFTED IN GRACE

As a wild shoot, I stood apart,
With no assurance, no hope in my heart.
By God's grace, I was grafted in,
A new creation, freed from sin.

I no longer boast in pride or might,
Nor in my strength, nor in my sight.
No longer in myself, do I take my stand,
But in His grace, I'm held in hand.

The old is gone, the new has come,
In kindness, He has made me anew.
A new creation, I stand in awe,
Held in His love, by His law.

By faith, I walk through all my days,
Rooted in Christ, I seek His ways.
His love, my anchor, pure and new,
In Him alone, I'm made anew.



Ms. K. Keziah Glory
FACULTY MEMBER

A NEW CREATION

A new creation means repentance,
A heart transformed, a soul's true repentance.
A new creation means a change of mind,
A clearer path, a purpose defined.

New creation means evil cast away,
Raised with Christ, to live and pray.
New creation means walking His way,
In the footsteps of Christ each day.

New creation means a divine new nature,
In the likeness of Him, our holy Creator.
New creation means Christianity true,
Living in Christ, reflecting His view.

New creation means dying to sin,
The fruits of the Spirit, let them begin.
New creation means leaving the earth,
For higher things, of eternal worth.

New creation means leaving behind
The life of sin, with a heart aligned.
Worshiping in spirit and truth so pure,
New creation's life, forever secure.



Mr. Pagolu Anurag
BD 4

POEMS

SAUL TO PAUL – LIFE STORY

Saul was born a Pharisee,
And raised in that way.
He would do anything for it,
Be it night or day.

He persecuted believers,
Tried to weed them out,
Got permission from the high priest
To wipe them out.

On the way to Damascus,
He saw a great light.
He heard a voice
And lost his sight.

“Why are you persecuting me?”
Saul heard Jesus say.
“It’s hard to kick against the pricks,
I’ll show you the way.”

Then Saul became Paul,
A changed man indeed.
He spent time in the desert,
Where Jesus helped him lead.

“Jesus is the true Christ,”
Paul boldly proclaimed,
To Jews, Roman officials,
And others unashamed.

He shared his testimony
With both the weak and strong.
To many congregations,
He preached all along.

From Jerusalem to Illyricum,
He spread the gospel light.
He taught the congregations,
“Walk by faith, not by sight.”

He was a seed to the church,
Sharing truth that nourished,
Teaching pearls of wisdom,
From Jesus, whom he cherished.

He was known as the man
Who turned the world around,
A voice of faith and truth,
In whom grace abounds.

The things he achieved,
None could do alone.
He set a great example,
For us to make known.



Mr. Yesu Rajan P
BD 4

GRADUATES' TESTIMONIALS



V Sujith

In my college life, I learned many valuable lessons through experience. I thoroughly enjoyed both my studies and the vibrant campus life. The balance between academics, campus activities, and games made my time at college incredibly rewarding. Engaging in various activities and playing sports not only helped me unwind but also taught me teamwork, discipline, and perseverance. Every moment was filled with learning, personal growth, and unforgettable experiences that shaped who I am today.

Indeed it is my privilege and honour to study in the BBC. The reason, this is the college which completely changed my perspectives and thoughts very profoundly in Biblical understanding. Here the lectures of the professors are very knowledgeable which strengthens the many young minds of future theologians. Here the faculty are very deilent in teaching and scholarly thinking. Students from different parts of India added more beauty to the College. I will serve the Lord Jesus Christ by Joining in my Baptist Churches as the Servant of God to transform the people and strengthen the weak.



M Chiranjeevi

A place where unity can be seen in diversity. This place is truly unique, offering me various experiences while also preparing me both theologically and spiritually. The supportive community at BBC, the diverse perspectives, and the firm foundation in theology and spirituality have not only shaped my educational journey but have also fueled my passion for future ministry endeavors. I am grateful for the invaluable experiences and the preparation I have received. After completing my studies, I aspire to engage in ministry. Thank you.



Thiruthuvaraj P

During my four years at Bethel Bible College, I learned countless valuable lessons, both academically and personally. My studies were filled with joy and a deep sense of purpose as I explored my academic interests and spiritual growth. The college provided me with a rich environment for self-discovery and reflection, and my spiritual life was significantly enriched through both formal teachings and personal experiences. It was here that I gained essential skills in preaching, and leading, while also learning how to engage effectively with people from diverse religious and cultural backgrounds. The relationships I built, the challenges I faced, and the wisdom I gained have prepared me for a future of service and leadership in a globalized world.



P Anurag

GRADUATES' TESTIMONIALS



Swamidass R

I am very happy to express my gratitude to God for the opportunity to study at Bethel Bible College, as well as I would like to thank principal sir and teaching and non teaching staffs. What I have learned here is understanding, studying, and sharing the Word of God in a deeper way. It will undoubtedly play a major role in my future ministry in all circumstances. Life at Bethel Bible College has been more than just academic learning; it has been a powerful force, inspiring me to reflect on how to reform myself and walk with God. My life has changed greatly since coming here, inspiring me to develop a deeper relationship with God and to know Him more. BBC is just the beginning of my journey, and I am grateful for all the enriching experiences, valuable teachings, and true guidance that have shaped my path. I remain committed to BBC for all that it has given me.

I first express my gratitude and praises to my Lord Jesus Christ, who dwells in my heart. I also thank all my faculties who made the past four years a valuable learning experience. Over the last four years, I have learned many lessons, and my fellow students who studied theology with me would say the same. But if I think about what is most important, I believe learning how to manage anger is very crucial in life. During my time in college, I had many experiences with my fellow students, including arguments, anger, and misunderstandings. From these experiences, I learned that our anger should be justifiable. Getting angry because I did not receive something, was not given a position, or was not prioritized is wrong. Also, such anger is not a quality of good leadership. My college has taught me that a person must live with integrity. In the future, I may get married, so my college has also helped me understand how to live a good family life and lead it well. It has also given me great lessons on how to lead the church with patience, love, and efficiency. I am proud to dedicate my life to serving the Lord, and I am truly grateful for this journey.



Shylus J

GRADUATES' TESTIMONIALS



A.M. Arulraj, 2023 graduate
Catechist - Tirunelveli Diocese
Holy Trinity Church, Maharaja Nagar

BBC was a journey of faith, knowledge, and growth. Every chapel prayer, every classroom debate, and every shared meal added to a story I'll always cherish. It wasn't just a college, it was a family that shaped my heart and mind.

Bethel Bible College was a journey of faith and intellect, where theology met life, friendships became family, and every challenge shaped my purpose. It was a season of growth that left a lifetime of impact on me. Grateful for the lessons, the memories, and the mission that now carries me forward. Thanks BBC.



Abin Andrews B, 2023 graduate
Studying M.Th (History)
GLTCRI, Chennai

THE DISTANCE THAT CONNECTS

At Bethel Bible College, distance is not a barrier but a bridge that connects students to transformative learning experiences. Through personalized responses, academic support, and spiritual guidance, our distance education program ensures that students feel engaged, encouraged, and equipped for their ministerial journey. These testimonies reflect the power of learning beyond the classroom, where faith deepens, knowledge expands, and connections flourish despite physical separation.

K. Arjuna Rao, BCS

I am deeply thankful to Bethel Bible College, Guntur, for offering these great courses. Your dedication and efforts in theological education inspire us to serve the Lord's kingdom. Thank you for your support.

It is a great opportunity to study at Bethel Bible College, affiliated with Serampore University. The way you care for students and provide accommodation during exams is truly commendable. Special thanks to Rev. Santosh Sir & Principal Sir.

Ambati Sundara Rao, BCS

Vinnakoti Vinay Kumar, BCS

My experience at Bethel Bible College has been wonderful. I received excellent guidance from my lecturers for academic and future pursuits. The administrative support made everything smooth for us.

Studying at Bethel Bible College has been a unique and blessed opportunity. The experienced professors not only guide us academically but also shape us to be faithful in God's ministry. The discipline in organizing classes, exams, and graduation is remarkable. Bethel Bible College provides excellent study materials, a well-organized schedule, a wonderful library, and experienced professors. A great place to study and grow in faith. Having completed my BCS and MCS, I am eagerly waiting for my master's graduation. Special thanks to Rev. Dr. Leela Bose Madam for introducing me to this college and to Late Rev. Dr. P.N.S. Chandra Bose Sir for his relentless efforts in establishing this institution. All glory to God.

Kondamudi Padma Koti, MCS

Dr. N. Esther, MCS

The syllabus is very good. MCS course is equivalent to PGs' in secular studies. Examination system is very strict. Doing this course is great opportunity, given by God. I am very grateful to Our Lord Jesus Christ for his abundant love.

THE DISTANCE THAT CONNECTS

Bollipogu Ramesh, BCS

I am grateful for the opportunity to study at Bethel Bible College through distance education. The faculty coordination and the accommodation during exams were excellent. I feel blessed to be a part of this institution. Thank you!

My experience at Bethel Bible College was transformative. I learned many things that changed my perspective and attitude toward others.

Nittala Aruna Rajeswari Philip,
MCS

Suseel Kumar YM, MCS

It's been a wonderful experience being associated with BBC through Distance Education. Learning Theology is like climbing a sand dune. Some times you feel like you are not getting anywhere. Grateful to the management and faculty for encouraging us to keep going. Thank you

This course helped me to enhance my thinking and challenged me to lead harmonious life in a multi-faith and pluralistic world and God's universalistic salvation plan all through the Bible. Also homiletics and Indian contextual theologies helped me to interpret the Word of God in a right spirit and to carryout God's Mission in India. Thanks for all the faculty with whom we had a great interaction during our contact classes to explore many contemporary issues and challenges.

Sam Prakash Moparthy,
MCS

David Raju Garapati, DCS

Compared to other colleges, the fees at Bethel Bible College are affordable. I appreciate the Christ-like attitude of the Principal and the Distance Education Head, Rev. Santosh Sir, even during disagreements. Thank you.

I feel I had the best opportunity of studying in the Bethel Bible College as the faculty is very experienced, kind and elaborative. The environment is also very conducive for theological studies. It also possesses a vast library. Highly recommendable for veterans also. I am blessed to have pursued my MCS in this college.

E. Ch. Linganna, MCS

THE DISTANCE THAT CONNECTS

Bollipogu Ramesh, BCS

A Course in the Courts of Bethel

"A day in the courts of the house of God - Bethel, is better than a thousand elsewhere," melodiously sings the Psalmist.
"I would rather be a doorkeeper in the house of my God than dwell in the tents elsewhere," he delightfully declares.

Similar in the spirit,

"A course in the courts of Bethel Bible College is better than two pursued elsewhere.

I would rather spend hours in the library than indulge in fleeting pleasures elsewhere," thankfully the student reflects.

"Indistinct were my plans on the day, on the day the academic path was chosen,

But pleasant was the reception, even from the starting line where the learning began," he joyfully recollects.

Dilemmas were sorted out,

Confusions were cleared away,

Paths were guided with wisdom -

Oh, how faithful this journey has been!

"No good thing does God withhold from those whose walk is blameless."

Indeed, no good knowledge does Bethel Bible College withhold from those whose pursuance is diligent.

Studying at Bethel Bible College -

It is more than an academic excellence,

It is a brilliant and blessed experience,

it is a journey of transformation,

It is a walk in the ways of wisdom. God withhold from those whose walk is blameless."

Indeed, no good knowledge does Bethel Bible College withhold from those whose pursuance is diligent.

ARTWORKS



MR. K. SAMUEL PUTTI
BD IV



MR. SUNDAR JAMES
BD III



MR. DARSHAN STEWARD
BD O



MS. CING SIAN CIANG
BD I

ARTWORKS



MR. K. RICHIE JOHN
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MR. SHALMA PAUL
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BD II

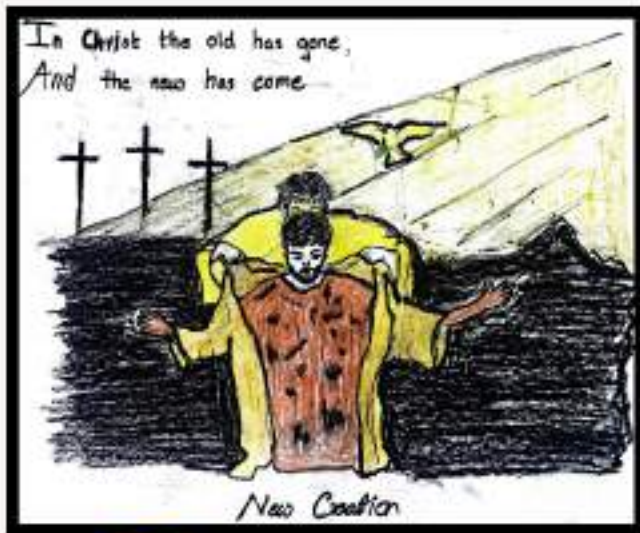
ARTWORKS



MS. VERONICA
BD II



MR. M ASHOK KUMAR
BD III



MR. MURPHY
HRAM BAWI
BD II



MR. SAMANVAY
SINGH

BD - ORIENTATION



BD - FIRST YEAR



BD - SECOND YEAR



BD - THIRD YEAR



BD - FINAL YEAR



CLASS REPRESENTATIVES





BD - FINAL YEAR



ALEX M



ANDREWS ROBERT A



ARUMAIRAJ S



**BLESSING
JAMES RAJA S**



CHARLES S



**DANDE
SAMUEL WILLIAMS**



**GILBERT
ROBINSON P**



**GLADSON
SAMUEL RAJ E**



**GODWIN
SELVAKUMAR J**



**GOVADA
VAGDHAN BABU**



HC SAIKHAMA



**JEBASTIN
DEVADHAS D**



JERICO S SANGMA



JETTI VARAPRASAD



JOHN DAVID N



**K. DAVID
DEVAKUMAR**



KALINGA MOUNI



KINGSTON S



**KORRAPATI
SAMUEL PUTTI**



**KUCHIPUDI
PRASANTH OPHIR**





LUKHI B MARAK



**MANDEPUDI
DAYARATNAM**



**MARSHAL
DHINAKARAN**



**MUNNANGI
CHIRANJEEVI**



**NAKKAIAH
VEMURI**



PAGOLU ANURAG



**PARISUTHA
PAUL S**



**PURNA
CHANDRA RAO E**



RHENIUS SELVIN S



**ROKKIME
R MARAK**



SHYLUS J



STAINES JOEL R



SUAN SIAN SING



SURESH P



SWAMIDASS R



**THAPPETA PAUL
SUVARNA RAJ**



THIRUTHUVARAJ P



**VENKATESWARA
RAO SUREPALLI**



VUSTHALA NEELIMA



**VUSURUMOTHU
SUJITH**





YESUBALAGAN J



**YESUPADAM
TENALI**



YESURAJAN P

BD - FINAL YEAR



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HOSTEL COMMITTEE



LITERARY COMMITTEE

**MEDIA
COMMITTEE**



BBC COMMITTEES

MESS COMMITTEE



PRACTICAL MINISTRY COMMITTEE



SPORTS COMMITTEE



NON TEACHING STAFF



BBC EVENTS





వరద బాధితులకు విద్యార్థుల సాయం



నిత్యావసరాలు అందజేస్తున్న బేతేల్ బైబిల్ కళాశాల విద్యార్థులు

జిల్లాపరిషత్తు(గుంటూరు), న్యూస్ టుడే: వరదతో విజయవాడలో నీట మునిగిన స్వర్ణ రాజరాజే శ్వరి పేటలోని బాధితులకు బేతేల్ బైబిల్ కళాశాల విద్యార్థులు విరాళాల ద్వారా సేకరించిన నిధులతో సమకూర్చిన నిత్యావసరాలను అందజేసినట్లు కళాశాల ప్రిన్సిపల్ డాక్టర్ ఎస్.రాబిన్ సన్ గురువారం ఓ ప్రకటనలో తెలిపారు. బాధితులకు సహాయం చేసిన విద్యార్థులను ఆభినందించారు.



BBC raised a donation of Rs. 88,021 towards Wayanad natural disaster and paid to the Kerala's Chief Minister's Distress Relief Fund on 5th August 2024 and the college also raised funds for flood affected areas in Vijayawada and distributed Rs. 70,550 worth of relief materials on 12th September 2024.

RELIEF FUNDS



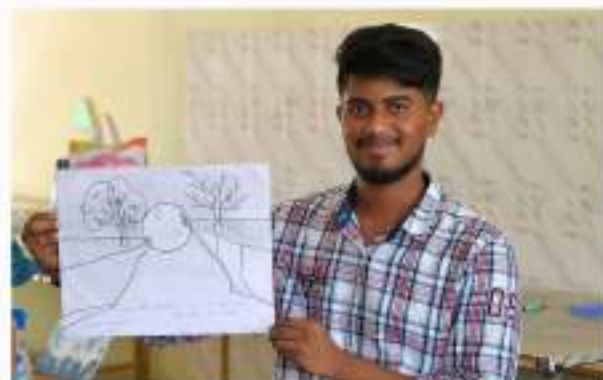
FRESHER'S DAY







POSTER DESIGN COMPETITION



LITERARY DAY





SPORTS DAY





CHRISTMAS GIFT EXCHANGE







REPUBLIC DAY



FAREWELL





THANKSGIVING





CONCURRENT PRACTICAL MINISTRY





PRACTICAL EXPOSURE TO SILIGURI





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నిశ్చింతగా, నిర్భయంగా మీ పిల్లలను మాకు అప్పగించండి
వారి జీవితాలను విజయాలకు విలయాలుగా మారుస్తాం

అత్యున్నతశ్రేణి విద్యార్థిభోధనతో అద్భుతమైన ఫలితాలు సాధిస్తున్న మా విద్యాసంస్థ

షాలోమ్ ఇంగ్లీష్ మీడియం స్కూల్

మా స్కూల్ ప్రత్యేకతలు

- ఉత్తమ శ్రేణికి చెందిన విద్య, ప్రతి సంవత్సరం 10వ తరగతి పరీక్షలలో 100% ఉత్తీర్ణత
- అంకితభావం కలిగిన అనుభవజ్ఞులైన అధ్యాపకులచే అద్భుతమైన విద్యార్థిభోధన
- వృత్తిగత, సామాజిక, నైతిక విలువలు, కమ్యూనికేషన్ స్కిల్స్కు ప్రాధాన్యత
- అనేకమంది విద్యార్థులకు అత్యున్నతమైన విద్యను అందించుటలో ప్రోత్సాహం, అనుభవము కలిగిన మా డైరెక్టర్ మేడమ్



Dr. Leela Chandra Bose
M.Sc., B.C.S., D.D.
Director

అన్ని ప్రాంతాలకు స్కూల్ బస్ సౌకర్యం

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షాలోమ్ సగర్ (ఓతమ్మ కాలనీ, రవలైడు), గుంటూరు - 6

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- అధునాతనమైన భవనాలు, విశాలమైన క్రీడా ప్రాంగణం, తరగతి గదులు, లైబ్రరీ,
- కంప్యూటర్ లేబోరేటరీ, తరగతి గదులలో సి.పి.కెమెరాలు, మినరల్ వాటర్,
- వై ఫై సౌకర్యం, ఆగ్నేయముక ఆలారమ్స్, డిజిటల్ క్లాస్ రూమ్లు మా ప్రత్యేక ఆకర్షణలు.
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G. Rachel Sarada
M.A., B.Ed.
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Rev. Dr. P.N.S. Chandra Bose
Founder - President
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Greetings from AELC BD Graduates 2025



KALINGA MOUNI



**KORRARATI
SAMUEL PUTTI**



SUSTHALA NEELIMA



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**MANDEPUDI
DAYARATNAM**



JETTI VARAPRASAD



YESUPADAM TENALI

Greetings from All Synod Presidents, All Executive Council Members, Pastors,
All Educational Institutions, Correspondents, Bursars, Principals,
H.M.'s, Lecturers, Teaching & Non Teaching Staff

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