

TRINITY THEOLOGICAL COLLEGE

BOKARO STEEL CITY • JHARKHAND • INDIA



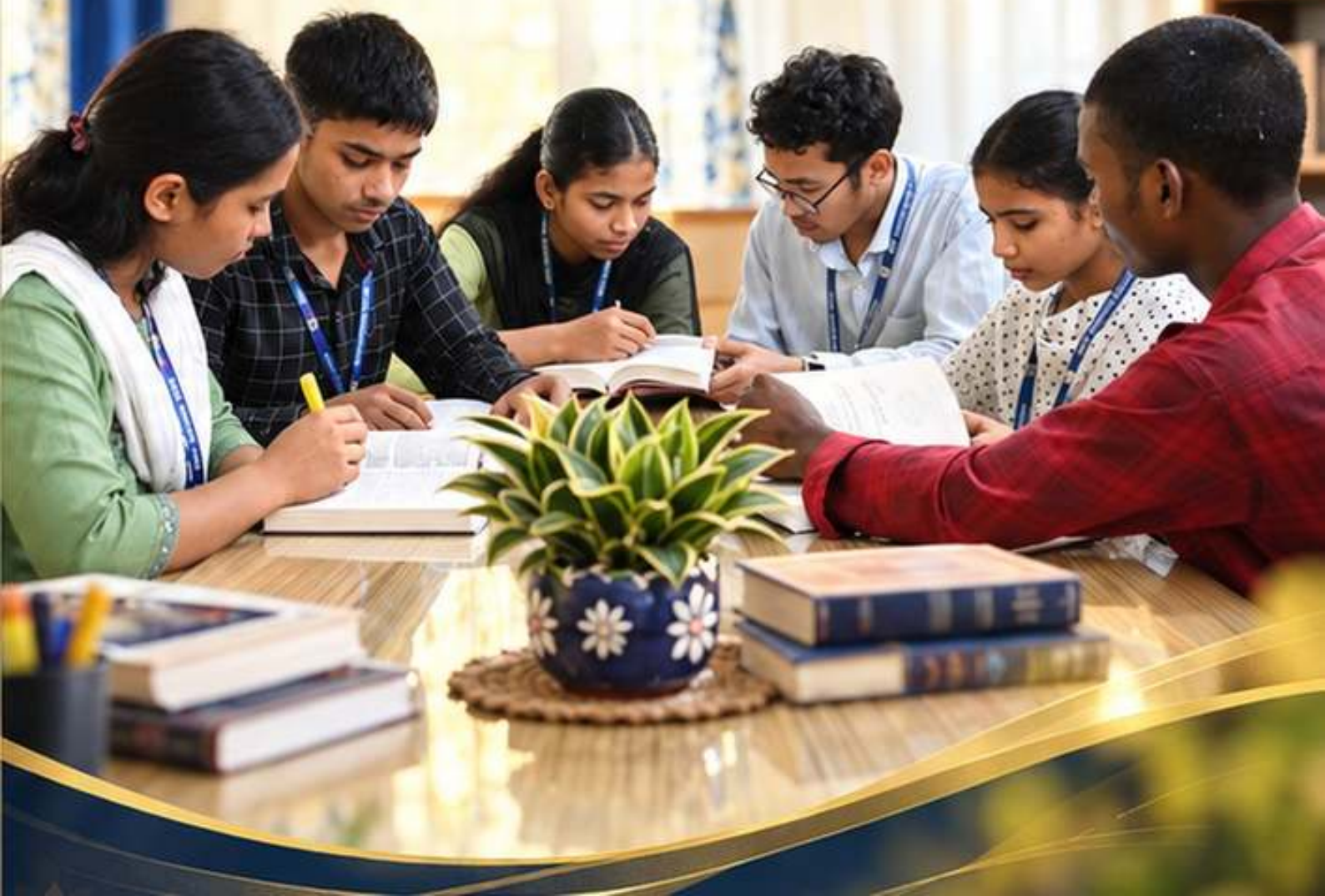
# देवदृष्टि

VISION 2026

VOL. III • ANNUAL COLLEGE NEWSLETTER & YEARBOOK

## KINGDOM VOICES

*Called by Christ. Formed by the Word.  
Sent for the Kingdom.*





ABOUT THE NAME

# वेदार्थान

VOL. III · VISION 2026

דָּרְשָׁן

दर्शन

**Hebrew.** A professional or qualified expounder of Scripture — a teacher or preacher — from the root *darash*, to interpret or expound.

**Hindi.** From the Sanskrit root, written in Devanagari: vision, or sight.

*To expound the Word faithfully is a darshan. To give our readers a true picture of this community and of what God is doing among us is also a darshan.*

COLLEGE MOTTO

*Therefore Go and Make Disciples*

MATTHEW 28:19

## VISION STATEMENT

To see the underserved and spiritually unreached communities of India transformed through the ministry of Spirit-empowered, biblically grounded, and exemplary Bible teachers, compassionate pastors, missionaries, media ministers, and Christian workers — by being a centre of excellence in biblical education and ministry for the glory of God.

## MISSION STATEMENT

To train and transform young men and women into effective Christian workers for service in underserved communities of India — especially in North and East India — through quality theological education, spiritual formation, character and skill development, practical ministry exposure, leadership training, responsible digital engagement, and marketplace internship opportunities.

THE THEME OF THIS ISSUE

# Kingdom Voices

*Called by Christ, Formed by the Word, Sent for the Kingdom.*

LAMENTATIONS 3:22-23 · HEBREWS 1:1-2 · ZECHARIAH 4:6

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# Kingdom Voices After the Silence

*Mercies New Every Morning*



BY DR. DANIEL MICHAEL PRASAD

It is with a great sense of gratitude that we present this issue of Darshan, the Annual College Newsletter and Yearbook of Trinity Theological College. This is the first Darshan since 2020. Between that issue and this one lies a season none of us had planned for. The pandemic silenced much that we had grown used to. Our gatherings, our travels, our print, our voice on paper, all went quiet for a time. There was a point when it was genuinely uncertain whether Darshan would return at all. Through it, though, we held on to Lamentations 3:22-23, that His mercies are new every morning. Darshan returning is one small proof of that mercy.

The theme of this issue is 'Kingdom Voices: Called by Christ, Formed by the Word, Sent for the Kingdom.' It fits a magazine that had to wait through its own silence before finding its voice again. Our students are called, formed, and sent. This newsletter has had to be recalled to its purpose in much the same way, and it is sent out again to speak of what God continues to do in and through this college.

“

*Darshan returns after a season of silence as a testimony that God's mercies are new every morning.*

Darshan carries a dual meaning that still shapes what this magazine is trying to be. In Hebrew, the word Darshan (דַּרְשָׁן) means a professional or qualified expounder of Scripture, in plain terms a teacher or preacher, and it comes from the root darash, to interpret or expound. In Hindi, 'Darshan' (दर्शन) comes from the Sanskrit root darshan, written in the Devanagari script, and means vision or sight. We have carried both meanings since our first issue, and we still try to hold both together. To expound the Word faithfully is a darshan. To give our readers a true picture of this community and of what God is doing among us is also a darshan.

Much has changed in the years since we last went to print, and much has, by God's mercy, stayed the same. One change is worth recording clearly. In 2021, the programmes of Trinity Theological College re-

ceived accreditation from the Asia Theological Association. We became the first college in Jharkhand to run ATA-accredited programmes, and our Bachelor of Theology and Diploma in Theology continue to hold that accreditation today. This did not happen quickly or by accident. It took years of preparation and honest self-study, and it asked us to strengthen our academic and institutional life in ways that were not always comfortable. What it gives our students now is formation that is recognised well beyond our own campus, while remaining rooted in the specific calling God has given this college: to serve the underserved and spiritually unreached communities of Jharkhand, Bihar, Odisha, and the wider North and East of India. Zechariah 4:6 tells us plainly that this is not by might nor by power, and I say that not as a formality but as the honest explanation for how a small college in Jharkhand ends up first at anything.

“

*A Kingdom voice is called by Christ, formed by the Word, and sent for the Kingdom.*

The theme this year is not a collection of separate reports stitched together under one cover. It follows a clear movement. The issue opens with Christ as the Final Word, grounded in Hebrews 1:1–2, because a Kingdom voice must first learn to hear the Son. It then moves through Scripture, the Church’s history and mission, worship and Christian character, and faithful witness in the public square. The closing section asks where this voice is heard today through

mission strategy, Hindi gospel music and digital evangelism, and a historical Christian reflection on artificial intelligence. John Stott spoke of double listening—to Scripture and to the world. This final section is our own small attempt to listen in both directions. Read in sequence, the pieces trace how a voice is called, formed, and sent; read separately, each also stands on its own.

“

*To expound the Word faithfully and to offer a true picture of God’s work are both part of Darshan’s calling.*

None of this reaches your hands without a good deal of quiet labour. Mr. Sibin and Ms. Abilan each contributed an article to this issue, on the Word made final in Christ and on mission strategy in a connected world. Our four teachers, Ms. H. Ngannyeila, Ms. Hekali, Ms. Ruby, and Ms. Chaitali, each guided a team of students through their articles, creative pieces, and reports with real care. I am grateful to all of them, and to every student who wrote a piece, filed a report, or handed over a photograph for these pages. More information on the life and ministry of the college, including our ATA-accredited programmes, can be found at [www.trinitytheologicalcollege.org](http://www.trinitytheologicalcollege.org)

I hope this renewed issue of ‘Darshan’ does its own small part in strengthening your sense of being called, formed, and sent as a voice for the Kingdom. What would it take for you to be that voice where you are?

*What would it take for you to be that voice where you are?*



FOREWORD BY

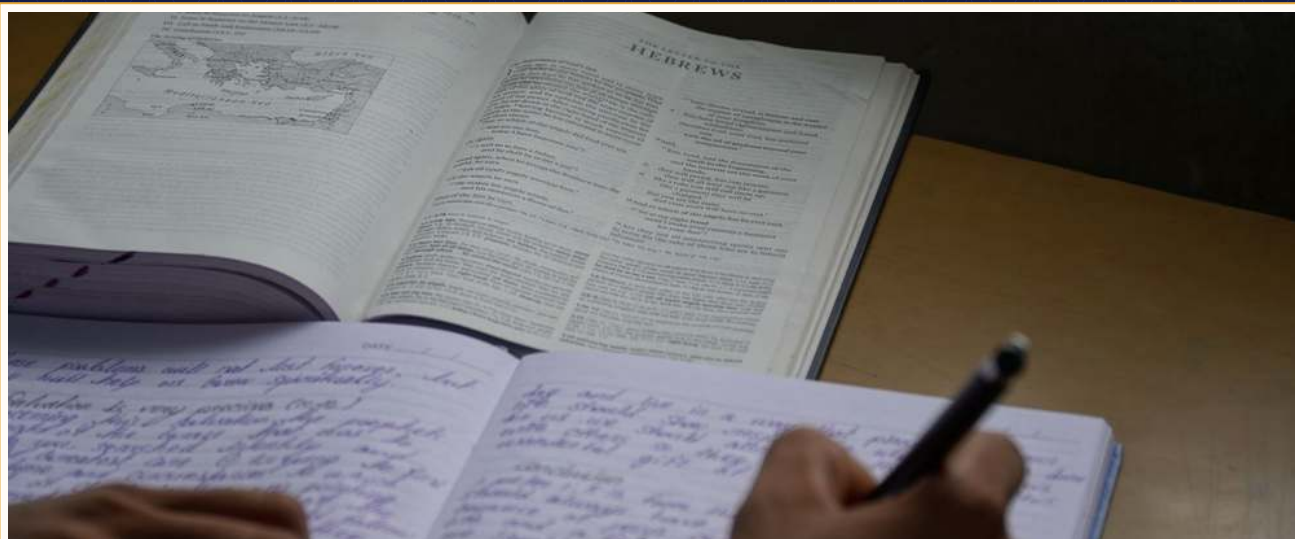
**Dr. Daniel Michael Prasad**

President, Trinity Theological College

Dr. Daniel Michael Prasad is the President of Trinity Theological College. He holds a Doctor of Ministry (D.Min.) from the South Asia Institute of Advanced Christian Studies (SAIACS), a Post Graduate Degree in Business, and an M.Div. from the Global School of Open Learning, CGLD, Bangalore.

# Christ the Final Word

*Theological Formation for Kingdom Witness*



BY MR. SIBIN M

## *Hearing the Voice of the Son through Scripture, Doctrine, and Disciplined Study*

Every generation is shaped by the voices it chooses to trust. Our age is distinguished by an unprecedented abundance of competing authorities. Digital media, political ideologies, cultural narratives, religious pluralism, and personal experience continually seek to define truth, identity, and purpose. Yet the multiplication of voices has not produced greater certainty; instead, it has intensified the search for an authority capable of offering lasting meaning. Within such a context, the Church faces a decisive challenge. Before speaking prophetically to the world, it must first recover the discipline of listening faithfully to the voice of God.

Christian theology begins precisely at this point. Unlike systems of thought that arise from humanity's search for ultimate reality, the Christian faith is grounded in God's gracious initiative to reveal Himself. Theology is therefore not primarily the product of human reflection but the response of faith to divine revelation. The opening movement of Hebrews (Heb. 1:1-2) presents this conviction with remarkable clarity. God's revelation unfolded progressively throughout Israel's history, yet its decisive fulfil-

ment arrived in the person of Jesus Christ. The prophets genuinely communicated God's Word, but their ministry anticipated the coming of the Son, through whom God's self-disclosure reached its complete and unsurpassable expression.

This opening affirmation establishes far more than the introduction to Hebrews. It provides the theological foundation for Scripture, doctrine, ministry, and theological education. As F. F. Bruce, William L. Lane, and Peter T. O'Brien consistently observe, the author of Hebrews presents Christ not simply as the final messenger in a prophetic succession but as the culmination of God's entire work of revelation. Everything that precedes Him anticipates His coming, and everything that follows derives its meaning from His person and work. Such a vision profoundly shapes the purpose of theological education. A theological college exists not merely to transmit biblical knowledge or prepare students for ministerial responsibilities. It is a community of formation where Scripture is studied, doctrine is confessed, and spiritual maturity is cultivated so that future servants of the Church may hear Christ faithfully and proclaim

Him responsibly. Academic excellence and spiritual formation are therefore inseparable, for both arise from attentive submission to the One through whom God has spoken finally.

“

*Every faithful Kingdom witness begins with a listening Church before it becomes a proclaiming Church.*

## 1. God Has Spoken Finally Through His Son

Hebrews begins not with human faith but with divine initiative (Heb. 1:1–4). Before discussing perseverance, priesthood, or worship, the epistle directs attention to the God who speaks. This theological order is fundamental because Christian faith rests upon revelation rather than speculation. Throughout the history of Israel, God progressively revealed Himself through patriarchs, covenants, priests, kings, prophets, and wisdom traditions. Each contributed authentically to the unfolding drama of redemption, yet none represented its completion. Every stage of revelation pointed beyond itself towards the coming of Christ. This movement from promise to fulfilment forms the framework of biblical theology. Scripture is not a collection of disconnected religious writings but the unified testimony of God's redemptive purpose accomplished in Christ (Luke 24:27, 44–45). George Eldon Ladd emphasises that God's Kingdom unfolds progressively within history until its decisive manifestation in Jesus, while Christopher J. H. Wright demonstrates that the Old Testament consistently anticipates God's universal mission fulfilled in Him.

Hebrews therefore neither diminishes nor replaces the Old Testament. Instead, it interprets Israel's Scriptures christologically. The prophets remain authoritative because their witness ultimately directs the people of God to the Son. Lane observes that God's diverse revelations find their coherence in Christ, while O'Brien argues that the Son belongs to an entirely different order from the prophets because He embodies God's perfect self-revelation. The transition described in Hebrews is therefore not merely chronological but theological: God's revelation reaches its climax because the revealer is the eternal Son Himself. The author immediately explains this claim by describing Christ as the heir of all things, the agent

of creation, the perfect representation of God's being, the sustainer of the universe, the Redeemer who accomplished purification for sins, and the exalted Lord seated at the Father's right hand (Heb. 1:2–4). Revelation is therefore inseparable from Christ's identity. God has spoken finally because He has revealed Himself perfectly in His Son.

“

*The fullness of God's revelation is found not merely in the words Christ speaks but in Christ himself.*

This conviction transforms the study of Scripture. The Old Testament anticipates Christ, the Gospels reveal Him, the Epistles interpret His saving work, and Revelation proclaims His universal reign. As N. T. Wright repeatedly argues, Jesus stands at the climax of Israel's story, bringing God's covenant purposes to their intended fulfilment. Consequently, theological study is not merely the pursuit of biblical information but the disciplined practice of listening to Christ through the witness of Scripture. Exegesis, biblical languages, and hermeneutics become acts of faithful discipleship, enabling the Church to recognise more clearly the voice of the Son who continues to shape His people through the written Word.

## 2. Christ: The Supreme Revelation of God

The finality of God's revelation rests not merely upon the fact that He has spoken but upon the identity of the One through whom He has spoken. Hebrews moves immediately from the act of revelation to the person of the Son, demonstrating that Christianity is fundamentally Christological. God's fullest self-disclosure is not simply a message entrusted to a messenger but the incarnate Son Himself. The authority of Christ therefore arises from His divine identity as well as from His teaching. This conviction resonates throughout the New Testament. John's Gospel identifies Christ as the eternal Word who became flesh to make the Father known (John 1:1–18). Paul describes Him as the image of the invisible God and the One in whom the fullness of deity dwells (Col. 1:15–20; 2:9). Hebrews complements this witness by portraying the Son as the radiance of God's glory and the exact representation of His being (Heb. 1:3). Together these

passages affirm that Jesus is not merely the bearer of revelation; He is the revelation of God in person.

The incarnation therefore marks the decisive turning point in salvation history. Throughout the Old Testament, God revealed His character through mighty acts, covenant promises, prophetic proclamation, and sacred institutions. Each revelation was genuine yet partial, preparing God's people for the coming of the One in whom every promise would be fulfilled (2 Cor. 1:20). In Christ, divine revelation becomes personal and visible. The Father's holiness, compassion, justice, mercy, and faithfulness are revealed perfectly in the life and ministry of Jesus. This revelation reaches its greatest clarity in the saving events of the gospel. The Cross discloses God's justice and love in perfect harmony (Rom. 3:21–26), demonstrating that redemption is accomplished not through human achievement but through Christ's self-giving sacrifice. The Resurrection vindicates His identity and inaugurates the new creation (1 Cor. 15:20–28), while the Ascension proclaims His universal lordship and continuing priestly ministry (Heb. 4:14–16; 7:23–28). The One who revealed the Father now reigns as Lord over creation and continually intercedes for His people.

“

*Christ is not simply the centre of Christian doctrine; He is the centre of God's redemptive revelation and the key to the unity of Scripture.*

### 3. Doctrine as the Church's Discipline of Listening

If Christ is God's definitive revelation, the Church must continually learn how to hear His voice faithfully in every generation. Doctrine serves precisely this purpose. Rather than competing with Christ or replacing Scripture, doctrine provides the theological framework through which the Church preserves, interprets, and proclaims the apostolic witness. It is the disciplined practice of listening attentively to the voice of the Son through the whole counsel of Scripture. The New Testament repeatedly exhorts believers to guard sound teaching and preserve the faith entrusted to the Church (Acts 2:42; 2 Tim. 1:13–14; Jude 3). Such exhortations arise from the recognition that faithful proclamation requires faithful interpretation. The Church's earliest confessions and the historic

Rule of Faith developed not to supplement Scripture but to protect the integrity of the gospel against distorted interpretations. Doctrine therefore functions as the Church's shared grammar of faith, enabling believers across generations to confess the same Christ with theological clarity and spiritual fidelity.

Kevin J. Vanhoozer argues that doctrine teaches the Church how to participate faithfully in God's communicative action, while Alister McGrath demonstrates that Christian doctrine emerged through the Church's sustained engagement with Scripture under the guidance of the Holy Spirit. Their work reminds us that theology is neither speculative philosophy nor abstract theory. It is the Church's disciplined reflection upon God's revelation in Christ. This perspective is especially important within Pentecostal theological education. The Holy Spirit who inspired Scripture continues to illuminate its meaning, glorify Christ, and equip the Church for mission (John 16:13–15). Word and Spirit therefore belong together. Genuine spiritual experience deepens commitment to biblical truth, while careful theological reflection safeguards the Church from reducing spiritual vitality to subjective experience alone.

“

*Doctrine protects the Church not by replacing Christ but by preserving the apostolic witness that faithfully proclaims Him.*

Theological education must therefore cultivate both intellectual rigour and spiritual maturity. Students are called to interpret Scripture carefully, engage theological traditions responsibly, and develop the wisdom necessary to serve the Church with humility and discernment. Sound doctrine ultimately forms faithful disciples whose lives and ministries reflect the truth they confess.

### 4. Revelation and the Formation of Hope

The God who has spoken definitively through His Son also sustains His people until His redemptive purpose reaches its consummation. This theological movement unites Hebrews and Revelation in a remarkable way. Hebrews opens by affirming the finality of God's revelation in Christ (Heb. 1:1–4), while Revelation concludes the biblical canon by presenting the exalted Christ who continues to address His churches

and reign over history (Rev. 1:9–20). Together they remind the Church that the One who has spoken is also the One who reigns, and that His people are called to live faithfully between His first coming and His glorious return. Although Revelation is frequently approached as a book concerned primarily with future events, its central purpose is pastoral rather than speculative. Written to communities facing persecution, compromise, and spiritual fatigue, it calls believers to steadfast endurance through a renewed vision of the risen Christ. Before revealing the destiny of history, Revelation reveals the Lord of history. The glorified Christ walks among His churches, knows their faithfulness and failures, calls them to repentance, and strengthens them to persevere (Rev. 2–3). Christian hope therefore rests not upon changing circumstances but upon the sovereign reign of the Lamb.

G. K. Beale argues that Revelation enables believers to interpret earthly realities from heaven's perspective, while Craig S. Keener emphasises that its primary concern is faithful discipleship in the midst of opposition. These insights move the discussion beyond debates about chronology and direct attention to the book's enduring theological message. Revelation forms a Church that remains loyal to Christ because it sees history through the certainty of His victory. The imagery of the Lamb stands at the heart of this vision (Rev. 5). The One who conquered did so through sacrificial obedience rather than worldly power. His victory redefines greatness, authority, and witness. The Church therefore bears faithful testimony not by imitating the power structures of the world but by following the crucified and risen Lord. Hope is grounded in the assurance that the Lamb who redeemed His people now reigns over creation and will bring His Kingdom to its perfect fulfilment (Rev. 21–22).

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*Christian hope is sustained not by confidence in the future itself, but by confidence in the Christ who holds the future.*

## 5. Academic Discipline as Kingdom Formation

If God has spoken through His Son, and if Scripture, doctrine, and Christian hope all direct the Church

towards Him, then theological education must be understood as an essential ministry of Kingdom formation. Its purpose extends far beyond intellectual achievement. Christian learning exists to shape men and women whose minds, character, and vocation are transformed by the truth of Christ. Scripture consistently presents wisdom as the fruit of disciplined learning and obedient living (Prov. 1:7; Rom. 12:1–2). This principle is reflected in every aspect of theological education. Biblical languages cultivate careful listening to the text. Hermeneutics teaches responsible interpretation. Church history reminds students that they belong to a living community of faith extending across the centuries. Systematic theology enables the Church to confess the gospel coherently, while ethics demonstrates how doctrine is embodied in daily life. Academic disciplines therefore become instruments through which God forms faithful servants for His mission. John Stott consistently argued that Christian scholarship must unite intellectual excellence with personal holiness. His insight reminds theological institutions that learning reaches its true purpose only when it deepens worship, strengthens character, and equips believers for faithful service.

This vision guards against two persistent dangers. One is reducing theological education to the accumulation of information without spiritual transformation. The other is assuming that sincere faith alone is sufficient without careful study and theological reflection. The New Testament rejects both extremes by calling believers to grow in knowledge, wisdom, and maturity (Col. 3:16; 2 Tim. 2:15). Academic excellence and spiritual devotion are therefore not competing priorities but complementary expressions of Christian discipleship. For theological colleges, this integration defines their identity and mission. Every lecture, research project, sermon, ministry assignment, and classroom discussion contributes to the formation of Kingdom witnesses whose scholarship is rooted in Scripture, whose doctrine is centred on Christ, whose hope is sustained by His promises, and whose lives bear faithful testimony to the gospel. Such formation prepares graduates not merely for professional ministry but for lifelong participation in God's redemptive mission.

## 6. Conclusion

The opening affirmation of Hebrews (Heb. 1:1–4) establishes the theological foundation upon which the

entire Christian life is built: God has spoken finally through His Son. This confession is not merely the starting point of one New Testament epistle; it is the controlling principle of Christian theology. Every dimension of the Church's life, its worship, doctrine, mission, and hope, flows from the conviction that Jesus Christ is God's definitive self-revelation. Theological formation therefore begins not with human inquiry but with attentive listening to the voice of the Son. This article has argued that such listening shapes every aspect of Christian formation. Scripture bears a unified witness to Christ and finds its fulfilment in Him (Luke 24:27; John 5:39). Doctrine preserves the Church's faithful confession of the apostolic gospel (2 Tim. 1:13–14; Jude 3). Revelation nurtures perseverance by directing believers to the risen Lord who reigns over history and will consummate His Kingdom (Rev. 1:17–18; 21:1–5). Academic discipline, in turn, equips students to interpret God's Word responsibly, serve the Church wisely, and participate faithfully in Christ's mission (2 Tim. 2:15; Col. 3:16). These are not independent concerns but interconnected dimensions of one formative process centred on Christ.

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*The Church speaks with confidence only because it has first learned to listen with humility.*

This conviction gives lasting significance to the work of theological institutions. Their calling is not merely to prepare graduates for ministry but to form Kingdom witnesses whose scholarship serves the Church, whose doctrine reflects the truth of Scripture, whose hope remains anchored in the risen Christ, and whose lives bear faithful testimony to the gospel. Every lecture, sermon, research project, ministry assignment, and act of worship becomes part of God's ongoing work of shaping servants who proclaim Christ with both theological integrity and spiritual maturity. The challenges facing the contemporary Church make this calling increasingly urgent. In a world marked by competing truths and shifting authorities, faithful witness requires more than persuasive communication or institutional strength. It requires communities that have been formed by the Word of God, transformed by the Spirit of God, and centred upon the Son of God. Only a Church that listens carefully to Christ can speak faithfully for Christ.

*The Church speaks with confidence only because it has first learned to listen with humility.*



#### ABOUT THE AUTHOR

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# Welcoming a New Voice into the TTC Family

*Freshers' Day 2025 Report*



REPORTED BY **SONALI INGTIPI** · B.TH. SECOND YEAR

*Eighteen new students and three faculty members were welcomed into the TTC family on 20<sup>th</sup> June 2025, beginning a new year of academic learning, spiritual formation, fellowship, and preparation for Kingdom service.*

## AT A GLANCE

### DATE

20 June 2025

### TIME & VENUE

6:30 p.m. · Choir Hall,  
Pentecostal Assembly  
School

### WELCOMED

18 new students and 3  
faculty members

### HOST

Bro. Salim Hansdak,  
B.Th. Third Year

**F**reshers' Day at Trinity Theological College (TTC) was more than a formal welcome. On 20<sup>th</sup> June 2025, the administration, faculty, staff, and students gathered to receive eighteen new students and three faculty members into a community of academic learning, spiritual formation, fellowship, and preparation for Kingdom service.

The programme began at 6:30 p.m. in the Choir Hall of Pentecostal Assembly School. Bro. Salim Hansdak, a B.Th. Third Year student, hosted the evening. Miss Chaitali Roy led the opening prayer, the congregation sang "Showers of Blessing," and Sis. Joshlyn Suna read Isaiah 43:19, reminding the new students that God continues to do a new thing in the lives of His people.

Rev. Dr. D. N. Prasad, Director of TTC, offered a prayer of dedication for the new students and faculty

members, asking God to grant them wisdom, protection, spiritual growth, and strength throughout the year.



Dr. Daniel Michael Prasad, President of TTC, then shared an encouraging message from Scripture. He reminded the students that theological education is not only the gaining of biblical knowledge, but also the formation of Christlike character, a deeper relationship with God, and preparation for faithful ministry. The One who calls, he emphasised, is also faithful to equip His servants.

Mr. Longlius Teron formally welcomed the newcomers, drawing from Romans 15:7 to emphasise love, acceptance, and unity. Handmade bookmarks, games led by Sis. Neomi, and a fellowship dinner

helped students from different states, languages, and cultures begin building friendships as one family in Christ.

The programme marked more than the arrival of new members. It opened a new academic year with prayer, belonging, and shared purpose. As students from different states, languages, and cultures began their journey together, the TTC family committed itself to helping these new Kingdom voices grow in knowledge, character, fellowship, and faithful service.



REPORTED BY

**Sonali Ingtipi**

B.Th. Second Year

Sonali Ingtipi is a second-year Bachelor of Theology student at Trinity Theological College and reported on this event for Darshan.

# Hearing God in Scripture

*The Word That Forms Worship, Wisdom, and Witness*



BY MS. H. NGANNYEILA

## Introduction

Today's world is full of noise, endless information, and competing ideas. Church leaders often feel pressure to preach messages that entertain, gain popularity, or avoid difficult biblical truths. When this happens, God's Word can be pushed aside and ministry can become focused on pleasing people rather than remaining faithful to Scripture. Yet the Church's greatest need is not more impressive programmes or persuasive speeches, but a renewed ability to hear God clearly through His inspired Word. Scripture teaches, corrects, strengthens, and transforms God's people. When believers study it carefully, understand it rightly, and obey it faithfully, their lives and ministries are shaped by God's truth rather than by the changing values of the world. Hearing God through Scripture is therefore foundational to Christian life and ministry.

This article explores the subject through three related areas: worship, in which ministers must first become careful listeners before they can become faithful preachers; wisdom, in which attention to the original biblical languages can deepen our understanding of Scripture; and witness, in which the Church is called to proclaim and embody God's truth without compromise. Psalm 19 brings these themes together by presenting God's Word as perfect, trustworthy, and life-giving. The article concludes by applying these truths to pastoral ministry and encour-

aging leaders to study Scripture carefully, submit to God in prayer, and preach His Word faithfully.

## The Heart of the Messenger (Worship)

We live in a time when people are strongly influenced by the values of the world. Even within the Church, some are drawn more to exciting programmes, popular speakers, and social-media influence than to the truth of God's Word. A preacher may be admired for eloquence, academic knowledge, or online popularity, but these qualities alone do not make someone a faithful messenger. A preacher's authority comes from faithfully proclaiming Scripture, not from personal ability or public recognition.

People often prefer messages that make them comfortable rather than messages that call them to repentance and change. They may seek teaching that supports their own opinions instead of receiving the truth of God's Word. The gospel, however, does more than encourage us; it also corrects, convicts, and transforms. A faithful preacher must therefore proclaim the whole counsel of God, even when parts of it are difficult to hear.

Believers must learn to quiet the distractions around them and listen carefully to God through Scripture. This is not only the responsibility of pastors, but of every Christian. Prayer, regular Bible reading, and dependence on the Holy Spirit help believers grow in their relationship with God. The Holy Spirit is our Guide, Counsellor, and Teacher, helping

us understand God's Word, apply it wisely, and walk in obedience and peace.

The ministry also faces intellectual and cultural pressures. Some preachers try to impress educated audiences with difficult words, complex ideas, or philosophical arguments. Learning is valuable, but preaching becomes ineffective when it is so complicated that people cannot understand the message. The purpose of preaching is not to display knowledge, but to communicate God's truth clearly. When the desire for praise becomes more important than faithfulness to Scripture, preaching turns into performance rather than worship.

Every faithful preacher must therefore become a careful listener. Before speaking to others, ministers must listen to God through His Word with humility, prayer, and reverence. True worship begins with a heart submitted to God's authority. Faithful preaching grows from a personal relationship with God and a deep commitment to Scripture. When the Word remains at the centre of ministry, preaching points people to Christ and leads them towards faith, repentance, spiritual growth, and obedient living. This commitment also encourages ministers to study the biblical languages so that they may understand Scripture more accurately and communicate it more faithfully.

## Studying the Original Words (Wisdom)

A faithful teacher should not only read the Bible carefully, but also seek to understand it as accurately as possible. Studying Hebrew for the Old Testament and Greek for the New Testament can assist this work. Reliable translations serve the Church well, yet attention to the original words can reveal details of meaning and structure that are not always obvious in translation. Such study should strengthen faithful teaching rather than encourage dependence on personal opinion.

Sometimes an original word gives additional depth to a passage. In Genesis 2:22, for example, the Hebrew verb *banah* (בָּנָה) means "to build." The text says that God "built" the woman from the man's side, suggesting careful and purposeful action. The word is also related to *ben* (בֶּן), meaning "son," a connection that can remind readers of family continuity and the passing of faith from one generation to another. Word studies must be used carefully, but they can help teachers notice the richness of the biblical text.

The original languages also help teachers observe grammar, sentence structure, and the emphasis intended by the biblical authors. A basic knowledge of Hebrew and Greek can reveal details that may be less visible in translation and can guard against careless

interpretation. Pastors do not need to become language specialists, but learning how to use reliable language tools can help them handle Scripture more responsibly. Close study also reminds us of the care with which the biblical text has been copied, preserved, and passed down through generations.



The purpose of learning Hebrew and Greek is not to impress others or gain academic recognition. Knowledge must never become a source of pride. It should produce humility, wisdom, and faithful service. The goal is to understand God's message correctly, explain it clearly, and help believers grow in faith. A teacher who studies with a humble heart becomes a wiser servant, better equipped to communicate Scripture faithfully.

## Speaking the Pure Truth of Scripture (Witness)

A faithful witness proclaims God's Word truthfully and lives according to its teaching. Scripture must not be altered to satisfy popular opinion, avoid criticism, or gain acceptance. The Bible is not merely a collection of human wisdom or moral advice; it is the inspired Word of God. Those who teach it therefore have a responsibility to explain it honestly and faithfully. Christian preaching derives its authority from Scripture, not from personal opinion.

There is often pressure to soften biblical teaching so that it will be more acceptable to society. Difficult subjects such as sin, repentance, holiness, and judgment may be avoided because leaders fear rejection or controversy. Yet removing these truths weakens the gospel. The gospel is good news because it reveals our need for salvation and points us to Jesus Christ. A faithful witness must therefore proclaim the whole message of Scripture with both love and truth. Speaking truth does not require harshness, but it does require courage.

The Old Testament strongly emphasises this responsibility. In Deuteronomy 4:2, God commanded Israel, "You shall not add to the word that I command you, nor take from it." God's people were not free to

reshape His commands according to their own ideas or surrounding culture. They were called to receive and obey His Word as it had been given. The same principle reminds Christians today that our task is not to rewrite God's message, but to proclaim and obey it faithfully.

Faithful witness also begins with personal obedience. Before teaching others, believers must first allow God's Word to shape their own lives. A preacher cannot effectively call others to holiness while living in disobedience. Likewise, every Christian should seek to live in a way that reflects the truth they believe. When people's words and actions agree, their witness becomes stronger and more trustworthy. A life marked by honesty, humility, love, and obedience gives credibility to the message of the gospel and points others to Christ.

“

*Before ministry leaders speak for God, they must learn to listen carefully to God through Scripture.*

For this reason, every believer should study God's Word carefully, apply it faithfully, and share it with confidence. The goal of Christian witness is not to win human approval or become popular but to glorify God by making His truth known. Faithful witnesses depend on God's authority rather than public opinion. As they proclaim Scripture with courage, humility, and love, the Holy Spirit uses their lives and their message to bring people to faith, strengthen the church, and encourage believers to follow Christ more faithfully.

## Theological Reflection on Psalm 19

The message of Psalm 19 shows how God reveals Himself through both creation and Scripture. The first part of the psalm teaches that the heavens declare God's glory. Without speaking words, creation shows God's power, wisdom, and greatness. The second part focuses on God's written Word, showing that Scripture gives guidance, wisdom, and spiritual life. Together, these two forms of revelation teach believers true worship, wisdom, and faithful witness.

The Psalmist moves from God's revelation in creation to the perfection of His written Word. David says, “The law of the Lord is perfect, reviving the soul” (Ps. 19:7). Creation reveals God's existence and power, but only Scripture reveals His plan of salvation and changes human hearts. True worship begins

by listening to God's Word. Believers should not depend on human opinions or emotions but allow Scripture to guide their faith and life. Before teaching others, every faithful servant must first listen carefully to God's message.

Psalm 19 also teaches that wisdom comes through God's Word. David uses several terms, including Torah (תּוֹרָה), “law,” and mitzvah (מִצְוָה), “commandment,” to describe the richness of God's revelation. Together, these words show that Scripture instructs, guides, warns, and restores. Biblical wisdom is therefore more than information; it is a life shaped by reverence for God and obedience to His truth.

David ends the psalm by praying, “Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my rock and my redeemer” (Ps. 19:14). His prayer shows that public ministry must come from a heart that has already been changed by God. Our thoughts, words, and actions should all honour Him. Psalm 19 therefore calls believers to worship God through obedience to Scripture, grow in wisdom through careful study, and witness faithfully through godly living.

## Ministry Application: Implementing the Paradigm

The truth presented in Psalm 19 should shape the daily ministry of church leaders. In a world of distractions, busy schedules, and pressure to entertain, pastors and teachers must make hearing God's Word a primary discipline. Effective ministry begins before the sermon, in prayerful reading, careful study, and personal obedience. Leaders who listen well are better prepared to speak with clarity, humility, and spiritual authority.

Because God's Word is the source of true wisdom, leaders should study Scripture deeply rather than depend only on popular ideas or cultural opinions. Understanding key Hebrew and Greek terms can clarify meaning, but language study must remain joined to sound interpretation, prayer, and dependence on the Holy Spirit. The aim is not academic display, but faithful understanding that serves the Church.

Psalm 19 also shows that God's Word exposes hidden sin and leads people towards righteous living. Church leaders must therefore minister with integrity. Faithful ministry is built not only on effective speaking, but also on a life shaped by holiness, humility, and accountability. Before leaders call others to obedience, they must allow Scripture to examine their own hearts.

Churches must not change biblical truth to gain popularity or increase attendance. God's truth must be spoken with both love and faithfulness. When leaders listen carefully to God, study His Word diligently, and live in obedience, their ministry becomes a trustworthy witness to Christ. In this way, worship, wisdom, and witness remain joined together.

## Conclusion

As the study has demonstrated, Psalm 19 shows that hearing God through Scripture is not merely an intellectual exercise; it is a transforming practice that forms Christian worship, wisdom, and witness. These dimensions belong together. Worship submits the heart to God, wisdom renews the mind through truth, and witness carries that truth into speech and daily life. The perfect law of the Lord revives the soul and brings the words of the minister under the authority of the One who speaks.

When the Church follows this scriptural pattern, it stops echoing the restless noise of culture and begins to reflect the enduring voice of its Creator. Scripture becomes the lens through which we see God, ourselves, and the world rightly. Before ministers speak for God, they must listen to Him; before they teach others, they must submit themselves to His Word. In that humble listening, God forms faithful servants whose worship is sincere, whose wisdom is grounded, and whose witness points clearly to Christ.

*Faithful ministry begins when the preacher's voice is first brought under the authority of God's voice.*



### ABOUT THE AUTHOR

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Ms. H. Ngannyeila serves as a member of the teaching faculty of Trinity Theological College in the area of Old Testament. She holds a Master of Theology (M.Th.) in the Old Testament from Luther W. New Jr. Theological College (NTC), Dehradun. Her article reflects her commitment to careful biblical interpretation and ministry formed by Scripture.

# When the Psalms Become Our Prayer

*Learning to Worship, Lament, and Hope*



BY RANI KUMARI

*When ordinary words fail, the Psalms give believers a language for sorrow, worship, and hope. Through Psalm 42, this reflection shows how honest prayer can hold pain and faith together before God.*

**T**he Psalms teach us to bring every part of life before God. They give us words for joy and sorrow, confidence and confusion, praise and pain. Psalm 42 shows that honest prayer does not hide spiritual dryness; it speaks truthfully to God while continuing to hope in Him. Through lament, worship, and hope, the Psalms lead believers into a deeper and more honest relationship with God.

## Learning to Lament

Lament is the language of sorrow brought into God's presence. It allows believers to speak honestly about suffering, disappointment, fear, and the sense of God's absence. Biblical lament is not faithlessness. It refuses both pretence and despair by turning pain

into prayer. Instead of remaining trapped in blame or guilt, the worshipper confesses, asks, remembers, and continues to trust God.



## Learning to Worship

Worship is the act of recognising and responding to God's worth. It is not limited to a church service or performed for display; it is expressed through gratitude, obedience, praise, and faithful living. The Psalms repeatedly celebrate God as Creator, Deliverer, and the One whose steadfast love endures forever. Psalm 30:1-2, for example, offers thanksgiving grounded in God's saving action.

## Learning to Hope

Christian hope is more than a wish for a favourable result. It is confident trust in God's character and promises, even when present circumstances remain difficult. Hope steadies the believer because its foundation is not personal achievement or changing emotion, but God Himself. In prayer, we bring our desires to God while allowing Him to shape what we seek and how we wait.

“

*When our own words fail, the Psalms give us words with which to pray.*

## Biblical Reflection from Psalm 42

Psalm 42 covers the topics of learning to worship, learning to lament, and learning to hope. In verses 1-3, 5, and 9, the psalm offers a raw, relatable reflection on dealing with spiritual dryness and emotional burnout. It follows a distressed believer who feels completely cut off from God, yet chooses to actively preach hope to their own soul amidst the struggle. The psalmist feels abandoned and grieves under the weight of oppression, yet he expresses his anguish directly to God. By calling Him “my Rock,” the psalmist reveals an underlying, steadfast trust in the Lord despite his painful feelings. The thought process begins with absolute honesty about the raw reality of spiritual dryness and emotional burnout, showing that we can bring our deepest feelings of abandonment directly to God as our Rock.

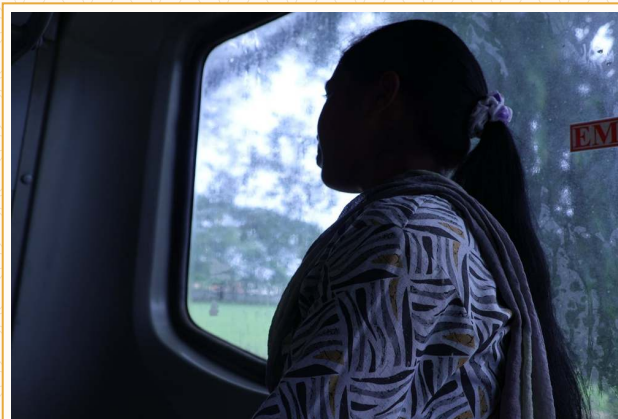
In verse 4, the psalmist pours out his soul as he remembers leading worshippers to the house of God. The contrast between past fellowship and present isolation deepens his sorrow, yet memory also becomes a source of hope. Remembering corporate

worship helps him recall God's faithfulness and the strength found in the community of faith.

“

*Biblical lament does not move away from God; it brings pain honestly into His presence.*

In verse 11, the psalm captures a moment of deep sorrow where the psalmist honestly acknowledges his pain and focuses on hope. He deliberately commands his own soul to hope in God. Instead of letting despair dictate his thoughts, the psalmist anchors his faith in God's unchanging character and rests in the absolute assurance of future praise. The final thought process lands on a deliberate decision to look forward, where the believer actively commands his own soul to reject despair and anchor its faith in the assurance of future praise.



## Personal Application

As a student at Trinity Theological College (TTC), I have learned that studying the Psalms is not only about gaining biblical knowledge but also about growing in my relationship with God. There have been times when I felt tired, discouraged, and spiritually dry because of academic responsibilities, ministry, and personal struggles. During those seasons, I often remembered the words of Psalm 42. Like the psalmist, I experienced moments when God seemed distant, yet I learned that I could still bring my honest feelings before Him in prayer. Through this experience, I realised that lament is not a sign of weak faith. Instead, it is an expression of trust because it brings every pain, fear, and disappointment to God rather than turning away from Him. The Psalms taught me

that God welcomes sincere prayers, even when they are filled with questions and tears.

“

*Worship continues not because every circumstance is easy, but because God remains worthy.*

Life at TTC has also taught me the importance of continuing to worship God, even when my circumstances do not change immediately. Personal prayer and the encouragement of teachers and fellow students have reminded me of God’s faithfulness. These practices have strengthened my faith and helped me focus on God’s promises instead of my problems. Most import-

antly, I have learned to place my hope in God. Remembering His faithfulness in the past gives me confidence that He will continue to guide me in the future. My present struggles do not determine my future because God remains my Rock and my Deliverer. The Psalms have shown me that worship, lament, and hope belong together. They teach me to trust God in every season of life and encourage me to continue serving Him with confidence, knowing that He is always faithful.

The Psalms teach us to pray without pretending. We may lament honestly, worship faithfully, and hope deliberately because God remains trustworthy even when our feelings change. When words fail, we can open a Psalm, make its prayer our own, and say again to our soul: “Put your hope in God.”

*Open a Psalm, make its prayer your own, and place your hope again in God.*



#### ABOUT THE AUTHOR

**Rani Kumari**

Dip.Th. Second Year

Rani Kumari is a second-year Diploma in Theology student at Trinity Theological College. In this article, she reflects on Psalm 42 and shares how the Psalms help believers bring worship, sorrow, and hope honestly before God.

# When God's Word Spoke to Me

## *A Testimony*



BY AMARJEET SARTHI

*My name is Amarjeet Sarthi, and I am from Jashpur district, Chhattisgarh. There are six members in my family.*

I spent my childhood in very difficult circumstances. From Class 1 to Class 12, I lived in a hostel. During those years, I enjoyed life, but I also made many wrong choices. From Class 4, I started smoking cigarettes and drinking alcohol. Whenever I sincerely worshipped God, I felt that He was speaking to my heart and changing my thoughts. I wanted to change my life, but after some time, I always went back to my old habits. I believed that I would never be able to overcome my addictions.

Before my family became Christians, I suffered from a very high fever that lasted for about three months. My family first took me to traditional healers and then to many hospitals, but nothing helped. At that time, my uncle shared the good news about Jesus with our family. I was taken to church, where people prayed for me, and by God's grace, I was completely healed. After this miracle, I accepted Jesus Christ, and

later our whole family came to know the Lord. Today, we are all Christians, and my family members have been baptised.

“

*I believed I would never overcome my addictions, but God's grace gave me freedom and a new purpose.*

I never planned to join Bible College. My dream was to study nursing. However, both my family and my church encouraged me to study theology, so I decided to come. I thought I would improve my English, learn to play the drums, and gain a better understanding of the Bible.

Even after coming to Bible College, I continued drinking alcohol and smoking cigarettes during the first two weeks of my Bachelor of Theology studies. When my father became seriously ill, a conversation with my maternal aunt caused me to examine my life and the pain my habits were bringing to my family. I do not claim that my habits caused my father's illness, but the moment deeply convicted me. I decided to surrender my addictions to God, and by His grace I have remained free from them.

“

*The moment of conviction did not explain my father's illness; it made me examine the direction of my own life.*

After completing my B.Th., I hope to serve in the expansion of God's Kingdom and to pursue further theological studies in Kerala. At present, I am still discerning the exact form of that calling. I hope to support myself through work or business while serving God, and I dream of visiting places connected with the life and ministry of Jesus and sharing His love wherever I go.

I thank God for His grace, patience, and faithfulness. He has transformed my life, freed me from my addictions, and given me a new purpose. All glory belongs to God.



*God's patience met me in weakness and began forming a future I had never planned.*



#### ABOUT THE AUTHOR

### Amarjeet Sarthi

B.Th. First Year

Amarjeet Sarthi is a Bachelor of Theology student at Trinity Theological College. In this testimony, he reflects on God's grace in healing, freedom from addiction, and the discovery of a new purpose for his life.

# Founder's Day 2025

*Celebrating Twenty Years of God's Faithfulness*



REPORTED BY **ASHISH MURMU** · B.TH. SECOND YEAR

*On 11<sup>th</sup> July 2025, Trinity Theological College marked twenty years of God's faithfulness by remembering its founding vision, celebrating its growth, and renewing its commitment to prepare workers for underserved communities of India.*

## AT A GLANCE

### DATE

11 July 2025

### OCCASION

20th anniversary of  
Trinity Theological  
College

### FOUNDED

2005, beginning with  
four students

### ACCREDITATION

ATA-accredited  
theological institution in  
Jharkhand

**F**ounder's Day is a significant and joyful occasion in the life of Trinity Theological College (TTC). Celebrated annually on 11<sup>th</sup> July, this special day also marks the birthday of the college's founder, Rev. Dr. D. N. Prasad, who established the institution in 2005. TTC began its journey with just four students and a God-given vision to train dedicated workers for Bihar, Jharkhand, Odisha, and West Bengal. The college now serves as an ATA-accredited

theological institution in Jharkhand. This was the 20th anniversary celebration of Trinity Theological College.

TTC's founding vision remains focused on preparing Spirit-empowered, biblically grounded, and compassionate Christian workers for underserved and spiritually unreached communities, particularly in North and East India. Its Evangelical and Pentecostal identity shapes the college's commitment to theolo-

gical education, spiritual formation, character, practical ministry, responsible digital engagement, and service.

The college serves under the spiritual guidance of the Pentecostal Assembly Church and The Christian Assemblies of Bihar, with Dr. Daniel Michael Prasad serving as President.

Founder's Day is more than an institutional anniversary. It is an opportunity to remember God's faithfulness and renew the college's commitment to its mission. The 2025 celebration began with prayer by Mr. Febin, followed by worship, special songs, and Scripture reading by Mr. Sibin M.



Miss Chaitali presented the college report for the previous academic year. Newly enrolled students shared

testimonies about beginning their theological studies, while returning B.Th. and Dip.Th. students reported on their summer ministry experiences. Mrs. Rita Prasad offered words of encouragement, and Rev. Dr. D. N. Prasad reflected on the college's journey and future direction.



Students, faculty members, church members, and representatives of The Pentecostal Assembly School joined the celebration. Remembering the college's small beginning with four students made its present growth especially meaningful. The founder's reflections encouraged the TTC community to work with renewed dedication while remaining dependent upon God.

Founder's Day therefore became more than an anniversary. It connected the faith and sacrifice that began TTC with the calling of the present generation. As students heard the founder's experiences and future vision, they were reminded that the college's story must continue through lives devoted to Scripture, character, ministry, and service among communities that still need trained Christian workers.



REPORTED BY

**Ashish Murmu**

B.Th. Second Year

Ashish Murmu is a second-year Bachelor of Theology student at Trinity Theological College and reported on this event for Darshan.

# Republic Day

Short Report



REPORTED BY **SUMOTI KUMARI** · B.TH. SECOND YEAR

*TTC celebrated India's 76<sup>th</sup> Republic Day on 26<sup>th</sup> January 2025 with prayer, patriotic music, reflection on the Constitution, and a renewed commitment to justice, unity, integrity, and responsible citizenship.*

## AT A GLANCE

### DATE

26 January 2025

### OCCASION

76th Republic Day

### CHIEF GUESTS

Rev. Dr. D. N. Prasad and  
Dr. Daniel Michael  
Prasad

### SONG

"Yeh Nafrat Ki Deewar"

**T**TC celebrated India's 76<sup>th</sup> Republic Day on 26<sup>th</sup> January 2025 with prayer, music, and reflection on the Constitution. Faculty members, staff, and students gathered to remember the values of justice, liberty, equality, and unity, and to consider how responsible citizenship is expressed through integrity and service.

Pobitra, a B.Th. Third Year student, led the programme. The event began with a prayer led by Miss Ruby. The celebration was graced by the presence of the respected Rev. Dr. D. N. Prasad and Dr. Daniel Michael Prasad as the chief guests.

One of the main highlights of the event was the inspiring Republic Day message delivered by Dr. Daniel Michael Prasad. He spoke about the significance of

the Constitution of India, paid tribute to the sacrifices of the freedom fighters, and encouraged everyone to uphold the values of justice, equality, liberty, and national unity.

Following the message, the cultural programme commenced. The students presented a beautiful patriotic song titled “Yeh Nafrat Ki Deewar,” which con-

veyed a powerful message of love, peace, and harmony. The audience deeply appreciated the performance. Next, Andrew, a B.Th. Third Year student, delivered an inspiring speech on patriotism and the responsibilities of every citizen, encouraging everyone to respect the Constitution and contribute to the progress and unity of the nation.



The Republic Day celebration concluded with gratitude to God for the freedom and peace enjoyed by the country, and the programme officially closed with a word of prayer.

The celebration renewed the TTC community's commitment to serve both God and the nation with integrity. In a country rich in languages, cultures, and traditions, students were encouraged to protect unity, pursue peace, respect the Constitution, and express

Christian faith through responsible citizenship and selfless service.

The patriotic song “Yeh Nafrat Ki Deewar” and Andrew's speech on civic responsibility gave the celebration a practical focus. The programme ended with prayer that the TTC community would honour the Constitution, work for peace, and serve the nation faithfully as Christian citizens.



REPORTED BY

**Sumoti Kumari**

B.Th. Second Year

Sumoti Kumari is a second-year Bachelor of Theology student at Trinity Theological College and reported on this event for Darshan.

# Remembering the Church, Renewing the Mission

*Kingdom Voices Through History*



BY MS. HEKALI ZHIMOMI

## Introduction

**T**he Church is a remembering community. It remembers God's saving acts, the witness of the apostles, the courage of the martyrs, the labour of teachers and missionaries, and the sacrifices of ordinary believers who carried the gospel through difficult times. For me, this remembrance is not only academic study; it is a spiritual discipline that shapes the Church's identity and calling in every generation.

In this article, I want to reflect on how church history helps form the kind of Kingdom voice needed among TTC students today. By Kingdom voice, I mean a Christian witness that is courageous, teachable, faithful, communal, and led by the Holy Spirit.

This matters because TTC students are being prepared not only for academic learning, but for ministry in Bihar, Jharkhand, Odisha, Chhattisgarh, Bengal, and the wider North and East Indian region. In my view, church history should not remain only a classroom subject, but should become a way of shaping Christian character, ministerial vision, and mission awareness.

## Why Must the Church Remember?

I believe Christians must remember church history because memory protects the Church from becoming shallow and rootless. When the Church forgets its past, it can easily lose gratitude, humility, and direction. But when it remembers, it learns that it stands in a long line of faith, sacrifice, correction, and renewal.

Church history teaches discernment. God's people have lived through persecution, revival, division, cultural change, and mission expansion. These are not merely old stories; they continue to speak to the present. For TTC students, history is part of ministry formation because those who remember the Church well are better prepared to serve it faithfully.

This is especially important in a Pentecostal setting. Pentecostal identity should not be separated from history, but rooted in the larger story of God's people. The same Holy Spirit who worked in the early Church, revival movements, and mission history is active today. Remembering this deepens faith, strengthens witness, and keeps the Church humble. A community that knows its history is less likely to imagine that it alone has discovered the truth; it learns to listen, repent, and receive wisdom from those who have gone before.

## Voices of the Early Church

The early Church gives us several Kingdom voices that remain important today. The first is courage. The apostles proclaimed Christ boldly even when persecution followed. The martyrdom of believers in the second and third centuries also demonstrates the strength of Christian witness under pressure. Polycarp, martyred around AD 155, reminds us that Christian courage rests not on human strength but on trust in Christ.

The second voice is teaching. The early Church was not only a preaching community, but also a learning community in which believers were instructed in doctrine, worship, and discipleship. Athanasius and Augustine helped the Church think carefully about Christ, grace, and Christian life. Their work reminds us that ministry without sound teaching becomes weak and unstable.

The third voice is fellowship. The ministry cannot remain strong where fellowship is weak, and Christian leadership cannot be healthy without shared responsibility. Early Christians prayed, shared meals, cared for one another, and lived in community. Their witness was heard in their message and seen in the way they lived together.

The fourth voice is suffering. The early Church faced rejection, hardship, and violent persecution, yet suffering did not destroy it. In many cases, hardship deepened believers' faith and strengthened their testimony. This reminds us that ministry is not only about visible success, but also about endurance, patience, and trust in God.



The early Church also teaches hope. Believers lived between present suffering and future glory, placing their confidence not in political power or social comfort, but in the risen Christ. That hope remains necessary for students preparing to minister where Christian witnesses may still face misunderstanding or pressure.

## Mission History and Its Lessons

Mission history shows how the gospel crossed languages, cultures, and nations. God has used apostles, martyrs, reformers, missionaries, translators, pastors, and ordinary believers. Their lives show that mission is not the work of one class of people, but the calling of the whole Church.

One important voice in mission history is translation. The gospel must be communicated in a language people can understand. When Scripture and theology are expressed in local languages, the Church becomes more accessible and its witness more faithful. The history of Bible translation, including the work of reformers such as Martin Luther, also teaches humility because good translation listens before it speaks.

Another voice is renewal. Church history repeatedly shows God renewing His people through prayer, repentance, and revival. This is especially meaningful for Pentecostal identity. The Azusa Street Revival of 1906 and the Mukti Revival associated with Pandita Ramabai in 1905–1906 remind us that mission history is not only about institutions and strategies, but also about spiritual hunger and the work of the Holy Spirit among believers.

A third voice is ordinary faithfulness. Many believers who never became famous helped the gospel move forward through prayer, teaching, service, and sacrifice. Their lives remind us that the Kingdom often advances through hidden faithfulness. Mission history also teaches patience: the spread of the gospel has involved long seasons of sowing, waiting, translation, conflict, and reconstruction. God's mission is powerful, but its fruit is often gradual.

## Indian Church History

Indian church history offers important lessons for ministry students. One is the value of service and education. Christian communities have served through schools, hospitals, literacy work, and social care, making the love of Christ visible in practical ways. In regions where many face poverty and social vulnerability, this witness remains deeply relevant.

Another lesson is contextual witness. The gospel is most clearly heard when it is communicated in people's own languages and lived within local realities. Indian Christianity has long depended on translation, local leadership, and contextual ministry. TTC students must therefore learn not only theology, but also how to communicate it meaningfully within their own mission fields.

A third lesson is sacrifice. Church history helps students recognise that faithful service may involve

cost, but that cost is not meaningless. Indian believers who faced misunderstanding, opposition, or loss show that Christian witness requires patience and courage. The wider North and East Indian region is culturally diverse and socially complex, so the study of history should lead students towards local witness, indigenous leadership, and Spirit-led mission.

Indian church history also reminds us that Christianity in this land has never been one single story. It includes ancient Christian communities, later Protestant missionary movements, revival streams, and indigenous expressions of faith. This diversity is important for TTC students to recognise, because it prevents a narrow view of the Church and opens the mind to the many ways God has worked among Indian peoples.

## Pentecostal Renewal

Pentecostal renewal belongs within the larger story of church history. It is not a rejection of Christian history, but one of its renewing streams, with fresh emphasis on prayer, holiness, Spirit baptism, spiritual gifts, healing, and witness. For TTC students, this matters because Pentecostal vitality should be joined to historical awareness. The God who acted in the past still speaks, empowers, heals, and sends His people today.

At the same time, Pentecostal renewal must remain grounded in Scripture, doctrine, and the wider Christian tradition. Remembering the early Church, mission movements, and Indian Christian witnesses helps Pentecostal students understand that the Spirit who renews also teaches, corrects, and sends. Genuine renewal creates missionary urgency and empowers ordinary believers, not only public leaders. To be Spirit-filled must therefore also mean being mission-minded.

## Mission to North and East India

North and East India present both challenges and opportunities for mission. The region is marked by cultural and linguistic diversity, social complexity, and many spiritual questions. Students preparing to serve here need contextual understanding, humility, and a strong sense of calling. The mission must be relational rather than merely programmatic. People are reached through trust, presence, listening, service, and faithful witness. Church history makes this practical: the early Church teaches courage and fellowship, mission history teaches translation and sacrifice, and Indian church history teaches contextual service.

Mission in Bihar, Jharkhand, Odisha, Chhattisgarh, and Bengal must also be rooted in compassion. Many communities continue to face poverty, social exclusion, displacement, and educational needs. Christian witnesses that ignore these realities will not be fully credible. The future of the Church in this region must be shaped by local believers who know the languages, cultures, and struggles of the people. TTC students are therefore being prepared not only for personal growth, but to serve as bridges between the gospel and their communities. History also teaches patience: the Kingdom often advances quietly through prayer, faithful teaching, and perseverance before its fruit becomes visible.

## Remembering After COVID

The post-COVID return of Darshan belongs within this continuing story of faith and mission. The pandemic disrupted gatherings, relationships, and familiar patterns of teaching and service. It reminded the Church that its life is not sustained by routine alone, but by the grace of God. The return of Darshan is therefore more than the restart of an activity; it is a sign of remembrance, resilience, and renewed mission.

For TTC students, this return also shows that the ministry must adapt to the crisis while remaining faithful. Renewal often begins when a community pauses long enough to remember what truly matters. A post-COVID Church can become more attentive, prayerful, and committed to fellowship and mission.

## TTC Students and Continuing Mission

TTC students are part of God's continuing mission. The mission includes preaching and worship, but also teaching, discipling, translating, serving, and strengthening local churches. Church history helps students see that they are entering a story much larger than themselves.

The Kingdom voice formed by this subject should therefore be courageous, because the gospel must still be proclaimed with boldness. It should be teachable, because ministry requires sound doctrine and clear communication. It should be communal, because the Church is a fellowship shaped by the Spirit. It should be missional, because the gospel always moves outward across cultures and communities. And it should be Spirit-led, because Pentecostal identity calls us to depend on the Holy Spirit for renewal and power.

This subject should help students connect history with actual ministry in their region. By learning from

the early Church, mission history, Indian Christianity, and recent experiences such as the return of Darshan, students begin to see that they are not only studying history; they are participating in it.

## Conclusion

From the beginning, Christians have gathered not only to worship, but also to remember. We remember the early Church, where ordinary believers met in homes, broke bread, and followed Jesus even when it cost them. We remember those who crossed languages and cultures to carry the gospel, and Indian Christians who translated Scripture, built schools, served communities, endured hardship, and remained faithful.

We also remember our recent story: the silence and disruption of COVID, followed by the joy of gathering again. The return of Darshan reminds us that God forms His people through faithful memory. Memory keeps us humble, service keeps us grounded, suffering teaches endurance, and the Spirit renews us. For TTC, Church History is not merely about dates and names; it is about forming Kingdom voices for North and East India: voices that teach truth, serve in love, communicate the gospel clearly, endure hardship, and witness in the power of the Holy Spirit.

*The voices of the past become Kingdom voices again when their lessons shape today's obedience.*



### ABOUT THE AUTHOR

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# Love as the Greatest Kingdom Voice

*A Reflection from 1 Corinthians 13*



BY KENSING KILING

*Spiritual gifts may attract attention, but without love they lose their Kingdom purpose. Paul's words in 1 Corinthians 13 call believers to let love shape their speech, service, relationships, and ministry.*

## Introduction

John Hargraves says, 'Love is the greatest Kingdom voice'. This statement made me think deeply about the message of 1 Corinthians 13. As I read this chapter, I realised that Paul is not simply teaching about love as one Christian virtue. Instead, he shows that love is the foundation of the Christian life and the heart of God's Kingdom.

When I looked at the church in Corinth, I saw that God had blessed the believers with many spiritual gifts such as prophecy, knowledge, faith, and speaking in tongues. However, they also struggled with pride, division, jealousy, and selfishness. They were giving more importance to their gifts than to loving

one another. Because of this, Paul pointed them to 'a more excellent way' (1 Corinthians 12:31), the way of love.

As I studied 1 Corinthians 13, I learned that no matter how gifted, knowledgeable, or faithful I may be, without love, my service has no value before God. Love gives meaning to my worship, my ministry, and my relationships. It is through love that I show the character of Jesus Christ to others. John Hargraves' statement helped me understand that the greatest voice in God's Kingdom is not power, position, or talent, but love. I believe that when I love others as Christ has loved me, I reflect God's heart and become a witness to the world.

In this article, I will examine 1 Corinthians 13 to understand why love is the greatest Kingdom voice

and how this truth should shape my Christian life, my ministry, and my relationship with others.

### The problem in the Corinthian church that prompted Paul's teaching on love

The church in the city of Corinth had many big fights. The members split into different groups based on their favourite church leaders. They also allowed bad behaviour in the church and took each other to court. All these problems showed that the members were selfish and spiritually immature.

Another big problem was how they used special abilities given to them by God, like speaking in different languages. Many members thought these gifts made them better than everyone else. Instead of using their gifts to help people, they argued and showed off. This caused a lot of confusion during church services and broke the church apart. Because of this, Paul reminded them that God gives these gifts to help the whole church, not to make one person look important. In 1 Corinthians 13, Paul wrote about the importance of love. He did not say that spiritual gifts are bad. Instead, he showed that these gifts mean nothing if we do not use them with love. Paul called love the 'more excellent way' (1 Cor. 12:31).

“

*Gifts may make ministry visible, but love makes ministry Christlike.*

Love is better than any gift because it shows who God is and governs how Christians should treat each other. First, Paul explains that love is necessary. People can have amazing gifts, like speaking in the tongues of angels, prophecy, having massive faith, giving away everything, or even dying for their faith. But without love, these things have no spiritual value (1 Cor. 13:1, 3).

The people in Corinth used to think a person was holy just because they had gifts, but Paul's teaching challenged this bad habit. He showed them that true faith is about having a character like Jesus. Next, Paul describes what real love looks like. Love is patient and kind. It is not jealous, boastful, or proud. It is not rude, selfish, or easily angered. Instead, love is happy with the truth. Love always protects, trusts, hopes, and keeps going (1 Cor. 13:4–7).

Through Paul's teaching, I understand that spiritual gifts are not eternal; rather, they exist only for encouraging believers to grow in Christ. In the future, when Jesus comes to rule the nations, we will not need spiritual gifts in the same way. There will be no need to worry or struggle because we will be with Jesus, but love will remain important in the Kingdom of God.

### Spiritual gifts, knowledge, and sacrifice without love become empty

In 1 Corinthians 13, Paul spoke about the importance of love. He did not ignore spiritual gifts, but he said that without love, everything is useless. Spiritual gifts, knowledge, and sacrifices are useless if they do not have love. So, through Paul's teaching, I understand why gifts and sacrifices without love become empty. Because in the Kingdom of God, love is very necessary, and love is greater than the spiritual gifts, and it is eternal. I understood that gifts are given for loving each other and encouraging each other.

About sacrifices, why do they become empty without love? Because God does not judge by outward appearance as people do; He looks at the heart (1 Samuel 16:7). Anyone can bring a sacrifice, but God is not concerned only with how much you have given. He looks at how you gave it.

“

*Paul places love at the centre of spiritual gifts because power without character can wound the Church.*

Love is also very important for Christian life because it is the greatest commandment from Jesus Christ. When a Pharisee asked about the greatest commandment, He replied in Matthew 22:34–40 that we must love the Lord our God with all our heart, with all our soul, and with all our mind. This is the first and greatest commandment. The second is, 'Love your neighbour as yourself'.

So, why did Paul say that without love everything is useless? Because he understood that love is the greatest commandment from Jesus for all believers. That is why he said it. Through all these, I understand that God does not want only our spiritual gifts. He wants us to love Him and love His people. He loves

us; that is why He has given us spiritual gifts to take care of each other.

## Love as the test of Christian maturity and ministry today

1 John 4:20 says, “Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen.” In John 13:35, Jesus said that we are His disciples if we love one another.



So, through this passage, I understood why Jesus said, “If you love others, you are my disciples.” Jesus used these words to explain that love is the greatest Kingdom voice. I also understood that love is the ultimate test of Christian maturity in today’s ministry.

Because how well we love others shows how close we are to God. It does not matter how long someone has been going to church, how many Bible verses they know, or how big their ministry is. If they are not loving, they are not mature Christians. Whatever we do, we must do it with love. Paul said in 1 Corinthians 16:14, ‘Do everything in love’. Through these passages, I understood that believers have the responsibility to show Christ’s love to everyone.

## Why does the Church today, including TTC, need love as its Kingdom voice?

The Church today needs love as its kingdom voice because the world is tired of hearing religious arguments, but it will always listen to genuine kindness. When the Church speaks with the voice of love, it sounds exactly like Jesus. Without love, all its pro-

grammes, beautiful music, and big sermons just sound like noise to a hurting world.

We need love in the church because all believers are His children. Believers should have love because our God is love. If we do not love others, then we do not know the true God, and we cannot claim to be truly Christians. The Bible in 1 John 4:8 says, ‘Whoever does not love does not know God, because God is love’.

“

*The value of our knowledge and gifts is seen in how they help us build others up.*

In TTC, we need love, and it is very necessary because this is the place where leaders are equipped for ministry. This is the place to learn how to love each other. God’s people should have love because our God is love. When I read 1 John 4:8, I understood that love is very important for TTC. Also, when the teachers teach, they should teach with love. If teachers show God’s love to students, students will learn from them, and love will help us grow in our spiritual life.

## Conclusion

1 Corinthians 13 emphasises that love is the needed foundation of Christian life, making spiritual gifts and sacrifices empty without it. True spiritual maturity is measured by loving others, making love the supreme, eternal voice in the Kingdom of God and the necessary focus for the modern church. Believers need to love one another as Christ loves us. Jesus said in John 14:15, ‘If you love me, you will obey my commandments’. He gave the greatest commandment to His disciples: love your neighbour as yourself. John also wrote that if we love God, we should love our brothers and sisters. If we do not love our brothers and sisters, we cannot love God.

In 1 Corinthians 13:8, Paul says, “Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.” Now I understand why love is necessary for Christian life. For me, love is the sign of God’s Kingdom, and spiritual gifts are not eternal; they can cease because they are only for encouraging believers to grow in Christ and become more like Christ.

The strongest Kingdom voice is not always the loudest or most gifted. It is the life that speaks with patience, serves without pride, forgives without keeping record, and rejoices in truth. Before we ask

how effectively we speak or serve, we should ask: What would Christlike love change in my words, my relationships, and the way I use my gifts today?

*What would love change in the way I speak, serve, and use my gifts today?*



#### ABOUT THE AUTHOR

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Kensing Kiling is a second-year Diploma in Theology student at Trinity Theological College. His reflection on 1 Corinthians 13 considers how Christian love must guide spiritual gifts, relationships, and everyday ministry within the Church and the college community.

# Anokha Pyaar

*A Voice of Memory and Mission*

BY MANISHA KUMARI



“

*Christ's love is unusual because it reaches us before we deserve it and changes the way we see others.*

*TTC's gate looked big and new.  
I walked in with a small, shaky prayer and a quiet happiness,  
like stepping into a safe place.  
Morning chapel singing, worship, and the Word  
helped parts of me I did not know were hungry.  
In the main service, youth meetings, and ladies' study,  
I found little truths that slowly grew inside me.*

*Hostel life surprised me; we became like one family.  
We did night devotions, shared prayer needs, helped each other,  
and encouraged one another with Bible verses.  
Sometimes I felt homesick and wanted to go back.  
But God's gentle voice and His Anokha Pyaar reminded me  
that He had brought me here.*

*Remembering God's promises made my faith stronger.  
The first day of class made me nervous:  
new teacher, new language, new books.  
I fumbled my words, but each lesson taught me more than facts.  
I learned patience, confidence, and trust.*

*Friends came from many states and slowly we became one group.  
Quiet time in the morning, evening devotions, fasting,  
Friday prayers, and Bible studies became steady habits.  
These small things helped my spirit grow.*

*I came to TTC to learn God's Word and to prepare for serving youth.  
I want to tell them about Anokha Pyaar, the special love that held me, healed  
me, and showed me the way.  
Prayer, Scripture, and practical ministry shape us to be useful in God's work.  
We are not just here for knowledge; we are here to learn Jesus' heart, love  
and humility  
and to meet people's spiritual and physical needs so more may find salvation.*

## ABOUT THE AUTHOR

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Manisha Kumari is a first-year Bachelor of Theology student at Trinity Theological College. Her creative contribution reflects on the unusual and transforming love of Christ and the call to embody that love through humility and service.

## Teachers' Day Celebration at TTC Bokaro



REPORTED BY **DAVID MARANDI** · DIP.TH. SECOND YEAR

*Handmade cards, songs, games, fellowship, and grateful words filled TTC's Teachers' Day celebration as students honoured those who shaped their knowledge, character, faith, and practical ministry.*

### AT A GLANCE

#### DATE

5 September 2025

#### PROGRAMME

Led by Brother Pobitra;  
message by Brother  
Andrew

#### HIGHLIGHTS

Handmade cards, songs,  
dances and games for the  
teachers

#### GUESTS

Director Sir, CAO Ma'am,  
Dr. Karuna Ma'am, Dr.  
Daniel Michael Prasad

Teachers' Day is celebrated every year on 5 September at TTC Bokaro. We celebrate this day to thank our teachers for all their hard work, care, and teaching. 5 September is also the birthday of Dr. Sarvepalli Radhakrishnan, who was a great teacher and the second President of India. His life reminds us how important teachers are in our lives. Last year, the students of TTC celebrated the day with a lot of joy and respect. From the morning itself the campus looked different. We made greeting cards by hand, bought flowers, and got small gifts for our teachers. While giving these, we sincerely thanked them for their patience, guidance, and for always encouraging us, even when we make mistakes. The main programme was held on the open stage of the TTC campus. The stage was decorated with flowers, balloons, and colourful banners. It really looked

festive. All the students, teachers, and staff members gathered.

The programme started with a warm welcome to our respected teachers and guests. Brother Pobitra led the whole programme very well. Then Brother Andrew gave a special message. His words encouraged both teachers and students to keep learning and serving with a humble heart. We were very happy that Director Sir, CAO Ma'am, Dr. Karuna Ma'am, and Dr. Daniel Michael Prasad were present with us. Their presence made the programme more meaningful and special for all of us.



The most exciting part was the cultural programme by the students. Some of us performed dances, and some sang songs. Everyone enjoyed themselves and clapped. After that we organised fun games only for the teachers. It was so nice to see our teachers laughing, playing, and enjoying themselves. Usually, they are the ones teaching us, but that day we saw a different side of them.

The celebration reminded students that teachers contribute not only to academic learning, but also to character, discipline, spiritual formation, and preparation for ministry. The day therefore became an expression of gratitude for those who guide students through both instruction and example.



REPORTED BY

**David Marandi**

Dip.Th. Second Year

David Marandi is a second-year Diploma in Theology student at Trinity Theological College and reported on this event for Darshan.

## Christian Growth Camp 2025



REPORTED BY **MANAI TERONPI** · B.TH. SECOND YEAR · FROM KARBI ANGLONG, ASSAM

*The Christian Growth Camp, held from 19–21 September 2025, brought TTC students together for worship, teaching, fellowship, teamwork, and spiritual renewal that continued beyond the final session.*

### AT A GLANCE

#### DATE

19–21 September 2025

#### VENUE

Pentecostal Assembly Sunday School

#### CAMP

32nd Annual Christian Growth Camp

#### THEME

'Anchored in Hope'

#### PARTICIPANTS

84 students from Classes VI to XII

The Pentecostal Assembly Sunday School held its 32nd Annual Christian Growth Camp from 19–21 September 2025. Eighty-four students from Classes VI to XII participated, supported by twenty-one volunteers, including TTC faculty members and students. The camp aimed to strengthen faith and Christian character through biblical teaching, worship, fellowship, teamwork, and recreation.

The theme for this year's camp was 'Anchored in Hope', based on Hebrews 6:19: 'We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain'.

This powerful verse reminded every participant that true hope is found in Jesus Christ. Throughout the three days, every activity and teaching session reflected this central message.

One of the highlights of this year's camp was the ministry of our guest speaker, Agnel Ramanathan

from the Assemblies of God Church, Kolkata. He faithfully shared the Word of God in each session. His messages were inspiring, practical, and relevant to the lives of young people. He encouraged the students to remain faithful to God despite the pressures and uncertainties they face in today's world.

Guest speaker Agnel taught from the theme "Anchored in Hope," based on Hebrews 6:19. Across the sessions, students reflected on God's plan, identity in Christ, pressure, healing, and hope in uncertain circumstances. The central message was simple: as an anchor steadies a ship in a storm, hope in Christ holds believers firm through life's challenges.

Twenty-six TTC students served throughout the camp by supporting group activities, presenting theme-based skits and choreography, and helping younger participants. The experience allowed them to use their gifts, practise teamwork, and develop leadership through humble service.



Worship, art, quizzes, games, group activities, morning devotions, and practical lessons on discip-

line and stewardship created an atmosphere of joy and learning. The most meaningful evidence of impact came on the final day, when students shared testimonies of answered prayer, strengthened faith, and renewed hope.

Another exciting part of the closing ceremony was the announcement of the results of the four camp groups: Hope, Joy, Peace, and Faith. Throughout the camp, participants earned points through competitions, games, discipline, teamwork, and participation in activities.

Students from different religious backgrounds participated respectfully in the songs, activities, Bible learning, and fellowship. Parents attended the closing programme on 21 September and saw the students' songs, dances, skits, and testimonies. Certificates were presented to all participants.

In conclusion, the Christian Growth Camp 2025 was a memorable and spiritually enriching experience for everyone involved. It provided opportunities for worship, learning, service, fellowship, leadership, and personal growth. The camp strengthened the faith of the participants and encouraged them to remain firmly anchored in Jesus Christ regardless of life's challenges.

When the camp ended, students carried more than memories and awards back to the campus. They returned with renewed commitments to prayer, fellowship, discipline, teamwork, and faithful Christian living. The Christian Growth Camp became a reminder that genuine growth is seen not only during special meetings, but in the attitudes and habits that continue afterwards.

REPORTED BY

**Manai Teronpi**

B.Th. Second Year · from Karbi Anglong, Assam



Manai Teronpi is a second-year Bachelor of Theology student at Trinity Theological College from Karbi Anglong, Assam. She hopes to pursue further studies after completing her Bachelor of Theology programme.

# Offering Our Gifts

*Worship, Character, and Spirit-Led Service in a Digital Age*



BY MS. G. RUBY ANGEL

*Everything we have—our worship, gifts, character, and even our use of technology—must first be offered to God in surrender before it can truly serve His Kingdom.*

## Introduction

We live in a world that is constantly changing. Advances in technology have transformed the way we communicate, learn, worship, and serve. Today, a sermon can reach thousands through a livestream, a short video can share the gospel across continents, and a single social media post can encourage someone in their walk with Christ. While these opportunities are remarkable, they also present new challenges. It has become easy to mistake performance for worship, popularity for faithful ministry, and public recognition for spiritual success.

This article explores how authentic Christian ministry begins with wholehearted surrender to God. Worship, spiritual gifts, Christian character, and digital technology become effective instruments for God's Kingdom only when they are offered to Christ and directed by the Holy Spirit.

## True Worship Begins with Surrender

**True worship begins with surrender, not performance.**

When we think about worship, music often comes first to mind. We may have favourite songs, singers, or worship leaders and assume that worship will be powerful only when a particular person leads. But this raises an important question: What is the central focus of worship?

In many places, worship can gradually become centred on people rather than on God. The stage, the singer, and the quality of the performance can receive more attention than the One being worshipped. True worship is not a search for fame or applause; it is an offering to God.

### FROM PERFORMANCE TO SURRENDER

True worship is not limited to Sunday or to the walls of a church. It is the offering of our whole lives to God in obedience and surrender.

In Romans 12:1, the Apostle Paul urges believers to offer their bodies as “a living sacrifice, holy and pleas-

ing to God,” calling this their true and proper worship. Worship therefore includes songs and services, but it also embraces the daily surrender of our choices, relationships, work, and character.

### **Psalm 150:6 wraps up a beautiful chapter of praise by saying:**

*“Let everything that has breath praise the Lord.”*

Because breath and life are gifts from God, every day becomes an opportunity to praise Him. The deepest worship is the grateful surrender of the life He has given us.

Jesus teaches in John 4:23–24 that the Father seeks those who worship in spirit and truth. God is not looking merely for the most talented singers or impressive performances, but for hearts that are genuine, surrendered, and devoted to Him.

This truth has also been rediscovered by believers in different periods of church life. A familiar example is the story behind Matt Redman’s song “The Heart of Worship.”

## **The Story Behind “The Heart of Worship”**

In the late 1990s, Redman’s church recognised that its services had become too focused on the band and the music. For a season, the sound system and instruments were removed so that the congregation could return to simple, God-centred worship. Redman later wrote “The Heart of Worship” as a response to that experience. The story reminds us that worship is not a polished show, but a heartfelt offering to God.

Worship is about surrender, not performance. Talent can serve worship, but without a surrendered life it can become only a human display. We cannot lead others into a place of devotion that we have not entered ourselves. When we first offer ourselves to God, He begins to shape every part of our lives, and the gifts entrusted to us become offerings for the service of others and the glory of Christ.

## **Spiritual Gifts: Given to Serve, Not to Shine**

**Spiritual gifts are given to serve others, not to promote ourselves.**

Spiritual gifts are not reserved only for pastors, evangelists, or church leaders. The Bible teaches that the Holy Spirit gives gifts to believers for ministry and service. These gifts are given by grace, not because one person is more talented, educated, or important

than another. Like worship, they must be received and used in surrender rather than self-promotion.

Romans 12:6 says, “We have different gifts, according to the grace given to each of us.” This means every believer has a place and purpose in the body of Christ.

It is easy to compare ourselves with others. We may think, “She sings beautifully,” or “He is a gifted preacher,” and begin to feel that our own contribution is unimportant. But God never intended spiritual gifts to become a source of comparison. Every gift, whether seen or unseen, has been given for a unique purpose in the body of Christ.

Every gift matters because each contributes to the strength of the Church. Paul compares believers to the parts of one body: each part has a distinct function, yet all depend on one another (Romans 12:4; 1 Corinthians 12:21). No believer is useless, and no gift should become a reason for comparison or pride.

1 Corinthians 12:18 teaches that God has placed each member in the body “just as He wanted them to be.” Every believer belongs to the body of Christ, and every believer has a place, a purpose, and a ministry in God’s church. God gives these gifts not for selfish purposes, but to bless others and bring glory to Him. So every Christian should seek to discover and faithfully use the gifts given by God.

Spiritual gifts are a trust and responsibility. They are not given for personal glory or selfish gain, but for serving others and building God’s Kingdom.

A steward manages what belongs to another; likewise, our spiritual gifts belong to God, entrusted to us for His purposes. As 1 Peter 4:10 teaches, we are to use these gifts to serve others as faithful stewards of His grace. When surrendered in humility, our gifts strengthen the church and glorify Christ rather than drawing attention to ourselves.

However, possessing spiritual gifts alone does not make a person an effective servant of God. Gifts may open doors for ministry, but it is Christlike character that sustains and protects that ministry. Before God uses our gifts, He is concerned with the kind of people we are becoming.

## **Character: The Foundation of Faithful Ministry**

**Christian character gives credibility to Christian ministry.**

God has given each believer different gifts and talents, but ability alone is not enough for Christian ministry. We may preach, lead worship, or serve

faithfully in public, yet ministry loses credibility when daily life does not reflect Christ. Christian ministry is shaped not only by what we do for God, but by who we are before Him.

Public ministry should never be greater than our private relationship with God. Family members, neighbours, and close friends often see our character more clearly than those who hear us on a platform. Their witness reminds us that integrity begins in ordinary life.

When Paul describes the qualifications for church leaders in 1 Timothy 3:1–7, he emphasises integrity, self-control, faithfulness, humility, and a good reputation before speaking about public ability. Gifts may open a door for ministry, but Christlike character sustains and protects that ministry.

A surrendered life is the foundation of Christlike character. When we offer our lives completely to God and allow Him to take control, He begins to transform us from the inside out. Our attitudes, words, and actions gradually reflect the character of Jesus. This transformation does not happen because of our own efforts alone but through the continuing work of the Holy Spirit in our lives. As we surrender ourselves daily to God, He shapes us into faithful servants whose lives become a testimony of His grace.

In today's world, our character is revealed not only within the walls of the church but also in the way we interact with others every day. Whether we are serving in person or engaging through digital platforms, our lives should consistently reflect the character of Christ. True ministry is not simply about using our gifts; it is about allowing our character to bear witness to the One we serve.

## Using Digital Tools for God's Glory

### Digital tools become effective ministry only when surrendered to God.

Digital technology now shapes communication, learning, worship, and ministry. We use social media, attend meetings online, watch sermons, read Scripture on our phones, and communicate across great distances. The Christian question is therefore not simply whether technology should be used, but how it can be used in a way that glorifies God.

Technology is a tool. It can be used to glorify God or to draw attention to ourselves. The difference lies not only in the platform, but in the heart of the person using it. A surrendered heart seeks to reflect Christ rather than promote self.

Colossians 3:17 teaches that whatever we do, in word or deed, should be done in the name of the Lord Jesus. First Corinthians 10:31 similarly calls believers to do everything for the glory of God. Our digital presence is not outside this calling.

Digital platforms have opened new opportunities for ministry. Churches can livestream services for those who are elderly, unwell, or far away. Short gospel videos, Bible teaching, online prayer meetings, podcasts, and Bible applications can make encouragement and Scripture accessible to people across great distances.

At the same time, we must guard our hearts. Social media can easily become a place where we seek likes, followers, recognition, or popularity instead of seeking God's glory. We must never use ministry as a platform for self-promotion. Jesus reminds us in Matthew 5:16, "Let your light shine before others, that they may see your good deeds and glorify your Father in heaven." The purpose of our witness, whether in person or online, is not to make our own names known but to point people to Christ.

Just as we offer ourselves to God in worship, and just as we faithfully use the spiritual gifts He has entrusted to us, we must also offer our digital skills back to Him. Every post we share, every video we upload, every message we send, and every conversation we have online should reflect the character of Christ. When our hearts are surrendered to God, even digital technology becomes an instrument of Kingdom service rather than personal promotion.

## Spirit-Led Service in Today's Changing World

The world continues to change as technology develops, cultures shift, and new opportunities for ministry arise. Yet God's calling remains the same. He seeks men and women who will surrender themselves to Him and follow the guidance of the Holy Spirit.

A Spirit-led life is not measured by popularity, influence, or public recognition, but by faithfulness and obedience to God. The Holy Spirit helps us to worship God sincerely, use our spiritual gifts with humility, develop Christlike character, and wisely use digital platforms to share His love. As Galatians 5:25 reminds us, "Since we live by the Spirit, let us keep in step with the Spirit." Every decision we make, every word we speak, and every act of service should reflect the guidance of the Holy Spirit.

Followers of Christ are called to steward everything God has entrusted to them. Whether preaching, leading worship, teaching children, serving quietly, encouraging someone through a message, or sharing the gospel online, the purpose remains the same: to glorify Christ and build His Kingdom. When our lives are surrendered, even ordinary moments become opportunities for ministry.

## Conclusion: Offering Everything Back to God

True Christian ministry begins with surrender. Worship becomes meaningful when our hearts are offered to God. Spiritual gifts become effective when they are used to serve others rather than ourselves. Christlike character gives credibility to our witness, and digital platforms become powerful tools for ministry when they are used to glorify Christ instead of seeking personal recognition.

In a world that often celebrates performance, popularity, and success, God continues to seek hearts that are fully devoted to Him. May we continually offer our worship, our gifts, our character, and every area of our lives into His hands. As we walk in the power of the Holy Spirit, may our lives become living testimonies of God's grace, pointing others not to ourselves, but to Jesus Christ alone. May everything we do bring glory to His name and contribute to the growth of His Kingdom.

*God does not ask every believer to offer the same gift; He asks each one to offer faithfully what has been entrusted.*



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# Worship Is More Than Singing

*A Life Offered to God*



BY PRIYANKA MARANDI

*Worship may begin in a song, but it cannot end when the music stops. Romans 12:1–2 calls believers to offer their bodies, decisions, relationships, studies, and service to God as a living sacrifice.*

In many churches, the word worship is used mainly for the time of singing. Music is an important expression of worship, but Romans 12:1–2 presents a wider picture: believers are called to offer their whole lives to God as a living sacrifice. Worship therefore includes our decisions, relationships, studies, work, service, obedience, and character. It may begin in a song, but it cannot end when the music stops.

## 1. Worship in the Bible: From Covenant to Christ

The biblical understanding of worship begins with God's relationship with humanity. Human beings were created in God's image to live in fellowship with

Him and reflect His rule over creation (Gen. 1:26–28). Worship was not merely a religious ceremony but the natural response of obedient fellowship with the Creator. Although sin disrupted this relationship, God restored it through His covenant with His people.

The Old Testament uses two important Hebrew words for worship. *Shāhâ* means “to bow down” or “to show reverence,” expressing humility and submission before God (Gen. 22:5; Ps. 95:6). *‘Ābad* means “to serve,” emphasising that worship includes faithful service as well as reverence. Worship is therefore both devotion to God and obedience in everyday life. The patriarchs illustrate this truth. Noah built an altar after the flood (Gen. 8:20), while Abraham worshipped through trust and obedience. Before offering

Isaac, Abraham told his servants, “We will worship” (Gen. 22:5).

His worship was expressed not through songs but through complete surrender, showing that obedience lies at the heart of biblical worship. After the Exodus, God established His covenant at Mount Sinai and gave Israel the tabernacle, sacrifices, priesthood, and festivals. These practices reminded Israel of God’s holiness and saving grace, but ritual was never intended to replace obedience. Samuel declared that “to obey is better than sacrifice” (1 Sam. 15:22). Likewise, Isaiah condemned worship separated from righteous living (Isa. 1:11–17), and Micah summarised true worship as doing justice, loving mercy, and walking humbly with God (Mic. 6:8). As Christopher J. H. Wright observes, Israel’s worship was meant to shape a community that reflected God’s character.

The New Testament fulfils this vision through Jesus Christ. The Greek words *proskyneō* and *latreia* preserve the biblical pattern of worship as reverence expressed through devoted service. Jesus transformed the understanding of worship in His conversation with the Samaritan woman (John 4:19–24). Rather than focusing on Jerusalem or Mount Gerizim, He declared that true worshippers would worship the Father “in spirit and truth.” Worship was no longer centred on a sacred place but on a relationship with God through Christ. Jesus became the true Temple (John 2:19–21), giving believers direct access to the Father through His death and resurrection. Hebrews presents Jesus as the perfect High Priest and the final sacrifice for sin (Heb. 9:11–14). Unlike the repeated sacrifices of the Old Testament, Christ offered Himself once for all, accomplishing complete salvation. David Peterson therefore argues that Christian worship is the whole life of believers responding to God’s saving grace.

“

*Worship does not end with the final song; it continues in the life we offer to God.*

Paul summarises this theology in Romans 12:1–2 by urging believers to present their bodies as “a living sacrifice.” Worship is no longer confined to religious ceremonies but embraces every aspect of life. As John Stott observes, the Christian life itself becomes the offering presented to God. The New Testament con-

cludes this theme by calling believers to glorify God in everything they do (Col. 3:17; 1 Cor. 10:31). Peter describes the Church as a “holy priesthood” offering spiritual sacrifices through Christ (1 Pet. 2:5), while Revelation portrays people from every nation worshipping the Lamb before God’s throne (Rev. 7:9–12). From creation to new creation, Scripture presents worship as God’s purpose for His redeemed people, whose entire lives are offered to Him through Christ.

## 2. Worship Beyond Music and Performance

Although music is a valuable gift from God, the Bible never defines worship as music alone. Throughout Scripture, singing accompanies worship, but it is never its complete expression. Miriam sang after Israel crossed the Red Sea (Exod. 15), David organised musicians for temple worship (1 Chron. 25), and Paul encouraged believers to sing “psalms, hymns, and spiritual songs” (Eph. 5:19). In every case, however, music was intended to proclaim God’s greatness and strengthen the faith of His people rather than draw attention to human ability. One of the greatest challenges facing the contemporary Church is the tendency to confuse worship with performance. Modern worship services often emphasise professional music, technology, and emotional experiences. While these can enrich corporate worship, they may also shift attention from God to human performance. Worship then becomes something people watch instead of something they offer.

The Bible repeatedly warns against this danger. Isaiah condemned religious ceremonies that were not supported by righteous living (Isa. 1:11–17). Amos declared that God rejected Israel’s songs because justice was absent from their lives (Amos 5:21–24). Likewise, Jesus rebuked those who honoured God with their lips while their hearts remained far from Him (Matt. 15:8–9). These passages show that God values sincere devotion more than impressive religious activity. D. A. Carson explains that true worship is the proper response of the whole person to the whole God. Worship therefore begins with God’s revelation and leads to transformed lives. Worship leaders, musicians, and pastors are not performers entertaining an audience but servants leading God’s people into a deeper relationship with Christ. Music remains an important expression of worship, but it should always

direct attention to God rather than to human talent or emotional excitement.

### 3. Worship as a Life Offered to God

The New Testament teaches that worship is expressed through the daily lives of believers. Romans 12:1 calls Christians to present their bodies as “living sacrifices,” showing that worship involves every aspect of life. This whole-life worship is reflected in surrender, obedience, holiness, thanksgiving, service, and spiritual discipline.

**Surrender is the foundation of worship.**

Abraham’s willingness to offer Isaac demonstrates that true worship begins with trusting God completely (Gen. 22). Likewise, Christians are called to surrender their ambitions, desires, and plans to Christ’s lordship. Worship is not simply singing about God’s greatness but submitting every area of life to His will.

“

*Romans 12 calls us to place our bodies, decisions, and daily responsibilities before God.*

**Obedience naturally follows surrender.** Samuel’s words, “To obey is better than sacrifice” (1 Sam. 15:22), remain true today. Jesus also connected love and obedience when He said, “If you love me, keep my commandments” (John 14:15). Genuine worship is demonstrated by faithful obedience to God’s Word rather than by outward religious activity alone.

**Holiness is another essential expression of worship.** God called Israel to be holy because He is holy (Lev. 19:2), and Peter applies this same calling to the Church (1 Pet. 1:15–16). Holiness means reflecting God’s character in everyday life through integrity, purity, justice, and compassion. Worship continues long after the church service ends whenever believers live according to God’s will.

**Thanksgiving and service also belong to biblical worship.** The Psalms repeatedly call God’s people to thank the Lord for His faithfulness, while Paul encourages believers to “give thanks in all circumstances” (1 Thess. 5:18). Gratitude reminds Christians that salvation is God’s gift, not human achievement. This thankful heart naturally leads to serving others.

Jesus Himself came “not to be served but to serve” (Mark 10:45), making Christian service an act of worship that reflects His love.

Finally, spiritual disciplines such as prayer, Scripture reading, fellowship, and the Lord’s Supper help believers grow in their relationship with God. Jesus regularly withdrew to pray (Luke 5:16), showing that public ministry is sustained by private communion with the Father. These disciplines do not earn God’s favour but shape believers into the likeness of Christ. As David Peterson explains, worship is the believer’s complete response to God’s saving work, expressed through a life of faithful discipleship.

“

*Study, service, forgiveness, discipline, and integrity can all become acts of worship.*

### Biblical Reflection

From Genesis to Revelation, the Bible presents worship as God’s purpose for His people. Humanity was created to glorify God, but sin distorted true worship by replacing the Creator with created things (Rom. 1:25). Through His covenant with Israel, God restored a worshipping community that reflected His holiness. The prophets reminded Israel that worship required justice, mercy, and obedience, not merely sacrifices. This biblical story reaches its fulfilment in Jesus Christ. He is the true Temple, the perfect High Priest, and the final sacrifice through whom believers have direct access to God. The Church now worships as a royal priesthood, offering spiritual sacrifices through lives of faith and obedience (1 Pet. 2:5, 9). Revelation completes this picture by portraying people from every nation worshipping the Lamb forever (Rev. 7:9–12). Thus, worship begins with creation, is restored through redemption, and reaches its completion in the new creation.

### Personal and Ministry Application

Understanding worship as a whole-life response to God changes both personal discipleship and Christian ministry. It transforms prayer from a religious duty into daily fellowship with God and shapes believers to live with humility, integrity, and compassion. Every act of obedience, whether in the family, workplace, or

church, becomes an expression of worship. For pastors and worship leaders, this theology reminds us that our calling is not to entertain but to lead people towards Christ. Music, preaching, prayer, and the sacraments should together proclaim the gospel and encourage spiritual growth. A successful worship service is not measured by emotional excitement but by whether God's people leave with renewed faith and a deeper commitment to live for His glory.

The Bible clearly teaches that worship is far more than singing. While music remains a valuable expression of praise, it is only one part of the believer's response to God. From the covenant worship of Israel to the Christ-centred worship of the New Testament, Scripture presents worship as a life shaped by sur-

render, obedience, holiness, thanksgiving, service, and faithful discipleship.

Jesus Christ fulfilled the worship anticipated in the Old Testament by becoming the true Temple, the perfect High Priest, and the final sacrifice. Through Him, believers are called to offer themselves as living sacrifices, allowing every aspect of life to become an act of worship. As D. A. Carson reminds us, worship is the proper response of all that we are to all that God is and has done.

Singing is a beautiful expression of worship, but the song becomes complete only when our lives agree with our lips. Worship continues in the classroom, the hostel, the church, the workplace, and the hidden choices no audience sees. Sunday gives us words of praise; Monday gives us the opportunity to live them.



*Sunday gives us words of praise; Monday gives us the opportunity to live them.*

#### ABOUT THE AUTHOR

### Priyanka Marandi

Dip.Th. · from Pakur, Jharkhand

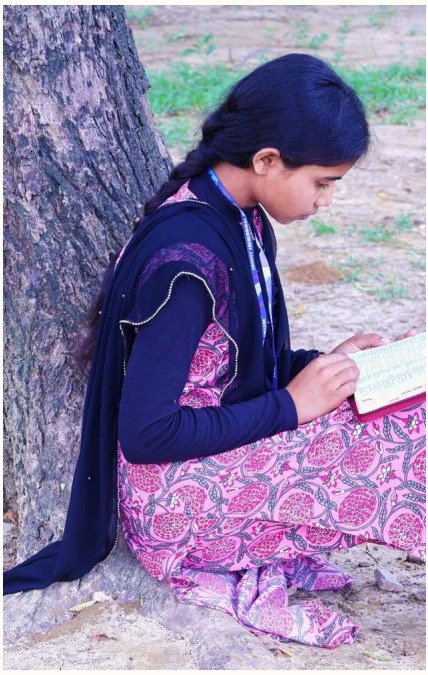


Priyanka Marandi is a Diploma in Theology student at Trinity Theological College from Pakur, Jharkhand. In this reflection, she considers Romans 12:1-2 and explores how worship is expressed through daily obedience, sacrifice, character, and service — not through singing alone.

## मेरे समर्पण का गीत

*Song of My Surrender*

BY MANJUSHILA



“

मैं अपनी योजनाएँ, अपनी शक्ति और अपना भविष्य प्रभु को सौंपती हूँ।

मैं नहीं जानती कि मैं कहाँ हूँ,  
न ही मैं जानती हूँ कि मैं कहाँ जा रही हूँ, या क्या कर रही हूँ।  
लेकिन एक दिन, परमेश्वर मेरे हृदय में आए और मेरे लिए एक भला मार्ग खोल दिया।

जीवन एक अनकही कहानी की तरह है,  
जो हर दिन हमारे चुनावों और अनुभवों से लिखी जाती है।

हे प्रभु, मेरे हाथ खाली हैं, और मैं आपके सामने अपना सिर झुकाती हूँ।  
मैं अब इस लड़ाई को और नहीं लड़ सकती।  
मेरी ताकत अब खत्म हो चुकी है;  
मैं अब केवल आपके भरोसे में विश्राम कर रही हूँ।

आप इस पृथ्वी की रचयिता हैं;  
मेरे जन्म से पहले ही आप मुझे जानती थीं।  
आप कभी नहीं सोतीं, और आप कभी नहीं थकतीं।

मैं अपनी सारी चिंताएँ आपके हाथों में सौंपती हूँ,  
क्योंकि यह एक भारी बोझ है जिसे मैं उठा नहीं सकती।  
मैं अपनी भाग-दौड़ की जगह आपकी शांति को चुनती हूँ,  
और अपने डर और चिंता को दूर होते देखती हूँ।

आकाश में ऊँची उड़ान भरने वाले उकाबों की तरह,  
अपने पंख फैलाकर, मैं भी ऊपर उठूँगी।  
मैं कभी नहीं थकूँगी, और मैं कभी नहीं गिरूँगी,  
क्योंकि केवल आप ही मेरे सब कुछ हैं।

मैं अपना जीवन आपको सौंपती हूँ, मेरे प्रभु।  
मैं स्वयं को पूरी तरह आपको अर्पित करती हूँ।  
अब मेरा सारा भरोसा केवल आप पर है।

## ABOUT THE AUTHOR

**Manjushila**

B.Th. Student



Manjushila is a Bachelor of Theology student at Trinity Theological College. Her Hindi devotional song expresses a personal desire to surrender her plans, strength, fears, and future completely to God.

## Digha Retreat 2025



REPORTED BY **ANDREW TIMUNG** · B.TH. THIRD YEAR

*The Digha Retreat, held from 22–25 October 2025, combined prayer, fellowship, recreation, shared responsibilities, and reflection, allowing TTC students and faculty to return with strengthened relationships and renewed purpose.*

### AT A GLANCE

#### DATE

22–25 October 2025

#### PURPOSE

Spiritual Formation and Ministry  
Enrichment for Seminary Students

#### PLACE

New Digha, West Bengal

#### TRAVELLED

26 students, 4 faculty members and  
the college authorities

#### OCCASION

Students' Retreat

**T**rinity Theological College gives importance to both classroom learning and spiritual formation. From 22–25 October 2025, twenty-six students, four faculty members, and the college authorities travelled to New Digha, West Bengal, for a retreat centred on prayer, biblical teaching, fellowship, and renewal.



The group left Bokaro on the evening of 22 October and arrived safely in New Digha early the next morning. Staying near the beach gave many students

their first opportunity to see the ocean. Sunrise devotions, the sound of the waves, and time in God's creation brought a sense of wonder and gratitude to the retreat.

The teaching sessions focused on pain, healing, freedom, and forgiveness. Through Romans 4:17–25, Psalm 62:8, and Matthew 6:9–14, students were encouraged to trust God with old hurts, speak honestly about emotional pain, and allow His grace to shape a new future. The sessions repeatedly reminded us that our past does not have to decide our future.

The retreat also included worship, games, shared meals, visits to the beach and market, and informal conversations between students and faculty members. These simple activities created laughter, strengthened friendships, and helped the college community grow closer as one family.

**A feedback session on the final day gave students and faculty members an opportunity to share what they had learned.** Many spoke about God's presence in difficult seasons and the freedom that comes through forgiveness. The retreat showed that spiritual growth can take place not only in formal teaching, but also through listening, recreation, conversation, and shared experience.

We are grateful to Rev. Dr. D. N. Prasad, Mrs. Rita Prasad, Dr. Karuna Prasad, Dr. Daniel Michael Prasad, and the faculty members for planning and leading the retreat. Their support made transportation, accommodation, and meals available to every student without cost.

When we returned to Bokaro, we carried photographs and happy memories, but also renewed relationships, gratitude, and a deeper desire to trust God with our stories.



REPORTED BY

**Andrew Timung**

B.Th. Third Year

Andrew Timung is a third-year Bachelor of Theology student at Trinity Theological College and reported on this event for Darshan.

# Children's Day Celebration 2025

Trinity Theological College



REPORTED BY **SONALI INGTIPI** · B.T.H. SECOND YEAR

*TTC's Children's Day celebration on 14 November 2025 brought joy, games, encouragement, and fellowship while affirming the dignity of children and the Church's responsibility to nurture them with love and faith.*

## AT A GLANCE

### DATE

14 November 2025

### TIME & VENUE

5:30 p.m. · Open stage,  
Pentecostal Assembly  
School

### GAMES

Conducted by Mr. Febin

### MESSAGE

Dr. Daniel Michael  
Prasad

Children's Day is observed in India on 14 November. At TTC, the 2025 celebration was organised for the college students, whom the faculty nurture as members of the TTC family. The

programme created a joyful space for encouragement, fellowship, and spiritual care.

The programme began at 5:30 p.m. on the open stage of Pentecostal Assembly School with prayer led

by Miss Chaitali Roy and a song of praise and worship.

As part of the celebration, small gifts along with handmade bookmarks were distributed to all the students as a token of love from the teachers, representing the special bond between the faculty and the students. Following this, Mr. Febin, one of the faculty members, conducted fun games for the students, making the evening even more memorable.



After the games, President Dr. Daniel Michael Prasad delivered a brief message of encouragement from the



Word of God. Principal Dr. Karuna Prasad then offered a warm address, extending her wishes and blessings to the students, making the occasion memorable for everyone.

To conclude the celebration, the faculty members prepared a wonderful dinner for all the students to express their love and care and to enjoy a blessed time of fellowship together.

TTC's celebration was not limited to entertainment. Through gifts, games, Scripture, encouragement, and a shared meal, the faculty expressed care for the students and reminded them that Christian formation takes place within loving relationships. The evening affirmed that every student should feel valued, protected, encouraged, and helped to grow in faith and dignity.

The celebration ended with a renewed commitment to see children as precious members of the community rather than merely as participants in a programme. TTC students were reminded that Christian ministry must create spaces where children are respected, protected, encouraged, and helped to grow in faith and dignity.



REPORTED BY

**Sonali Ingtipi**

B.Th. Second Year

Sonali Ingtipi is a second-year Bachelor of Theology student at Trinity Theological College and reported on this event for Darshan.

# Voice in the Public Square

*Christian Faith and Public Witness*



BY MS. CHAITALI ROY

## Introduction

Why do people believe in a particular religion? Each person has different reasons, needs, and experiences that shape their faith. This article shares my personal journey of following the Christian faith, which has answered many of my questions and given purpose to my life. My aim is to explain my faith in simple words and show how its teachings guide my daily life. For me, religion is not only a belief system but also a way of living according to God's truth. In 2016, while filling out a Scheduled Caste certificate at the D. M. office, I stopped at the "religion" column and began thinking about the state of Christianity in India and my future as a Christian. Although I faced uncertainty, my faith remained firmly rooted in the Bible, which reveals

Jesus Christ as the true Deliverer and gives hope to all people.

This article explores that biblical truth through three main themes: Deliverer of Sinners from Sin, Deliverer Who Fulfilled Prophecy through His Incarnation, and Deliverer Whose Words Are True and Whose Kingdom Is Eternal. It then offers a theological reflection on the significance of these truths, followed by their practical ministry application in the public square. Finally, the article concludes by showing how faith in Christ shapes believers to live with truth, righteousness, hope, and faithful witness in society.

## Deliverer of Sinners from Sin

The Bible teaches that sin entered the world through the fall of humanity in Genesis 3. From that time on, every person has been affected by sin. Sin causes people to disobey God, live apart from Him, and

break their relationship with Him. Because of this sinful condition, all people need a Saviour. The Christian faith teaches that Jesus Christ is the true Deliverer who came to save sinners and restore them to God. The Bible clearly explains Jesus' atoning work and His incarnation. Jesus, who is fully God, became fully human and lived among people to fulfil God's plan of salvation. During His earthly life, He experienced hunger, suffering, rejection, and betrayal just like other human beings. Yet He remained completely without sin. Because He lived a sinless life, He alone was able to offer Himself as the perfect sacrifice for the sins of the whole world. His perfect obedience made Him the only one who could accomplish God's plan of salvation for humanity.

Through His death on the cross, Jesus took the punishment that sinners deserved. His sacrifice fully paid the penalty for sin and opened the way for forgiveness, reconciliation, and new life with God. Everyone who believes in Him can receive this gift of salvation through faith. His death and resurrection reveal God's love for humanity and His desire to restore people into a right relationship with Himself. For me, this is not simply a belief accepted without reason or evidence. My Christian faith is firmly based on the trustworthy truth of God's Word and has been strengthened through my own personal experience. As I have trusted in Jesus Christ, I have experienced His forgiveness, peace, and hope in my life. He has restored my relationship with God and given me a new purpose for living. Because of His saving grace, I have confidence to face life's challenges and remain faithful to Him. Jesus Christ is the true Deliverer who saves sinners from sin and offers new life to everyone who believes in Him.

### **Deliverer Who Fulfilled Prophecy through His Incarnation**

My faith is centred on the one incarnate God, Jesus Christ, who was born, lived, died, and rose again. His life, death, and resurrection are the foundation of my faith. Through His sacrifice, He paid the ransom for all humanity. This good news is not meant to be kept private but should be shared openly with everyone. As John 3:13 says, "No one has ascended into heaven except the One who came down from heaven." Jesus came from God to reveal God's love and to bring salvation to the world. The purpose of Jesus' coming was

not to gain power, honour, or recognition. Instead, He came "to serve, not to be served." Throughout His life, He showed humility, love, and obedience to the Father's will. Through His death on the cross and His resurrection, He reconciled humanity with God. As Romans 5:10 teaches, those who were once enemies of God have been brought back into a right relationship with Him through Jesus Christ. He became the perfect mediator between God and humanity. By giving His life, He bridged the gap between sinful humanity and the holy God, fulfilling God's plan of salvation.

“

*Christian public witness is heard not only in what believers say, but in how they live, serve, and treat others.*

Jesus also demonstrated what it means to live as God's covenant people and showed the true character of God's kingdom. His life teaches that those who belong to His kingdom should live with humility, follow God's will, give glory to God alone, and serve others with unconditional love. These are the qualities that should be seen in everyone who has received His gift of salvation. The saving knowledge that Jesus gives is true and unchanging. His incarnation, sacrificial death, and resurrection fulfilled God's purpose and revealed His faithfulness. Because of this, my faith is firmly rooted in Christ. He is not only the promised Deliverer but also the perfect example of humble service, faithful obedience, and unconditional love. His life continues to guide and strengthen all who trust in Him and follow His ways.

### **Deliverer Whose Words Are True and Whose Kingdom Is Eternal**

The Christian faith teaches that through faith in the sacrificial death and resurrection of Jesus Christ, believers become part of God's eternal kingdom. Salvation from sin comes through repentance, faith in Jesus Christ, and receiving the Holy Spirit. Christianity does not teach that people can be saved by gaining special knowledge or by doing good works. Salvation is a gift of God's grace, forgiveness, and love for all humanity. Faith in Jesus Christ alone brings forgiveness of sins and restores a person's relationship with God.

People follow different religions for different reasons, and each religion has its own understanding of God. For example, the Rig Veda says, “Ekam sat vipra bahudha vadanti,” which means, “Truth is one, but the wise describe it in many ways.” While this expresses one religious understanding, the Christian faith is firmly rooted in the person and teachings of Jesus Christ. Christians believe that Jesus is the promised Deliverer who fulfilled God’s plan of salvation.

Jesus declared Himself to be the “Light of the World” and proclaimed the coming of God’s eternal kingdom. Through His words and actions, He revealed God’s truth and showed the way of peace, love, forgiveness, and reconciliation. His teachings continue to guide believers to live faithful and godly lives. As Christians obey His Word, their faith grows steadily, just as a small seed grows into a healthy plant. His promises give hope not only for this present life but also for eternal life. Jesus lives in the hearts of those who repent of their sins and place their faith in Him. His kingdom brings restoration to the whole creation and gives lasting hope to those who faithfully follow Him. Believing in the gospel of Christ means becoming part of His eternal kingdom. Therefore, the central message of the Christian faith is that Jesus Christ is the true, promised, and incarnate Deliverer whose words are always true, who saves humanity from sin, and whose kingdom will never end.



## Theological Reflection

My faith is centred on the one true God, who guides me to live with truth, righteousness, and justice every day. Christianity is not only about knowing Bible verses or following religious practices. It is about living according to God’s Word in every part of life. The Bible shapes my thoughts, decisions, attitudes, and actions. It teaches me how to become a respons-

ible person in my family, church, and society. My faith is not limited to worship on Sundays but influences the way I live each day.

Throughout my life, the Bible has been my source of wisdom and direction. Proverbs 2:3 says, “Yes, if you call out for insight and raise your voice for understanding.” This verse reminds me that wisdom does not come automatically. We must seek it with humility, prayer, and a willing heart. True wisdom comes from God, not from human understanding alone. This truth is also expressed in Colossians 2:3, which says that in Christ “are hidden all the treasures of wisdom and knowledge.” Jesus is the source of true wisdom, and knowing Him helps us grow in faith and make wise decisions. His wisdom leads people to the right spirit and guides them to walk in the right path of God’s kingdom.

“

*The public square calls for courage without aggression, conviction without pride, and service without hidden manipulation.*

Many religions place great importance on outward moral behaviour or religious duties. Christianity, however, is centred on a personal relationship with Jesus Christ and living according to the values of His kingdom. Jesus, who is God incarnate, showed humility throughout His life and ministry. He cared for the poor and needy, washed His disciples’ feet, endured false accusations, suffered without retaliation, and continued to show love and grace even to those who rejected Him. His life teaches that true greatness is found in humble service. He is the true King who serves His people with love, compassion, and selfless care. His example calls every believer to live with the same attitude of humility and service.

My experience at the D. M. office also made me think deeply about justice, equality, and human dignity. In many societies, ideas of purity, pollution, social status, and caste have created discrimination and inequality among people. These barriers often prevent people from treating one another with respect and fairness. Christianity offers a different message. It calls every person to repentance, regardless of background or social position. Repentance means turning away from sin and returning to God with a sincere heart. It is not only feeling sorry for sin

but also changing our lives according to God's Word. Through Christ, people are restored from spiritual death, suffering, and brokenness so that they may live in peace and walk in God's ways.

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*Faith enters public life responsibly when truth, justice, compassion, and human dignity remain together.*

Through Jesus Christ, believers receive God's forgiveness and the gift of the Holy Spirit. His grace removes the barriers that divide people and reminds us that every person is equal before God. This truth strengthens my faith and encourages me to live with humility, justice, compassion, and love towards others. It also challenges me to reflect the character of Christ in my daily life and to serve others faithfully, showing God's love through both my words and my actions.

## Ministry Application

The Christian faith should not remain only in our hearts or inside the church. It should be visible in the way we live, serve, and relate to other people every day. Jesus calls His followers to share His love and truth through both their words and their actions. As believers reflect His character in daily life, others can experience God's love, and His kingdom can grow in their hearts. Christian ministry is not limited to preaching or leading worship. It is a daily responsibility to live according to the teachings of Christ wherever God has placed us.

Before returning to heaven, Jesus gave His disciples the responsibility of continuing His mission. He called them to proclaim His grace, forgiveness, and salvation to the world. This mission is not only for pastors, missionaries, or church leaders but for every believer. Every Christian has the privilege and responsibility of sharing the good news of Jesus Christ. Whether at home, in the workplace, at school, or in the community, believers are called to be faithful witnesses through lives marked by honesty, kindness, humility, compassion, and integrity. People often see our actions before they hear our words, so our daily lives should reflect the gospel that we proclaim.

Jesus is unique because He is the Son of God and the Saviour of the world. Unlike any other religious teacher, He came to save all people who believe in Him, not only those who consider themselves righteous. Through His death and resurrection, He offers forgiveness, new life, and eternal hope to everyone who places their faith in Him. Those who receive His salvation are called to live in a way that reflects the new life they have received. Good works cannot earn salvation, but they are the natural result of a life that has been changed by Christ. A transformed life becomes a living witness to God's grace and love.

“

*The Church's credibility grows when its public voice is matched by visible integrity.*

Ministry also means serving others with a humble and willing heart. Jesus Himself came to serve, not to be served, and He gave His followers the perfect example of selfless service. Christians are called to care for those who are poor, lonely, sick, and in need. Showing love, patience, kindness, generosity, and compassion in practical ways reflects the heart of Christ. Serving others is not only an act of kindness but also an expression of our faith and obedience to God.

In today's diverse society, Christians live and work among people from different cultures, backgrounds, and religions. We are called to treat every person with respect and dignity while remaining faithful to the teachings of Jesus Christ. Instead of creating conflict or division, Christians should promote peace, understanding, and good relationships through humble service and loving actions. Our lives should clearly demonstrate the love of Christ so that others may see His goodness through us. Therefore, ministry is not limited to activities inside the church. It is a lifelong calling to live out the gospel through faithful service, love, compassion, responsibility, and Christlike character in every area of life.

## Conclusion

In conclusion, the Christian voice in the public square is rooted in the person and work of Jesus Christ, the incarnate Son of God, who alone delivers humanity from sin and restores people to God. His

life, death, and resurrection reveal God's saving love and provide the foundation for the Christian faith and its public witness. Through faith in Christ, believers are reconciled to God and are called to become instruments of reconciliation, justice, truth, and peace in society.

For me, faith is not limited to personal belief or church worship. It shapes my identity, values, decisions, and responsibility as a citizen. The gospel calls Christians to respect governing authorities, uphold justice, reject discrimination, and serve others with humility, compassion, and love. In a diverse society, Christians are called to live faithfully among people of different backgrounds and beliefs.

Christian witness is shown not through conflict or domination but through a life that reflects the character of Jesus Christ.

The Christian faith offers more than the hope of personal salvation. It also provides a clear understanding of how believers should live in the world. The Lordship of Christ transforms both individuals and communities and calls His followers to take part in God's work. As followers of Jesus, we are called to proclaim His truth, demonstrate His love through our lives, and remain faithful witnesses in society. In this way, our lives point others to the hope, peace, and promise of God's eternal Kingdom.

*"My faith is my banner to wave and let people see the truth and grace of God through me."*



#### ABOUT THE AUTHOR

### **Ms. Chaitali Roy**

Faculty, Trinity Theological College

Ms. Chaitali Roy is a faculty member at Trinity Theological College. She holds a Master of Divinity (M.Div.) from All Nations Theological Seminary, Siliguri. Her article considers how Christian faith can be expressed with courage, humility, and responsibility in public life.

# Following Christ Among People of Other Faiths

*Let Your Light Shine Before Others*



BY WELBIN TERANG

*In a religiously diverse society, Christians are called to remain faithful to Christ while treating neighbours of every faith with dignity. Respectful friendship, truthful witness, compassionate service, and freedom from coercion allow the light of Christ to be seen.*

India is home to people of many religions, traditions, and beliefs. For Christians, this diversity raises an important question: How can we remain faithful to Christ while living respectfully among neighbours of other faiths? Jesus calls His disciples the “light of the world” in Matthew 5:14–16. That light is seen not through hostility or pressure, but through good works that reflect His love, grace, and truth.

This article reflects on a way of living that may be called rooted openness: being firmly grounded in Christ while listening to others with humility, recognising the dignity of every person, and making the character of Jesus visible through truthful words and compassionate service.

## Faith Amid Diversity

The Apostle Paul gave timeless guidance to the early church on how to relate to people outside the Christian community. In Colossians 4:5, he writes, “Walk in wisdom toward outsiders, making the best use of your time.” Living peacefully with people of different faiths requires both spiritual and intellectual maturity. In India, Christians share their daily lives, neighbourhoods, schools, and workplaces with people from many different religions. Although this close relationship can sometimes lead to misunderstandings or conflict, it also creates real opportunities for friendship, understanding, and gospel witness.

Daily contact with people of other faiths can help Christians understand their own beliefs more clearly and listen more carefully to others. These relationships need not be approached with fear. They can

become opportunities for friendship, learning, service, and a witness shaped by grace.

“

*Public witness often begins in ordinary relationships—with neighbours, classmates, colleagues, and friends.*

Rooted openness does not mean changing the gospel or looking down on another person's beliefs. Paul's speech at the Areopagus in Acts 17:22–31 shows a different way. He paid attention to the people and their setting, spoke respectfully, and still proclaimed the truth he had received. His example calls for conviction without hostility and openness without compromise.

## Being a Light for Others

The powerful image of “light” has its roots in the Old Testament, especially in the writings of the prophets. In the book of Isaiah, God gives His servant a worldwide mission, showing that His plan of salvation is for all people, not just one nation (Isaiah 49:6). Jesus used this same image in His Sermon on the Mount and gave this mission to everyone who follows Him. As Christians living among people of different faiths, we are called to be the light of the world so that others may see our good works and glorify our Father in heaven (Matthew 5:16).

Jesus Christ is our perfect example. In John 8:12, He says, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.” Jesus lived a perfect, sinless, and holy life. He showed God's love, mercy, and justice through everything He did. When we follow His example and seek to live as He lived, people can see Christ through our words and actions.

“

*Respecting another person does not require hiding our faith, and sharing our faith does not permit disrespect.*

## Respecting Religious Diversity

Respecting religious diversity does not mean we have to give up our Christian beliefs or weaken our faith.

Instead, it begins with recognising the dignity of every human being. Genesis 1:27 teaches that God created every person in His own image. Because of this, every person, regardless of their religion, background, or beliefs, deserves to be treated with respect and dignity.

In the Indian context, this begins with ordinary habits: listening before answering, refusing insulting language, helping a neighbour in need, and acting responsibly in school, work, and community life. For example, a Christian student may disagree with a classmate's beliefs while still sharing notes, visiting the family during illness, and speaking about Christ only with honesty and respect.

Our beliefs may differ, but every person bears God-given dignity. Christ's sacrifice teaches us to cross barriers with love rather than allowing background, community, or social difference to become a reason for contempt.

“

*Christian witness must reject ridicule, pressure, and manipulation.*

## Demonstrating Christlike Character

While every person in this world is uniquely created by God, so that no two people are exactly the same, the Christian faith is that we are all called to become like Jesus. We should not try to copy one another because God has given each person a unique personality and purpose. Instead, we should all seek to become more like Christ. The New Testament gives us a clear picture of His character. It shows His humility when He washed His disciples' feet (John 13:1–5), His holiness (1 Peter 1:15–16), His righteousness (1 John 3:7), and His purity (1 John 3:3). It also speaks about His great love (Ephesians 5:1–2), His willingness to forgive those who wronged Him (Colossians 3:13), His deep compassion for those who were suffering (Ephesians 4:32), His endurance through suffering (Hebrews 12:2–4), His patient submission (1 Peter 2:21–24), and His kindness even towards His enemies (Luke 6:35).

Jesus lived a perfect and sinless life on earth. Although none of us are perfect, because perfect holiness belongs to God alone, this does not mean that we should stop trying to become like Christ. In fact, becoming more like Christ is the foundation of the Christian life. Every believer should desire to grow

more like Jesus each day by reflecting His character in a broken world.

A follower of Christ who intentionally follows His example will naturally bring light into the lives of others. We put these biblical teachings into practice not only by talking about them, but also by serving others with humility, showing compassion, helping the poor and needy, praying for the sick, treating others with gentleness, and loving our neighbours without expecting anything in return. Through these practical actions, we make the character of Jesus visible to the people around us.

“

*The goal is not argumentative victory, but a life that helps others glorify our Father in heaven.*

Our lives and the way we treat others are the true witness of our faith. People of other religions may never read the Bible, but they will read the way we live. They watch how we respond to difficulties, how we care for those in need, and how we treat the people around us. By consistently showing the character of Christ, we help others see the reality of our faith. When people see the love, kindness, humility, and compassion of Jesus reflected in our lives, they may become interested in the message of Christ.

The goal of Christian witness is not to win an argument but to reflect Christ faithfully. We speak truth without hostility, build friendship without compromise, and serve without manipulation. When our neighbours see integrity, compassion, humility, and hope in us, the light of Christ becomes visible—not as pressure, but as a lived invitation to glorify our Father in heaven.

*Be the reflection of Jesus' light.*



#### ABOUT THE AUTHOR

**Welbin Terang**

B.Th. Student

Welbin Terang is a Bachelor of Theology student at Trinity Theological College. Writing from India's multi-religious context, he reflects on how Christians can remain faithful to Christ while building respectful relationships. He also considers what it means to bear a truthful, compassionate witness among people of other faiths.

## मेरे देश भारत के लिए प्रार्थना

*Prayer for the Nation*



BY NIRANJANA SARTHI

भारत की शांति, न्याय, नेतृत्व और प्रत्येक नागरिक की गरिमा के लिए एक व्यक्तिगत प्रार्थना।

**हे स्वर्गीय पिता,**

आज मैं अपने देश भारत को आपके सामने लाती हूँ। इस विविध और विशाल देश में रहने वाले प्रत्येक व्यक्ति के लिए मैं आपका धन्यवाद करती हूँ। हमारी अनेक भाषाओं, संस्कृतियों, परम्पराओं और अनुभवों के बीच हमें एक-दूसरे का आदर करना, साथ चलना और शांति से रहना सिखाइए।

प्रभु, हमारे राष्ट्रपति, प्रधानमंत्री, मुख्यमंत्रियों, न्यायाधीशों, प्रशासनिक अधिकारियों और सभी

जनप्रतिनिधियों को बुद्धि, सत्यनिष्ठा और करुणा दीजिए। उन्हें ऐसे निर्णय लेने में सहायता कीजिए जो न्याय को मजबूत करें, शांति को बढ़ाएँ और हर नागरिक की गरिमा की रक्षा करें।

मैं अपने देश के किसानों, मजदूरों, सैनिकों, पुलिसकर्मियों, डॉक्टरों, नर्सों, शिक्षकों, वैज्ञानिकों, इंजीनियरों, पत्रकारों, सफाईकर्मियों, चालकों और सभी कामकाजी लोगों के लिए प्रार्थना करती हूँ। उनके

परिश्रम को आशीष दीजिए, उन्हें सुरक्षित रखिए और उनके परिवारों की आवश्यकताओं को पूरा कीजिए।

हे पिता, उन लोगों के निकट रहिए जो भूख, गरीबी, बीमारी, बेरोजगारी, अकेलेपन या अन्याय का सामना कर रहे हैं। जिनके पास भोजन, वस्त्र, घर, शिक्षा या उपचार की कमी है, उनके लिए सहायता के द्वार खोलिए। हमें भी ऐसा हृदय दीजिए जो केवल प्रार्थना न करे, बल्कि जरूरतमंदों की सेवा के लिए आगे बढ़े।

हमारे देश की महिलाओं और बेटियों को सुरक्षा, सम्मान, समान अवसर और अपने जीवन के विषय में सही निर्णय लेने की स्वतंत्रता दीजिए। प्रत्येक बच्चे को प्रेमपूर्ण परिवार, अच्छी शिक्षा और भय से मुक्त बचपन मिले। युवाओं को विवेक दीजिए कि वे निराशा, हिंसा और गलत मार्गों से बचकर अपने जीवन को सत्य, परिश्रम और सेवा में लगाएँ।

प्रभु, हमारे समाज से घृणा, भेदभाव, भ्रष्टाचार, हिंसा और अन्याय को दूर कीजिए। विभिन्न धर्मों, जातियों, भाषाओं और क्षेत्रों के लोगों के बीच विश्वास और भाईचारा बढ़ाइए। हमें असहमति में भी सम्मान बनाए

रखना और अपने शब्दों तथा कार्यों से शांति स्थापित करना सिखाइए।

हमारे देश में अभिव्यक्ति, पत्रकारिता, अन्तःकरण और धर्म की स्वतंत्रता सुरक्षित रहे। सत्य बोलने वालों को साहस दीजिए और हमें भी जिम्मेदारी से सुनना, समझना और बोलना सिखाइए।

हे परमेश्वर, जब मैं अपने देश की समस्याओं को देखती हूँ, तो मुझे केवल शिकायत करने वाली नहीं, बल्कि आशा और सेवा का माध्यम बनाइए। जहाँ मैं हूँ, वहीं ईमानदारी से अपना कर्तव्य निभाने, लोगों की सहायता करने और प्रेम बाँटने की शक्ति दीजिए।

भारत को न्याय, करुणा, शांति और प्रगति के मार्ग पर आगे बढ़ाइए। हमारे देश को ऐसा स्थान बनाइए जहाँ प्रत्येक व्यक्ति सम्मान के साथ जी सके और जहाँ हम सब मिलकर आने वाली पीढ़ियों के लिए एक बेहतर भविष्य तैयार करें।

यीशु के नाम में मैं यह प्रार्थना करती हूँ।

**आमीन।**

“

हे प्रभु, मुझे केवल शिकायत करने वाली नहीं, बल्कि आशा और सेवा का माध्यम बनाइए।

“

हमारे नेताओं को बुद्धि, सत्यनिष्ठा और करुणा दीजिए, ताकि प्रत्येक नागरिक की गरिमा सुरक्षित रहे।

“

विभिन्न धर्मों, जातियों, भाषाओं और क्षेत्रों के लोगों के बीच विश्वास और भाईचारा बढ़ाइए।



#### ABOUT THE AUTHOR

### Niranjana Sarthi

B.Th. First Year

Niranjana Sarthi is a first-year Bachelor of Theology student at Trinity Theological College. Her prayer for India expresses concern for leaders and workers; for vulnerable communities, women, children, and young people; and for justice, peace, freedom, and the dignity of every citizen.

# Independence Day Celebration

*Report on TTC's Independence Day Celebration*



REPORTED BY **RAIKOM TERON** · DIP.TH. SECOND YEAR

*TTC marked Independence Day on 15 August 2025 through prayer, patriotic participation, and reflection on freedom as both a gift and a responsibility expressed through unity, integrity, and service.*

## AT A GLANCE

### DATE

15 August 2025

### TIME & VENUE

9:00 a.m. · Pentecostal Assembly School

### OCCASION

79th Independence Day

### FLAG HOISTING

Dr. Daniel Michael Prasad,  
President of TTC

### SONG

“Bharat Ka Khuda”

**T**rinity Theological College celebrated India's 79th Independence Day on 15 August 2025 at Pentecostal Assembly School. Faculty members, staff, students, and guests gathered at 9:00 a.m. to thank God for the nation's freedom and to reflect on the responsibility that accompanies it.

The programme began with a warm and heartfelt welcome by the anchor, Ms. Nelika Marandi, who greeted everyone present and emphasised the importance of celebrating Independence Day as a reminder of the sacrifices made by the nation's freedom fighters. She encouraged the gathering to honour

their legacy by serving the nation with integrity, responsibility, and love.

The celebration officially commenced with the invocation prayer led by Ms. Ruby, who thanked God for His faithfulness and sought His blessings upon the nation, its leaders, and all those gathered for the occasion. Following the prayer, Mr. Longlius Teron, a third-year student of Trinity Theological College, shared a brief but meaningful remark. He reflected on the significance of India's independence and reminded everyone that true freedom also comes with the responsibility of contributing positively to society. He encouraged students to become responsible citizens who uphold the values of justice, peace, and compassion.

A central moment of the celebration was the flag-hoisting ceremony led by Dr. Daniel Michael Prasad, President of TTC. As the tricolour was raised, the gathering stood together for the National Anthem. The shared moment expressed gratitude for the nation and unity across the TTC community.

The programme continued with the patriotic song "Bharat Ka Khuda," presented by TTC students. The song expressed gratitude to God for His protection and guidance over India and invited the gathering to reflect on faith, freedom, and responsibility.

A Scripture passage was explained as a reminder of the importance of righteousness, wisdom, and faithful service. The reflection emphasised that every citizen shares responsibility for seeking the nation's welfare and contributing to a just and peaceful society.

The gathering was further enriched by a brief meditation from Mrs. Rita Prasad, Chief Academic Officer. She reminded the community that freedom is a precious gift that must be exercised with gratitude, discipline, and concern for others.

The programme concluded with a shared commitment to use freedom responsibly. As Christians and citizens, the TTC community was encouraged to pray for the nation, honour the dignity of every person, work for peace and unity, and contribute faithfully to the wellbeing of society.



REPORTED BY

**Raikom Teron**

Dip.Th. Second Year

Raikom Teron is a second-year Diploma in Theology student at Trinity Theological College and reported on this event for Darshan.

## Songs of the Season 2025



REPORTED BY **LALITA TUDU** · DIP.TH. SECOND YEAR

*Songs of the Season brought the Christmas message to life through music, Scripture, performance, and fellowship, allowing the joy and hope of Christ's coming to move beyond the stage into the gathered community.*

### AT A GLANCE

#### DATE

20 December 2025

#### HOSTS

Naomi Adele Prasad and  
Nathaniel Mathew

#### CHIEF GUESTS

Mr. Mani Kant Dhan, Dr.  
D. N. Prasad, Mrs. Rita  
Prasad

#### CHRISTMAS MESSAGE

Dr. D. N. Prasad

**T**C's Songs of the Season celebration took place on 20 December 2025, bringing the joy and message of Christmas to the college community. Hosts Naomi Adele Prasad and Nathaniel Mathew welcomed the gathering and guided the programme. They then invited Dr. D. N. Prasad to the stage, after which Mrs. Rita Prasad, Chief Academic Officer, led the opening prayer.

Principal Mrs. Karuna Prasad welcomed the chief guests—Mr. Mani Kant Dhan, Dr. D. N. Prasad, and Mrs. Rita Prasad. As a gesture of respect, students

presented them with potted plants. The guests' presence added warmth and encouragement to the celebration.

The programme continued with TTC students presenting songs, dances, and skits marking the Christmas season. Dressed in festive attire, the students performed a drama highlighting the meaning of Christmas, followed by a synchronised dance and the singing of carols. Dr. D. N. Prasad then delivered the central Christmas message, speaking on the signific-

ance of the nativity and the hope, peace, and salvation that Christ's birth brings to humanity.

As greetings were exchanged and the congregation departed, the message of the evening carried on: Christ has come, and His peace and hope are meant to be shared. Songs of the Season became more than a performance; it became a joyful proclamation

through which the Christmas message reached the gathered community.

Songs of the Season 2025 closed the year's calendar of college events with a clear reminder of the reason for the season and of the college's calling to carry that message forward into the new year.



*Songs of the Season 2025 closed the year's calendar of college events with a clear reminder of the reason for the season and of the college's calling to carry that message forward into the new year.*



REPORTED BY

**Lalita Tudu**

Dip.Th. Second Year

Lalita Tudu is a second-year Diploma in Theology student at Trinity Theological College and reported on this event for Darshan.

# Sending Forth Kingdom Voices

*Farewell Report*

REPORTED BY **KENSING KILING** · DIP.TH. SECOND YEAR

*On 19 March 2026, the TTC family honoured eight completing students whose years of shared study, prayer, fellowship, and ministry preparation were now opening into further education and Kingdom service.*

## AT A GLANCE

### DATE

19 March 2026

### HONOURED

Eight completing students

### HOST

Bro. Ashish Murmu

### MESSAGE

Dr. Daniel Michael Prasad, President

**E**very farewell carries mixed emotions. On 19 March 2026, the TTC family gathered to honour eight students who had completed their studies. The programme celebrated God's faithfulness through their years of learning, prayer, fellowship, and ministry preparation, while also recognising that graduation would open into further study and Kingdom service.

Bro. Ashish Murmu hosted the evening, and Miss Chaitali Roy led the opening prayer. Junior students presented a farewell song and handmade greeting cards, expressing gratitude for the friendship and example of the completing students. These simple gifts reflected relationships that had grown across different cultures, languages, and backgrounds within the TTC family.

On behalf of the graduating class, Bro. Longlius Teron shared a heartfelt testimony. Reflecting on his journey at TTC, he expressed sincere gratitude to the administration, faculty members, staff, and fellow students for their constant encouragement, care, and prayers. He also encouraged the junior students to remain faithful in their studies, grow spiritually, and trust God in every season of life. His words reminded everyone that theological education is not only about gaining knowledge but also about developing a life that faithfully reflects Christ. Our re-

spected President, Dr. Daniel Michael Prasad, then delivered an inspiring message from the Word of God. He reminded the graduating students that completing their studies was not the end of their calling but the beginning of a greater mission. He encouraged them to remain rooted in Scripture, dependent upon God, and committed to serving His Kingdom with humility and faithfulness. His message strengthened and challenged everyone present to pursue God's calling with dedication, knowing that the Lord who calls His servants will also equip them for every task.

Games organised by Bro. Welbin Terang brought laughter and shared memories, especially the "Guess the Senior" activity. Mrs. Rita Prasad then offered words of encouragement, and Dr. Karuna Prasad prayed for God's guidance and protection over the completing students. The evening concluded with a fellowship dinner.

The farewell did not simply close a chapter; it placed the seniors at the beginning of another. Formed through Scripture, prayer, community, and practical service, they were sent from TTC with gratitude, love, and the expectation that God would continue to use their lives as Kingdom voices wherever He leads. To God alone be all the glory.



## REPORTED BY

**Kensing Kiling**

Dip.Th. Second Year

Kensing Kiling is a second-year Diploma in Theology student at Trinity Theological College and reported on this event for Darshan.

# Kingdom Voices to the Nations

*Mission Strategy in a Connected World*



BY MS. ABILAN RONGPHARPHI

## Introduction

“Go therefore and make disciples of all nations” is one of the clearest commands given by Jesus. The command is simple to understand but challenging to follow. Since the first century, the world has changed dramatically. In the past, the gospel spread through roads, ships, exile, and personal witness. Today, it spreads through migration, air travel, mobile phones, digital platforms, and refugee communities. Although the world is now more connected than ever before, connection alone does not guarantee that God’s mission is being carried out faithfully.

Faithful cross-cultural mission requires more than fast communication. A message can cross national borders within seconds, but this does not necessarily lead to disciple-making. A sermon may reach thousands of people online, yet this does not mean that churches are being established or leaders are being developed. While the methods of communication have changed, the mission itself has not. The task of making disciples remains unfinished. The Joshua Project continues to identify thousands of unreached people groups, and the IMB’s 2025 Global Statistical

Summary confirms that many unreached and unengaged groups still exist around the world.

The important question, therefore, is not whether mission is still necessary, but whether it is being carried out with the right strategy, attitude, and understanding. This article examines the mission landscape in today’s connected world and presents five important applications for Trinity Theological College, Bokaro, churches, and mission workers preparing people for cross-cultural ministry. These applications are Biblical Clarity, Cultural Humility, Strategic Partnership, Digital Wisdom, and Sacrificial Perseverance.

For Kingdom voices to reach the nations faithfully, mission workers must be trained to be firmly grounded in Scripture, sensitive to different cultures, committed to strategic partnerships, wise in the use of digital technology, and prepared to persevere faithfully in every situation.

## The Mission Landscape Today

One of the most important realities in today’s world is that the mission field has become more complex. Mission is no longer moving in only one direction. For many years, mission was often understood as

Western churches sending missionaries to the rest of the world. Today, however, that picture has changed. Mission is now multi-directional. Korean Christians serve in Central Asia, African churches plant congregations in Europe, Indian believers minister in Gulf countries, and diaspora communities in major cities both receive and send Christian workers. As mission has become more connected, mission strategies must also become more connected and collaborative.

The mission field is both more visible and more hidden than before. On one hand, migration has brought people from many nations into cities, neighbourhoods, workplaces, and educational institutions. On the other hand, many communities remain difficult to reach because of language barriers, religious beliefs, political restrictions, fear, and social isolation. Many tribal, rural, displaced, and socially marginalised communities still have little or no access to the gospel in their own language or cultural setting.

For this reason, mission today requires more than enthusiasm. It requires intentional planning and a clear strategy. Passion alone, general missionary sending, or occasional short-term mission trips are not enough. Careful attention must be given to who is being sent, where they are serving, how they are being prepared, and what kind of spiritual fruit is expected. In a world filled with many competing voices, thoughtful mission strategy is essential. Therefore, the church must send workers who are not only passionate but also wise, well-trained, and faithful in carrying out God's mission.

## Biblical and Theological Reflection

Matthew 28:18–20 provides the foundation for Christian mission. Jesus begins the Great Commission by declaring, “All authority in heaven and on earth has been given to me.” This opening statement is very important because it shows that the Great Commission is based on the authority and reign of Christ, not on human ability, personal influence, or organisational strength. Mission belongs to Christ because all authority belongs to Him. Mission is carried out not because of human power, but because Jesus is Lord over all.

The central command in this passage is to “make disciples of all nations.” This is the heart of the Great Commission. The words “go,” “baptising,” and “teaching” explain how disciples are made. The purpose of mission is not only to share information about Jesus but to help people become faithful followers of Christ. Disciples are baptised, taught God's Word, and nurtured within communities of faith. Therefore, the

Great Commission is more than evangelism alone. It is a lifelong process of disciple-making that includes proclaiming the gospel, baptising new believers, teaching obedience to Christ, and encouraging continuous spiritual growth.

Acts 1:8 provides another important foundation for Christian mission. Before His ascension, Jesus promised that the Holy Spirit would give power to His disciples so that they could become His witnesses in Jerusalem, Judea, Samaria, and to the ends of the earth. This pattern shows that mission begins in the local community, expands to nearby regions, and continues until it reaches every nation. God's mission is both local and global. It begins in one place but continues until all people have the opportunity to hear the gospel.

Acts 1:8 also teaches that mission is empowered by the Holy Spirit. The church cannot fulfil the Great Commission through human effort alone. Careful planning and effective strategies are important, but they are not enough. The Holy Spirit provides the power, courage, guidance, and endurance needed for faithful witness. This reminder is important because mission can sometimes become focused on programmes and methods while giving less attention to prayer and dependence on God. Scripture clearly teaches that mission is both commanded by Christ and empowered by the Holy Spirit.

From a theological perspective, the Kingdom voice must be shaped by the character of Christ rather than by culture alone. It should not be controlling, manipulative, or self-centred. Instead, it should reflect the servant-hearted example of Jesus. It should boldly proclaim the truth while also listening with humility. It should call people to repentance with love and respect rather than with pride or arrogance. The message of Christ should be communicated in ways that honour the dignity and value of every person. The purpose of the Kingdom's voice is not to dominate people but to bear faithful witness to Jesus and invite them to become part of His Kingdom.

The Great Commission also provides the proper understanding of success in mission. Success should not be measured only by numbers, popularity, or public influence. True success is faithfulness to Christ's command. It is seen in making disciples, baptising believers, teaching obedience to God's Word, and faithfully witnessing to all nations. If these biblical priorities are neglected, the mission may remain active, but it will no longer reflect the true purpose of the Great Commission.

**When viewed through a missional lens, some ministry applications include:**

### Biblical Clarity

In today's connected world, many voices compete for people's attention. Some voices are religious, some are cultural, some are political, and others simply reflect popular opinions. In the middle of these competing voices, the church must remain clear about the message it proclaims. The gospel is not a cultural product or a programme for moral improvement. It is the good news that Jesus Christ lived, died, rose again, and now reigns as Lord over all.

For Trinity Theological College (TTC), this means that the goal is not simply to prepare students for ministry activities but to develop men and women who have strong biblical convictions. Students must learn to interpret Scripture faithfully and understand the Bible's message of God's plan of redemption. They should be able to distinguish between the gospel and human traditions, between biblical truth and religious customs, and between genuine disciple-making and superficial religious success. Without a deep knowledge of God's Word, students will not be able to teach and apply it faithfully in different ministry contexts.

Students should be equipped to teach the Bible in ways that can be understood, practised, and passed on to others. The goal of the mission is not only conversion but also transformation. It is not only about hearing the gospel but also about living in obedience to Christ.

At TTC, biblical clarity can be strengthened through the study of exegesis, hermeneutics, systematic theology, preaching, and supervised field ministry. Students should be encouraged to ask important questions such as: *What does this biblical passage say? What did it mean in its original context? What does it mean today? How can it be explained clearly? How can others apply it in daily life? How can this teaching be passed on to future disciples?* These questions help keep mission firmly rooted in Scripture rather than in personal opinions or changing cultural trends.

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*The Church does not need a new mission; it needs deeper commitment to the mission Jesus has already given.*

### Cultural Humility

Cultural humility is one of the most important lessons in Christian mission. Mission workers often enter a new community with great enthusiasm but little understanding of the people they hope to serve. Although they know what they want to say, they may not understand how people think, communicate, build trust, or make decisions. Cultural humility requires taking time to learn before trying to teach. It begins with listening before speaking and respecting people enough to understand their culture, values, and way of life.

The incarnation of Jesus Christ provides the best model for cross-cultural mission. Jesus did not remain distant from humanity. He came into the world, lived among people, and communicated in ways they could understand. In the same way, cross-cultural missions should be carried out with love, respect, and a willingness to learn from the community being served.

Before encouraging a community to change, it is important to understand its language, history, traditions, concerns, and ways of communicating. This is especially necessary in tribal, rural, and migrant communities. Ignoring culture can result in presenting the gospel in ways that seem unfamiliar, insensitive, or difficult to accept.

In the context of North and East India, cultural humility includes understanding tribal identity, oral traditions, family relationships, and community decision-making. It also recognises that trust is usually built slowly through meaningful relationships. Stories, songs, symbols, and community gatherings often communicate more effectively than formal lectures. Local and relationship-based forms of leadership should also be respected.

An effective missionary or church worker does not begin by imposing ideas but by learning from the people. This approach does not weaken the truth of the gospel. Instead, it allows the gospel to be communicated with respect and understanding. The message of Christ does not need to be changed, but it should be communicated in ways that people can understand within their own cultural context. This involves more than translating words into another language. It also requires sensitivity to cultural values, relationships, and emotions. People may understand the words of the gospel but still fail to understand the love and concern behind them. Humility helps bridge that gap.

## Strategic Partnership

Mission should never be seen as the work of one person or one organisation alone. The New Testament presents mission as a shared responsibility. The Apostle Paul travelled with fellow workers, churches sent and supported missionaries, and leaders were trained within Christian communities. From the beginning, mission was based on relationships and co-operation, and this model remains important today.

Strategic partnership begins with the local church. Outside mission workers should never consider themselves the owners of the ministry. Their responsibility is to serve, equip, strengthen, and encourage local believers so that they can lead the ministry themselves. This is especially important in places where outside workers have traditionally controlled decision-making. A healthy mission does not create dependence; instead, it builds the capacity of local churches and develops local leadership.

Churches can work together in prayer, theological colleges can cooperate in leadership training, mission agencies can provide access to new ministry opportunities, and local believers can offer valuable cultural knowledge and understanding. When different parts of the body of Christ work together, the mission of God becomes stronger and more effective.

## Digital Wisdom

Technology has become an important part of Christian mission in the modern world. Digital tools are now among the most significant resources for sharing the gospel because they make communication faster, broader, and more accessible. Today, a person in one country can hear the gospel from another country within seconds. Online classes can provide training for ministry in remote areas. Messaging platforms can connect believers across cities and nations, and digital media can create opportunities to reach people who might otherwise have no access to the gospel.

However, digital tools are not the mission itself; they are only tools that support the mission. This distinction is very important. A common misunderstanding is to assume that online exposure automatically leads to disciple-making. In reality, watching a video or listening to an online message may create interest, but true discipleship requires personal relationships, biblical teaching, accountability, fellowship, baptism, and the care of a local church. If online ministry is not connected to real Christian community, it remains incomplete. The goal of mission is

not to gain online attention but to make faithful disciples of Jesus Christ.

## Sacrificial Perseverance

Sacrificial perseverance is one of the most difficult but also one of the most important aspects of Christian mission. Many people are willing to begin ministry, but fewer are willing to continue when challenges arise. Faithful mission requires commitment, patience, endurance, and a willingness to make sacrifices over a long period of time.

Disciple-making is a gradual process. Lasting spiritual growth does not happen overnight. Churches are not established in a single day, and trust is built slowly through consistent relationships and faithful service. Mature Christian leaders are not developed through one conference or one ministry event. They are shaped over many years through biblical teaching, personal example, correction, suffering, encouragement, and God's grace. For this reason, mission workers need a long-term vision. They must be prepared for slow progress, delayed results, and repeated challenges.

Sacrificial perseverance also involves living closely with the people being served. It requires learning their language, understanding their struggles, and remaining faithful even after the initial excitement has passed. It means continuing to pray, teach, serve, and strengthen the community even when visible results seem small. It also means trusting that God is at work, even when immediate progress cannot be seen. This kind of faithful endurance reflects the patience of Christ and the sustaining work of the Holy Spirit.

For Trinity Theological College (TTC), this has important practical implications. Students should be prepared not only to begin ministry but also to remain faithful throughout a lifetime of service. They should understand that long-term faithfulness is an essential Christian virtue. Sending churches should also recognise that supporting missionaries is not only a short-term responsibility. Effective mission support includes continual prayer, emotional encouragement, practical assistance, and long-term commitment. Preparing mission workers for lasting ministry requires training them to persevere faithfully through every challenge.

## Conclusion

The world today is more connected than ever before, but it has still not been fully reached with the gospel. People can hear messages and information more

easily than at any other time in history, but hearing alone does not lead to discipleship. Having access does not always bring transformation, and being visible does not always mean being faithful. Therefore, the church must continue to ask an important question: Where is the Kingdom voice being sent today, and what does faithful cross-cultural mission require from us?

Matthew 28:18–20 gives us the command for a mission, and Acts 1:8 gives us the direction and power for that mission. Jesus has all authority, and the Holy Spirit empowers the church to be His witnesses.

Therefore, the church does not need a new mission; it needs a deeper commitment to the mission Jesus has already given.

In today's connected world, the calling of the church is not simply to speak more, but to speak more faithfully, wisely, and humbly. If TTCians are equipped with this kind of heart and vision, the Kingdom's voice will continue to reach the nations with integrity, and the Great Commission will move forward until the message of Christ reaches the ends of the earth.



*Kingdom voices reach the nations faithfully through biblical clarity, cultural humility, partnership, digital wisdom, and perseverance.*

#### ABOUT THE AUTHOR



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# Kingdom Voices in a Digital Age

*Hindi Gospel Music, YouTube, and Digital Evangelism*



BY DR. DANIEL MICHAEL PRASAD

*“Consequently, faith comes from hearing the message, and the message is heard through the word about Christ.” — Romans 10:17*

**Y**ou know the moment. Earbuds in, scrolling at eleven at night, a film clip ends and something else autoplays. Sometimes it’s another film. Sometimes, without you quite choosing it, it’s a Hindi worship song, and somehow you don’t skip it. You let it play. Perhaps you even return to it the next morning.

I wanted to know what that moment actually is. Is it worship, the same thing that happens in a church service, just alone and at eleven at night instead? Is it something closer to a habit, no different from any other video autoplays? Or is it, sometimes, the first real conversation some of you have ever had with God?

That question turned into my Doctor of Ministry thesis. It also started, a little more mundanely, with a small YouTube channel a few of us at the college have run for years, TTC Music Ministries, putting out contemporary Hindi gospel songs whenever we had the time and the equipment to do it. Never a big opera-

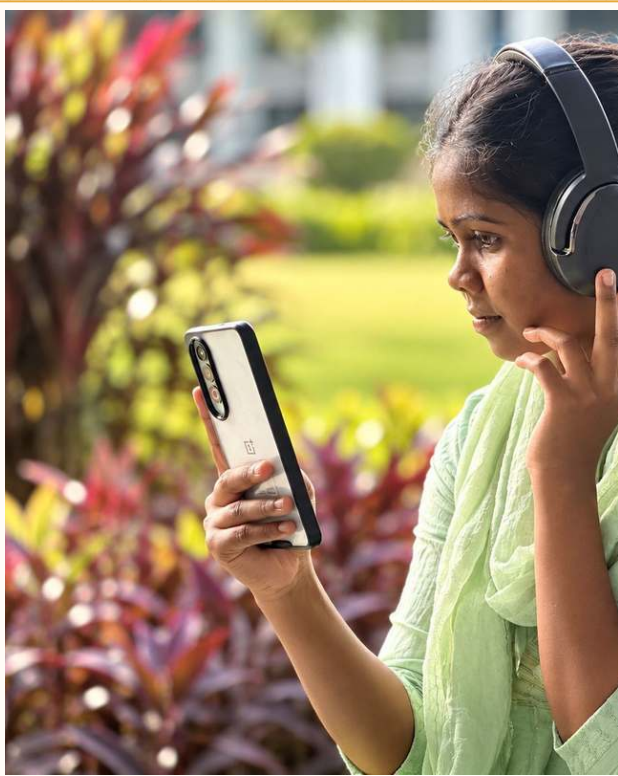
tion. But watching it grow slowly, one video at a time, I kept wondering what it was actually doing in the people watching it, and whether it was worth the effort to keep going.

So I went and asked. Twenty-six long conversations, then a survey of four hundred more people, mostly from the same part of India this college exists to serve. This issue of Darshan carries the theme Kingdom Voices: Called by Christ, Formed by the Word, Sent for the Kingdom. That theme doesn’t stop at the church door. It follows you onto your phone, whether anyone planned for that or not, and this article is where the two meet.

This is something you already live inside of, whether you’ve named it or not. Christianity in India is a minority faith, a little over two percent of a very large, very plural country. That fact has shaped how the gospel travels here for as long as anyone can remember. Announcing it from a stage and expecting a crowd has rarely worked. It has to travel through relationship, through gentleness, through forms your neighbours already trust instead of feel threatened by. Long before doctrine, before creeds, before a church building, there was song.

Scripture treats that as more than a coincidence. The Psalmist tells us to sing the Lord a new song. Miriam sang after the Red Sea closed over Pharaoh's army. In Revelation, the redeemed sing before a throne none of them expected to stand near. Song gets into the body before the mind has caught up to it. It always has.

What's changed is not the power of the song. It's where the song lives now. It used to live in a hymnal, a Sunday service, a cassette passed from house to house. Now it mostly lives on your phone. Close to five hundred million Indians use YouTube.<sup>1</sup> Back in 2020, YouTube itself reported that more than half of everything watched on the platform in India was in Hindi.<sup>2</sup> I don't know the current number, and I doubt anyone outside the company does either, but the shape of it hasn't changed. Picture almost the whole country holding a phone, and somewhere in that crowd, quietly, someone scrolling towards a worship song instead of a film clip.



## Why I Actually Went and Asked

I could have written all of this from pure instinct. There was a stretch where we nearly did exactly that with the channel, just kept posting because it seemed to work, or because no one told us to stop. I went and asked real people instead, one conversation at a time, over the better part of a year, because instinct has a

habit of letting you pour effort into something nobody's actually tested. Twenty-six long conversations first, unhurried ones, the kind where you let someone circle back and correct themselves. Only after that did I go looking for numbers, so what I'd heard from those twenty-six could be tested against the experience of hundreds more.

Two questions, really. Does Hindi gospel music on YouTube genuinely go deeper than entertainment for the people who listen to it? And when it does go deeper, does that ever turn into someone actually telling somebody else about Christ?

The first thing the data confirmed was not a huge surprise once I actually saw it laid out. Just over half the people I surveyed, fifty-one in every hundred, grew up in homes where gospel music was already playing before they went looking for it themselves.<sup>3</sup> Roughly a third more found it entirely on their own.

The gap between those two groups was not small. People without any Christian upbringing showed noticeably lower spiritual engagement with the music, and were far less likely to have shared it with anyone. Interestingly, older respondents, particularly those between fifty-five and sixty-four, reported higher engagement than the younger crowd who make up most of the audience by raw numbers. So this isn't purely a youth thing, whatever the demographics of the platform might suggest at a glance. Paul tells Timothy his faith "first lived in your grandmother Lois and in your mother Eunice" (2 Tim. 1:5, NIV). Grandmother to mother to son, faith handed down a family line, long before anyone had a phone to hand it down through. That same pattern kept showing up in a completely modern medium, which honestly surprised me a little.

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*A song on a screen can become a doorway, but digital exposure alone does not make a disciple.*

But here's the part that matters most, whether you grew up with that inheritance or not. If you didn't, you were not left stranded outside the faith. Plenty of people told me, almost word for word, that YouTube became their first real teacher of Christian devotion, the place that gave them a language for faith nobody at home ever gave them. For a real share of the people this study surveyed, a gospel song on a screen wasn't filling a gap. It was the beginning of the whole thing.



## What Believers Told Me

One person I interviewed described these songs as a companion in prayer, the same way someone else might describe a hymn learned at their mother's knee. Another called it something closer to steady companionship through a hard season. A third talked about prayer sustained through a screen, not interrupted by one. Different people, different circumstances, same claim surfacing again and again until I stopped calling it anecdotal. The music wasn't filling their time. Slowly, without most of them noticing until I asked, it was shaping them.

The numbers backed that up. People who listened more each week showed real, measurable gains in how close they felt to God, how much they prayed, how steady they stayed through hard seasons. Nearly three in four told me they preferred listening in the morning. Nobody assigned them that. No elder handed them a schedule. They built themselves an hour of devotion around a phone screen without meaning to.

## Lyrics First, Then Everything Else

I asked people straight out what actually moved them in a gospel video. The words? The melody? The visuals? The production?

The words won. Not narrowly, either. Forty-two out of every hundred pointed straight to the lyrics as the most powerful thing in the whole experience, well ahead of melody, further still ahead of visuals.<sup>4</sup> Words that were biblically grounded and honestly written quietly did the work a sermon might otherwise have had to do. Probably more memorably, too.

Visuals and recording quality came next. Seven in ten respondents said production quality shaped how deeply they engaged.<sup>5</sup> Some also admitted that they would hesitate to forward a poorly made worship video because it might embarrass rather than honour

the message. Excellence is not vanity here; it can give a hesitant believer the confidence to share. Strong lyrics may still reach convinced listeners through a thin recording, but they are less likely to travel beyond the Christian audience.

I think of Exodus here, more than you'd expect from a piece of doctoral research. God fills Bezalel with the skill to craft the artistic work of the tabernacle (Exod. 31:1–5, NIV). Craft isn't treated there as a lesser cousin of holiness. It's one of the ways holiness becomes visible to the people standing around it.

This is the question the whole thesis actually rested on. Does listening to gospel music lead anyone towards evangelism, or is that just what we assume because it sounds like it should?

Not directly. Not automatically, either. Listening alone, measured against how often people shared what they heard, barely produced a connection worth reporting. But add spiritual engagement into the picture, as the bridge between the two, and it gets clearer fast. Exposure on its own didn't produce a witness. Depth did. Someone who consumed a lot of content without letting it touch them stayed, mostly, an audience member. Someone whose devotion actually deepened became, sometimes reluctantly, something closer to a witness.

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*Hindi gospel music carries theology through a language, sound, and emotional world familiar to millions of Indians.*

Jesus said something close to this long before video platforms existed. “Whoever believes in me, as Scripture has said, rivers of living water will flow from within them” (John 7:38, NIV). Witness was never supposed to be forced from outside in. When it happens, it overflows from something that filled a person first.

A study that only reports success isn't telling the whole truth, so here's the harder part. When I asked people why they hesitate to share gospel content publicly, two answers kept coming back. Two in five said they were afraid the post would be misunderstood. Almost as many said they doubted it would interest the friend on the other end. About a quarter, more specifically, worried about offending someone of another faith.<sup>6</sup>

None of that is cowardice. It's the daily weight of being a small minority in a huge, plural country. You're not staying quiet for lack of conviction. Most of the time you're choosing caution out of real respect for the people around you, and a reasonable fear of how one post might land.

The surprising part came when I examined what finally moved someone to share. Spiritual depth

mattered, but it was not always enough. Sharing often followed a moment when gratitude or conviction outweighed fear. Several participants described witness as the result of spiritual renewal rather than its cause: depth came first, and courage followed.

Paul tells Timothy plainly, "For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline" (2 Tim. 1:7, NIV). Peter and John, threatened by the authorities who could have silenced them for good, answer simply, "As for us, we cannot help speaking about what we have seen and heard" (Acts 4:20, NIV). The fear in my data is as real as the fear in the book of Acts. So is the boldness. It doesn't show up by getting rid of the fear first. It shows up alongside it.



## So, Should We Keep Making This Music?

Underneath the theology sat a practical question I eventually had to answer. Is a small channel of Hindi gospel music actually worth a theological college's limited time and money, or would that energy be better spent elsewhere?

Yes—deliberately, not as a side project taken up only when someone has spare time. For some listeners, Hindi gospel music is a first formative encounter with Christian devotion; for others, it deepens an existing faith. When that engagement becomes personal, it may also help a hesitant believer find the courage to speak. This requires biblically grounded

lyrics, responsible production, and the discipline to create work that people can share with confidence.

One more thing follows from that. A channel like ours shouldn't measure its own success by view count alone, tempting as that number is. Views tell you a song was heard. They don't tell you whether it was prayed through, returned to, or ever passed on to someone still outside the faith. Depth of engagement matters more than breadth of reach. A song watched once by a hundred thousand people and never revisited might be doing less spiritual work than a song a few hundred people keep coming back to every week.

## A Song That Does Not End

This started as a question about a small channel, and it ends with a fuller sense of what that channel might have been doing all along, even when none of us were paying close attention. Worship and witness aren't two separate things we occasionally manage to connect. They look, from where I sit now, like two movements of the same thing. The Spirit who once inspired the Psalmist to write, "Declare his glory among the nations, his marvellous deeds among all peoples" (Ps. 96:3, NIV), hasn't gone quiet in our digital age. He breathes now through a microphone, a camera, a phone held quietly in someone's hand at seven in the morning, on a bus, in a kitchen, in a hostel room after lights out.

So, one question for you, wherever you are reading this, because a thesis is only worth writing if it goes somewhere past the page. When was the last time a gospel song, heard alone on your own phone, moved you enough to send it to someone who doesn't yet know Christ?

If the answer is never, that's probably exactly where your own Kingdom voice is still waiting to be found.

### NOTES

[1] "YouTube Users by Country 2025," Statista (primary), with "YouTube Revenue and Usage Statistics (2025)," Business of Apps, as secondary support: more than 491 million users in India as of February 2025.

[2] YouTube's "Understanding India's Online Video Viewer" report, cited in "54% of Online Videos Watched in India Are in Hindi," Economic Times Telecom, 2020. This figure reflects YouTube's own 2020 reporting and is not presented here as a current-year statistic.

[3] Family-background figures (respondents raised with gospel music in the home vs. those who discovered it independently) are drawn from the author's own structured survey of four hundred Hindi-speaking Christian respondents, conducted as part of his D.Min. thesis research, chapter four.

[4] Lyrics-as-most-compelling-feature figure (42%) drawn from the same survey, chapter five.

[5] Visuals-and-production-quality figure (seven in ten) drawn from the same survey, chapter four.

[6] Barriers-to-sharing figures (fear of being misunderstood, lack of perceived interest, fear of causing offence) drawn from the same survey, chapter four.

*Your Kingdom voice may already be waiting in the digital space you have never considered part of your ministry.*



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# A New Voice in an Old Story

*Artificial Intelligence and Christianity — A Historical Perspective*



BY MS. HEKALI ZHIMOMI

## Introduction

Artificial Intelligence (AI) has emerged as one of the most significant technological developments of the modern era. Its influence can be seen across education, healthcare, commerce, communication, governance, entertainment, and religious life. Although AI is often treated as a recent innovation, the concept itself has much deeper historical roots. Long before the invention of modern computers, human beings imagined the possibility of artificial beings that could think, act, or serve in ways resembling human intelligence. Over time, this imaginative impulse developed into a scientific enterprise that has transformed contemporary society.

For Christians, AI raises questions that go beyond technical capability. It challenges assumptions about human uniqueness, moral responsibility, and the meaning of personhood. It invites renewed reflection on the doctrine of *Imago Dei*, the biblical teaching that human beings are created in the image of God (Genesis 1:26–27). Scripture tells us that God formed man from the dust and breathed into him the breath

of life (Genesis 2:7), meaning that human identity is not rooted in intelligence or productivity, but in being created by God and called into relationship with Him. If machines can perform many tasks once thought to be distinctively human, what then distinguishes human identity? The Bible answers that we are more than thinking machines. We are embodied souls, moral agents, and worshippers (Ecclesiastes 12:13). Viewed through the lens of memory and mission, the rise of AI reminds the church to remember its theological foundations while discerning how to use new tools faithfully for witness, service, and discipleship in a changing world. These questions make AI not merely a scientific subject but also a philosophical and theological one.

AI has developed as a recognised field of scientific study since the 1950s. Broadly understood, it involves designing computer systems that can perform tasks associated with human intelligence, such as pattern recognition, language processing, prediction, and problem-solving. These systems do not think or understand in the full human sense; they process data according to models, instructions, and training. In a world that often seeks to build towers reaching

heaven (Genesis 11:4), Christians are reminded that human ambition must remain under the lordship of Christ (Colossians 1:17).

This article examines AI from a historical and Christian perspective. It traces the development of artificial intelligence from its early imaginative origins to its modern forms, considers its presence in contemporary life, and reflects on the opportunities and dangers it presents. It also explores how the Christian doctrine of human dignity provides a framework for evaluating AI in a way that is both intellectually serious and spiritually grounded, so that we may ‘test all things and hold fast to what is good’ (1 Thessalonians 5:21).

## Early Imagination and Artificial Beings

The idea of artificial intelligence did not begin in the twentieth century. Human beings have long imagined artificial life or intelligent constructs. In ancient Greek mythology, Hephaestus, the god of craftsmanship, was said to have created mechanical servants. Pygmalion, whose statue was brought to life, reflects a similar fascination with human-made beings that transcend inert matter. In Jewish folklore, the story of the Golem describes a clay figure animated for protection and service. Similar ideas also appear in traditions from China and Egypt, where stories often described moving statues or artificial figures.

These ancient narratives are significant because they reveal a recurring feature of human thought. The desire to create something like oneself is not merely technological; it is also symbolic and existential. Human beings have always wondered whether intelligence, agency, and life could be reproduced outside the human body. From a Christian standpoint, human beings may create tools, machines, and systems, but they do not create life in the same ultimate sense that God does.

## The Emergence of Modern AI

The modern history of artificial intelligence began in the twentieth century, when technological advances made the idea of machine intelligence scientifically plausible. One important early contribution came from Vannevar Bush, who in 1945 published ‘As We May Think’. In this essay, Bush imagined a system that would allow people to organise, store, and retrieve information more effectively. Although he did not explicitly describe AI as it is known today, his vision influ-

enced later developments in computing and information science.

Another foundational figure was Alan Turing. In 1950, Turing published his influential essay *Computing Machinery and Intelligence*, in which he asked the question, ‘Can machines think?’ This question became one of the central issues in AI research. Turing also proposed what later became known as the Turing Test, a method for evaluating whether a machine could imitate human conversation well enough to appear intelligent to a human observer.

The term ‘Artificial Intelligence’ itself was coined by John McCarthy in 1956 at the Dartmouth Conference, which is often regarded as the official beginning of AI as an academic field. Along with Marvin Minsky and Herbert Simon, McCarthy helped establish AI as a formal subject of scientific research, with scholars seeking to build systems capable of reasoning, learning, and problem-solving. The historical importance of this period lies in its shift from imagination to experimentation. What had once belonged to myth and philosophy now entered the domain of computer science.

## Development Through the Decades

In the early decades of AI research, scientists focused on creating systems that could perform limited but meaningful tasks. During the 1950s and 1960s, early AI programmes were designed to solve mathematical problems, play games such as chess, and carry out simple logical operations. By the 1970s and 1980s, AI research moved into more practical areas through the development of expert systems. These systems were designed to imitate the decision-making processes of human experts in fields such as medicine, engineering, and business. In the following decades, machine learning transformed the field.

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*Artificial intelligence is a powerful human-made tool, but it is not a human person.*

Researchers including Geoffrey Hinton and Yann LeCun contributed significantly to the development of deep learning, enabling computer systems to recognise patterns, process language, identify images, and make predictions on a much larger scale. These advances made AI systems more flexible and capable than earlier programmes. AI subsequently moved

from specialised laboratories into phones, search engines, recommendation systems, vehicles, financial services, and medical technologies.



## AI in Contemporary Life

AI is now woven into everyday life. A phone's word prediction, an online recommendation, or an automated search result may all involve AI systems. In Jharkhand and other increasingly connected settings, students use digital tools to search for information, check grammar, summarise material, and prepare assignments. From my observation as a teacher, AI has already become part of student life, even when students do not always recognise or describe it in those terms.

AI can increase efficiency, save time, and support human decision-making. It can help students locate information and improve communication. At the same time, its use raises serious concerns about privacy, dependence, misinformation, bias, and manipulation. Therefore, these opportunities and risks require thoughtful human judgement.

## The Christian Doctrine of Human Dignity

The most important theological concept in any Christian reflection on AI is *Imago Dei*, the doctrine that human beings are created in the image of God. This doctrine is rooted in Genesis 1:26–27 and affirms that human life possesses unique worth and purpose. Christian theologians such as Karl Barth and Dietrich Bonhoeffer emphasised that being human is fundamentally about the relationship with God and with others.

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*Human dignity rests not on performance or computational ability, but on being created in the image of God.*

Thomas Aquinas emphasised reason, will, and relationship in discussing human nature. Christian theology understands human identity as more than computational performance. A machine may complete tasks efficiently, but it does not love, worship, repent, enter covenant with God, or bear moral responsibility as a human person does. AI can generate language and imitate aspects of decision-making, but such outputs should not be confused with a soul, conscience, or spiritual life. Human dignity rests not on performance, but on divine creation and calling.

## AI and the Question of Personhood

As AI systems become more capable, some thinkers, including Ray Kurzweil, have asked whether machines might one day be regarded as persons. Such discussions often focus on intelligence, autonomy, consciousness, or self-awareness. From a Christian perspective, however, personhood cannot be reduced to the ability to process information or imitate human conversation. A human person is created in the image of God, morally accountable, relational, embodied, and endowed with intrinsic worth.

Scripture presents human beings as known by God (Psalm 139:1–4), called to love their neighbours (Mark 12:31), accountable for their choices (Romans 14:12), and responsive to divine revelation through the Holy Spirit (John 16:13). AI remains a human-made system, built, trained, and deployed by people. It may process large amounts of data and generate persuasive responses, but it cannot pray, repent, experience grace, or enter a personal relationship with Christ. Greater technical capability does not by itself confer the spiritual and moral reality of human personhood.

## Opportunities for Christian Ministry

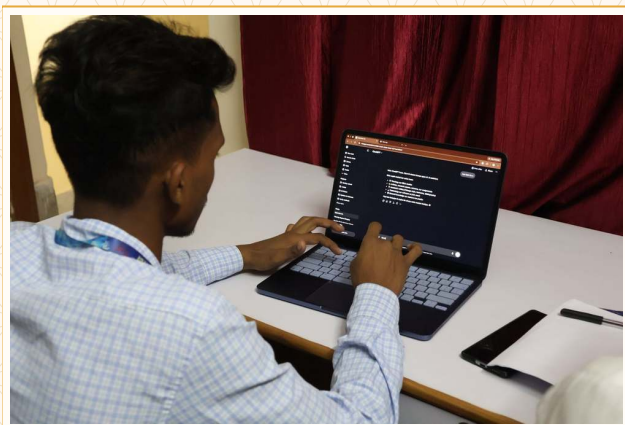
AI can be used constructively in Christian ministry. Some Bible-translation organisations are exploring computational tools to assist language work, while churches may use digital systems to organise communication, improve accessibility, and support outreach. At Trinity Theological College, where students and churches live amid both tradition and rapid tech-

nological change, responsible engagement is especially important. Students already turn to digital tools for quick answers and assignments, which makes careful guidance necessary.

AI may assist pastors and teachers in locating references, searching biblical texts, organising material, or generating preliminary outlines. Such assistance can be useful where time and resources are limited. Yet AI-generated material must be checked carefully, acknowledged appropriately, and placed under human judgement. It cannot replace prayer, theological study, pastoral presence, or the discernment of a mature Christian community.

## Ethical and Theological Concerns

Alongside its advantages, AI presents serious concerns. One major concern is the potential erosion of human connection. As people increasingly rely on automated systems for communication and advice, they may begin to substitute machine-generated responses for real relationships. This is particularly troubling in church and ministry contexts, where empathy and pastoral attention are essential. Another concern is misinformation. AI systems can produce inaccurate or misleading results, especially when dealing with theology or Scripture. A further concern is the temptation to ‘play God.’



Public warnings from figures such as Stephen Hawking and Elon Musk have drawn attention to the possibility that advanced AI systems could become difficult to control. These concerns should not be treated as prophecy, but they do highlight the need for accountability, regulation, and careful limits. Christian reflection should avoid both exaggerated fear and uncritical enthusiasm, asking instead who designs these systems, whose interests they serve, and how their use affects human dignity and responsibility.

## Theological Reflection on AI

The interaction between AI and Christianity invites deeper theological reflection. If humans are made in God’s image, then their value cannot be measured solely by computational skill or technical efficiency. Scripture reminds us that God does not look at outward appearance, but at the heart (1 Samuel 16:7). The gospel affirms that human beings are loved by God even in weakness, limitation, and dependence (2 Corinthians 12:9–10). In Christ, our worth is not earned through productivity but is given freely through grace (Ephesians 2:8–10). This means that the rise of AI should lead Christians not to despair, but to renewed confidence in the dignity of embodied, relational, God-centred life. While machines can calculate and optimise, only human beings are called to worship, to lament, to forgive, and to love as Christ loved us (John 13:34–35). Our identity is anchored not in what we can build, but in whose we are as children of God (1 John 3:1). Technology may change, but the truth about human beings remains stable. From Genesis to Revelation, Scripture consistently upholds that human life is sacred because it bears the imprint of the Creator (Genesis 9:6; James 3:9). AI must always be evaluated considering human dignity and divine truth. It can be a useful tool, like the pen, the printing press, or the internet, but it is not a substitute for human personhood, spiritual life, or the work of God. The doctrine of Imago Dei remains central to this evaluation.

“

*AI may assist study and ministry, but it cannot replace prayer, pastoral presence, moral responsibility, or spiritual discernment.*

Therefore, the proper Christian response to AI is neither fear nor blind enthusiasm, but thoughtful discernment (1 Thessalonians 5:21). We are called to be wise as serpents and innocent as doves (Matthew 10:16), testing every new development in light of God’s Word. As C. S. Lewis reminded us, technology is a tool. It must serve humanity, and humanity must remain accountable to God (Colossians 3:23). When we keep that order, we avoid the temptation of Babel and the desire to make a name for ourselves apart from God (Genesis 11:4). In this way, the historical rise of AI becomes not only a story of invention, but also an opportunity for faithfulness, wisdom, and

theological reflection. It calls the church to proclaim again that human beings are more than machines. We are creatures made for relationship with God, redeemed by Christ, and empowered by the Spirit to bring God's shalom into a digital age.

## Conclusion

Artificial intelligence has emerged from a long history of human imagination, scientific experimentation, and technological development. Ideas once found mainly in myths and stories now appear in systems that shape communication, education, medicine, commerce, and public life. Yet AI remains a human-made technology whose capabilities and consequences depend heavily on the people and institutions that design and use it.

The history of AI reflects humanity's God-given creativity and desire to understand and cultivate the world. At the same time, it forces us to ask what makes human life unique, who bears responsibility for technological decisions, and how power should be restrained. Christian faith answers by locating human dignity not in speed, productivity, or intelligence, but in God's act of creation and calling.

Our response should therefore be one of thoughtful discernment. We need not respond with fear, because God remains sovereign over human invention. Neither should we respond with blind enthusiasm, because every technology can be misused. Christians are called to test what is good, protect human dignity, practise truthfulness, and use technological tools in ways that serve neighbours and honour Christ.

*The Christian response to AI should be neither fear nor blind enthusiasm, but thoughtful discernment.*



### ABOUT THE AUTHOR

#### **Ms. Hekali Zhimomi**

Faculty, Church History

Ms. Hekali Zhimomi serves as a member of the teaching faculty of Trinity Theological College in the area of Church History. She holds a Master of Theology (M.Th.) in Church History from John Roberts Theological College, Shillong. In this article, she examines artificial intelligence through historical, theological, and ethical perspectives.

# Prepared for Every Good Work

*Graduation Ceremony Report 2026*



REPORTED BY **MEREE TIGGA** · B.TH. SECOND YEAR

*TTC's 19th Graduation Service on 22 March 2026 celebrated eight graduates prepared through biblical learning, spiritual formation, practical service, and community life to begin a new season of ministry and further study.*

## AT A GLANCE

**DATE**  
22 March 2026

**VENUE**  
Pentecostal Assembly Church,  
Sector 12, Bokaro Steel City

**SERVICE**  
19th Graduation Service

**THEME**  
“Prepared for Every Good Work” · 2  
Timothy 3:16–17

**GRADUATES**  
8 — five B.Th. and three Dip.Th.

Trinity Theological College (TTC), Bokaro, celebrated its 19th Graduation Service on 22 March 2026 at the Pentecostal Assembly Church, Sector 12, Bokaro Steel City. Eight students graduated in the presence of distinguished guests, college authorities, faculty members, church members, students, and the graduates' families. The theme, “Prepared for Every Good Work,” was drawn from 2 Timothy 3:16–17 and emphasised the formative purpose of theological education: to equip servants of God for faithful ministry.



The service began with a processional entrance from the foyer to the stage. Rev. Dr. Dhruv Narayan Prasad, Director of TTC, invoked God's presence and formally opened the programme. Ms. Chaitali welcomed the guests, church members, and families. The TTC Worship Team then led the congregation in praise and worship, creating an atmosphere of gratitude and reverence.

Dr. Vishwas Padole conveyed greetings from the Asia Theological Association (ATA). The valedictorian, Longlius Teron, reflected on the graduates' journey and expressed appreciation to God, the faculty, and fellow students. The continuing students' choir presented the song "I Am Yours," followed by a Scripture reading by faculty member Sibin M. Rev. Shaiju Thomas delivered the commencement address, encouraging the graduates to serve with humility, integrity, and dedication. The offertory and prayer were offered as acts of thanksgiving.

The presentation of awards recognised academic excellence, media-ministry participation, acting, and dedication to campus work. Pobitra Timung received the award for academic excellence in the Bachelor of Theology programme, while Jyoshlin Suna received the award for academic excellence in the Diploma in Theology programme. Awards for TTC Media Ministry were presented to Philimon Murmu, Nelika

Marandi, and Prity Kumari for their active involvement in skits and acting. Awards for dedication to campus work were presented to Rahel Suna, Longlius Teron, and Salim Hansdak.

Dr. Daniel Michael Prasad presented the graduation certificates to the five Bachelor of Theology graduates and three Diploma in Theology graduates. In his charge to the graduates, he urged them to receive the Great Commission as a continuing call to Kingdom service. Pastors, local church members, and guests then prayed for the graduates, committing them to God's guidance and protection.

Mrs. Rita Prasad delivered the vote of thanks and expressed appreciation to everyone who contributed to the ceremony. Following the announcements, Rev. Dr. Dhruv Narayan Prasad pronounced the benediction. The programme concluded with the recessional procession and personal greetings to each graduate.

The recessional did not mark an ending alone. As the eight graduates moved towards ministry and further study, they carried with them the biblical learning, spiritual formation, practical experience, and relationships developed at TTC. The college sent them forth with prayer that they would remain prepared for every good work and faithfully extend God's Kingdom wherever they serve.

## Graduates of 2026



**Prity Kumari**

**B. TH.**

From Sasaram, Bihar;  
pursuing M.Div. studies in  
Kerala.



**Nelika Marandi**

**B. TH.**

From Paschim Bardhaman,  
West Bengal; serving as a  
ministry intern at TTC,  
Bokaro, Jharkhand.



**Salim Hansdak**

**B. TH.**

From Dumka, Jharkhand; will  
be involved in church  
ministry.



**Longlius Teron**

**B. TH.**

From Karbi Anglong, Assam;  
pursuing M.Div. studies in  
Nagaland.



**Pobitra Timung**

**B. TH.**

From Karbi Anglong, Assam;  
pursuing M.Div. studies in  
Nagaland.



**Jyoshlin Suna**

**DIP. TH.**

From Nabarangpur, Odisha;  
serving in Sunday school  
ministry at Bandhaguda.



**Rahel Suna**

**DIP. TH.**

From Nabarangpur, Odisha;  
serving in children's ministry  
at Nabarangpur.



**Philimon Murmu**

**DIP. TH.**

From Dumka, Jharkhand;  
serving in church ministry at  
Dumka.

## DISTINGUISHED GUESTS



**Dr. Vishwas Padole**

Assistant Regional Secretary, Asia Theological Association, India



**Rev. Shaiju Thomas**

Secretary, Value Added Services, Asia Theological Association, India



### REPORTED BY

**Mere Tiggs**

B.Th. Second Year

Mere Tiggs is a second-year Bachelor of Theology student at Trinity Theological College and reported on this event for Darshan.

# Come and Be Prepared for Every Good Work

*Trinity Theological College offers two fully residential programmes that train young men and women for ministry in underserved communities of India. Both are accredited by the Asia Theological Association.*

## 3-YEAR DEGREE

B.Th.

### Bachelor of Theology

|             |                                                       |
|-------------|-------------------------------------------------------|
| DURATION    | 3 years · 9 trimesters                                |
| CREDITS     | 122 core credits across 39 courses                    |
| ELIGIBILITY | Class 12, Dip.Th., BPP or an equivalent qualification |

## 2-YEAR DIPLOMA

Dip.Th.

### Diploma in Theology

|             |                                              |
|-------------|----------------------------------------------|
| DURATION    | 2 years · 6 trimesters                       |
| CREDITS     | 75 credits across 24 courses                 |
| ELIGIBILITY | Class 10 pass or an equivalent qualification |

## DOCUMENTS TO SUBMIT

The same list applies to both programmes. Original mark sheets are required at joining and are returned on completion.

- 1 Academic certificates and mark sheets
- 2 Aadhaar card copy (mandatory)
- 3 Baptism certificate (mandatory)
- 4 Medical certificate of physical fitness
- 5 Personal testimony of not more than 500 words
- 6 Two recent passport-size photographs
- 7 Sealed pastoral reference (not from a family member)
- 8 Sealed general reference (not from a family member)
- 9 Finance, sponsorship or scholarship form
- 10 Application fee: demand draft of ₹300

## SELECTION

Shortlisted applicants attend a pastoral and academic interview.

## CONDITIONS

Students must be single. Programmes are fully residential, with no part-time classes.

## ROOTED · EQUIPPED · SENT

Formation here is spiritual, academic and practical, preparing students to serve wherever God sends them.

## ADMISSIONS

# Fees, Applying and Contact

*The fee structure is the same for B.Th. and Dip.Th. Three subsidy tiers keep theological training within reach.*

| SUBSIDY TIER                 | TUITION (MONTHLY) | RESIDENTIAL (MONTHLY) | EXTRA WORK DUTY (WEEKLY) |
|------------------------------|-------------------|-----------------------|--------------------------|
| <b>95%</b> Highly subsidised | ₹0                | ₹100                  | 6 hours                  |
| <b>75%</b> Standard          | ₹800              | ₹200                  | 3 hours                  |
| <b>50%</b> Partial           | ₹1,600            | ₹400                  | 1 hour                   |

**₹300**  
APPLICATION FEE

**₹1,000**  
ADMISSION FEE

**₹4,000**  
GRADUATION FEE

**₹500 + ₹500**  
LIBRARY AND TECHNOLOGY,  
PER YEAR

Mess charges are ₹4,500 per month for 11 months (June to April), waived for students who complete the course. A late-joining fee of ₹1,500 applies after the stated joining date. Exam or assignment redo: ₹200.

## HOW TO APPLY

**1****GET THE FORM.**

Download it from the website or request it on WhatsApp, then fill it in carefully.

**2****SCAN IT.**

Scan the completed form, for example with CamScanner.

**3****EMAIL IT.**

Send the application and your academic documents as separate PDFs.

**4****INTERVIEW.**

Attend the pastoral and academic interview if shortlisted.

**5****ENROL AND JOIN.**

Complete enrolment and join the college.

Online application is also available through the admissions portal on the college website. Dates for each session are announced there.



## Trinity Theological College

The Pentecostal Assembly School, Sector 12, Bokaro Steel City,  
Jharkhand 827 012

**PHONE** 06542-256500 · 09431322448 · 09934363077

**ADMISSIONS** admissions.ttc@gmail.com

**GENERAL** info@trinitytheologicalcollege.org

**WEB** www.trinitytheologicalcollege.org

NOTES &amp; MEMORIES

# Notes

[illegible]

*"Go to the people  
of all nations and  
make them my disciples."*

MATTHEW 28:19



### OUR VISION

To see the underserved and spiritually unreached communities of India transformed through the ministry of Spirit-empowered, biblically grounded, and exemplary Christian workers — by being a centre of excellence in biblical education and ministry for the glory of God.



### OUR MISSION

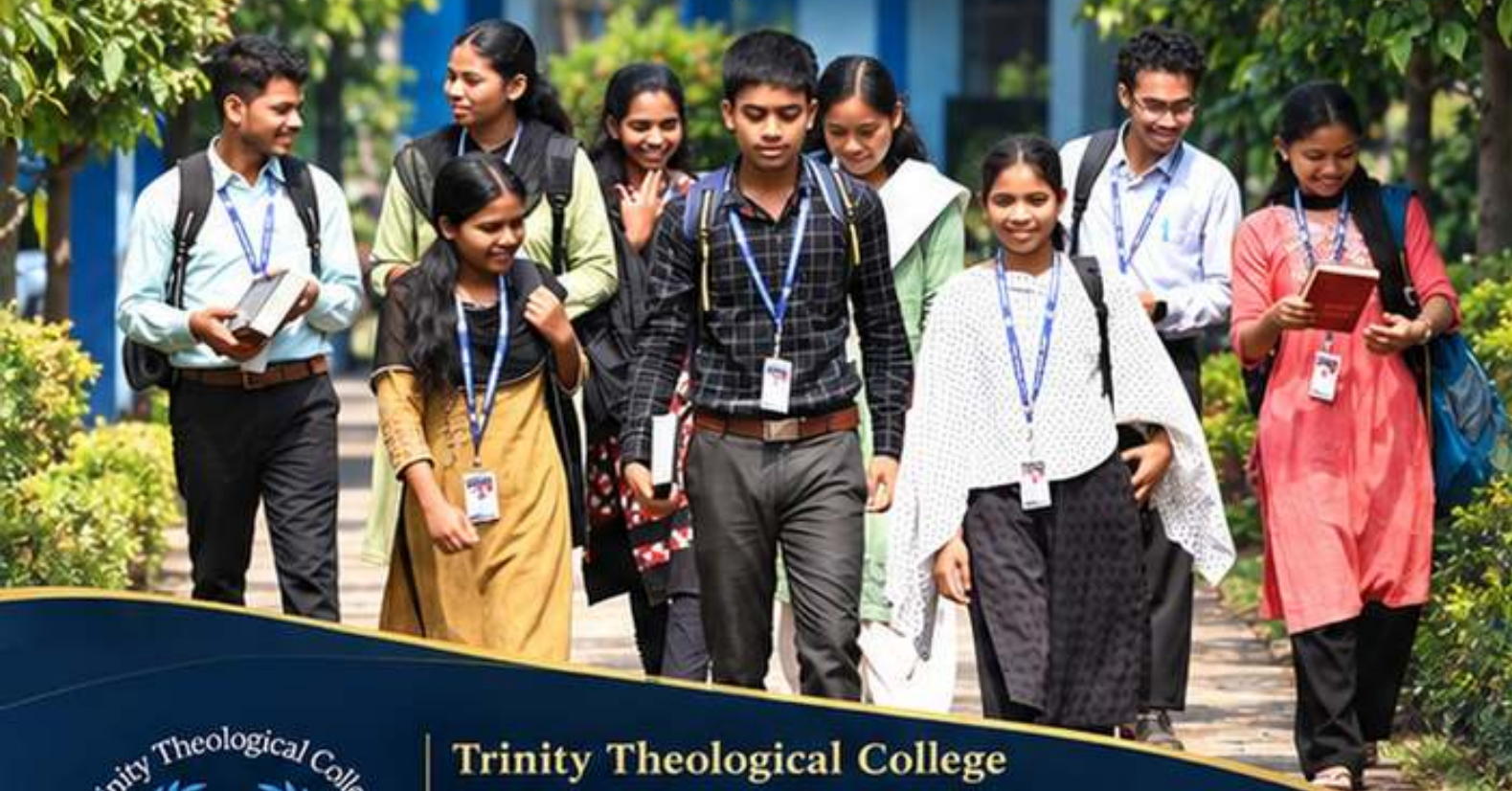
To train and transform young men and women into effective Christian workers for service in underserved communities of India — especially in North and East India — through quality theological education, spiritual formation, character and skill development, practical ministry exposure, leadership training, responsible digital engagement, and marketplace internship opportunities.



### OUR MOTTO

*Therefore Go  
and Make Disciples*

MATTHEW 28:19



### Trinity Theological College



The Pentecostal Assembly School, Sector 12  
Bokaro Steel City, Jharkhand 827 012



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