



BETHEL BIBLE COLLEGE
GUNTUR



SHEKINAH

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   **BETHEL BIBLE COLLEGE**

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**



ALEPH - 2023



SHEKINAH

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GREETINGS FROM THE FOUNDER OF GMI

Dear Friends

“Impacting the world, one student at a time” demonstrates the goal of Bethel Bible College. God is not willing that any would die without Jesus Christ (II Peter 3:9). We desire to prepare servant-leaders who will go into the world in pastoral, missions, and church-related ministries to preach the Gospel and establish churches that brings God’s glory.

Leadership development is a huge challenge for the church. Opportunities to minister and lead people to Jesus are lost because there are not enough leaders. Who is equipping the next generation of pastors and where are they most needed?

Since the founding of Bethel Bible College in 2000, we have been guided by the vision to train young men and women to plant churches and preach the Gospel. Our curriculum is intended not only to train a skillful theologian, but also to mould a competent and faithful minister of the Lord equipped in the Word with anointing of the Holy Spirit.

Bethel Bible College has been an endeavor of faith since its beginning. “Hitherto hath the Lord helped us” (I Samuel 7:12) is our testimony to the faithfulness of God to provide and meet the needs of the college. We give Him all the glory!

Bethel Bible College is a perfect fit for anyone looking for serious Bible study and ministry preparation. Our board, administration, faculty and staff are committed to providing a quality education in order that we might impact the world, one student at a time.

That all may hear

Rev. Dr. Scott Alan Norling
Founder President of GMI

GREETINGS FROM THE PRESIDENT OF GMI



Congratulations!

I am extremely delighted to hear that our Bethel Bible College is starting a new magazine, “ALEPH” which is very apt in the present circumstances. As you are aware, Rev. Dr. P. N. S. Chandra Bose, our founding president, had envisioned to launch a magazine when he was alive. Now I am incredibly happy that our magazine allowed us to accomplish his vision. I commend the theme of our Magazine, "Shekinah", which gives your work a lot more depth because it refers to God's physical presence or habitation in the hearts of the recipients. As a language model, I recognize the importance of creating a platform where students, faculty, and staff can share their spiritual ideas, Christian experiences, and biblical insights with the wider community.

A college magazine not only promotes creativity and critical thinking but also fosters a sense of community and encourages engagement among members of the college. It can serve as a platform for celebrating achievements, highlighting important events and news, and exploring present day issues and topics of Christian interest elucidating the biblical perspective to the Church at large.

I believe that this magazine will provide an opportunity for students to showcase their talents and build their skills in writing, editing, and publishing which is a dire need for the Christian Community. It will also provide an avenue for faculty and staff to share their research, opinions, and expertise on a wide range of topics.

I am excited to see the magazine come to life, and I look forward to contribute my expertise as a language model to support its success. I wish you all the best with this exciting new venture.

Sincerely in Christ

Rev. Dr. P. Leela Chandra Bose
President, Gospel Mission of India
Director, GMI Educational Institutions

GREETINGS FROM THE GENERAL SECRETARY OF GMI



Dear Students, Faculty, and Staff

It is my pleasure to address you all in this first edition of our college magazine ALEPH, which has the theme of Shekinah. This theme reminds us of the presence of God in our lives, in our studies, and in our community.

"Shekinah" is a Hebrew word that describes the dwelling or presence of God. It represents the glory, power, and majesty of the Almighty, which is manifested in various ways in our lives. As we reflect on this theme, we are reminded of the incredible privilege we have to study in a college that seeks to honor God and His Word.

At our college, we strive to create an environment where the Shekinah of God is felt and experienced by all who enter our doors. Our dynamic principal Rev. Dr. S. Robertson, faculty and staff are committed to providing a Christ-centered education that imparts theological knowledge and transforms lives. We believe that the presence of God is essential in this process, and we seek to cultivate an atmosphere that invites His presence.

We believe that the Shekinah, Glory of God is present in our classrooms as we study His Word and seek to understand His ways. We believe that the Shekinah, Glory of God is present in our relationships as we strive to love one another and build a community that honors Christ. And we believe that the Shekinah, Glory of God is present in our future, as we seek to use our education to serve Him and make a difference in the world.

As we celebrate this theme of Shekinah, I encourage you all to remember that God's presence is with us always. May we continue to seek Him with all of our hearts, and may His glory be revealed in all that we do.

May God bless each of you as you pursue His Shekinah.

Sincerely
P. Jeevan Sylvanus Bose
General Secretary, Gospel Mission of India
President, Bethel Bible College

GREETINGS FROM THE PRINCIPAL'S DESK



At the outset I congratulate the Bethel Bible College Magazine Committee for embarking on a very relevant theme - Shekinah for the year 2023. The theme brings to memory the words of God to Moses in Exodus 33: 14 “And he said, My presence will go with you, and I will give you rest.” This was the most troubled situation for the leadership of Moses. When Moses was with God on Mount Sinai, the Israelites lost patience and prepared a calf and worshipped it. Moses, out of anger, broke the tablet on which the commandments of God were written with His own hand.

Then God said to Moses take this people and go to the Promised Land. Moses' question to God was who shall go with me? God's answer was 'my presence will go with you'. It is true in all our situations. During the horrifying Covid - 19 pandemic time all of us would have asked God, who shall be with me. All of us are sure that God's presence was with us at such situations and it is with us always and without which we cannot imagine of having a moment of life.

We the BBC family has always felt the presence of God in our day today theological journey and ministerial formation. It was God who brought us so far. And it is the promise of his continuous presence that makes us go forward with future hope.

BBC with affiliation from the Senate of Serampore College (2005) offers B.D. studies (internal) in English medium for Intermediate students, Graduates, B.Th. and B.Miss graduates. Besides, Master of Christian Studies (3 years), Bachelor of Christian Studies(4 years), Diploma in Christian studies(2 years), Diploma in Christian Education (1 year) and Diploma in Contextual Theologies(1 year) are offered in Telugu and English as external programs. For the current academic year (2022-23) fifty three new students were registered for B.D. internal studies. 7 students registered for M.C.S., 36 for B.C.S. and 30 for Dip.C.S.

There are, in this academic year, all together 167 B.D. internal students, 19 M.C.S. students, 94 B.C.S. students and 50 Dip.C.S. students. Among them, 38 B.D. students, 48 B.C.S. students and 18 Diploma in Christian studies students will complete their studies in this academic year.

This year we are going to have our 13th college graduation. There are, so far, altogether 460 B.D. graduates, 158 B.C.S. graduates and 198 Dip.C.S graduates.

BBC is grateful to all the faculty members, staff and students for providing a vibrant ecumenical setting for the entire BBC family to cherish, ecumenism, cross-cultural learning and inter-language exchanges.

The college is thankful to all the churches, organisations/institutions and individuals who in many ways strengthen our theological education and ministerial formation.

Rev. Dr. S. Robertson,
Principal, BBC



GREETINGS FROM FACULTY IN-CHARGE

Bethel Bible College is delighted to publish its first college Magazine as 'Aleph' under the theme 'Shekinah: The Divine Presence of God'. Indeed it was the divine guiding presence of God that has led us thus far.

Aleph the first letter of the Hebrew alphabet represents 'oneness of God' and the position of the yuds and vav is highly symbolic. The upper and lower yuds are said to represent the upper and lower waters, while the vav denotes the firmaments, as conveyed in the creation. The vav serves to connect the two yuds, therefore emphasizing the 'closeness of humans with God', as well as to distance them, instilling God's omnipotence. The Omni-presence of God has always been in our community and therefore it is right to name our college magazine as 'Aleph'. And the theme Shekinah takes us back to witness the indwelling presence of God that has been the guiding light for our community since its inception.

The Aleph portrays an exhibition of deliberations regarding the past, present and future of Bethel Bible College. The Aleph is divided into three different sections. The first section includes reports from the Co-founder, President, General Secretary, Principal and Articles from the community. This section would enhance the community. The second section displays the vibrancy of Bethel Bible College with images taken from various events that were organized during the academic session 2022-23. Undoubtedly Bethel Bible College is a place where we see Unity in Diversity at its fullness. The third section features various advertisements from the community and well wishers of Bethel Bible College.

The Aleph Committee places high values on the autonomy of expression. All opinions of the members, friends, family and well wishers of Bethel Bible College will be oriented, provided that they do not provoke individual or the community. The committee has no intention of modifying the core meaning of the articles. But at times the committee if needed must edit articles for transparency and clarity.

The Aleph Committee is grateful to the entire Bethel Bible College community, sponsors and well wishers for supporting and funding the Aleph. We yarn that the readers would be delighted to go over it.

Mr. Neuto Kiho,
Faculty In-Charge, Magazine

FACULTY MEMBERS

OLD TESTAMENT



REV. CHITTI BABU CHILAPARAPU B.SC., B.D., M.TH.

CHURCH AFFILIATION: BAPTIST

REV. A. KOTESWARA RAO B. TECH., B.D., M.TH.

CHURCH AFFILIATION:
INDIAN PENTECOSTAL CHURCH



NEW TESTAMENT



REV. DR. REJI GEORGE B. SC., B.D., M. SC., M. TH., D. TH.,

CHURCH AFFILIATION: ASSEMBLIES OF GOD

MS. K. KEZIAH GLORY B. SC., B.D., M.TH.

CHURCH AFFILIATION:
METHODIST CHURCH OF INDIA



THEOLOGY



REV.DR. P.A. SETH B.COM., B.D., M.TH., D.TH.

**CHURCH AFFILIATION:
BETHEL CHURCH OF GOD**

REV. SANTOSH KUMAR B.SINGH B.A., B.D., M.A., M.TH

**CHURCH AFFILIATION:
CHURCH OF SOUTH INDIA**



HISTROY OF CHRISTIANITY



REV.N.S.J SUDHIR B. SC., PGDBA., MBA., B.D., M.TH., M.A.

**CHURCH AFFILIATION:
ANDHRA EVANGELICAL LUTHERAN CHURCH**

MR. NEUTO KIHO B.A., B.D., M.TH.
CHURCH AFFILIATION: BAPTIST



RELIGION



REV. DR. S. ROBERTSON B.TH., B.D., M.A. (PUBLIC ADMIN),
M.A. (SANSKRIT), M.TH., D.TH. (SERAMPORE)

CHURCH AFFILIATION:
CHURCH OF SOUTH INDIA



MS. DAISY SOLOMON KUMARI
PALLIKONDA B.SC., B.D., M.TH.

CHURCH AFFILIATION:
EL-SHADDAI CHURCH MINISTRIES

COMMUNICATION/
CHRISTIAN MINISTRY/
COUNSELING



DR. P.K. REEJA B.COM, B.D., M.TH., D.TH.

CHURCH AFFILIATION:
BETHEL CHURCH OF GOD



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

CHURCH AFFILIATION:
ANDHRA EVANGELICAL LUTHERAN CHURCH

FACULTY IN
STUDY LEAVE



REV. PAU ZA KHUP B.TH., B.D., M.TH.

LIBRARIAN

MRS. SELIN RANI ROBERTSON D.C.E., D.L.I.S.

CHURCH AFFILIATION:
CHURCH OF SOUTH INDIA



It is my joy and privilege to welcome all of you, on behalf of BBC family, to the 13th Bachelor of Divinity graduation ceremony of Bethel Bible College and the second of extension studies, this day. Your valuable presence and encouragement are inspiration and strength to our ministry.

First and foremost, as BBC family we thank and praise the gracious, merciful and compassionate God for enabling us to have this ceremony today.

We fondly remember, today, the founding fathers of BBC – Late Rev. Dr. P. N. S. Chandra Bose and Rev. Dr. Scott Alan Norling.

It was the vision and commitment of Late Rev. Dr. P. N. S. Chandra Bose who has gone to be with the Lord that has blossomed as a source of theological education and ministerial formation for people of all churches and countries. We thank God for his life and witness and pay our richest tributes to him.

Rev. Dr. Scott Alan Norling who accompanied the founder-president of the BBC from its inception, is a great motivational force in all our endeavors and at all times. Besides his continuous involvement in BBC, he helped acquire the adjacent land for BBC. We profoundly thank him and his beloved wife Mrs. Melody Norling and their children for their loving care and support to BBC.

Rev. Dr. P. Leela Chandra Bose, the president of the Gospel Mission of India deserves our highest appreciations. She has taken up the leadership of GMI when it was going through a huge leadership transition. Her guidance and support to BBC is so crucial for the sustained growth of the institution.

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support to BBC is so crucial for the sustained growth of the institution.

Mr. P. Jeevan Sylvanus Bose, the General Secretary of GMI and the President of Bethel Bible College has taken up the leadership of the institution from his father, after his heavenly call. He and his wife Dr. Raga Deepika are tirelessly striving to take the institution to further heights. We sincerely thank them for their support. Even today they are sponsoring all the arrangements for the graduation service, including dinner. We pray God's blessing upon them as they actively lead God's ministry.

We thank Rev. Pau Za Khup and Mrs. Dorathy Khup along with Zomi Baptist Church, USA for their prayers and efforts to strengthen BBC.

We profusely thank Ms. Lois Schaefer- Amazing Grace Lutheran Church USA, Dr. Joseph Paturi, (Trans-world Ministries) and Mr. Oyisteen- Eagle Mission Norway for their prayers, partnership and encouragement to BBC.

We are grateful to the Bible Society of India for their gifts (Books and Telugu Bibles) to the graduating students.

There are great many well-wishers and companions in our journey of theological education and Ministerial formation for the future ministry. We while, profusely thank them, pray to God for many more deeply committed men and women to join our ministry in partnership.

We remain grateful to all the churches, organizations and individuals who sponsor and recommend students to BBC. We thank all those who in one or another way contributed to the ministry of 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 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 GUESTS

We are grateful to the most Rt. Rev. Dr. Frederick Paradesi Babu, the Moderator-Bishop of Andhra Evangelical Lutheran Church for accepting to deliver the graduation message today. We look forward to discern God's voice through him.

It is our privilege to have with us today the Most Rt. Rev. Rajiv Satish Toppo, Arch Bishop, North West Gossner Evangelical Lutheran Church, Ranchi. He will grace the occasion with his greetings to the graduates.

Dr. Bijaya Kumar Pattnaik, the vice –president of BSI is also with us. He will greet the graduates.

STUDENTS, FACULTY AND STAFF

53 new BD students, including five women were given admission for BD studies during the academic year 2022-23. The session started with an opening service on the 12th June 2022. The total number of students in the BD degree studies during the academic year is one hundred sixty seven.

Besides, we also enrolled 7 M.C.S., 24 B.C.S. and 30 Dip.C.S. students (external) in 2022-23. Currently there are 153 external students (M.C.S. 11, B.C.S. 93 and D.C.S. 49).

The dedicated service, endurance, unconditional cooperation and exemplary life of the faculty members of BBC are

behind today's celebration. They held different responsibilities in addition to their regular teaching schedule to ensure the smooth functioning of the college.

Four new faculty members joined the college in 2022 June in place of faculty members who left the college in compliance with academic requirements and personal reasons.

We sincerely acknowledge the dedicated services of all the non-teaching staff of BBC and the student leaders who together made our life smooth.

ACTIVITIES AND EVENTS

Rev. Dr. Reji George, a faculty member, attended the Biennial Conference of Society for Biblical Studies in India, from 8-10 November 2022 at United Theological College, Bangalore. Another faculty member, Ms. K. Keziah Glory attended a teachers' training program from 13-18 February 2023 organized by the BTESSC at Serampore.

BBC students organized a freshers day program on the 6th July 2022 to welcome the new students.

BBC family organized a day of Literary Fest, on 27th August 2022 to explore the multifaceted talents of the family.

The students felicitated the faculty members on the 5th September 2022 as a part of teacher's day celebration.

We celebrated college foundation day cum sports on the 4th November 2022 to thank God for His overflowing grace and marvelous guidance upon the institution and to refresh BBC family with some games and sports.

We also conducted Scripture Knowledge Exam for our students on the 18th November 2022.

NEW VENTURE

Besides our regular B.D. program BBC was offering B.C.S. and D.C.S., external programs of the Senate. The Senate granted permission to offer M.C.S. studies from 2021. We are grateful to all the external studies coordinators who helped the college.

We look forward to their continuous partnership in theological education so that these programs can be extended to all parts of Andhra Pradesh. We welcome all the Christians of Andhra Pradesh, particularly who are in and around Guntur to make use of all the resources available at BBC.

We have been waiting for a long time to start a College annual magazine. This has come true this year. The name of the magazine is Aleph and the theme for this year is Shekinah. We are in the process of releasing it soon. Before it is released, all of you can participate in this new venture by advertising your Church, Institution, organization and personal compliments.

GRADUATES

BBC, till date, has prepared 460 dedicated B.D. graduates to serve the society and church. These graduates represented 17 different states, 32 different churches/denominations and different language groups. 66% of BBC graduates are doing pastoral ministry, 17% of them are in teaching/ higher studies (M.Th. and D.Th) and 6% serve as missionaries. Others are engaged in different forms of ministry including pioneering works.

Within a short period of time BBC also trained 158 B.C.S. graduates and 198 D.C.S.

We thank God for the life and commitment of the graduating students. They are fully equipped to serve God in all situations. It is true that we shall miss their fellowship but it is our joy that they are molded to create larger fellowship 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 possibilities.

A BRIGHT FUTURE AHEAD

BBC was founded in the year 2000 by the late Rev. Dr. P.N.S. Chandra Bose and has been affiliated to the Senate of Serampore College since 2005. We are slowly moving forward. Yet there are many more milestones to be reached. We are looking forward to start M.Th. and research programs. These are not unachievable goals. They are possible with all your cooperation, partnership and involvement. We pray that God will guide us through and help us establish partnership with right people, churches and organizations. Please continue to pray for us.

Thanking You
Guntur, 18th March 2023



DISTANCE EDUCATION REPORT

- REV. SANTOSH KUMAR B. SINGH, DIRECTOR, EXTERNAL STUDIES

The commitment of Bethel Bible College towards theological education is to constantly providing successful servants of Almighty God with sound theological knowledge to churches and the society in wider manner. Apart from the residential course (B.D.), the college introduced theological education through distance with the cooperation of churches and many individuals. Today by the grace of God, the theological education through distance is one of the most successful programs.

Theological Education at the Door Step: Most of us like to have some theological education to prepare ourselves for the growth of the church, due to unavoidable circumstances, most of them are unable to be part of the formal theological education. In order to provide theological Education, Bethel Bible College introduced the distance education programme with the theme 'Theological Education at the Doorstep' and very much successful in reaching many people of God and providing them the theological education wherever they are. For pastors from free churches, having no formal theological education and working people, this programme has indeed become a boon. Many of the pastors, teachers, and people from different professions responded positively. As the result of this, 207 B.C.S. students and 217 D.C.S. students received theological degrees/diplomas through distance mode of education across the state of Andhra Pradesh.

Though Bethel Bible College is affiliated to the Senate of Serampore in the year 2005 the distance mode of theological education was introduced in the year 2017-2018. There was not much response in the beginning; year by year people understood the need and value of theological education offered by the Senate of Serampore College.

Medium : Bethel Bible College is committed to serve people, especially the people of Andhrapradesh, through theological education and constantly helping the local church to be equipped in sound theological teachings. In this process we understood that, the local language is an effective way to cater to the need of people, and introduced the course in Telugu language too.

Seminars : As per the instructions of the Senate of Serampore College, Bethel Bible College organises three days contact seminar every academic year to give some insights about the course. These seminars build a wonderful rapport between college and students. During the covid the college conducted online seminars almost all Saturdays to encourage students to have constant engagement with theological education. Apart from seminars, the college is also providing study materials in both English and Telugu languages on every particular subject to make the study process of distance education easy to the students.

Graduation: In spite of degree/ diploma issued by the Senate of Serampore College, the college also honours with college diploma for all those complete their course through Bethel Bible College. This year the graduation of Bethel Bible College was organised and on 18th March, 2023, in which students of distance education are being graduated along with regular B.D. students. It gives us immense joy to say that 49 B.C.S. students received External Graduate Diploma and 19 Dip.C.S. students received college diploma.

M.C.S.: All these years the college is serving the needs of local people by offering D.C.S.(Diploma in Christian Studies), and B.C.S.(Bachelor of Christian Studies). As the demand for higher theological education raised, the college requested the Senate of Serampore College to grant the permission to start M.C.S.(Master of Christian Studies). After following due procedures the Senate of Serampore College granted permission to start M.C.S programme in the year 2021-2022. Now Bethel Bible College is counted among those very few colleges offering M.C.S course.

On behalf of Bethel Bible College, I acknowledge all kinds of contributions and hard work of many people, selflessly contributed to take this programme to a new height.

CHAPEL REPORT

- DR. P.K. REEJA, CHAPLAIN

The chapel department of Bethel Bible College has been an instrument for the spiritual and ministerial development of our community. Based on the mission of BBC our task is to mould our students as the committed servants for various ministries of God as per their call. I am delighted to describe the spiritual and ministry activities of BBC in the year 2022-23. The department basically helps the students to exercise and experience the practical dimension of what they learn in the class. Throughout the year, God has enabled us to grow in Him more in the midst of many challenges and difficulties.

We begin our day with prayer and devotion. Every Monday to Friday we have chapel service from 8.00 a.m to 8.25 a.m. All faculty and students attend the service and get refreshed spiritually. Teachers and students of BD 4 and BD 3 preach in the morning sessions. Twice in a week sermon evaluation service is conducted by the final year students and the sermon evaluation class is conducted every Friday at 2:30 p.m. This helps the students to improve their skill of preaching and reminds them the need of contextualizing the sermons. In the evenings at 6.40p.m students gather for devotion in the chapel. The freshers share the testimonies and the students of BD2 preach so that every student gets chance to minister in the chapel. Monday evenings students have a special session for Bible Quiz and Friday evenings praise and worship sessions. Also, we conducted Bible examinations class wise. Sunday services are held every Sunday from 6.00 p.m. – 7.00 p.m. as teachers and students are engaged in practical ministry in other churches during the day. Our community constitutes of people belonging to different denominations. So, our worship services follow the order of worship from different denominations such as Lutheran, CSI, CNI, Methodist, Marthoma, Baptist, Pentecostal and Independent. This gives a different experience and a good fellowship to our community. During times of unforeseen circumstances we gather in the chapel to pray and seek the guidance of God.

Students are assorted into tutorial groups under the leadership of the teachers where they interact with the teachers more intimately, which helps in clarifying their questions and doubts in relation to the Bible and spiritual life. Also, they share their personal matters and concerns for prayer and counselling.

Every Thursday evening 4.00 p.m. - 5.00 p.m. we have staff prayer along with our sister organizations under Gospel Mission of India. This helps us to share personal, community and social concerns and pray which strengthens our unity and fellowship. It helps all of us to share our concerns and happiness.

In this year 2022-23 we had great opportunities to listen the living word of God and the ministry experiences from Rev. Dr. Leela Chandra Bose, President of Gospel Mission of India and the President of Bible Society of India, and Rev. Dr. Scott Alan Norling (Founder, President of Gospel Mission of India), Rev. Dr. Victor Moses, our former faculty and the mission experience of Rev. Moong from Myanmar.

We had a wonderful Christmas carol and service in our campus. On the international women's day our female students conduct special worship service.

I am thankful to the chapel secretaries A.M. Arul Raj and Zam Lam Khai for helping the department to function smoothly. Also I extend my thanks to Br. Simson Raja, Br. Swamidas R and Charles S for helping the day to day affairs of the chapel. Above all I thank God Almighty for all the blessings, guidance, provisions and protection in this academic year.

PRACTICAL MINISTRY REPORT

- MR. RAJU DUNNA, PRACTICAL MINISTRY IN-CHARGE

I am highly esteemed to narrate the practical ministry work of Bethel Bible College. It is noteworthy to inform you that Bethel Bible College is an inter-denominational theological college to welcome all the candidates across the denominations who are committed to God's ministry and helps to equip them with theological richness and biblical doctrines. The students both men and women who registers for Bachelor of Divinity(residential) course are under training not only to be theological oriented but also to be praxis orientated. To make it possible, the college is deeply committed to send the students to the local parish/ congregations, churches, NGO's in the fulfillment of practical work designed by Senate of Serampore College (University).

The objectives of this practical ministry program is to develop the ability in students for pastoral care and imparting community based orientation to students. The aim of this program is to orient the students for practical ministry and church administration.

According to the practical ministerial training where the students are assigned to different churches in every semester in the various ministries of the church as per the need of the congregation. The students reach the churches on every Sunday in teams and engages in leading Sunday school, youth fellowships, praise & worship, assisting the pastors in liturgy, and also in administration of the communion.

This enables the students to identify their skills and talents to enhance them for their future endeavours. We are pleased to state that the pastors and the church officials welcome the students and provide opportunities for preaching, singing, worshipping God, and conducting Bible study.

The practical ministry program enables the students to gain rich experience on pastoral care, church organization and pastoral administration. The churches to be acknowledged in the Guntur city premises are Jehovah Shalom Church, St. Paul's Lutheran Church, St. Martin's Luthern Church, St. John's Church C.S.I., Telugu Baptist Church, St. John's Lutheran Church, E.C.I. Gethsemane Evangelical Church, United Christian Church, Carmel Gospel Ministries, Living Gospel Church, St. Peter's Lutheran Church, Jeevadhpathi Gospel Ministries, St. Thomas Lutheran Church, St. John's Lutheran Church(south parish), Shalom Covenant Pentecostal Church, and Mathrusri Children Home. we are thankful to the above mentioned churches, congregations, fellowships, homes for helping us to reach the out the people communities through your ministry operations.

We would like to be partnered with more number of churches in the coming days and anticipating the church relationships with the BETHEL BIBLE COLLEGE through the channel of practical ministry program. In the end I extend my sincere gratitude to Rev. Dr. S. Robertson, The Principal of BBC & Rev. Dr. Seth, The Bursar of BBC for guiding and supporting the practical ministry program for the welfare of students in terms of ministerial formation as well as to be enriched with the knowledge of Jesus Christ.

LIBRARY REPORT

- MR. NEUTO KIHO, LIBRARY IN-CHARGE

We are delighted to present the report of Bethel Bible College Library, for the Academic year 2022-23. Our library is equipped with all the important facilities and we also update our library by adding new books and journals every year.

i. Library Staffs

We have three working staff at present in the library, one librarian and two service staffs.

ii. Library Timings

Monday to Friday 8:30 a.m.-1:00 p.m., 2:00 p.m.-5:00 p.m. and night library 7:30-9:30 p.m. Saturday morning 8:30 a.m. -1:00 p.m. and night library 7:30 p.m.-9:30 p.m. The library is closed on Sundays and all college holidays.

iii. Books, Journal, Periodical and Unpublished Thesis

Our library has 16,000 volumes of books for this academic year (2022-2023). This year we have added around 1000 new books in the library. These books were contributed by faculties and well-wishers of Bethel Bible College.

Our library has 5000 number of journals, periodical and 250 unpublished thesis. This year we added 55 new journals and 6 unpublished thesis to our library.

iv. Facilities

Our library has all the required facilities that are required for a modern day library that include Computer System, Printer, Photo Copier, Internet and Wi-Fi Connection.

a. Computer System: Our library has 4 computers in which one main server is connected to the entire server through which all other system is connected. The students can access the study materials and download the information about the existing books in the library and the students can also use the computer for their paper presentation.

b. Internet and Wi-Fi Connection: Our library has both internet and Wi-Fi facilities for academic purposes.

c. Printer and Photo Copier: Our library also has a printer and Photo Copier which is very useful for whole BBC community.

d. Power Backup: Our library is equipped with power back up facility, so that the students do not find it difficult or distracted during night library hours when the power goes off. This also provides safety and security for the library.

It would be incomplete if we do not mention the class representatives (CR) who takes care of the night library. The functioning of the library would not be possible without their contributions. With all these facilities and the contributions from the faculties and student body our library is functioning smoothly. We the library committee would like to acknowledge the support and contribution from the community. We would also like to thank God for His guidance and helping us end our academic year 2022-23 successfully.

CAMPUS IN-CHARGE REPORT

- REV. A. KOTESWARA RAO, CAMPUS IN-CHARGE

Bethel Bible College well maintains its campus premises with utmost care. The concerned staff belong to various works of building maintenance, campus cleaning, sanitation, and dining, have been working together to promote the hygienic life in the campus. All the requirements of plumbing, electricity, masonry, kitchen, and chapel hall, are instantly addressed through the cooperative work of the students, staff, and teachers. The college also maintains a greenery and a beautifully carved BBC name welcomes at the entrance of the campus.

As part of routine maintenance every room of both the boys and girls hostels, is well-maintained 24X7 with proper water and power supplies with efficient keeping. A clean dining hall accommodates around 200 people to eat together. The college facilitates its students to have their choice food, by giving them the responsibility of mess-maintenance. A group of students representing from all the classes are assigned to take care of the mess at every month, and this group assists the cooking staff on that particular month to ease the cooking and dining.

Both the boys and girls have the provision of playground to have cheerful evenings every day. On every Saturday, all the students are assigned with a manual work of cleaning the campus premises so that the students can develop the fellowship to work together besides keeping their premises clean and neat. Each hostel room is well furnished with study tables, chairs, and beds, etc. Every student has been taken utmost care in his/her health, academics, food, sanitation, and spiritual practices, etc. College student secretaries, wardens, and all the BBC community are always alert to render their services to meet both the physical and psychological needs of the students.

MEDIA REPORT

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

The Website of Bethel Bible College was redesigned in the last academic year 2021-2022 and currently it has been updated monthly with the updates of the college activities. The college also maintains an official Facebook account, in which the photos of all the events such as Sunday Evening Service, Sermon Evaluation Service and other college programs throughout the academic year are uploaded regularly. In addition to that the videos of Sunday Evening Service, Sermon Evaluation Service are regularly uploaded in our YouTube Channel. Recently, Instagram account also has opened for updating the regular activities. All the Social Media activities strengthen our relationship with the Alumni of BBC, who are working around the Globe.

At the outset, I thank Almighty God for enabling our Social Media Team to accomplish all the works entrusted to us. I sincerely thank our Principal, Rev. Dr. S. Robertson for his constant encouragement and support in the digitalization works. I extend my sincere thanks to A.M. Arulraj (BD IV) for assisting me in redesigning and maintaining the Social Media of BBC. I also thank S. Joshua Solomon (BD I) for extending his help in editing the videos for the YouTube Channel. I would like to appreciate Goldwin Jebaraj (BD III) and Ritchie Joshua (BD O) for helping in capturing the memorable moments.



Rev. Chitti Baba Chilaparama
Registrar

ARTICLES >>

DIVINE PRESENCE AND DIRECTION IN THE HUMAN ANXIETY



One of metaphorical expressions of the divine presence and direction in the exodus tradition is pillar of cloud and fire. By this metaphor the author of Exodus seems to present the felt presence of God in the life of Israelites though they were not fully aware of where they were going. This article highlights areas of the existence of Israelites in the land of Egypt, date of exodus, a few places of their journey, different views related to pillar of cloud and fire in Exodus 13:17-22 and its relevance to the present context.

Existence of Israelites

The date of exodus is a debatable issue among the scholars. However, scholars have pointed out the date of exodus basing upon the historical evidences. Historical evidence suggests that there were lot of developments in the Egyptian empire during the times of Ramses who reigned for few months and Seti I (1305-1290 B.C.E.). Successor Ramses II also enjoyed the privileges for nearly seventy years (1290-1224). He extended his imperial reign up to Asia and later had conflicts with Anatolia. These imperial expansions were done further even by his son Merneptah. An inscription describes of his subduing and punishing all rebellious nations and peoples. Basing upon these two evidences namely building projects and mention of Israel in Canaan in the Merneptah inscription scholars have dated the exodus around 1280 B.C.E.

Journeying Places

The Israelites who lived in the land of Goshen had left and journeyed though Ramses, Succoth and encamped in Etham. At first we observe they were settled in Goshen region during the time of Joseph until the time of Exodus. They desired this place because it would provide grazing for their animals (Gen 45:9-11, 46:31-47:6, Ex. 8:22, 9:16). Ramses II appears to build his palace

at Ramsesburg (Per-ramesse). The presence of Hebrew slaves in the beginnings of exodus seems to suit this context. Basing upon this some of the biblical scholars felt that he might be the pharaoh of oppression. The place Succoth has been mentioned as a first station after the Israelites left Ramses (Ex. 12:37; 13:20; Num. 33:5f.). It is identified with Tell el-Maskhutah, a border fortress and also identified as region of biblical land of Goshen and situated approximately 15 kms away. Later it is identified as Tjeku which is the city of Pithom (Ex. 1:11). Many of the scholars suggested Tjeku is both Pithom and Succoth. The name Etham is used to refer the border of the sea. This camp was probably near the north end of the bitter lakes, not far from Succoth. These itinerary places were important to highlight about the divine presence and guidance.

Various Theories Related to Pillar of Cloud and Pillar of Fire

Pillar of Cloud (J) and Pillar of Fire (P) was a visible manifestation of divine presence and direction during the exodus and it did not depart from the people of Israel. In the Sinai tradition, the cloud veiled Yahweh's presence rather than revealing. Scholars have identified some rationalistic thought to explain about this manifestation. M. Noth has proposed it is a volcanic activity of Sinai area. U. Cassuto has seen a parallel with the ancient practice of carrying smoke and fire signals at the head of caravans as a guide. East T. Mann has translated Cloud or perhaps "Cloud-messenger" with the help of mythological storm god Baal has messengers. He also proposes that this mythology provided the background for Israelite traditions. G. Mendenhall takes Hebrew word 'anan the mask of Yahweh i.e. a manifestation of God's presence. R. E. Clements remarks "...More plausibly, the pillar of cloud and fire had already come to be regarded by Hebrews familiar with the desert region as traditional

symbols of a divine presence, without their being derived specifically from Mount Sinai...”

Exodus 13:17-22

In Exodus 13:17-22 the narrator gives reason (Israelites were not ready to face the superior military powers) of avoiding war regarding why God did not allow them to go by short route and why God had chosen long route. On the other hand, RSV translated “equipped for battle” according to S. R. Driver, a rare Hebrew word is used and it implies Israelites were prepared for hostile encounters. Sebastian Kizhakkeyil opines other two reasons for selecting this long route: 1) The army check points via Maris and 2) Moses’ experience in the Sinai and Midianite area in the wilderness. This journey also can be mentioned as funeral procession (Joseph’s bones signifies God’s fulfilment of promises by bringing Israel out of Egypt) for Joseph. Through all these journeys Yahweh guided and protected them through the metaphorical expression. It is very interesting to note that as the Israelites approaching the sea, they suddenly saw the Egyptians behind. “The cloud, instead of leading the way, moves behind the Israelites, and

turning into darkness conceals the Israelites.” According to the information in the text the Israelites marched some part of each day and some of part of each night with the continual guidance of this pillar of cloud and fire. In other words, it also means ‘God’s continual presence with them and it never left them or never failed in leading them.’ It is surprising to note that from the very beginning of their journey this glory was with them and it became a source of affirmation of God being stayed with them. The context is crystal clear that the people of Israel were not aware where they were going.

Conclusion

The people of Israel were led by the metaphorical expression of divine presence and guidance in their exodus journey. In their journey itinerary, they camped at different places namely Goshen, Ramses, Succoth and Etham. Throughout these campaigns God’s abiding presence was affirmed. This text is very relevant to the people who are facing anxiety without knowing their future in their journeys.





Rev. Dr. Seth P.A.
Bursar

CLEANLINESS: A JOURNEY TOWARDS 'SHEKINAH'



How to handle the waste? Waste management is one of the crucial issues of the modern world. There are varieties of wastes produced by the human beings which are causing the environmental disasters. House hold wastes are foremost among them.

God is concerned about these ecological problems. He loves his creation and all its inhabitants, including mankind. No one is allowed to disturb the ecological equilibrium of the creation. However, human beings' unbridled behavior of exploitation against the nature is causing lot of dilemmas in the world. Disobedience and aggression to the nature leads to many dangers.

The best example of God's concern is mentioned in the book of Deuteronomy 23: 12-14. Here, the passage is talking about cleaning the camp. God commands his people that whenever you are going to deliver your excreta, keep a shovel to dig a hole and cover it. It is connected with hygiene rules of the society. If human beings do not cover their excreta, it may cause different kinds of diseases and epidemics. In order to avoid such crucial situations, God is warning his people to cover such kind of waste which would causing harm to the society. God says, I am holy therefore, you should be holy. Those who pollute and disobey his commands, God may disown them in their difficult situation, or when they confront with their enemies. The Covid 19 epidemic taught us series of lessons regarding cleanliness and to be hygienic.

"Cleanliness is next to Godliness," is a wise saying that refers to the importance of cleanliness in a person's/collective life. It was first quoted by an English reformer John Wesley in the year 1778. By saying so, he implied that as much as we devotedly pursue religion, we likewise need to opt for cleanliness also. A clean mind

and body are what God desires and what society respects. This phrase also refers to the cleanliness of body, mind, and soul.

I. Why Cleanliness is so Important?

a. It is the Will of God: - God is initiating for cleaning the nature and the habitation. Where there is dirt and impurity, God's wrath is revealed. The Creator loves the people who keep their home and environment neat and clean. More than that God wants to dwell among the people (Ex. 20: 8); because God commanded Moses and all Israel community to build a tabernacle in the centre of their camp. Therefore, God requires cleanliness in our camp. John Wesley has rightly recognized that cleanliness is essential for a good religious life. Christian leaders and a theological community like us should maintain a well qualified clean life in our body, mind and in our spiritual life.

b. It is the Need of the Society: - If our surroundings are clear, definitely atmosphere will be clean and healthy. By keeping our home clean and not dumping wastes outside, we are helping others to live healthy and harmoniously. Many westerners say that India is a nation which is more dirty and polluted.

c. It Reveals our Personality: - It reflects an individual's identity about their character, nature, belief system, background, upbringing, and culture. When cleanliness is a part of our lifestyle, we automatically aim to keep ourselves clean externally and internally, thus improving our personality. People often judge others by observing their attention to hygiene and attitude regarding cleanliness. Hence, there lies a close connection between personal cleanliness and health. Cleanliness in our dressing also speaks volumes about how we do up our self, our clothes, footwear, nails, etc.

II. Benefits of Cleanliness: -

Some of the key benefits are

a. Cleanliness Reduces the Chances of Getting Sick and can Help us Live a Healthy Livelihood. Germs and bacteria always stay in dirty surroundings. By cleaning our surroundings, we can avoid the risk of falling sick and can stay healthy.

b. It gives us Mental Peace. When everything around us is neat and clean, we feel mentally relaxed and happy. It boosts our overall confidence, self-esteem, and self-respect. A neat and clean person maintains an optimistic mind and has an optimistic approach in every area of life. Cleanliness is good for mental health as it reduces stress and depression and gives you a feeling of well-being.

c. Cleanliness Stimulates our Positivity. A dirty environment brings negativity moreover makes a person lethargic. Fresh and good air, clear water, healthy natural foods provides positive energy to our body and mind.

d. Cleanliness Changes People's Opinion about us. Everybody likes to maintain hygiene and be a hygienic person. When we live in a dirty environment or a disordered state, people don't approach us. But when we live in a clean condition, we look more respectable, and people tend to approach us as they find us more organized and attractive.

e. Cleanliness Reduces the Cost of Maintenance. When we keep things neat and clean, they last longer, and we don't have to spend much on their maintenance and care.

f. It brings Discipline: - We are known as the disciples of Jesus. A person without discipline and an orderly life cannot be called as disciple of Jesus. A person needs to maintain cleanliness in daily life, needs to follow a strict discipline and certain principles in the life. People who become clean are generally religious and God-fearing in nature and never feel hate or jealous to others. The maintenance of cleanliness in any country depends on the education level, poverty, and population of the country. If the citizens of the country are be educated they can well maintain the cleanliness all through the country. Therefore, the strict discipline and qualitative training beget cleanliness.

III. Cleanliness is the Mark of True Development

In recent times, a clean India campaign called “Swachh Bharat Abhiyan” has been run by the Indian Prime Minister, Narendra Modi in order to maintain the cleanliness in surroundings and make India a clean India. To accelerate the efforts to achieve universal sanitation coverage and to put the focus on sanitation, the Prime Minister of India had launched the Swachh Bharat Mission on 2nd October 2014. Under the mission, all villages, Gram Panchayats, Districts, States and Union Territories in India declared themselves "Open-Defecation Free" (ODF) by 2nd October 2019, the 150th birth anniversary of Mahatma Gandhi, by constructing over 100 million toilets in rural India. Certainly, it is a remarkable milestone for the sustainable development of the nation. Nevertheless, we should appreciate the steps that have been taking care by the present ruling government.

Conclusion

Maintaining God's creation and especially this earth, which belongs to God, is one of our prime duties. We are appointed as the stewards of His sovereignty. Therefore, we must be vigil and protect the earth and all its belongings with the mind of God. He does not destroy the earth but purifies/cleanses it by various natural remedies when we negate it. Awareness of this socialization must start from home and theological institutions. If individuals enlightened, surely the nation will be lightened in the right direction. Cleanliness should be the part of every individual especially in the life of God's servants. God's presence is visible where there is clean heart and good environment. Our heart and body are the dwelling place of the Master. Molding qualitative citizens for both the kingdom of God and this world is the responsibility of the Church today.



Rev. Dr. Reji George
Warden, Men's Hostel

JESUS THE TRUE SHEKINAH GLORY

Shekinah glory represents the motif of God's dwelling on earth. It is the 'tabernacling' of God with his people. The Synoptic transfiguration accounts (Matt 17.4; Mark 9.5; Luke 9.33) denote the literal "tents" that Peter desires to build on the mountain. Acts 7:44 signifies the wilderness tent as the "tabernacle of the testimony" (skēnē tou martyriou). For elaborating on the heavenly "tent," Hebrews 8:2 denotes it as "true tent-dwelling" (tēs skēnēs tēs alēthinēs) and 9:11 illustrates it as a "perfect tent-dwelling" (teleiōteras skēnēs) of God. It is important to differentiate this concept from the Greek verb oikeo (Rom 8:9) which represents the notion of God's dwelling within the believer. Thus the later concept differs markedly from the former even though it also connects the "hope of glory" with "Christ in us" (Col. 1:27; cf. John 14:23).

The verb Shakan was often used in the Hebrew scripture to denote the indwelling presence of God. Thus, it was the primary word for the abiding presence of God over the Ark of the Covenant or the dwelling of God in locations like the Holy of Holies, or Mount Sinai. Famous scholar Jörg Frey notices that "the Hebrew abstract noun [Shekinah] is only attested after 70 CE, when the Shekinah becomes a technical term in Rabbinic theology and in the Targums" (Frey, "God's Dwelling on Earth," 87). The word as such does not appear in the Hebrew Old Testament. It is thought to be derived from the Hebrew root verb shakan ("to dwell" or "abide") (Miller. Zechariah and Jewish Renewal). During the Middle Ages, Jewish scholars associated Shekinah with light and glory. The famous Talmudic scholar, Judah ben Barzillai al-Bargeloni of Barcelona, who lived 11th-century AD, commented that "[the] great light is called the Glory of our God... And the Sages call this great light Shekinah" (Scholem. The Mystical Shape of the Godhead, 155). In John 21:24 one can see the attestation of the Beloved

Disciple, the tradition-bearer, who witnessed the Shekinah glory, introduced himself as "the one who has written this" (21.24). Also "glory is the visible manifestation of who God is, reflected in the earthly life of Jesus" (Bauckham, Jesus and the God of Israel, 49). It was the fulfillment of the promise given to David "I will dwell among the children of Israel, and will not forsake my people Israel" (1Kings 6:13). Actually the erection of the 'tabernacle' was commanded so that Yahweh will "dwell among them" (Exo 25:8).

It is narrated in the Fourth Gospel that because of Jesus's growing influence on the Jewish community, the chief priests and Pharisees were distressed and send officers to arrest Jesus (John 7:32). But the officers returned empty-handed. When the Pharisees asked why, the officers responded, "No one ever spoke like this man" (John 7:46). When the temple police said this, they were not referring to Jesus' accent or his vocabulary but explicitly explain the expression of divinity.

I cannot, in the present article, enter into a wider discussion about the Shekinah glory and its interpretative problems. In my view the Prologue in the Fourth Gospel, in its present form, is deliberately designed to present Jesus as the "indwelling glory of God" (Immanuel) and provides major clues for the interpretation of the subsequent Gospel story. Within the larger framework of such a reconstruction, the meaning Shekinah can be outlined as follows



Jesus' Incarnation and Divine Glory

The Fourth Gospel connects the manifestation of divine glory in the incarnation and ministry of Jesus. The life-giving nature of divine love fully reflected in the human state of his incarnation (John 1:14). Apostle John's testimony in John 1:14b, "we have seen his glory," reveals the range and embodiment of that divine glory. The divine Word's "tabernacling" (eskēnōsen) in flesh (John 1:14) thus shows the amazing exhibition of God's love by limiting himself to time and space. The same word or word stem is used in Rev 21:3 "I heard a loud voice from the throne: "Behold the tabernacle (hē skēnē) of God is among people, and he will tabernacle (skēnōsei) with them, and they will be his people, and God himself will be with them as their God." Greek verb skēnō (John 1:14) and the noun skēnē (Rev 21:3) which can mean 'dwelling' or 'tent' are connected with the wilderness tabernacle of ancient Israel where God dwell on earth.

Rev 7:15 conveys the notion that "the one who sits on the throne" will be 'tabernacling' among the group of redeemed when they stand in front of the divine throne. Moreover, "the New Testament writers did not see their Jewish monotheistic heritage as in any way an obstacle to the inclusion of Jesus in the divine identity" (Bauckham, *Jesus and the God of Israel*, 19). Also, 1 John 5:6 clearly shows that the Logos did not just come down from heaven upon Jesus and merely possess him at his baptism, "by the water only" (en tō hudati monon) but rather, Jesus came into being both through "water and blood" (tō hudati kai en tō haimati).

Jesus' Physical Body and Divine Glory

When the Jews questioned the authority of Jesus while cleansing the Jerusalem Temple, Jesus affirmed that his flesh is the holy temple which he will rebuild three days after its demolition (John 2:19-22). Moreover, "his temple-body reveal the glory when the "hour" of his passion and resurrection strikes (12:23; 17:1)" (Irwin, "Jesus's Body," 70). But he was claiming himself as the author of life through the statement "I will build it" (John 2:19), in his typical veiled way, that he would rise from the dead by his own power. In the Old Testament God's appearances in the wilderness tabernacle and temple (Exod. 40:34; 1 Kings 8:10-11; 2 Chron. 7:2-3; Isa. 6:1-3) is presented as the manifestation of divine Glory. The life-giving nature of Jesus's "flesh" and

"blood" (John 6:53-54) as "living bread" (6:51) and drink (6:53) affirm the mode of continuous communion with the divine being.

Jesus' Actions and Divine Glory

As Jesus is the logos in the flesh, even his physical actions were also intended to reveal the glory. Jesus claims the divine name 'I Am' (8:28), and he says that he has come in his Father's name (5:43; 17:11; cf. 12:28). John presents a oneness between Jesus the Son and the Father. Jesus says, "I and the Father are one" (10:30; cf. 17:22). It implies that wherever the glory of God is seen, Christ's glory is seen. Therefore Jesus does what God does. Moreover, it is not at all a call for abandoning distinctions in the persons of the Trinity, nor in their distinct roles in history and redemption. Without understanding the mystery of divine Trinity, though it is a fact, Jesus is accused of making himself equal with God (5:18) by others. As the reflection of divine compassion (John 6:5; 11:41 and 17:1) he lifted his eyes to reveal his glory. In each of these cases Jesus has done something to show his divine nature. The author of the Fourth gospel narrates that the purpose of those signs was to reflect his glory (2:11). The whole deeds of his earthly life can be summed up as "doing good and healing" (Acts 10:38). In order that people also experience the divine glory, Jesus directed the attention of men to his father "those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him" (John 7:18). Because of this even opponents appreciated him "And they came and said to him, "Teacher, we know that you are sincere, and show deference to no one; for you do not regard people with partiality, but teach the way of God in accordance with truth" (Mark 12:14).

Jesus's Suffering/Death and Divine Glory

Jesus suffers death by crucifixion, buried, and is raised to life on the third day. His crucifixion and resurrection (John 12:23; 17:1-5) also presented the events of revealing the glory. Jesus himself associated his crucifixion and death (John 12:23) as the time of glorification. Even the "healing wounds" in John 20:25, 27 presented as "an indisputable proof of life" in the resurrected body of Jesus (Moss, "The Marks of the Nails," 65). Jesus not only submitted himself to suffering and death but he also entirely submitted to his

Father in heaven (John 5:19). Real personal experience of Jesus would “create a glory-shaped template” to receive the glory of God” (Piper, Reading the Bible, 23). The necessity of belief in Jesus alone for salvation (3.16; 20.30-31) highlights the significance of the heavenly ambassador for reconciling human beings and God.

Restoring the Lost Glory of Human Beings: Implication

At the root of all evil is the devaluing of the power and majesty of God. Paul says in Romans 3:23, “All have sinned and fall short of the glory of God.” It shows that we had a treasure but lost it or more correctly wasted it. This happened not only at the Garden of Eden but whenever we are rejecting the glory of God by “claiming to be wise, they became fools, and exchanged the glory of the immortal God for images” (Rom. 1:22–23). The restoration of glory happens only when we are having a real encounter with Jesus. The glory that we are now supernaturally able to see (2 Cori 4:6) is the glory of the one and only saviour as given in 2 Corinthians 3:18. This glory (of the Lord) transforms us from one degree of glory to another. “We all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another.” Thus glory of the redeemed lies not intrinsically in ourselves but in our realised capability

to see and experience the glory of the Saviour. In view of what we have seen in this essay, the implication staring us in the face is that God intends for us to see the glory of Jesus not merely with our ordinary physical eyes, but with “the eyes of [our] hearts” (Eph. 1:18), and that “comes from the Lord who is the Spirit” (2 Cor. 3:18).

Conclusion

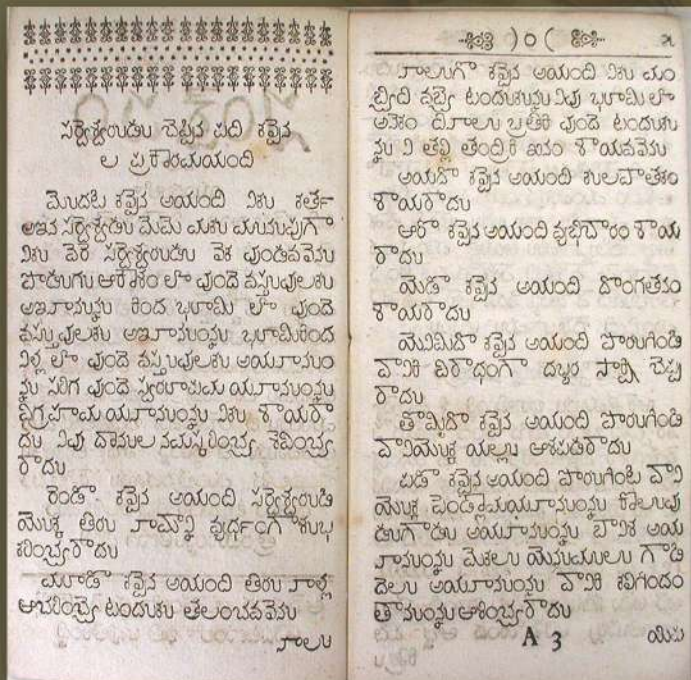
The point of this essay is to present the more sweeping claim that, in all the details and particulars of what we find in the Fourth Gospel, is to see the glory of the Messiah. The Shekinah glory of God in Scripture thus comes to its clearest expression in Jesus. As is well known, both linguistically and thematically, the concept of the Shekinah is never employed in the Holy Bible to represent the feminine nature of God. The larger Johannine themes of revelation shows that the God incarnate, Jesus, expresses the true Shekinah glory. Jesus’ last debate with the Pharisees (Matt 22:42, 41-16; Luke 20:44), He silenced them with this question: “What do you think of the Messiah?” Just like that, the redeemed people of God also need more of the revelation of who this Jesus is. Indeed, it is necessary to understand the way the Holy Scripture shows Jesus who carries indispensable characters that reveals the peculiar divine glory as the second person of Holy Trinity.



THE FIRST TELUGU TRANSLATION OF THE TEN COMMANDMENTS AS TRANSLATED BY BENJAMIN SCHULTZE - THE PIONEER MISSIONARY TO THE TELUGUS



Rev. NSJ Sudhir



with Dal and Kistenmacher, he was sent to Tranquebar. They sailed via Holland and England. They embarked on March 20, 1719 and arrived at Madras on July 25, 1719.

Benjamin Schultze travelled barefoot with a native companion to carry his necessities. He took rest on a mat in or near a hut. He braved the heat of the day. In this way he traveled through hundred villages, gained experience from his conversations with the Telugu people from all walks of life. With the experience he gained he wrote and translated number of Christian writings in Telugu. The following is one of the printed works of Schultze.

Catechismus Telugicus Minor: Sathyamaina Wedanlo wunde jnana upadesala yokka Sankshepam, is Luther's Small Catechism. To the Luther's Small Catechism, which contains Ten Commandments, Creed, Lord's Prayer, information about Baptism, Lord's Supper, Schultze added a Prayer of confession, a prayer before meals, a prayer after meals, a morning prayer and a bedtime prayer.

Schultze left India on January 6, 1743 and reached Halle on July 27, 1744. Schultze lived in Waisenhaus in Halle. He saw that Telugu types were cast so that printing could be done in Telugu. In Canstein Bible Institute, under his supervision Tamil and Telugu books were printed. Schultze translated Lord's Prayer into ten Asian languages.

Schultze taught Tamil and Telugu in Halle. He compiled Dictionaries in English, Telugu, Tamil and Latin and prepared a teaching manual. It was here that the later famous missionary Schwartz took his first lessons from Schultze. In spite of serious illness, Schultze eagerly continued with his literary work for sixteen more years. He died on November 25, 1760 and was buried in the St. George Cemetery in Glaucha.

In this book, Catechismus Telugicus Minor, the first translation of 10 Commandments into Telugu was printed. This is the form of the native language that was spoken in the 1st half of 18th century.

Benjamin Schultze was born on January 7, 1689 in Sonnenburg. He was the twelfth child in the family. His father died when he was young. His mother brought him up and she wanted Schultze to study theology. When he was fourteen years old, he was at school in Landsberg. He studied Hebrew, Syriac, Greek, Latin and French. In 1716, Schultze studied theology in the University at Frankfurt (Oder). There he also studied Italian, Spanish, Dutch and English. Schultze probably learnt Arabic here.

In 1718, Schultze went to Halle in order to become a University Professor. He was offered to teach Greek and Hebrew at the Orphanage, Halle. He intended to go as missionary and made his intention known to A.H. Francke. Francke had good opinion about Schultze and wanted Schultze to be ordained at Copenhagen. However, he was not ordained at Copenhagen. Along



AFFIRMING GOD'S PRESENCE IN THE CONTEXT OF GLOBALIZATION



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Since the 1980s, the word “globalization” has been used frequently. But the Silk Road is where the origins of economic globalization may be found. The network of commercial routes, which was established in 130 B.C., allowed China to begin trading with Europe and the Middle East. The eventual emergence of a global economy would be made possible by the movement of people, goods, capital, and knowledge.

With the introduction of the gold standard in the early 1800s, the first wave of modern globalization got underway. Technology advancements and international trade were brought forth by centuries of European colonisation, yet there was no global price convergence. The first international standard currency was created when England tied its currency to specified amounts of gold, which enabled trade and investment.

However, the World War-II would seriously sour relations between nations. Midway through the 1940s, the United States tried to revive trade by setting new guidelines. A second wave of globalisation that is still occurring now was sparked by this.

As you can see, the globalization process has had a significant impact on how the modern world has evolved. The interconnection of the world's economies is referred to as globalization. Technology, cross-border trade in goods and services, and the movement of capital, people, and information all contribute to its development. Globalization opens up access to resources, labour, and capital for business. For instance, a vehicle manufacturer might design a car in Japan, manufacture the parts in the India, and assemble the car in Mexico.

On the other hand, it might be challenging to access new markets due to language, political, and cultural barriers. By a process called localization, businesses modify their products to better suit the demands and preferences of regional customers. Consider localization as a component of a larger plan of globalization.

In their book ‘*Churning the Earth: The Making of Global India*’ Aseem Srivastavaa and Abhishek Kothari say that the contemporary globalization is rooted in the world of business trade, finance, media and technology. It originated in the west and was embraced by Indian and other ruling elites. It has far-reaching effects on both Indian society and societies worldwide. Today, globalization is a clear prescription for a way of life, not merely a certain arrangement of economic affairs. At its core, this way of life is driven by the elite of the world's relentless ambition for power and dominance.

As they mention; the country's natural environment and the communities that rely directly on nature for their subsistence and livelihood, have both been negatively impacted by the current phase of globalization. As the result of it we are currently experiencing an unavoidable effect of globalization; forests, wetlands, grasslands, coasts, and marine areas are facing serious threats. Along with this many crises, such as food insecurity, water scarcity, a lack of fuel supply, and dislocation of livelihoods with few alternative options, have turned worse.

It is also to be noted that countless species of plants and animals are being driven to the brink of extinction as their habitats are devoured by the same land-grab process. Globalization in particular and development in general have both made significant contributions to these challenges. Fields, pastures, forests, wetlands,

groundwater, and other natural resources have been appropriated by the private sector or for public use with the support of the state. However the metaphorical narration in the book 'Churning the Earth...' clarifies us that globalization always favoured and favouring the industrialists and the haves. It goes as;

"We are on deferent couches of a long accelerating, burning train. The few air conditioned coaches in the front are insulated for the time being from the first that is blazing in the coaches at the back, where the majority of the passengers travel. Some of the coaches have already derailed. However, the wealthy people in the A.C. Coaches want the engine staff to run the train faster...."

Alternatives

George Zachariah, in his book Alternatives Unincorporated earth ethics from the Grassroots, says, Careful observation of the history of colonization is clear indication that colonization is theological project at first. God talk has always been a "sacred canopy" to face the legitimate crisis of the system. Colonization has been violence all these days. He calls it as 'realized eschatology' of the developed nations is being invoked in this doctrine to invite the 'underdeveloped' to convert to this religion. In the messianic claims this spiritual conquests were claimed through missionary agency. All these analysis clarifies us that colonization served the proposes of the west, religion and the God talk were in support of them. The western world and the haves legitimised their hegemony by the God talk. However, the God talk is not the monopoly of the haves but the voice of subalterns that over through the system perpetuated by the haves. The reason behind the subaltern God talk is that it is purely praxeological

Prasanna, in his book *Shoodhraraagona Banni* (Kannada), offers a different solution to combat the effects of globalisation. He asserts that the machine culture is a product of globalization. Our lives are being made easier by machines at the same time as industrialization is turning everyone into a victim of consumerism through mass production. He compares the cushy lifestyle provided by machinery to the so-called higher caste in India and claims that they do not toil and work hard, eating the fruits of the labour of the working community, whom he compares to shoodras..

Machine culture encourages inactivity and poverty. We all aspire to be 'higher caste brahmins' so we can enjoy amenities dependent on machinery. He calls each of us to be shoodras, the working community, who never yield to the temptations of temporal comfort but believe in hard working.

Conclusion

A term used to describe the divine presence that resides in the world is the shekinah. The Shekinah is viewed in the Kabbalah as the container that houses God's heavenly presence. The divine presence that resides inside the world is thought to be the Shekinah. The source of divine energy and healing, it is thought to be the link between God and humanity. It is seen as the origin of the love and grace of God. It is thought to be the origin of everything positive in the world. It is seen as a source of heavenly illumination, direction, and inspiration. Those who seek out this spiritual presence are claimed to find plenty, healing, and calm.

Globalization, that is serving to the benefits and establishment of the haves, taking the humanity away from its creator's image and likeness. God talk from the grassroots and being shoodras (a contrary image to the machinery based life) lead to affirm the presence of God among us, a experience of new theophany.



Behold the Panim:

The Visible Presence of the Invisible God



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The face of God, commonly introduced in the Old Testament as the presence of God, in an anthropomorphizing sense, provides the notion and an invitation to have a deep fellowship with God. Normally, “face” is recognized as the metonymy of one’s self. In the Exodus passages, the face becomes the shekinah glory of Yahweh. The Apostle John reaffirmed the promise that in the future kingdom the redeemed “shall see His face” (Rev 22:3a). Moses prayed: “If your presence [lit. face] does not go with us, do not send us up from here” (Exod 33:15). In Psalm 11:7, David climaxes his devotion with a firm declaration that “the upright shall behold his [Yahweh’s] face” (Ps 11:7). All the blessings pronounced over his faithful flow from the presence of God.

The Hebrew term “panim” (always plural) has two main meanings in the context of the Pentateuch: (a) “face” and (b) “presence” (BDB, 815–816; Holladay, *A Concise Hebrew and Aramaic Lexicon*, 293–294). However, the word panim also has a plethora of additional meanings like “before,” “in front of,” “surface,” “person” and so on. This discussion focuses on the two primary meanings. The Greek equivalent of this Hebrew word is “prosopon”, which occurs more than 70 times in the New Testament.

The word “God” is conceptualized as the one who is transcendent, therefore beyond any human empirical cognition. The primary word for “God” in the Hebrew Old Testament is Elohim, which appears in the biblical text as a masculine plural form. Variations include El, Elohai (my God), and Elohaynu (our God). When Moses asked God for his name, he responded with “Ehyeh Asher Ehyeh” (Exod 3:14), often translated in English as “I AM WHO I AM.” The Hebrew consonants YHWH (yod-heh-wav-heh) represent the Hebrew verb “to be.” It can be interpreted as “He exists,” and God wants his people to call Him in this way (Exod 3:13-15).

This revelation of the biblical God shows that the nature of this God is connected with his eternal existence. The name YHWH is often referred to as the tetragrammaton in academic circles. His name thus shows us a key characteristic of God: He is fully omniscient and omnipresent.

Famous German philosopher Ludwing Feuerbach (1804–1872), who started his career as an advocate of the Hegelian school of theology but landed up finally as an atheist, once said, “If I see a person’s head, I see the person himself; but if I merely see his rump, I see nothing more than his rump (Feuerbach, *Kleine Philosophische*, 191). Thus, seeing the upper part of the body has great significance in identifying a person. The authors of the Old Testament use different imageries to show God’s nearness to his people. One of them is through the imagery of His “face.” Moreover, God’s face is a synonym for God’s presence or His person. God’s face over his people means that he watches over them. In the Bible, God’s presence is tightly connected with His face. The essence of the priestly Aaronic blessing is connected with God’s loving face: “The Yahweh blesses you and keep you; the Yahweh makes his face shine on you and be gracious to you; the Yahweh turns his face towards you and gives you peace” (Num 6:24–26).

The study of Yahweh’s intimate presentation of himself in OT literature with his chosen people is central to understand the nature of Jesus’ relationship with his chosen people. God is all-loving and desires a relationship with human beings. This relationship is the summum bonum of human existence. This discussion is intended to understand how the face of God makes the presence of the invisible God more tangible. In order to explore the meaning, the semasiological approach, first used in German by Christian Karl Reisig in 1825.

will be employed. The purpose of this study is not to analyze the nature of the incarnate Son in the NT, but rather to develop a deeper understanding of the nature of the OT revelation of Yahweh from Scripture.

“Face to Face” in the Bible

The expression ‘face to face’ occurs five times in the Hebrew Old Testament. The Bible very clearly shows that Jacob and Moses encountered God “face to face” (Gen 32:30; Exod 33:11). Moreover, Moses’ speech in Deut 5:4 says that the whole wilderness generation saw God “face to face” (panim el panim) at Sinai. Here, the idiomatic expression “face to face” need not imply physical eye contact. Because of that, it was also mentioned that they did not see God but only heard his voice (Deut 3:12; 5:22–26). Perhaps because of this, the Israelites said to Moses: “Speak to us yourself and we will listen. But do not have God speak to us or we will die” (Exod 20:19; Deut 5:5, 27). The God of Israel completely agreed to their plea. It is a fact that, from that moment onwards, Yahweh did not directly speak to the people of Israel as a community but always used individual prophets as mediators (Heb 1:1) until the coming of Jesus. Thus, the whole human race missed the golden opportunity of direct interaction with the sovereign God, which necessitates the need for prophets and priests over the people of God. Paul, while talking about the second coming of Christ, undoubtedly reflecting on Old Testament usage, says that at the eschaton we will see Jesus “face to face” (1 Cor 13:12a).

To Seek God’s Face Means to Search for His Favour

David says in Ps 27:8 that while responding to God’s inner urge to “seek his face,” he prayed that “Your face, Lord, I will seek” (v. 8). Also, David affirms that life without the presence of God is impossible. Therefore, he cries to the Lord: “Do not hide your face from me” (v. 9). The same kind of cry of the Psalmist can also be seen in Ps 42:2 “My soul thirsts for God, for the living God, when do I enter and see the face (pane) of God?”

The noble act of seeing God’s face is the captivating thought of getting the closeness of God as ‘people with God.’ God said to Solomon: “If my people who are called by my name humble themselves, and pray, and seek my face, and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land” (2 Chr 7:14).

This seeking of God’s face with a repentant heart must include complete dependence on God. In the face of a calamity, David did soul-searching and sought Yahweh’s gracious intervention: “Now there was a famine in the days of David for three years, year after year. And David sought the face of the Yahweh” (2 Sam 21:1).

God’s Turning Away His Face Means Disfavour

God hides his face in anger. However, he promises to show pity for people when they confess their sins. God told the stubborn people: “I will turn my face away from the people” (Ezek 7:22). David in his prayer, asked God: “Hide not your face from me, lest I be like those who go down to the pit” (Ps 143:7). The historical incident of the negative response of people that happened at the time of Moses (Exod 20:19) will again repeat itself during the second coming of Christ. Large numbers of people who are not willing to bow down will cry to the mountains and the rocks: “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?” (Rev 6:16–17)

God’s Glory is Closely Connected to His Face

In the Bible, God’s immanence is really tangible and manifested in history through miracles and personal encounters. It is impossible for any human to directly gaze at the glorious face of God and live unless God miraculously sustains the life of one who sees it. That is why 1 Kings 19:13 Elijah covered his face in God’s presence. Moses saw the glory of Yahweh in a protected atmosphere, because of his intimacy with him (Deut 34:10).

Moses communicated with Yahweh God face to face as a friend. But when Moses desired to see God’s glory, God said to him: “... you shall see my back, but my face shall not be seen” (Exod 33:23). The biblical narrative of creation in Genesis shows that when God created Adam, the first thing Adam saw when he opened his eyes was the face of God (Gen 2:7). However, sin shattered this sweet relationship and daily communion. It blocked the joy of God’s presence and proximity. Also, fear, guilt, and shame fill the space between God and human beings.

Seeing God's Face Transforms Lives

David prays in Psalm 31:16, "Let your face shine on your servant," so that he will get deliverance from the hands of enemies. During the historical encounter of Jacob with the pre-incarnate Christ, God gave him a new name and blessed him (32:26–29). Blessedness will come through the presence of God, as the Psalmist said: "Blessed are the people who know the festal shout, who walk, O LORD, in the light of your face" (Ps 89:15). However, God intentionally withholds the light of his presence from individuals who are unrepentant and prideful. It is very clear from the incident in Gen 32:23–32 that "[t]he physical touch, the name change, and the personal blessing all serve to portray the profound intimacy experienced" during his encounter with Elohim at the ford of Jabbok (Wessner, "Literary understanding of 'face to face,'" 177).

The Pre-incarnate Christ as Panim of Yahweh

In the Old Testament, it is possible to identify God as 'far' (Ps 10:1), near (Ps 34:18; 145:18), and 'up' (Ps 40:1) in connection with orientational metaphors for God. These metaphors portray God as good for people. God brings joy to individual human beings through the privilege of seeing his face. It was achieved through the pre-incarnate Christ, the temporary appearance of God in human form. It was the Triune God's preferred mode of interaction with His creatures during the time of patriarchs. This fact makes the individual joyful, which may be the result of meeting God, who is joyful

himself. Thus, several times the Bible narrates the appearance of the pre-incarnate Christ. Jacob wrestled with "a man" (Genesis 32:24). The place is called "Peniel" in Hebrew, which literally means the "Face of God." Jacob himself acknowledges here that "I saw God face to face, and yet my life was spared" (32:30). The appearance of the pre-incarnate Christ provides the marvellous fact that God reveals himself in a living, active, personal existence.

Conclusion

As I discussed in the introduction to this article, it is possible to experience the tangible presence of the invisible God, just as given in the biblical descriptions and references. However, this paper does not propose any cookie-cutter method for it other than an intimate relationship with Jesus Christ. Augustin expressed it eloquently: "Our hearts are restless, until they rest in You" ("Confessions," 1.1). This presence of God discredits the dictum of the atheist, who says, "Absence of evidence for God is evidence of God's absence." The descriptions of God's face in the Bible include both positive aspects towards his people as well as negative ones. This God is here and now, even though he is invisible to the physical eye. Cultivating the habit of experiencing God's presence in one's life is very important. It is the first step towards spiritual growth. If God's presence reigns in our lives, then we will be able to set our hearts and minds on eternal values.



SHEKINAH: CONVERGENCE OF SHABDH AND SHAREER



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The general understanding of Shekinah for a lay person is glory. But the word Shekinah has got much deeper meaning than that. Shekinah as a word as such is not given directly in the Hebrew Bible, it was in the later Jewish literature that the word has come into existence. Initially, Kabod was the word used in the place of Shekinah. The words like honor, glory, importance, power, strength, dignity contribute as the meanings to Kabod. One might be wondering why the writer had to use the words Shabd and Shareer when it has nothing to do with the Hebrew word Kabod. These are the two Sanskrit words which will be unveiled in the later part of the article. This article gives brief understanding of Kabod in the life of Israelites, in Jesus Christ which is the convergence of Shabd and Shareer and in the life of believers.

Kabod in the Crown

Kabod when it means glory, it refers to God and his sanctuary. In the Ancient West Asia, the divine glory was embodied in the crown of the deity. People believed that the crown of a king is where God dwells. The Egyptian crown was enveloped with power and it represented something like a fiery diadem. The crown was deified as goddess and is considered as a source of awe and of the terror that overthrows enemy. Even in Psalm 8 one can find the expression that “you have made him a little less than God, and had crowned him with glory (Kabod) and honor.” This shows that crown is a significant symbol in which God's presence inhabits which gives the understanding that God is the head of all.

Kabod in the Tent of Meeting

As one understands further, the word Kabod is mentioned clearly in the revelation at Sinai. The Kabod here is not dwelling in the crown of a king, rather it is conceived as a blazing fire surrounded by a cloud.

The cloud is an indispensable element of theophany (Ex. 20:18). Only the ones who walk with God can experience his indwelling. Moses could see God face to face inside the cloud whereas Israelites could only see Kabod wrapped in cloud or they could see only the flames that blaze within the cloud. The tent of meeting became the medium through which God in His true presence travelled from Mt. Sinai to accompany and guide Israel to Promised Land. The tent of meeting was kind of moveable Sinai and the purpose for building this was to provide a place for God to dwell among them. In the last few verses of Exodus one can find out that if the cloud was lifted up from tent of meeting, the Israelites would set their journey, if not they wouldn't set. This gives the understanding that God would appear only at the tent of meeting periodically whenever he was meeting with Moses or Israelites. But there was one incidence where God showed his Kabod or he revealed himself to Israel without any protection at the consecration of tabernacle (Lev. 9:33).

Kabod in the Tabernacle

Scholars believe that the Kabod associated with the tabernacle and temple was developed by Jerusalem priesthood. It was assigned to Aaron that every year when the high priest enters the holy of holies, he must first fill it with a cloud of incense (Lev. 16:13). One has to understand that it is not the same cloud as God dwelt in the cloud at Sinai. This cloud of incense was intended to conceal the image of God and to protect high priest from death he would suffer, if he looked up to the deity. So the understanding is that Kabod dwells constantly in the tabernacle and doesn't descend in that cloud of incense which is just to conceal His face. And so the tabernacle is eventually the dwelling place of God. At this juncture, one should be able to comprehend that the tent of meeting in the wilderness was God's presence that moves, and the

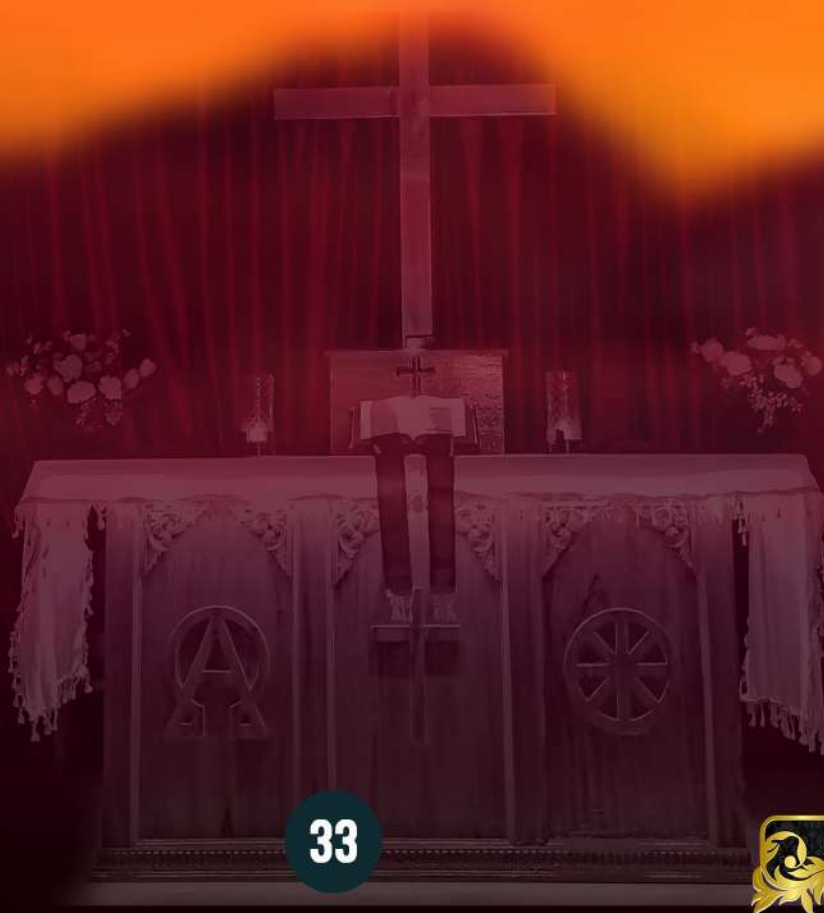
tabernacle in the temple portrays God's continuous presence. But after the destruction of temple by Babylonians, the Kabod had completely departed from there. Only after the arrival of Word (Shabd) in the form of flesh (Shareer), the Shekinah tabernacled (put dera) once and for all.

Convergence of Shabd and Shareer

As mentioned earlier in the introduction, the word Kabod is replaced by the word Shekinah in later Jewish literature which comes from the root skn meaning to dwell, to inhabit. Shekinah was once a moveable tent, but after the temple construction it became constant dwelling in tabernacle, and once the temple was destroyed it made his permanent dwelling when Shabd and Shareer converged. How can one say that it made permanent dwelling in the convergence of Shabd and Shareer? It is through the expression given in the Greek NT in John 1:14 i.e. eskenosen which is in Aorist form (indicates the meaning of once and for all). It tabernacled or dwelt or in Indian terms it put 'dera' amongst us. The Word (Shabd) when it became flesh (Shareer) had shown the Shekinah (glory). That is what it means when the writer calls Shekinah as convergence of Shabd and Shareer. The Shekinah is very much imbibed in Jesus Christ and later in high priestly prayer

one finds Jesus saying "I have given them the glory that you gave me, that they may be one as we are one" (Jn 17:22-23). And so, when Shabd and Shareer merged Shekinah was visible, so also it is visible in the believers since Jesus Christ has given believers the glory or presence of God. Earlier, God dwelt in the constructed temple, but now God is dwelling or putting his dera in believers as we are God's temple. Where there is Shekinah, there must be purity and sanctity and if anyone destroys God's temple where Shekinah dwells, God destroys them which means corporate body of every believer is sacred to Him since He had put dera there.

Therefore, as Shekinah is the convergence of Shabd and Shareer which has been passed on to us believers; it is our responsibility to keep God's temple pure realizing that it is His dwelling place. If anyone keeps his dwelling place holy, God in turn in the new heaven and new earth will be immediately present in all his glory and fully accessible in his profound holiness, surrounded by people who will have been purified and sanctified through the redemptive work of Son of God, the mediator of New Covenant and the cornerstone of the Church.





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OUR BODY, GOD'S TEMPLE: THE RESIDING PLACE FOR SHEKINAH

John 1: 14 say that the Word (Jesus) became flesh and lived among us. Yes, His indwelling presence, Shekinah is dwelling among us in the past, present and future. Though there are no explicit citations of Shekinah in the Old and New Testament, the understanding of Shekinah is overshadowed in the scriptures. In this article, the focus will be on the present residing place of the Shekinah, the indwelling presence of God.

1. Shekinah in the Wilderness

Shekinah, God's glory or the indwelling presence of God was first shone to the people of Israelites in their times of trouble. In Exodus 3, God's glory was shone to Moses in Horeb Mountain in the form of burning bush when Yahweh heard the cry of the people and began to intervene for them. Later in the Israelites journey to the promised land, Shekinah was revealed to them in the form of the pillar of cloud and fire in day and night respectively (Exodus 13: 21,22). Thus the people of Israelites continually witnessed the indwelling presence of God in various forms.

2. Shekinah in the Tabernacle

In the wilderness, Yahweh says to the Israelites to make a sanctuary for Him, so that he can dwell among them (Exodus 25:8). When the tabernacle was set up, the glory of the Lord filled the tabernacle. The cloud of the Lord was over the tabernacle by day and fire was in the cloud by night (Exodus 40:33-38). In their journey to the Promised Land, God's indwelling presence was there in the tabernacle in the presence of Cloud day and night. God himself came to dwell among the Israelites and to be their God. He also commands the Israelites to follow all the laws and keep the land from defilement as He dwells among them (Numbers 35:3; 35:34).

Later, the period of Judges does not mention about the God's indwelling presence.

3. Shekinah in the Temple of Jerusalem

When King Solomon built the temple in Jerusalem, in 1 Kings 6: 11-13, God said that He will dwell among the children of Israel. Now if God has to dwell in the temple continuously, the king and the people had live up to certain expectations. Thus, this indwelling presence of God came with up certain conditions in order for God to dwell among them. These conditions were the people have to walk in His statutes, obey all ordinances and keep all the commandments. If the people failed to do so, then the God's indwelling presence will leave the temple of God (1 Kings 6:11-13; 2 Chronicles 7:19-22). Indeed, the indwelling presence of God did not forever dwell in the temple that Solomon built because as the years passed, the Israelites forgot God and did evil in his sight. Thus, the indwelling presence of God left the temple and at last the temple was destroyed.

4. Shekinah in Our Body- the God's Temple

In the New Testament, the understanding of the indwelling presence of God, Shekinah took a different understanding. 1 Corinthians 3:16 talks about the indwelling of Spirit in God's temple (God's temple according to Paul here was the Church which is the corporate body of the Christian community). Here Paul reflects back to the people of God in Old Testament where God chose to dwell by tabernacling in their midst in the tabernacle and later in the temple. So, the church became the corporate place of God's dwelling where one can experience the presence and power of Jesus in their midst. But Paul in 1 Corinthians 6:19, familiarizes the same concept to the individual body as God's temple.

So the Shekinah, the indwelling presence of God according to Paul, resides in our Body, the temple of God.

Conclusion

In the Old Testament, one can see that wherever the Ark of Covenant resided, God's blessing was upon that place, whether it was in the city or in the house (2 Samuel 6). In the same way, wherever the Shekinah resides, God's blessing is there always. In our life too, if one has the Shekinah, the indwelling presence of God, our lives also will be blessed. Sometimes, we always look for God's presence outwardly forgetting that He indwells in us, in our bodies.

Today, the Shekinah resides in our bodies, we are God's temple. We as a called out community are called to live a life pleasing to God and called to live a holy life. As said earlier, in order for the presence of God to indwell in the temple, one has to walk in His statutes, obey all ordinances and keep all the commandments. We are set apart for God and we are not expected to have the ritual holiness alone but also we have to be holy in moral and ethical sense so that the Shekinah, the indwelling presence of God will dwell in us forever.





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ALEPH

1. Aleph the Hebrew Alphabet

Aleph is the first letter of Hebrew alphabetical system that belonged to West-Semitic language family and was developed in Ancient West Asia. The name Aleph is the acrophony of the Hebrew Alphabet a. The phonology of the letter Aleph says that it was originally a glottal stop and was used as a vowel in ancient inscriptions and carvings, but gradually it has been emerged as a separate alphabet. Aleph acts, as a consonant when it starts a new syllable, is silent when it is vowel-less or it is in the middle of a word. In Akkadian language, it was called as alpu, in Arabic alif, in Greek alpha, and it was the definite article in Aramaic. The ancient scribes who used to write Hebrew scripture gave utmost care and individual integrity to the Hebrew alphabets against errors in pronunciations and writings. The sound Aleph is laryngeal glottal stop and while pronouncing it the breathing air is totally blocked in glottis.

The Etymology of the alphabets of all the ancient languages says about their onomatopoeic nature i.e. the sound of a word/ letter imitates the object/action it shows. The Aleph symbol originally was a proto-Semitic Pictogram of the head of the animal ox, to signify its strong power and purpose in daily life. It also has a close affinity to an Egyptian hieroglyph that sounds like A. Many ancient inscriptions excavated through archeology reveal a fact that the animal ox had been worshipped as a deity in many civilizations and in most Semitic languages (Phoenician, Canaanite, Akkadian, Moabite, etc.) its name was pronounced and written as al. The people of Israel carved an image of a calf at Mt Sinai while they were journeying from Egypt to Canaan. Therefore, the Aleph sound was familiar to several ancient cultures, languages, and religious practices. The animal ox was most versatile animal in their agrarian

and shepherd life and it was used for pulling carts and plows, as meat and sacrifice, and for leather, etc.

2. Aleph in Jewish Mysticism

The Hebrew alphabets convey their corresponding concepts, values, culture, ethics, spiritual obligations, and metaphysical aspirations inherent in Jewish tradition. The Jewish mystic tradition Kabbalah says that the 22 Hebrew alphabets are the vessels through them God's creative power channeled to bring forth the creation at the beginning. Alphabets are the bricks that translate the Divine will to reality through acting as mediators between the matter and spirit. Hebrew thought pattern also have an idea of Quantum theory that, the alphabets have energy to drive the life of creation, and there is an energy-interplay among the alphabets-writers-readers to connect the Divine wisdom, Human life, and the creation. Kabbalah believes that there is an interconnection between alphabets, body organs, and emotions of human beings.

Three letters Aleph (a), Mem (m), and Sin (ev) are called as the mother letters of Hebrew alphabets that signify three forces of the nature, Air, Water, and Fire, respectively. Aleph that represents the Air, is the main vehicle used by the creator God to keep the creation alive. Aleph also represents the chest of a human body that lies between the head (represented by Sin) and belly (represented by Mem) gives breath of the air to keep healthy and enlightened state of human mind against all kinds of extremes. The temperate Aleph always balances between cold (of Water) and hot (of Fire), and this helps to take righteous and ethical choices between extremities of cold and hot.

There is a Jewish belief that, all the Hebrew alphabets except the first letter Aleph went to God one by one in reverse order (from Tau to Beth) to request God to begin the process of creation, and their request was granted.

The second alphabet Beth got a privilege from God that the creation process began with this letter Beth and all living beings do bless the creator God through the Hebrew word (Berakah) starts with Beth. However, God later blessed the first letter Aleph that was humbled earlier by all other letters, by giving the privilege of starting the Ten Commandments with Aleph (aanoki... 'I am the Lord your God'). There were approximately 70 names of God that start with the letter Aleph in the Jewish scripture. The first human (adam in Hebrew) was created from the land (adamah in Hebrew) and both these words start with Aleph. According to the Jewish commentary Midrash, Adam and Eve were appointed as caretakers of the earth to preserve and to protect it, and God commanded them not to spoil the earth otherwise there is nobody to repair it.

3. Aleph & Shekinah

The name of God (El or Elohim) starts with Aleph and God is omnipresent through Spirit. The earth with all its resources manifests the creator God. A well-preserved and protected earth conveys the purity of Divineness. In the Old Testament, the greenbelts maintained in every city/town of ancient Israel were taken care by the Levites who never got any territorial inheritance in the Promised Land. These greenbelts were believed to be the natural resources of the earth that the future generations could receive them as inheritance. The ministry given to the Levites of the Israel was to inspire others through their singing/teaching to respect and contemplate the concept SHEKINAH (God's presence).

This Shekinah says the immanent presence of God in the nature around us and the name of that God starts with Aleph (ehyeh asher ehyeh... 'I AM THAT I AM' Exo 3:14). Shekinah exists in every entity and phenomenon of the earth, and the mission of the created human being is to re-discover the Aleph (Oneness of God) in the Shekinah. Jewish mysticism developed the practice of imaginations/analogies and symbolic expressions to connect the physical world with the spiritual world, so that its followers would not be deceived by the materialism of the world. While the Hebrew alphabets including Aleph transfer the Divine energy to all the entities of the earth, the ministers of the Hebrew scripture/text have to teach the people about the Divine presence in the earth.

4. Aleph & Christian Spirituality

Aleph conveys the oneness of Creator God despite the existence of plurality in the creation. Modern translations say the verse Psalm 150:6 as 'Let everything that has breath, praise The Lord,' but the original Hebrew text says 'every breath shall praise The Lord,' to give essentiality to the breathing function of human body represented by Aleph. Inhalation of the air like a deep breath gives nourishment to both body and soul. One of the characteristics of God mentioned in the Bible (Num 14:18) is 'long-suffering/patient' (erek apayim in Hebrew) conveys the act of allowing the air to temper between cold and hot, or water and fire. The names Abraham (father of faith), Adam (first human), and the first number in Hebrew, start with the letter Aleph. The prosthetic linguistic nature of Aleph says that any sound that comes out of mouth starts with the sound of Aleph (a). Therefore, the Aleph is the beginning of all orality. The oneness of God has been revealed through the etymology of the letter Aleph.

5. Aleph & Shekinah & The Ministry of Bethel Bible College

Like how the letter Aleph symbolizes the unity in plurality, the Bethel Bible College also promotes the unity among its community of plural backgrounds. The word Bethel is a combination of two Hebrew words (Beth and El) to give the meaning 'House of God.' This word Bethel with its functional meaning gives our contextual expression 'Ministry of Bethel Bible College reveals the Shekinah.' Like how the Aleph sound prepares a mouth to pronounce any other sound of articulation, the education in Bethel College prepares a student to start any kind of ministry to serve God. The college promotes the principle of oneness of God, oneness of the church (ecumenism), and oneness of the society, despite the diversities existed within us.

MISSIONARY PROFILE

- REV. JOHN THEOPHILUS GEORGE BARENBRUCK



A.M. ARULRAJ,
BD-IV.

Rev John Theophilus George Barenbruck was born in 1818 in Chennai. His father, Barenbruck George Theophilus was the 39th missionary of the Church Missionary Society (CMS) and his mother was Hannah. Both of them knew Tamil very well.

Education

He completed his primary education in CMS Mission School, Madras. In 1839 at the age of 21, Barenbruck went to North London for his higher education and finished his theological education at CMS College, Islington.

Ordination as a Missionary

He was ordained as a deacon on June 11, 1843 at the CMS Missionary Establishment College, Islington, London, as an Anglican missionary of the Church Missionary Movement. Within a year of his outstanding ministry, he was anointed as a full-time missionary by the Bishop of London on Trinity Sunday in 1844.



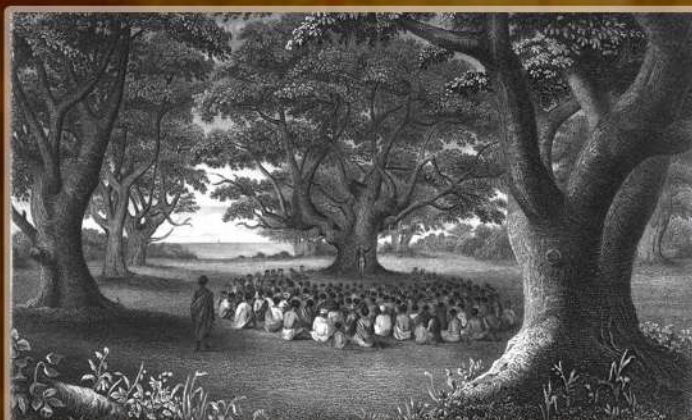
His Missionary Works in Surandai

On 25th October, he arrived at Palayamkottai and started his ministry in Surandai, Tamilnadu. In 1817, the Surandai region was developed by the missionary works of Rev.C.T.E. Rhenius.

The village of Surandai was a barren land unfit for cultivation due to its uneven plateau. Since Rev. Barenbruck built a Mission Bungalow there, the village came to be known as Bungalow Surandai. Bungalow Surandai is the area where some Christian families settled during his time. The old church was built for the soldiers of that time to worship. Surandai area was left in charge of Rev. Barenbruck. It also includes the current pastorates such as Athisayapuram, Karuvanda, Puthusurandai, Surandai Zion, Keezasurandai, Uthumalai, SampavarVadakarai and Cholaiseri.

Educational Works

Rev. Barenbruck also gave lot of importance to education. He seated the children under a tamarind tree and began to teach them the scriptures. The children of the believers ran and hid in fear of him, but he did not leave them. He also formed a choir for the small children of the village. Thus, he was continually engaged in preaching the love of Christ and the scriptures. In 1846, the first school was started in Surandai by the Rev. Barenbruck. The Secondary Boarding School at Bungalow Surandai was established by Rev. Barenbruck in 1846. The School grew and flourished and produced many scholars.



Medical Missions

During his period, cholera was very rampant which caused the death of many. Rev. Barenbruck inquired about the best doctor Sankaralingam Chetty in the villages around Surandi and called him. He told him, “I have built a medical center in this town where I have been examining the patients and giving medicine and providing financial assistance to buy the necessary materials for making medicines. I will build a suitable building for them to work in.” He asked if he agreed to treat the patients regardless of caste and religion, and on his consent, he started the Surandai Medical Mission in 1848. He also appointed Mr. Shankaralingam Chettiar as the first doctor of the hospital.

A Great Come Back

On 29th October 1854, exactly after ten years of his effective ministry, Rev. Barenbruck's wife went to be the Lord. Thus in 1855, he went back to England to cater for his children's future needs and after handing over his three children to his wife's brother who was the Bishop of Lutheran Church in Germany, sacrificing his affection for children, he separated from them and returned back to Surandai in South India in July 1857. He came back and continued the work he left behind.

His Last Days

Rev. Barenbruck accepted the mandate of the administration of the CMS at Palayamkottai and immediately left for Sivakasi in February 1858 as there was an urgent need for a worker to assist Rev. Thomas Ragland in the area. Ragland was affected by the onset of cholera. Rev. Barenbruck cured him by God's concurrence and his medicine. Later seven others got cholera and he cured 6 people with his pill. Finally Rev. Barenbruck was succumbed to cholera. Medicines did not help him and he entered the Eternal Kingdom on 29th

Conclusion

Rev. Barenbruck worked for the exploited and oppressed people for almost 14 and half years from 1844 to March 1858 and produced many souls, many scholars, powerful ministers, doctors, hospitals, schools, churches and believers.

When the Israelites came out of Egypt, God's glory was like a cloud by day and like fire by night, In the same way, after Rev. Barenbruck dedicated his life to the ministry, although many problems and tragedies came to him as a night of darkness, the Lord's Shekinah glory was with him in his happy time and in his difficult time. Even if problems arise in our ministry path, such as dark cloud and the tribulations that occur at the speed of thunder or lightning, stand as obstacles on our path, if Shekinah is with us, we can fly high above the obstacles in any situation like an eagle that takes advantage of the storm and soar over the skies and accomplish the ministry for which we are called for.



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THE EPIPHANY OF SHEKINAH



**ABIN ANDREWS,
BD-IV.**

The epiphany of Shekinah is a deeply spiritual experience that has been documented throughout various cultures and religions. The term "Shekinah" comes from the Hebrew word "Shekina," which translates to "dwelling" or "settling," and refers to the divine presence of God.

The epiphany of Shekinah is often associated with feelings of peace, love, and unity. It is said that during this experience, one can feel the presence of God within and around them. The epiphany of Shekinah is not limited to a particular religious or cultural group, as it has been documented across various traditions.

In Jewish mysticism, the epiphany of Shekinah is associated with the Kabbalistic concept of "Tikkun Olam," which means "repairing the world." This concept refers to the idea that the world is broken and that humans have a responsibility to repair it. The epiphany of Shekinah is seen as a way to connect with God's divine presence and to help repair the world.

In Christianity, the epiphany of Shekinah is often associated with the Holy Spirit. Christians believe that the Holy Spirit is the third person of the Trinity, and that it dwells within believers. The epiphany of Shekinah can be seen as a manifestation of the Holy Spirit, and as a way to connect with God's divine presence.

In Hinduism, the epiphany of Shekinah is associated with the concept of "Atman," which refers to the inner self or soul. Hindus believe that the Atman is connected to the divine, and that the epiphany of Shekinah is a way to connect with this divine presence.

In Islam, the epiphany of Shekinah is associated with the concept of "Tawhid," which refers to the oneness of God. Muslims believe that God is one and that

everything in the world is connected to God. The epiphany of Shekinah can be seen as a way to connect with this oneness and to feel the presence of God within and around them.

Regardless of the specific religious or cultural context, the epiphany of Shekinah is a powerful spiritual experience that can bring people closer to the divine. It is often described as a feeling of awe and wonder, and as a way to connect with something greater than oneself.

For those who have experienced the epiphany of Shekinah, it can be a life-changing event. It can provide a sense of purpose and meaning, and can help people to see the world in a different light. It can also inspire people to take action and to work towards making the world a better place.

While the epiphany of Shekinah is often associated with religion and spirituality, it is important to note that it can also be experienced outside of these contexts. For example, people may have a profound spiritual experience while hiking in nature, or while listening to music or engaging in other activities that bring them a sense of peace and connection.

In conclusion, the epiphany of Shekinah is a highly spiritual occurrence that has been observed in diverse cultural and religious contexts. It serves as a means of establishing a connection with the divine presence of God and evokes a profound sense of admiration and amazement. Although typically associated with religious and spiritual practices, it can also manifest in other settings. For those who have undergone the epiphany of Shekinah, it often represents a pivotal experience that spurs them towards working to enhance the world.

SHEKINAH



**ANURAG PAGOLU,
BD-II.**

Nearly all Christians are familiar with the idea of God's glory and presence. However, few Christians are familiar with the concept of the Shekinah, the Glory of God described in the Bible. English translation of Hebrew word Shekinah gives the meaning "dwelling" or "settling" which denotes the presence of God on earth. This concept is found in Judaism. The Hebrew Bible mentions several places where the presence of God was felt and experienced as a Shekinah, including the burning bush and the cloud that rested on Mount Sinai. The Shekinah was often pictured as a cloud or as a pillar of fire and was referred to as the glory of God, during the experience of wilderness which has familiarized to the every Christians faith journey as the manifestation of God.

For instance the book of Exodus 24:16-18, described historically by theologians in many places in the Bible in the events that are documented concerning the presence of God as well as His presence the in the prophetic events to come. And other sources can prove Shekinah in the Bible, such as Shekinah in creation (Genesis 1:1-2), Shekinah in the Exodus (Exodus 13:20-22), Shekinah in the tabernacle (Leviticus 16:2), Shekinah briefly revealed to Moses (Exodus 33:18-23), Shekinah in the eternal future (Revelation 21:3, 22-24)

Jesus as: Shekinah

John 3:16 clearly point outs that, God unconditionally loved the world. God has existed in many forms such as Shekinah, the incarnate logos that manifested in flesh (I John 1:1-4). The New Testament scripture clearly proves that, God has sent his son to promote the peace and reconciliation, as we have seen Jesus is an embodiment of love. Religious pluralism says, the motive of every religion must extend and share the Love (Agape) rather hate. Islam signifies Shekinah is the "presence or peace of God". As "support and reassurance" it was "sent by God

into the hearts" of Muslims and Muhammad.

According the Old Testament the commandments are 613 and the laws are 10. The same 10 commandments were carried out by the prophets and followed by the kings. When the faith is being diminished, the messianic age begun. Jesus simplified the 10 commandments in two. Such as: "Love the LORD your God with all your heart and with all your soul and with all your mind. And 'Love your neighbor as yourself.'" All the Law and the Prophets hang on these two commandments." (Matthew 22:34.)

First commandment was emphasised on God and the other on human beings. Jesus was bringing the division between the human beings and God's divinity, by changing the direction of divinity to reach the people in the form of Love. To simplify, Spirit - Logos - Jesus - Love. Concept of Shekinah is also associated with the concept of the Holy Spirit in Judaism.

If Jesus was the embodiment of love, peace, and reconciliation, then those following Jesus Christ can be considered as channel of reconciliation and peace to our neighbors. It symbolizes that every Christian is Shekinah to his/ her fellow human being. Most of the time, we humiliate and exploit our fellow human beings. In such a scenario the realization must leads us to understand that, God has created every human being in the Image of God (Imago Dei). Today's church is in the quest, because it is being divided by many causes such as caste, culture, creed, gender, religion and many other things. At some point church must encourage the congregation by the ecumenical ideology. Church must be the platform of inclusive community. "If we wish to change world, first we must change yourself. The change represents the attribution of Shekinah here.

The change must transform us to be like Shekinah. The wedding at Cana proved that Jesus was invited and promoted people when the wine is completed in the midst of crisis.

Some traditional groups have a part in their worship service where they sing a “Doxology,” which is a short hymn praising God. In fact, the term doxology means glory to God. In one such short little song the glory of God is acknowledged as follows: “Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.” Others, sing a song praising God

from whom all blessings flow as their “Doxology.” In either case, the glory of the LORD encompasses the concept of honoring and praising God and it is central to the practice of magnifying or making distinctive the person of God. However, there is another consideration when it comes to the glory of God and that is where the idea of the Shekinah Glory of God comes in.

May the Good LORD help us to be Shekinah to our fellow human beings, to show the way what Jesus Christ has manifested in our lives to be a channel of Love to assassinate the iniquity.

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LORD JESUS IS AN EMBODIMENT OF SHEKINAH



MUNNANGI CHIRANJEEVI,
BD-II.

Shekinah is a transliteration of a Hebrew word meaning “the one who dwells” or “that which dwells” and was used to describe the light on the mercy-seat of the Ark of the Covenant in the Holy of Holies, the Shekinah symbolizing the Divine presence (Ex 25:8). Shekinah is not found in Scripture but the root word Shakan (to dwell, to settle down, to tabernacle with, to have a habitation) and the related word Mishkan (tabernacle) are both frequently used and both are associated with the presence of God and His glory dwelling with man.

The meaning of the word Shekinah (the One Who dwells) reminds us that we did not seek to dwell with God but He with us and this truth should evoke continual thanksgiving in those who have been brought into covenant with Him under the shelter of His wings. And so in Exodus, we see that it was God Who first expressed His desire to dwell among men, instructing Moses to tell the people to construct a sanctuary for Me, that I may dwell (shakan) among them. According to all that I am going to show you, as the pattern of the tabernacle (mishkan from shakan) and the pattern of all its furniture, just so you shall construct it.” (Ex 25:8; 25:9). Even the Hebrew verb Shakan underscores the idea not of loftiness but of nearness and closeness. This recalls the words of David who prays to Jehovah “Oh draw near to my soul and redeem it. Ransom me because of my enemies!” (Ps 69:18).

According to Arnold Fruchtenbaum “Shekinah as the visible manifestation of the presence of God. It is the majestic presence or manifestation of God in which He descended to dwell among men. Whenever the invisible God becomes visible, and whenever the omnipresence of God is localized, this is the Shekinah Glory.”

According to John Cumming “The pillar in Exodus 13:21-22 The pillar of cloud by day and of fire by night, when it settled between the cherubim, as a perpetual bright light, and token of the presence of God in the temple, was named the “Shekinah,” so called from the Hebrew verb Shakan, which meant “to dwell.” Our Lord was thus the “Shekinah” incarnate (John 1:14) and when the Bible speaks of his Second Coming, it speaks of his coming “in the cloud.”

In brief the term Shekinah as commonly used describes the visible manifestation of God's presence and glory usually in the form of a cloud as discussed above.

Now let me explain Shekinah in the New Testament understanding.

Jesus Christ is Visible Presentation of the Shekinah Glory or Jesus is the Fullness of Shekinah Glory:

In epistle to Hebrews Paul says that the radiance (apagasma) of His glory (doxa) (Hebrews 1:3) and also adds that it was the Father's good pleasure for all the fullness to dwell in Christ (Col 1:19) and that in Christ all the fullness of Deity dwells in bodily form (in Christ) (Col 2:9).

Paul writes that Christ is “the Lord of glory” (1Cor 2:8), this same Shekinah glory now rests (dwells) upon all those who are in Christ. Thus Paul records that God made known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory (Ro 9:23).

He prays for the Ephesian saints that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints” (Ep 1:18).

And also he reminds the Colossian saints that God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ ("dwelling") in you, the hope of glory. (Col 1:27).

The picture of the Shekinah cloud of glory dwelling on the Temple has a parallel "fulfilment" in the New Testament this we can see in the John's Gospel chapter one. The Word became flesh, and dwelt (tabernacle) among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth (John 1:14), Charles Spurgeon commenting on this believers have something far better than the Shekinah Glory Cloud of Israel in the Old Testament: In and around the tent (The OT Tabernacle) wherein the Lord dwelt in the centre of the camp there was a manifestation of the presence of God.

This was the glory of that house;
but how scanty was the revelation!

A bright light which I have already mentioned, the Shekinah, is said to have shone over the Mercy-Seat

but the high priest only could see it, and he only saw it once in the year when he entered with blood within the veil. Outside, above the holy place, there was the manifest glory of the pillar of cloud by day and of fire by night. This sufficed to bear witness that God was there; but still, cloud and fire are but physical appearances, and cannot convey a true appearance of God, who is a spirit. God cannot be perceived by the senses; and yet the fiery, cloudy pillar could appeal to the eyes only. The excellence of the indwelling of God in Christ is that there is in Him a glory as of the only begotten of the Father, the moral and spiritual glory of Godhead.

This is to be seen, not with the eyes but this is to be perceived, but not by the carnal senses: this is seen, and heard, and known, by spiritual men, whose mental perceptions are keener than those of sight and hearing. In the Person of the Lord there is a glory which is seen by our faith (2 Cor 5:7; 4:18) which is discerned of our renewed spirits, and is made to operate upon our hearts.

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SHEKINAH



**K. SHALMA PAUL,
BD-I.**

Shekinah is a term used in both Judaism and Christianity to describe God's divine presence. Shekinah is derived from the Hebrew word *shakan*, which means "to dwell" or "to reside." Shekinah is a powerful concept that speaks to God's immanence and his close relationship with his people.

The Shekinah is associated with God's presence in the Temple in Jerusalem in Jewish tradition. According to the Talmud, the Shekinah was present in the Holy of Holies, the innermost chamber of the Temple that housed the Ark of the Covenant. According to the Talmud, the Shekinah was so powerful that only the High Priest could enter the Holy of Holies on Yom Kippur the Day of Atonement.

The Shekinah is associated with God's presence in the person of Jesus Christ in Christian tradition. According to the Gospel of John, Jesus is the "Word made flesh," and "the Word became flesh and made his dwelling among us" (John 1:14). The concept of the Shekinah appears in the New Testament as the Holy Spirit. The Holy Spirit descends upon the apostles at Pentecost in the book of Acts, and believers are said to be filled with the Spirit.

The idea of the Shekinah has also influenced both the Christian and Jewish mystical traditions. The Shekinah is seen in Jewish Kabbalah as a feminine part of God, signifying his loving and compassionate traits. The Shekinah is described as the attribute of God that unites the material world with the spiritual world in The Zohar, a significant work of Jewish mysticism.

Similar to this, the Shekinah is viewed in Christian mysticism as a potent force that unites each person's soul with God. The Shekinah is described as a divine presence

that can be felt inside the human heart in the writings of Christian mystics like Meister Eckhart and Julian of Norwich.

Many people looking for a more profound spiritual connection have embraced the idea of the Shekinah in the modern era. Anyone looking to connect with something bigger than themselves may find enormous solace and inspiration in the concept of God's omnipresence. The Shekinah serves as a symbol of God's omnipresence and a reminder that we are never on our own in life.

Finally, the Shekinah concept is a powerful one that speaks to the idea of God's immanence and close relationship with his people. It has played an important role in both Jewish and Christian traditions, as well as in both religions' mystical traditions. The concept of the Shekinah continues to inspire and comfort those seeking a deeper spiritual connection today.



SHEKINAH: THE PRESENCE OF GOD



K. RICHIE JOHN SUHETH,
BD-O.

The Shekinah means the radiance, the glory of God or the presence of God. In Hebrew the meaning is “dwelling”, this word is in feminine aspect. This concept is used by Targumist and Rabbi to signify God himself, for legal Judaism dislikes ascribing form or emotion to deity. The Shekinah is nearly equivalent to the Holy Spirit in Judaism. This term is post-biblical, but it is found in both Testaments in the Bible. The word “Shekinah” was mentioned in Hebrew Bible several times in different aspects to show that God is dwelling in the midst of his people.

The word Shekinah is directly not mentioned in the Hebrew Bible “Tanakh” or in the Holy Bible but its examples are found in many. For instance, when Moses was keeping the flock of his father-in-law Jethro, he led the flock beyond the wilderness and came to Horeb the mountain of God there he saw the burning bush (that was the angle of God who appeared) then the Lord saw Moses and God spoke with Moses directly in Exodus 3:1-12. This shows that Moses was in the presence of God, when God said to Moses “Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.”(Exo. 3:5). By this we saw that Moses was in the presence of God. The Shekinah was first revealed to Moses through burning bush, which the bush was not consumed.

In Exodus 13:17-22 When the people of God passed through the wilderness and camped at Etham on the edge of wilderness, the LORD went in front of them as cloud by day and a pillar of fire by night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people. The children of Israel were baptized into Moses in this cloud (1 Cor. 10:1) by this they are under the divine guidance and command of Moses. This is to testify that God’s divine presence is with the children

of Israel who he called out of Egypt. The Shekinah was revealed through the cloud in the morning and pillar of fire in the evening.

In Exodus 24:16-17 when God called Moses “come up to me on the mountain and I will give you the tablets of Ten commandments”. Then Moses went up on the mountain and the cloud covered the mountain, the glory of the Lord settled on the Mount Sinai. There on Mount Sinai, God spoke with Moses and took the tablets of ten commandments after 40 days. And on that mountain only Moses was there and no one is allowed to go up to the mountain because the presence of God rests there. In Exodus 34:5 when Moses went up to the mountain, The LORD descended in the cloud and stood with him there, and proclaimed the name, “The LORD”. There he gave the tables of Ten commandments second time. There he was in the presence of God. And the great thing is after Moses came down from mountain with the tablets (Exo. 34:29) his face was shining because he had been talking to God. This shows the Shekinah, the divine of the presence of God or the glory of God.

In Exodus 40:34-38, when the tabernacle was erected the cloud covered and the glory of the LORD filled the tabernacle. Here the term Shekinah was used indirectly by the word “dwelling”. To show the divine presence of God that no one could enter the tabernacle not even the priests. The LORD dwells in the tabernacle as a cloud and as Glory. This shows that God dwells in the midst of his people so the Shekinah plays a key role here.

In Number 9:15-23 during the Passover at Sinai when the tabernacle was set up, the cloud covered the tabernacle throughout morning and throughout night the pillar of fire stood. So here the LORD dwells in the midst of his people. That is the Shekinah. When the cloud rests,

people of God rests even months or even years in same place where cloud rests. If it moves the people of God will also move from that place and settle where the cloud settles.

In I Kings 8:10-11 and in II Chronicles 5:13-14 when King Solomon built the house of the LORD, on the day of dedication, when the priests were serving in the Holy place the cloud covered the whole temple, this represent the Shekinah the divine presence as a cloud, that dwells in the temple by this the priests who are serving at the burnt incense golden alter, they could not bear it. This the dwells in the temple as a cloud. By these examples we saw that God dwells in the midst of his people as cloud and as fire, to show his presence that is Shekinah.

Now when it comes to New Testament time the glory of God or the presence of God dwell in the form of flesh, that is our LORD Jesus Christ in John 1:14 “And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.” Here the presence of God the Shekinah is now as Jesus Christ. And in Matthew 18:20 “For where two or three are gathered in my name, I am there among them.” And in Ephesians 3:17 “and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love.” Here Paul says to Ephesians that when

they are rooted and grounded in love then Christ will dwell as Christ promised, so this represents the presence of Christ, who is the Glory of God, So if two or three gathered in his name Christ is among them, in this way the presence of God the Shekinah is in the midst of them.

Now in New Testament when Jesus Christ was still on earth he promised to send the comforter from the father in his name (John. 4:15-13). This was fulfilled after Jesus' Ascension in Acts 2:1-4 on the day of Pentecost, when the Holy Spirit descended from heaven as “Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.”(Acts. 2:3) here the Holy Spirit rested on each of them. This can be said as the presence of God, like in old testament when the tabernacle was erected the cloud covered the tabernacle, like wise the Holy Spirit rested like divided tongues, as of fire. This shows the presence of God the Shekinah as the Holy Spirit in the Times of Apostles and it still continuing till today.

By this we have learned that The Triune God dwell in the midst of his people in different forms in different times as the Shekinah, even today he dwells in the midst of us as Holy Spirit and also through the Holy Scriptures like in the beginning. Through this the presence of God the Shekinah revealed to us.





LONGING FOR GOD'S POWERFUL PRESENCE



P. SAMUEL BENNY,
BD-O.

Oh that you would rend the heavens and come down, that the mountains might quake at your presence. Isaiah 64:1.

Isaiah's prayer was formed by the Bible and his own experience. Isaiah knew from the Bible that God's presence had come down to Mount Sinai, and when that happened, the whole mountain shook (Ex. 19:17-19). But this wasn't just history to Isaiah. He had seen the earth shaking glory of God himself (Isa. 6:1-4).

Isaiah felt the weight of the glory of God. He saw it in Scripture. He experienced it in his own life, and now he is saying to God, "I have seen your power and glory. But I live among people who do not know you. Oh that you would rend the heavens and come down! Oh that you would visit your people like you did at Mount Sinai! Oh that you would give them a glimpse of your glory like you gave me!"

Isaiah's prayer is a passionate longing for a felt sense of the presence of God that will change his people. He is praying, "Come among us, Lord, in a way that shakes mountains. Come in a way that shakes us, that changes us and makes us different."

Imagine what that would look like in your local church. In 1 Corinthians 14, Paul talks about an unbeliever coming into a worship service at Corinth. He hears the word of God with such power and conviction that he encounters God. He sees his own sin. He begins to worship, and he says, "God is really among you" (1 Cor. 14:25). That's what Isaiah is praying for a felt sense of the presence of God that would make even an unbeliever know that God is present.

Would you take a moment to pray for God's powerful presence to convict and change your life and the lives of those around you?

SHEKINAH

Sam was a little boy. He lived in a beautiful small village. He studied in 3rd standard. Since Childhood, his parents helped him to grow in the fear of the Lord. A small chapel was near to his school. Every day after finishing his lunch, he went to that Chapel and knelt down before the altar and prayed:

“Hi, Jesus. I am Sam (Kutty Sam). I am here! How are you Jesus?”

Every day, he spoke to Jesus with these kinds of words. He did this every day, it made him so happy. He lived very happily in the Presence of God.

One beautiful morning, Sam went to his school riding on his bicycle. That day, he met with an accident brutally. A car crashed on his bicycle. So he was severely injured because of this accident. He was admitted into ICU of the Hospital in a comatose state. His parents were crying for him. And they also prayed for him.

In the afternoon of the same day, when the time came, he could not go to the Chapel. The Chapel was empty. That also missed the sweet voice of Kutty Sam (small Sam). But at the same time, in the hospital, Sam felt that someone was touching him. He opened his eyes and heard a sweet voice speaking to him: “Hi Sam, I am Jesus. I am here, I came for you because every day I was waiting for you, when you came to meet me. But today you were not able to come. So, I came for you, my little Sam.” In that moment, tears came falling down from his eyes like a snow. He felt the presence of God. And Jesus healed him in a moment.



GOLDWIN JEBARAJ
B.D.III

THE PRESENCE OF GOD

There was once a guy who was happy because he had everything that he wanted in his life. He did lots of hard work and he faced lots of problems in his life. He think that God gave him nothing but he did everything by his own self. Then when he was sleeping, God came in his dream and told him:

“You got lots of money and property. You should give some money to the poor people who are suffering. If you give them, I will give you more”

Then he said to God, “You gave me nothing. These properties and money, I made them by my own self” and added “I don’t believe you”.

Then one day, that man woke up and got ready to go to work. When he was on the way, he met his old friend and they enjoyed that day. After few days, that man suffered from a disease. He was in pain because of the disease. In order to cure that disease, he went to the hospital and spent lots of money. But he cannot get well. Because of that disease, he lost everything in his life. He lost his property and money.

Then one day, when he was sleeping, God came again in his dream and asked him, “What happened my child?”

The man replied, “I lost everything. Now, I have nothing in my life”

Then he realized that without God, he is nothing. If God didn’t give him money and properties, he can’t get it by his own. So, if we trust in God he will give us everything what we need. Without him we are nothing. In this earthly life, we have to believe in him. This is the presence of God.



CALVIN MARAK
B.D.O

HE, SHE AND....HIM



**HOSANNA ARASU,
BD-I.**

It was an ordinary day; she woke up as usual and went to closet to brush her teeth. She took the tooth paste tube which was already split into two halves. She tried to wipe out the last remains of tooth paste from the split tube. She didn't look worried seeing it. She went to kitchen to make some coffee. She gazed at containers on the kitchen shelves they were filled with emptiness. She then made coffee for her and him.

Let me first introduce she and he to you. He was a very sincere fulltime worker in a children ministry. The first moment when he saw her he understood she was his soul mate. Both got married with the blessings of God Almighty, parents, all their friends and folks. As months passed they were left all alone to take care of their needs. Their families and friends were unable to support them.

Though he had a meager salary, she managed to carry out the basic family needs wisely with prayer. Though they faced financial crisis they lived happily. They always trusted God; they never failed to pray holding hands together. They never asked for a prosperous future but God to guide them daily. She had emptied the rice box one day, but they were not worried for that day's food because a week prior they were invited by a friend who was introduced to them during his ministry for lunch. They dined together for breakfast and got ready to leave to their friend's home. He sarcastically commented to her that they had to eat as much they can while the food is available.

They reached their friend's home. They were greeted with a warm smile. They had some chit chats. Now his friend's wife who was also dressed as if they were leaving out came to his friend and mentioned him that it was time to leave as per plan, else they would be late. Now the guests looked each other puzzled.

They thought the host has forgotten that they have invited them for lunch. The host sensed the expression in their faces and he invited them to come with them to the restaurant for lunch.

All four of them left to one of the finest restaurant in the city. He and she were surprised with such a warm gesture from their friend. His friend asked them to order and have whatever they like without any hesitation. The food what they ordered came. The food was delicious and they had a fine lunch together. They both were overwhelmed with the love they received from others after a long time. They wondered how God helped them when they had nothing.

Temptations come alongside blessings. When they left from the restaurant, the host asked them whether they can excuse and accompany them as they had to buy provisions in a nearby super market. They both were ready to accompany them without any hesitation. They entered the supermarket and took the cart, the host was buying large packets in each product, seeing this he started to think their own buying pattern, they usually buy small and mid-size packets but seeing him buying such a large size packets he thought it was more than enough for a family of six. They passed through many sections in the super market and the host was taking products from almost every rack. Now she started to remember the empty boxes in her kitchen while seeing all the products in super market. They started to worry a little bit, however they consoled themselves saying God will provide them their needs. They discussed among themselves that total amount of the hosts spend for provisions for single month will be amount to several months of their total salary.

Now they came to toiletries section, she took the paste from the rack and remembered half cut paste tube in her home. Suddenly the wife of the host took it from her hand

and thanked for helping her in purchase. She thought that she was not lucky enough just to hold a full pack of paste, He saw his favorite shampoo, and touched it but host took that from the shelf as it was the last bottle. Now both felt that everything was snatched from their lives. They were more disturbed when the hosts keep on asking suggestions in buying certain products. However they could only pity themselves. Their faces started turning pale.

The host now asked him that does he have any requirements for his ministry. Now he could have told host about some false commitments, and asked for money to use for his personal needs. The sight of products in super market was deceiving him to lie. Further if he asked for help that won't affect host in any manner. But he immediately understood that God is testing his truthfulness. Though he was in a great need of money he decided to remain truthful before God and said everything was fine.

By this time they have now reached the billing counter. The machine showed total sum around twelve thousand rupees. Now seeing this, the husband and wife looked at each other remembering their sarcastic comment about their own salary and their friends purchase. Then they left to host's home after the purchase. Now both of them looked little disappointed about their financial crisis but they felt very happy that they didn't fall for temptation but remained truthful before God.

Now they bid good bye from the host and prepared to leave after having a wonderful tea. The host stopped them and told them that they had forgotten something. Both of them were puzzled. Now the host handed over all the provisions they had just brought from the super market. Both were dumbfounded with such a warm gesture. He was moved emotionally, he tried hard to control tears falling from his eyes. They thanked heart fully and left their home with gratefulness.

They didn't speak a single word among themselves till reaching home. When they entered the home tears rolled on their cheeks. They had empty containers yesterday but today they have provisions which will last at least five months. This was the time they realized Shekinah among them.

In the Targum, term "Shekhinah" "paraphrases Hebrew verb phrase "let the Lord go among us" as in Exodus 34:9. Yes the "He" mentioned here is Hosanna and the "She" is Stella and they were not alone but Presence of Almighty was always among them even in the times of their troubles.

SHEKINAH

The wisdom that understands my Silence

The love that enfold by Presence

The Udder that feed me Gracely

The Fort that Guard me Safely

The light that Leadeth all my Way

The land that Liveth all my Life

Take me in thy Saving Hands

Share me with thy Shekinah Grace

- Hosanna Arasu

SHEKINAH KNOWS THE BEST



CALVIN MARAK,
BD-O.

1 Thessalonians 5:18. Give thanks in all circumstances; for this is God's will for you in Christ Jesus.

Once upon a time lived a mother and her Son, in a lonely cottage. Though the boy was blind, the love for her son was boundless. All she wanted was her son to be happy. Despite the love from her mother, the boy was not satisfied, for whenever he tried playing with the boys from the neighbourhood, he was always bullied and was left out. The mother couldn't watch his only son be unhappy, and so she prayed and prayed every day to God, to do a miracle on her son.

And one night, she got a dream in which a shining light came towards her. The mother believed it must be the Glory of Shekinah and therefore prayed that her son's eyes be healed, that he should be happy. Then a voice responded, one that was both euphonious and magnificent. It said "I have made everything perfect. I made them good". The mother hearing this was not satisfied, for all she believed is that her son would be happy only if he can see, so she said, "This is my only plea Lord, I want my son to have sight".

The next day, miraculously her son could see, understanding that it was really God in her dream, she thanked God and was happy for it. But the boy had ill intentions, pride flourished in him and it led to evil thinking. He was not happy with the way the other kids acted with him and therefore wanted payback. He knew the kids would jump and play in a nearby pond. He has great mastery on all other senses as he was blind, but now he has the sight, he felt overwhelmingly heightened. He grabbed a few bamboo sticks, made their ends sharp, and then plunged it in the surface of the lake. A few moments later, the kids wanting to take a bath, climbed the tree that has its strongest branch hang over the lake. Then they

took their last dive. The pond became bloody in no time.

Coming to know what her son did, the mother understood. She regretted for she was selfish, that she wasn't satisfied of what she had. There is a reason why some things are just like that, it is because God knows it is good. But we might not be on the same page as God, which is what we must not do. We must trust God in everything for He is the Alpha and the Omega. There is no need to worry of anything, for God only wants us to have the best, for He loves us truly more than anyone else.



POEMS »

SHEKINAH- THE INDWELLING PRESENCE OF GOD

Your presence in my life, O Lord,
Makes me feel complete at all tides.
In times of joy and trouble, O Lord,
It is in your presence, my soul abides.

From the Aleph to the Tav of my life,
Your Shekinah will be in me.

What more do I need in my life?
When the presence of God indwells in me.

Now, all I have to do is to be holy and pure,
As I am your chosen disciple.
Yes, your presence indwells in me for sure,
For I am your Holy Temple.



MS. K. KEZIAH GLORY
FACULTY

DIVINE BEACON: THE RADIANCE OF SHEKINAH GLORY

Shekinah Glory, radiant and bright,
A divine presence that fills the night.
The essence of God, a holy fire,
A symbol of hope and divine desire.

Shekinah Glory, a pillar of light,
Guiding us through the darkest night.
A beacon of love, shining so bright,
A comfort to all who seek its sight.

Shekinah Glory, a gift from above,
A manifestation of God's endless love.
A sacred flame that forever burns,
A promise of peace, a lesson to learn.

Shekinah Glory, a miracle divine,
An eternal flame that will always shine.
A symbol of hope, a beacon of light,
Leading us all to a path so bright.



ABIN ANDREWS
BD-IV

EVERYTHING AROUND YOU

Maybe it's because you're too far-off
From God's presence
You carry the woes, sorrows and worries
On your shoulder;
Just think about once and feel
The presence of God in your heart.

The presence of God is not a mystery,
When we surrender our lives and souls to His will.
He is always ready to take off our burdens
And willing to forgive and fulfill.
Look around your surroundings and see,
God's beauties and creations.

The mountains, the Oceans, and Seas,
Stars in the night
And moon and the beautiful sun
Reveals the marvelous works of God
Open your heart and see God's works
In the lives of others.



H.C. BEIKHOCHAI
B.D. III

SHEKINAH : THE DIVINE PRESENCE OF GOD

Shekinah , the author of creation ,
the friend of the creature

Shekinah, the radiance of thousand
suns is null before you

The glory fills every inch of the modern temple

My heart might tremble before his glory

Yet the radiance of his glory is the way to my path.



V. NEELIMA
B.D. - II

LEAD ME O SHEKINAH

It is His Magnificence that was with Israel throughout
their journey of 40 years
It is the same Glory that settled on Mount Sinai and also
comforted Israel in their fears.

It is the shining presence that drives away evil and
darkness has not overcome
it is the same presence that leads blind people in
unfamiliar paths.

Lord, lead me and guide me in every step, Fill me your
spirit within
I trust you LORD, I trust in
Shekinah of YHWH.



RITCHIE JOSHUA
BD-O

SHEKINAH, WHOM I EMBRACE FOREVER

Shekinah, the glory divine
Shining bright, like celestial wine
Guiding light, in darkness shown.

Shekinah, the beauty of the Lord
A reflection of His holy word
A promise kept, a love that lasts
In heart and mind, it always dwells.

A symbol of God's loving grace
One that we should embrace
A peace that never truly fails.

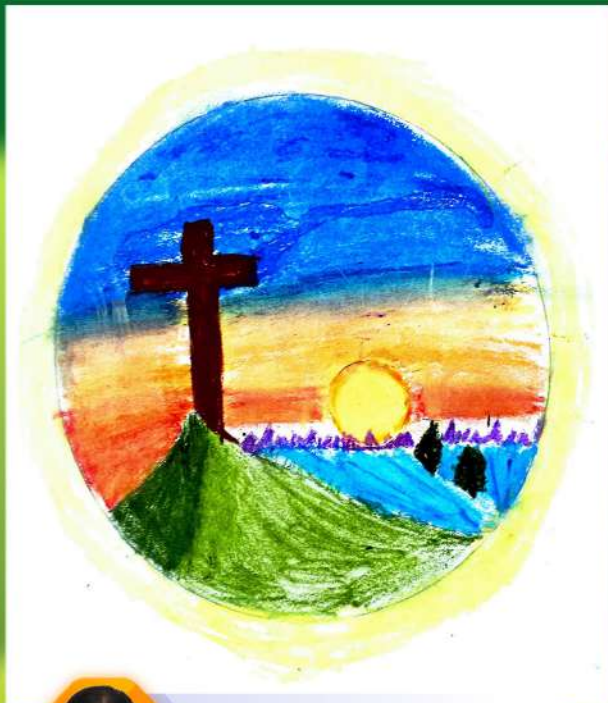
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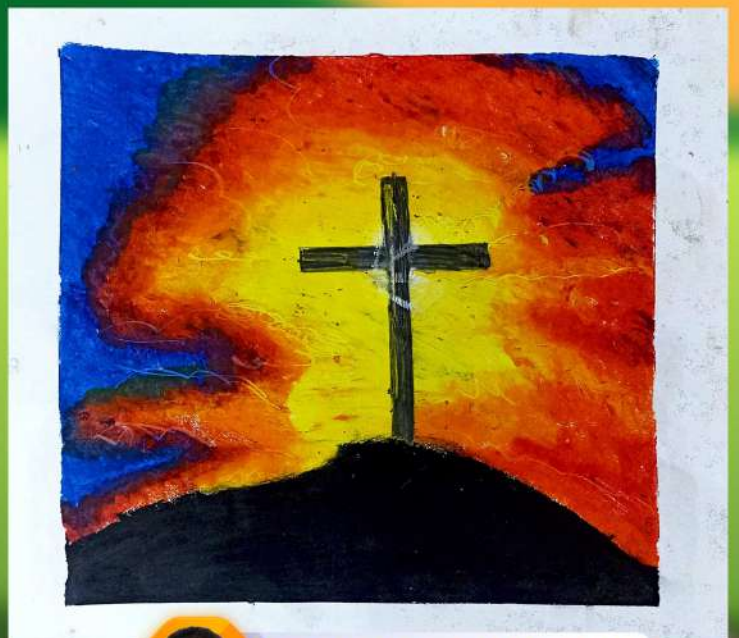
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P. EMILY SAMSTUTHI
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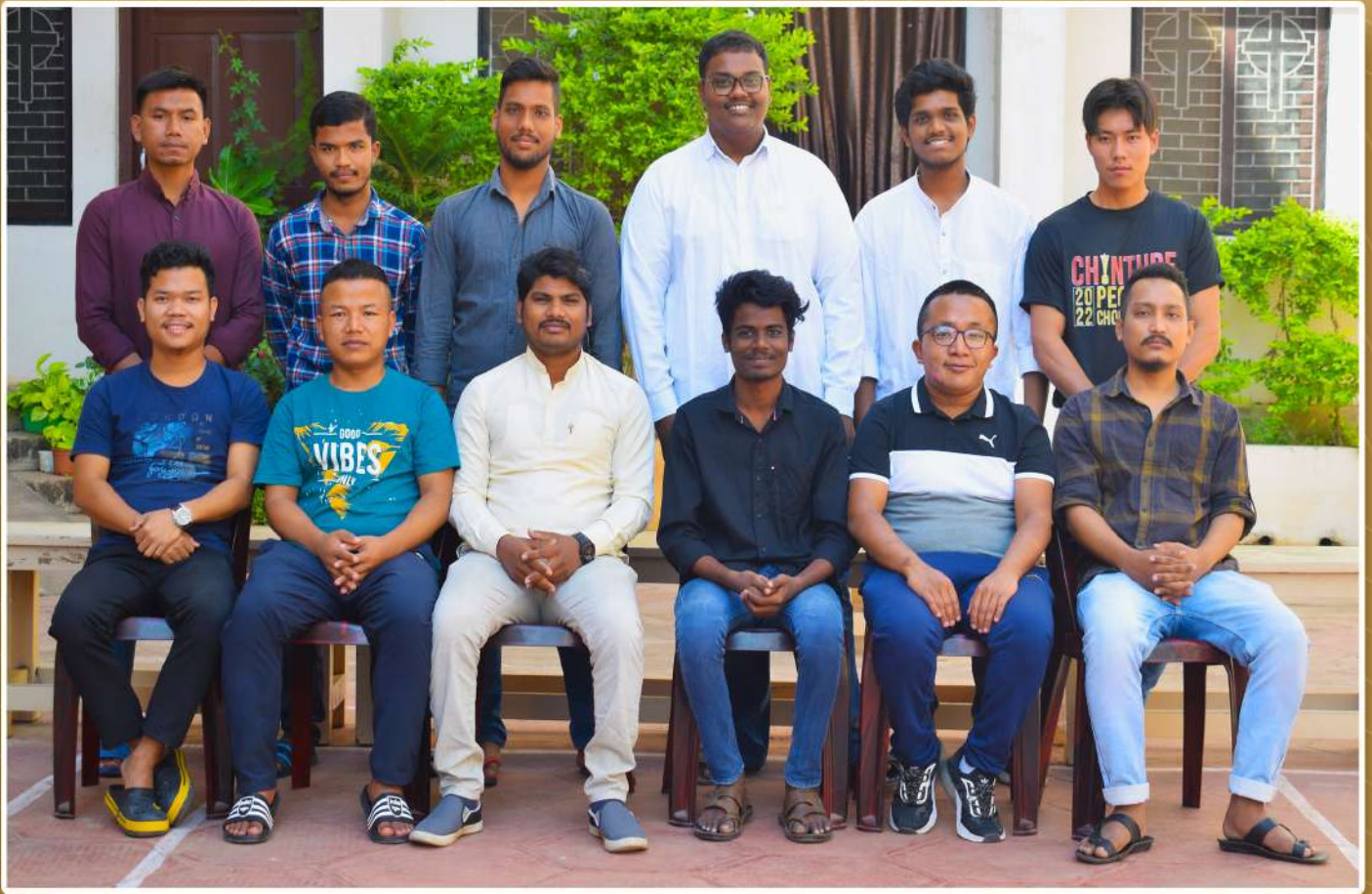


ALEPH - 2023

57

SHEKINAH

BD - ORIENTATION



BD - FIRST YEAR



BD - SECOND YEAR



BD - THIRD YEAR





BD - FINAL YEAR



ARULRAJ M



ABIN ANDREWS B



C. BEISAHRO



DAWT LIAN SANG



GODWING MARAK



IMISANGBA



K.NOLAI



K JWALITH OPHIR



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GADDA DIVYA



GANTA KIRAN



ISACPUSHPARAJ J

BD - FINAL YEAR



JUSTIN



K. ELVIS FRANCIS



MANG LAM THAWN



MH VABEIKHOCHHI



N BEIHMOPATHA



NAVEEN BECK



NIANG LAM HUAI



NIRMALA DEVI



ROBERT SAMUEL M



CIN SIAN LAP SANG



SEKHAR BABU



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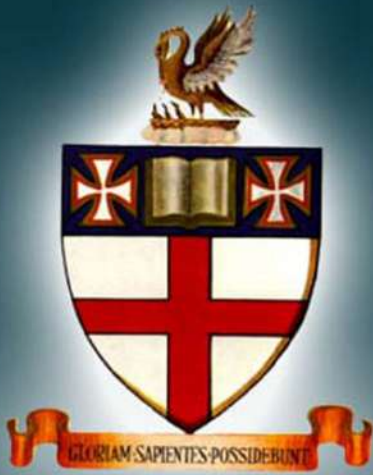
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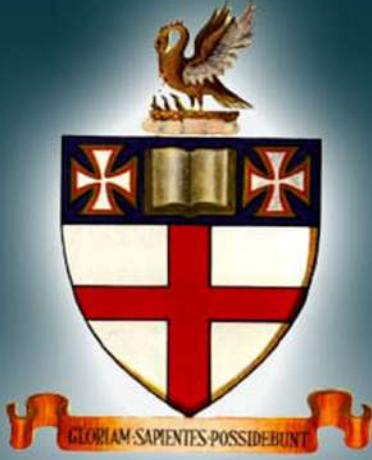
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డిప్లొమా ఇన్ కాన్టెక్స్టుయల్ థియాలజీస్ (Dip.C.T.)

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బ్యాచులర్ ఆఫ్ క్రిస్టియన్ స్టడీస్ (B.C.S.)

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మాస్టర్ ఆఫ్ క్రిస్టియన్ స్టడీస్ (M.C.S.)

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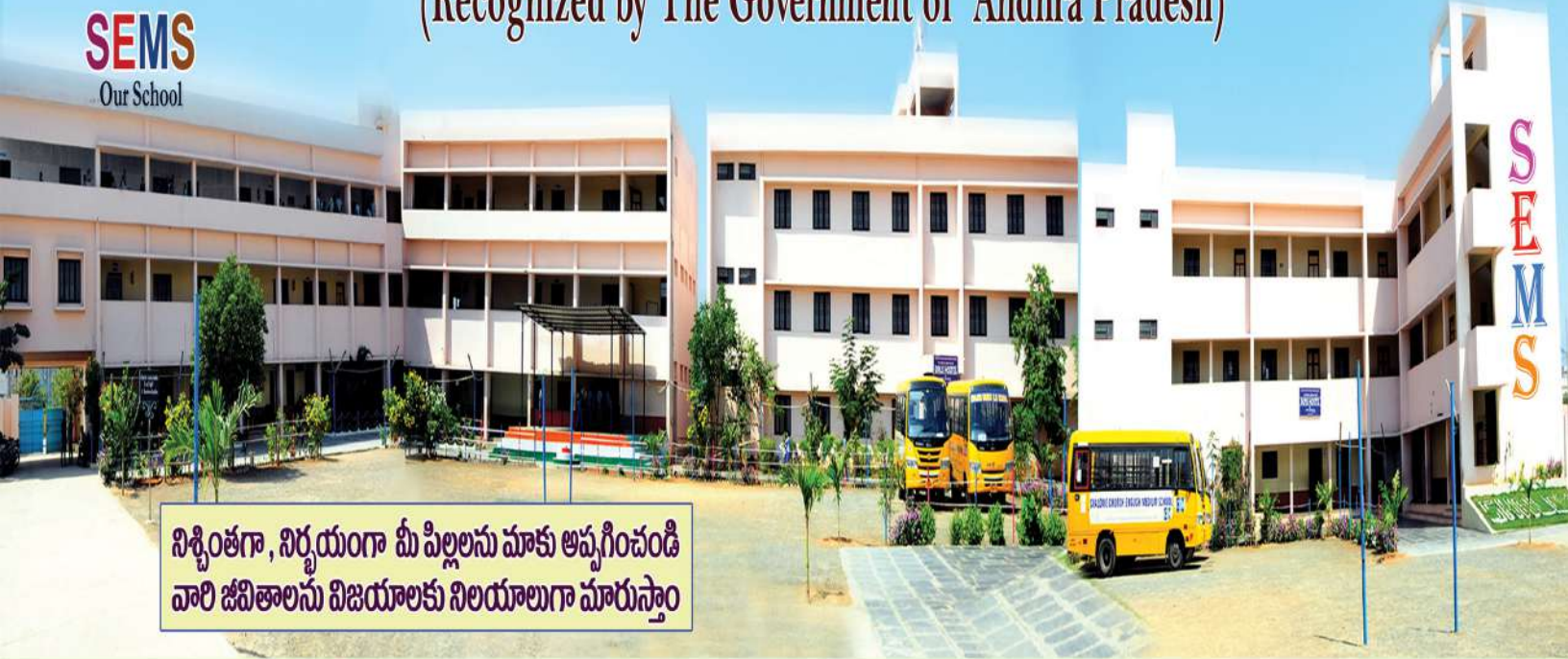


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ఫాలోమ్ ఇంగ్లీష్ మీడియం స్కూల్

మా స్కూల్ ప్రత్యేకతలు

- ❖ ఉత్తమ శ్రేణికి చెందిన విద్య, ప్రతి సంవత్సరం 10వ తరగతి పరీక్షలలో 100% ఉత్తీర్ణత
- ❖ అంకితభావం కలిగిన అనుభవజ్ఞులైన అధ్యాపకులచే అద్భుతమైన విద్యాభోధన
- ❖ వ్యక్తిగత, సామాజిక, నైతిక విలువలు, కమ్యూనికేషన్ స్కిల్స్ కు ప్రాధాన్యత
- ❖ అధునాతనమైన భవనాలు, విశాలమైన క్రీడా ప్రాంగణం, తరగతి గదులు, లైబ్రరీ,
- ❖ కంప్యూటర్ లేబోరేటరీ, తరగతి గదులలో సి.సి.కెమెరాలు, మినరల్ వాటర్,
- ❖ వై పై సౌకర్యం, అగ్నిమాపక అలారమ్స్, డిజిటల్ క్లాస్ రూమ్లు మా ప్రత్యేక ఆకర్షణలు.
- ❖ బాల బాలికలకు ప్రత్యేకమైన హాస్టల్ సౌకర్యం



అనేకమంది విద్యార్థులకు అత్యున్నతమైన విద్యను అందించుటలో ప్రావీణ్యత,
అనుభవము కలిగిన మా డైరెక్టర్ మేడమ్

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

❖ క్యాంపస్ లాంగ్వేజీ ఇంగ్లీషు మాత్రమే
అన్ని ప్రాంతాలకు స్కూల్ బస్ సౌకర్యం

ఫాలోమ్ నగర్ (పీఠమ్మ కాఅవి, 5వ లైను), గుంటూరు - 6

ఫోన్: 0863-2262837, 7075354990, 9502551398, 9908983531

అమెరికా దేశములో
17 సం॥ లు విద్యాభోధనలో
అనుభవముగల మా ప్రిన్సిపాల్

Rosalind Arokiaswamy
M.Sc., B.Ed.
Principal



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Rev. Dr. P.N.S. Chandra Bose
Founder - President
Gospel Mission of India
Bethel Bible College



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SUNDAY : YOUTH FELLOWSHIP : 7:30 P.M. to 8:30 PM
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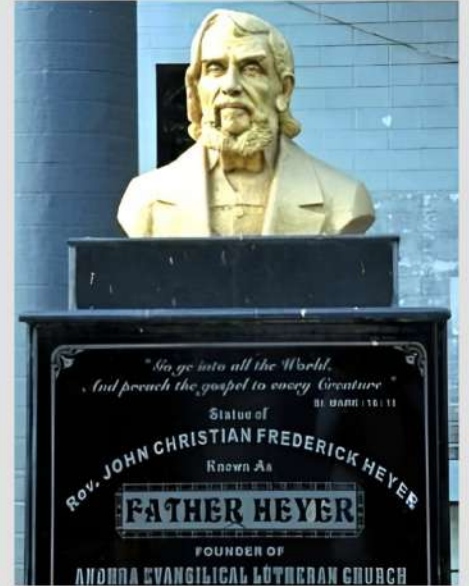
Rev. Dr. P. Leela Chandra Bose
Senior Pastor
National President, The Bible Society of India



P. Jeevan Sylvanus Bose
Associate Pastor
General Secretary, Gospel Mission of India
President, Bethel Bible College

GO INTO ALL THE WORLD AND PROCLAIM THE GOOD NEWS
MARK 16:15

ST MATTHEW'S FATHER HEYER LUTHERN CHURCH EAST PARISH, GUNTUR



IN LOVING MEMORY OF REV. KANCHARLA ELISHA ABRAHAM

[1940 - 2005]

RETIRED PASTOR IN
ANDHRA EVANGELICAL LUTHERN CHURCH

By Grandson

KANCHARLA ELISHA ABRAHAM
[STUDENT PASTOR] B.D - IV



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