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**REJOICE
IN THE
LORD**

HABAKKUK 3: 17-18

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EDITORIAL



Greetings from MBC Secretariat to all the readers of Baptist Herald!

The last two years had such a severe global impact that it affected the lives of many people on different levels. It would be one of those events that go down in history, and it would undoubtedly become one of the stories told by grandparents and parents to their grandchildren. Yet, here we are in 2022! Despite all the oddities, our good Lord has led us thus far, and even during those two dark years, all of us are able to serve our living God in every possible way. Yes, the publication of the Baptist Herald was one of them. The Cabinet Secretaries consensually came up with the idea of continuing to minister to the people through the publication of the Baptist Herald as a digital magazine. Although the pandemic had crippled our movements, this digitalized magazine became one of our tools to continue to reach out to many souls, exhort those who are weary, motivate those who are discouraged, and feed those who are hungry for the word of God. Through all this time, all the Associations and Churches have been supporting us. We would like to thank you all.

Now, as our lives have come to normalcy, the MBC office is delighted and thrilled to produce our Baptist Herald printed publication on the theme **"Rejoice in the Lord."** In this magazine you will discover sermons on Passion Week, which will prepare our hearts and minds and heighten our spirits by reminding us of the sacrifice of our Lord and Saviour, Jesus Christ. Also, as a follow-up to the prior Bible Study, Bible Study Method 2. We would like to thank all the MBC Associations, Churches and readers for their ongoing assistance in keeping this publication running. Have a blessed reading experience!

REJOICE IN THE LORD

REV. RAIMI RIMAI

MBC's theme for this year, 2022 is, "Rejoice in the Lord" from Habakkuk 3:17-18 which reads, "Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my Savior."

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Unconditional Rejoicing in the Lord

The prophet Habakkuk gives us an example of someone who knew "Unconditional Rejoicing in the Lord," which is the kind of attitude we should have. Let's look at Habakkuk to see what we can learn about giving gratitude and praise to God from this man of faith.

Before we begin, it is important to understand the context in which the prophet was speaking. Warren Wiersbe, a commentator, says:

This is one of the greatest confessions of faith found anywhere in the Scripture. Habakkuk has faced the frightening fact that his nation will be invaded by a merciless enemy. The prophet knows that many of the people will go into exile and many will be slain.

The land will be ruined, and Jerusalem and the temple will be destroyed. Yet, he tells God that he will trust Him no matter what happens!

If Habakkuk had depended on his feelings, he would have never made this great confession of faith. Habakkuk looked ahead, he saw a nation headed for destruction and that frightened him. When he looked within, he saw himself trembling with fear, and when he looked around, he saw everything in the economy about to fall apart. But when he looked up by faith, he saw God, and all his fears vanished.[i] Even though there would be scarcity of food and his basic necessities might not have been met, Habakkuk was thankful to the Lord. These verses show unconditional gratitude! The term "unconditional" refers to not dependent on, or conditioned by anything outside of themselves, but rather is anchored in God alone, rooted in the experience of the wonder of salvation. Our gratitude to the Lord should be unconditional, just as God's love for His people is unconditional.

God's love for Israel was definitely unconditional, just as His love for us is. In Deuteronomy we read:

The Lord did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. 8 But it was because the Lord loved you and kept the oath he swore to your ancestors that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt (Deuteronomy 7:7-8).

The Lord delivered Israel from Egypt not because He was pleased with the amount of Israel people. Israel did not have a large population. God picked Israel because He kept His word, He kept His promise to create Israel a strong nation. God is always faithful and compassionate.

Since God is consistent and faithful in loving us, we must be consistent and faithful in giving gratitude to Him:

An evergreen [tree] is always green despite the changes in weather around it. It is green in the heat of summer as well as the cold of winter. So also, our lives are to be characterized by an enduring thankfulness that is unaffected by the changes around us. When the heat of a pressured week or deadly cold of pain strikes us, we should stand 'ever green,' always thankful, regardless of that which surrounds us.[2]

Habakkuk's thanksgiving is a thanksgiving that is not based on any object, thing or condition, but rather on God alone. It is not based on what God has provided, but rather on who God is. Habakkuk wished to say, "I will rejoice in the Lord even if all my earthly comforts are taken away and even if God allows my life to become devoid of any worldly luxury. I will rejoice in the God of my salvation. With gratitude, I will return to His presence." He was declaring that he will be offering thanks on a regular basis. It would not be shallow in the least. Since his thanksgiving would be anchored in a profound, personal, and actual experience of God's salvation and based on God's ever-present strength, it would not only be given when things were acceptable and comfortable, but always, even during difficult times.

Matt Redman wrote a praise and worship song called "Blessed Be Your Name." He sings:

Blessed be Your name in the land that is plentiful
Where Your streams of abundance flow, blessed be Your name.
Blessed be Your name when I'm found in the desert place
Though I walk through the wilderness, blessed be Your name.

Every blessing You pour out I'll turn back to praise.
When the darkness closes in Lord still I will say,
Blessed be the name of the Lord . . .
Blessed be Your glorious name . . . You give and take away . . .
My heart will choose to say, Lord blessed be Your name.

The inspiration for this song came from Job, where he declared, "Naked I came from my mother's womb, and naked shall I return there. The Lord gave, and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

Habakkuk was lamenting the loss of more than just everyday comforts; he was lamenting the loss of his earthly life's very supports. He imagined one of the most terrifying situations imaginable. He used the agriculture language of his time. He is saying, though the fig tree does not bud (the fig was a staple food for them); the olive crop fails (the olive oil was used for daily cooking); the fields produce no food (the corn, the barley, the wheat – no food to be brought to the storage house); no sheep in the pen (sheep, which give them wool and meat would not be in existence); no cattle in the stalls (the sheds would be empty and the livestock dead and gone). He imagined complete economic ruin and disaster and circumstances which will lead to famine, hunger, crying children, malnutrition and ultimately, death.

He was talking about the complete collapse of the economy, something much more severe than the lockdown situations due to COVID-19 Pandemic. Habakkuk basically is saying, "Despite the fact that my job would be lost, my income would be cut off, my capacity to supply even a single mouthful of food would be taken away, my health and

the health of my loved ones would be lost, and even lives would be lost; yet, I will rejoice in the Lord, I will be joyful in God my Savior.”

After being robbed once, Bible commentator Matthew Henry wrote in his diary the following points about thankfulness: “Let me be thankful. First, because I was never robbed before. Second, because although they took my wallet, they did not take my life. Third, because although they took my all, it was not much. Fourth, because it was I who was robbed, not I who robbed.” [3]

King David said, “Restore to me the joy of Your salvation” (Psalm 51:12). Are we grateful to God for our salvation? Or are we merely grateful for what He offers us in this life, such as worldly possessions and so on? Please do not misinterpret me. We must be grateful for the many blessings He has placed upon us, such as water, food, air, family, ministry, jobs, clothes, automobiles, income, our health, etc. Everything comes from God. None of it is the result of our own efforts. It has all been “given to us,” and we are meant to praise God for putting everything in our hands. God is the source of everything we have. But if our thanksgiving is to be genuine and long-lasting, it must go deeper. Our gratitude must be anchored “in” the God who has provided everything. Finally, it must be a heartfelt gratitude to God for His salvation and grace to us. So, how should we express our gratitude to Him? Let us take a look at Habakkuk’s thankfulness, which had no reservations. Come what may, we should declare like Habakkuk, “I will rejoice in the Lord, I will be joyful in God my Savior.”

Reflection

We must question ourselves if we truly know God. Do we know His free gift of salvation? Is the Lord God our strength? Do we belong to Him because of our salvation in Jesus Christ? If that is the case, what circumstances prevent us from praising Him? We have the most precious gift - salvation. So, are we grateful for everything, and for always?

True gratitude emerges when we realize that we are sinners and that we are only saved by God’s amazing love and grace. We say that a person cannot be thankful until he/she has experienced what it is like to be without. This is absolutely correct. One cannot be thankful unless he/she realizes that we are all sinners destined for an eternal death in hell, and that we have been redeemed by grace because Jesus died on the cross for our sins. One cannot truly be thankful unless they are aware of their sin and have experienced God’s amazing love and undeserved forgiveness.

When we truly know God and receive His Son, Jesus, as our Savior and Lord, there will be no condition that can ever fall upon us that will make us incapable to praise the Lord and rejoice in the God of our salvation.

[i] Warren Wiersbe, *The Wiersbe Bible Commentary, The Complete Old Testament in One Volume* (Colorado Springs: David C. Cook, 2007), 1478. ent in *One Volume* (Colorado Springs: David C. Cook, 2007), 1478.

[2] Michael P. Green, *Illustrations for Biblical Preaching* (Grand Rapids: Baker, 1997), 375.

[3] Michael P. Green, *Illustrations for Biblical Preaching*, 376.

The Power of the Christ Resurrection

REV. K. LOSII MAO

Luke 24:6-7, "He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise."

Philippians 3:10-11, "...that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead."

Dear churches, once again, the time has come to remind ourselves of the Lord's greatest miracle of all—the resurrection of our Lord Jesus Christ from the dead on the third day, according to the scripture.

In Phil. 3:10, we find that Paul wants to know the power of the Resurrection and that he may share in His sufferings, becoming like Him in His death. If we say that there is no resurrection and Christ is not risen, then, we cannot talk about the power over the dead. Our faith in Christ is futile and we are still in our sins (1 Cor. 15:12-19).

To understand the power of the resurrection, Wayne Jackson mentions five of its significances, which I would like to highlight here: firstly, Jesus-evidences as the Son of God (Rom. 1:4). Secondly, assurance of sin forgiven (Acts 2:38, 22:16, 1 Cor. 15:17). Thirdly, the Kingdom of God is ruled by a living Sovereign. Jesus is the First and the Last and will live forevermore (Rev. 1:17-18). Fourthly, human existence doesn't end at its physical death. God is the giver of life (1 Cor. 6:13). Fifthly, Jesus—the ultimate victory over all its enemies: the slain Lamb standing again (Rev. 5:6). Likewise, Christ's followers will overcome death (Rev. 12:11).



Austen C. Ukachin mentions that the resurrection of the Lord strengthens our faith, gives us hope, and that same resurrection power, the Spirit, will raise us up from the dead.

All these show that Christianity is a relationship with the living God, "a Savior we can know, and a Savior who infuses our life and empowers us, who transforms us into His likeness... He is the true God and eternal life (1 Jn. 5:20)." Soyinka went on to say that God can be known through Scripture and relationship with Him. We can have relationship with Him through faith, prayer and Bible study. Then we will have the power of resurrection. As a matter of fact, all Christians have this power: The power to have sins forgiven (...raised because of our justification, Rom. 4:25); the power to conquer sin; the power to be God's agent; the power to be conformed to His likeness (2 Cor. 3:18); and the power to overcome the Devil and his kingdom.

So, as we celebrate Easter, know the resurrected Christ, have faith in Him, have a relationship with Him, and have the resurrected power to overcome sins, be God's agent, conform to Christ likeness, and overcome the Devil to have a victorious life in Christ.

Acts 4:33, "And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all." Amen.

[1] Wayne Jackson, "The Significance of Christ's Resurrection." ChristianCourier.com. <https://www.christiancourier.com/articles/64-the-significance-of-christs-resurrection>

[2] Austin C. Ukachin, "The Power of His Resurrection" <https://guardian.ng/sunday-magazine/the-power-of-his-resurrection/>

[3] Julius Soyinka, "The purpose and Power of His Resurrection" <https://sermons.faithlife.com/sermons/122360-the-purpose-and-power-of-his-resurrection-study...>

SEVEN SAYINGS OF JESUS ON THE CROSS

REV. DR. SUT KHAN THANG

Scholar says "In Hebrew the number "seven" has the same consonants as the word for completeness or wholeness. They pick up seven sayings; final statements of Jesus Christ during his last hours on the cross also have a big deal." The book of gospel records the depth of Christ suffering in order to accomplish God's plan of salvation. The crucifixion and resurrection of Jesus Christ reveals his divinity as well as his humanity.

1. Jesus said, "Father, forgive them, for they do not know what they are doing" – Lk 23:34.

The tormentors were in the very act of mocking, insulting, despising and destined for eternal damnation because they did not recognize Jesus as the true Messiah (Acts 13:27,28). However, Jesus was interceding to the Father as a mediator for the forgiveness of those who crucified him. This selfish less act of Jesus expresses the boundless compassion of divine grace.

2. Jesus answered him, "I tell you the truth, today you will be with me in paradise." Lk 23:43.

This statement demonstrates a genuine faith implanted into the heart of the one who is a penitent criminal on the cross and thereby Christ graciously declared and affirmed a dying man's salvation. In order to obtain salvation and be justified, a sinner must believe in his heart and submit to the Lordship of Jesus Christ (cf. Rom 10:9,10).

3. He said to his mother, "Dear woman, Here is your son" and to his disciple "Here is your mother" John 19:26,27.

Jesus had a great concern on familial relationship. So, he entrusts this responsibility into the care of John the disciple whom he loved. In fact, his own brothers did not believe in him nor sympathize to his ministry as well (John 7:3-5).

4. "Eloi, Eloi lama sabachthani?" "My God, my God, why have you forsaken me?" Mat 27:46; Mk 15:34.

In the darkest ninth hour of suffering and in agony Jesus cried out in a loud voice to the Father. He expressed feeling of abandonment of God because he bore the full weight of sin of the world (Mat 26:39). It is written: "Your eyes are too pure to look on evil; you cannot tolerate wrong." (Hab 1:13). Paul also writes "God made him who had no sin to be sin for us" (2 Cor 5:21).

5. Jesus said" I am thirsty" John 19:28.

Jesus refused to drink vinegar which was offered to alleviate his suffering (Mat 27:34; Mk 15:23) as the fulfilment of the Scripture. Traditions believe that it is the word of distress and can be compared as Jesus encounter with the life condition of Samaritan woman in the well (John 4:4-26).

The Jerusalem Bible cross-references Ps 22:15: "my palate is drier than a potsherd, and my tongue is stuck to my jaw." In fact, this phrase explicitly denotes how much Jesus suffered thirst because of the iniquities of human being. It makes him thirst so that no believers need to thirst anymore.

6. Jesus said, "it is finished" (Gr. tetelestai) John 19:30.

Jesus declared the word of triumph on special task: It is done! It is completed! I've finish my assignment in regard to the redemption.

Finally it is consummated or fulfilling a task of religious obligations (cf. 17:4). The entire work of redemption of human being had been brought to completion or paid in full on the cross (Col. 3:13,14). No one took his life by force rather He voluntarily and willingly (10:17,18) offered himself fully to God as a living sacrifice.

7. Jesus called out with a loud voice, "Father, into your hands I commit my spirit" - Lk 23:46 (Psalm 31:5 is completely fulfilled here).

It is a word of re-union, the proclamation of Jesus joining God the Father in heaven. He offered himself as a perfect sacrifice and placing himself fully into God's hands after finishing his assignment (cf. Heb 9:14), for his safekeeping.

Hamilton has written that "When darkness seems to prevail in life, it takes faith even to talk to God, even if it is to complain to him. These last words of Jesus from the cross show his absolute trust in God. This has been termed a model of prayer for everyone when afraid, sick, or facing one's own death."

-It is not the nail that kills Jesus on the cross but it is your sin that kills him-

Who is this Messiah?

MR. L.D. RONGLENLAR

Introduction:

Jesus and his disciple were on the Jericho road way to Jerusalem; they have climbed up most of the treacherous road for 17 miles (27 km Approx.) from Jericho to Jerusalem. In the book of Gospel Matthew 21: 1- 3 says that

As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, "Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her untie them and bring them to me. If anyone says anything to you, tell them the Lord needs them, and he will send them right away[1].

As Jesus enters the city some people spread their cloths and some spread the branches from the tree and welcome Him with the slogan 'Hosanna to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest' (Mat. 21:9). When Jesus entered the city, there were some people who really want to know, who the man is riding in a donkey? And the crowd answer, 'He is the prophet Jesus from Nazareth of Galilee' (Mat. 21:10-11).

Like some of the people among the crowd who wanted to know who really Jesus is, there might be some who are keen to know what kind of king or Messiah is He? The following are some of the character of Jesus as a king.

1. He is the Servant King: The author of the gospel of Mark presents Christ as a servant. In Mark 8:30, after the disciples made a confession about him, Jesus warn them not to tell anyone about him. The command to remain silent about him puzzled many readers. But for Mark it was not hard to understand because he has given two examples of the command to silence.[1] There were some occasions where Jesus wants to keep His identity secret. After healing lepers, Jesus warns him to remain silent about the incident (1:44). After healing a mute person, Jesus commands him not to tell anybody (7:36). The question is why He wants other to keep silent about him? The reason is that public had false notion about Messiah. Israel was oppressed by the foreign yoke for more than 700 years so, they always long for Messiah to free them politically from the oppression.[2] So, He had good reason for this fear and wants to keep his identity secret.

But opposite to people expectation, even though Jesus is the Messiah He didn't come for political liberation but he came for spiritual liberation with servant attitude. People see him serving others, healing their sickness and provide their needs as a humble servant. Jesus said in Mark 10:45, 'I didn't come to be served but to serve'.

2. He is the Suffering King: When Jesus enters Jerusalem riding in a donkey, people welcome him as a prophet/messiah; I don't think they really understand what he really going to accomplished. But Jesus knows what is coming. The old testaments prophets already prophesied about the suffering of coming messiah



beforehand. Daniel 9:26 says that “after threescore and two weeks shall Messiah will be cut off, but not for himself”. The word “cut-off” is a prophecy of death.[1] When Jesus incarnate in a human flesh, He didn’t cease to be God, nor He lay aside any of His divine attributes. Forever God and now forever man.[2] Even though He is forever God and king, He humbles himself to suffer to the point of death.

The gospel of Mark also records Jesus prediction of His own suffering and death in three separate occasions (9:31, 10:33, 45). Indeed one third of the gospel of Mark devoted to the story of the cross.[3] He is a divine king yet chooses the cross to suffer and die to save the lost humanity.

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3. He is the Victorious king: In the arrival of Jesus in Jerusalem, the crowd welcome him by spreading cloths and branches (palm) in a road where he is coming. Cloths and branches signify two important symbols. Cloths signify that people submission to a king and branches signifies Jewish nationalism and victory. Even though the palm branches are not mentions in the Bible most of the scholar believers that it must have been a palm branches. Palm symbolized the Jewish nationalism and victory such as when Judas Maccabeus recovered Jerusalem and temple defiled by Antiochus.[4] So, even the crowd in their action tells us that Jesus is the victorious king.

David hope for Jesus mention in Psalm 16:10 and Peter quoted in Acts 2:27-28; these verses indicates that Jesus would be resurrected victoriously. Some might believe that David is not referring to Christ but to himself. However this was not fulfilled by David because David died and was buried (Acts 2:29); instead this passage was referring to the resurrection of Christ (Acts 2:31).[1] He rose victoriously from the death.

The prophecy about the Christ resurrection is fulfilled being witness by the apostles recorded in the book of the gospels. Yes, indeed He is a victorious king.

Conclusion:

We have seen the messiah / king who was riding on the donkey as He entered Jerusalem was not just a mere king. He is different and unique from any other kings because He is a God-man. His birth (Isai. 9:6, 7:14; Micah 5:2), His ministry (Gen. 5:24), His suffering (Isai. 53:5, Psl. 22), His death (Isai. 50:6) and His resurrection (Psl. 16:10) were predicted by the prophets beforehand. He is more than a king. He is a king yet He serves other with a servant attitude. He is a king yet He suffer to death to save others.

[1] New International Version

[2] John R. W. Stott, The Incomparable Christ (Inter Varsity Press; Leicester, 2001) p. 28

[3] John R. W. Stott, The Incomparable Christ, p. 28

[4] Alban Douglas, Basic Bible Doctrine (GLS Publishing; Mumbai, 2014), p. 87

[5] Arthur W. Pink, The seven saying of the Saviour on the Cross (GS Books; secunderabad, 2018), p. 95

[6] John R. W. Stott, The Incomparable Christ, p. 29

[7] Michael J. Wildkens, The NIV Application Commentary; Matthew (Zondervan publication, Grand rapids; 2004), p. 749-250.

[8] Paul Enns, The Moody Handbook of Theology, (Moody Press; Chicago, 1989), p. 144

BIBLE STUDY
METHOD 2:
THE CHAPTER
SUMMARY METHOD





INTRODUCTION



Originally the Bible was written without chapter and verse divisions in the numbered form familiar to modern readers. The chapter divisions were added by Bishop Stephen Langton in 1228 C.E. in order to make the various parts of the Bible more accessible to the general reader. And today, there are 1,189 chapters in the Protestant Bible. So, if we study one chapter each day, we can complete the whole Bible in just over three years!!

Definition

The chapter summary method is a popular method for beginning Bible study. It enables you to begin understanding chapters of the books of the Bible. This method is not to be confused with the Book Survey and Chapter Analysis methods. In this method of Bible study, we attempt to acquire an understanding of the contents of any given chapter of the Bible by reading it in its entirety several times (at least five times), asking a series of questions relating to the content of the chapter, and ending with a general summary of the chapter.

Importance of this method

This method is important because it enables us to begin to understand chapters of the books of the Bible. Since chapters are usually fairly short, this is a good method to begin Bible study, and it does not require deep study to do a chapter summary. Moreover, this method can be quickly taught.

Reasons for its Importance

Some of the reasons for the importance of this Bible Study method is that this is an easy method where we only have to learn ten easy steps (the steps are explained below). This method does not take much time, we can complete one chapter summary study session in about 20 to 30 minutes. We can do this study method with just our Bible and a piece of paper because this method does not require any outside helps or reference tools. This method is a good type of study to use when we are engaged in a rapid reading survey through the Bible.



Some Guidelines for Reading

In this study method, we use a Bible that does not have notes or extra information, because if we look at the notes we will be led to concentrate on the same ideas of the commentators and thereby hindering us from getting new insights. We read the chapter straight through without stopping from start to finish. Our goal is to feel the flow of the chapter and capture the central message and the overall theme, so we should not be too concerned with the details at first.

In order to gain additional insights, it is best to read the chapter in several contemporary translations and versions so as to see how each translator rendered the original writing and also it is good to note the interesting differences we can find. It is important to read the chapter out loud at least one of the times when we read through because reading the Bible aloud helps us keep our focus on what we are reading.

10 Steps for Doing Chapter Summary

As we read the chapter, we are to look for the following ten specific things (10 Cs) and write them on the Chapter Summary Form given below:

CHAPTER SUMMARY STUDY WORKSHEET (Sample)

Chapter:

- 1. Caption (title):**
- 2. Contents:**
- 3. Chief People:**
- 4. Choice Verse:**
- 5. Crucial Word(s):**
- 6. Challenges (Difficulties I need to study):**
- 7. Cross-References:**
- 8. Christ Seen:**
- 9. Central Lesson(s):**
- 10. Conclusion (Personal Application):**

Step 1. CAPTION

First, we give the chapter a short, descriptive title. We are to try and find the keyword of the chapter and fit it into our title. If our title is catchy or produces a mental picture, we will remember it longer.

Step 2. CONTENTS

We describe, summarize, paraphrase, make an outline or make a list of the major points in the chapter. The method depends on the literary style of the chapter and our own preference. But it is best to choose the method that is easy for us to do. We should not try to interpret the chapter; we just need to make observations on its contents.

Step 3. CHIEF PEOPLE

Here, we make a list of the most important people in the chapter and ask questions such as, "Who are the main people in this chapter? Why are they included? What is so significant about them?" Then we write down our reasons for choosing these certain people as the chief ones of the chapter.

THE 10 C'S

FOR CHAPTER SUMMARY

STEP 4. CHOICE VERSE

We choose and write the verse which summarizes the whole chapter or the verse which speaks to us personally. In some chapters we may find a key verse which summarizes the writer's argument; in other chapters, there may not be a key verse! We may also pick a verse from which we want to write our application.

STEP 5. CRUCIAL WORD(S)

Here, we write down the keyword or words of the chapter. Many times, the keyword will be the one that is used most frequently. Sometimes the crucial word may be the most important word but not necessarily the most used one. Also, a chapter may have more than one crucial word.

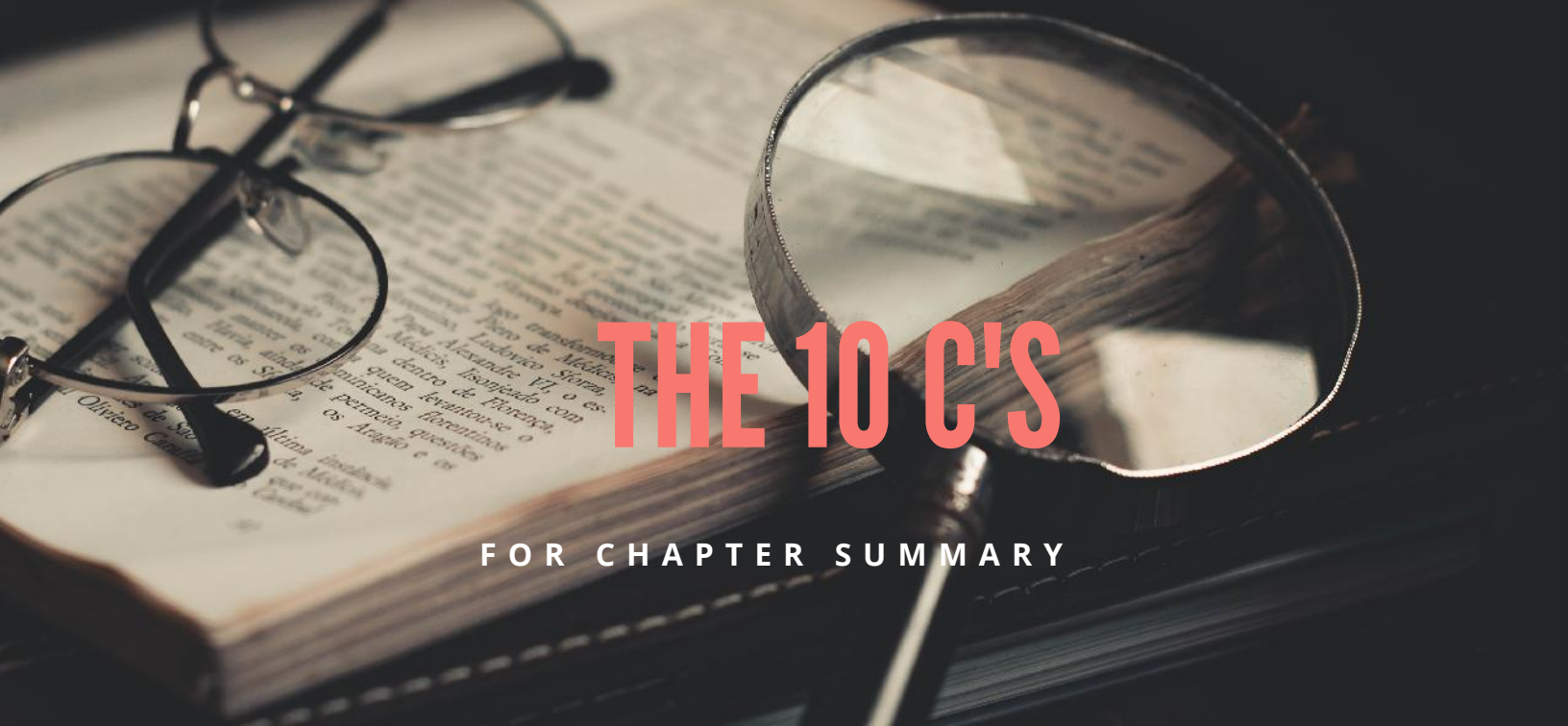
STEP 6. CHALLENGES

Here, we list the difficulties we may have with the passage: the statements we do not understand, the problem or question which we would like to study further, etc. Very often, while doing the chapter summary, we will get ideas for other types of studies which we may want to do in the future.

STEP 7. CROSS-REFERENCES

Using the cross-reference in our Study Bible, we would look up for other verses that help clarify what the chapter is talking about and list them on the form. We may also ask the question: "What else in the Bible helps me understand this chapter?"





THE 10 C'S

FOR CHAPTER SUMMARY

STEP 8. CHRIST SEEN

The entire Bible is a revelation of the Person of Jesus Christ. In fact, Jesus used the Old Testament to teach His disciples about himself. So, it is very important for us to ask ourselves, "What can I learn about the nature of Jesus Christ from this chapter? What attributes of God in Christ are illustrated here?"

STEP 10. CONCLUSION

This is the application portion of our study. Here, we are to write about how we can implement the lessons we have learned in our lives. It will benefit us to conclude our chapter summary by asking ourselves these two questions: (1) How do these truths apply to me personally? and (2) What specifically am I going to do about them?

STEP 9. CENTRAL LESSON(S)

Here, we write down the major principles, insights, and lessons we learned from the particular chapter. We can ask ourselves certain questions, such as: "Why does God want this passage in the Bible? What does God want to teach me from this chapter? What is the central thought the writer is trying to develop?"

EXERCISE

Read 1 John chapter 1 many times (at least five times) and try to fill in the Chapter Summary Study Worksheet. The more we read, the more we will understand the text and the more it will come alive to us.

MBC Day of Prayer (Sunday 6th February, 2022)

MBC Day of Prayer was conducted on Sunday, February 6, 2022) under the theme **"Rejoice in the Lord"** (Habakkuk 3: 17-18), which is MBC's theme for the year 2022. MBC's Cabinet Secretaries, together with the President and one of the staff, visited Komrem Baptist Churches Association, a total of eight churches. They preached the word of God based on the theme and had a good time during the morning worship hour with the eight Church members. Following are the church visited: 1. Makokching Baptist Church, 2. Samumamlan Baptist Church, 3. Khoirentak Baptist Church, 4. Thayong Baptist Church, 5. Lower Kom Keirap Baptist Church 6. SinamKom Baptist Church, 7. Senpangjar Baptist Church, 8. KR Lane Baptist Church.



MBC Youth Leadership Training
TTA Training Hall, Ukhrul
February 22-24, 2022

The Youth Leadership Training especially designed for Youth Secretaries of the Associations under MBC was held from 22th – 24th at TTA Training Hall, Ukhrul and sponsored by Tangkhul Theological Association (TTA). Altogether, twenty-eight youth leaders, including some Association Youth Secretaries attended the training program. Within the three days period, five training sessions were conducted and resourced by Rev. Dr. Wungramthan Shongzan , Rev. Dr. Banner Makan and Rev. Rajan Shadang. The training presented leadership skills and direction to young men and women through a Christ centered ministry, equipping the participants for servant leadership in their homes, churches and community.

Two sessions resourced by Rev. Dr. Wungramthan Shongzan emphasized on the topics “Leadership from the Inside-Out” and “Leadership & Strategic Planning”. He prompted on who a leader is and how he/she should implement the concepts and tools of leadership. Stating that the most significant tool is “You”, he urged the participants to focus on the inside out. He further illustrated on paradigm shift, which is important to understand the perspective of another person as well. It is said that a good strategic planning is vital to identify needs and issues, to outline measurable goals and evaluate progress. Quoting a Bible verse from the book of Mark, “Not so with you. Instead, whoever wants to become great among you must be your servant”, he said that, for a person to be a leader, he should possess certain traits such as humility, sacrifice, self-denial, forgiveness, love, etc.

In the other two sessions, Rev. Dr. Banner Makan spoke on the topics “Leadership Development” and “Organizational Management”. He asserted that it is from infancy, the process of leadership development begins. It takes time to grow and develop the qualities to propagate mature signs like self-control and inner life growth. Instilling the participants with few pivotal values such as integrity, obedience, and Word check, he added that one should be well equipped with them to stand firm and strong to elevate. He further encouraged to choose the right motivations to steer the wheel of life. Speaking of motivation and management, he said that it is important to know how to balance things by planning, organizing, leading and controlling.

The last training session was conducted by Rev. Rajan Shadang on “Plenary & Action Plan”. He emphasized on how to expand a ministry by taking up necessary action plans in a broader concern. The whole training sessions vehemently imprinted the participants with adequate knowledge having them exposed to the real ministry environment and possessions of leadership. The trainers who meet the credentialing requirements are without question, experts and training professionals and with them, the MBC Youth Leadership Training Program provided a rigorous path of assurance to the participants, to one day become prominent leaders and enact the needs.



MBC PEACE CONFERENCE (21ST - 22ND FEBRUARY, 2022)



**MBC MISSION CONFERENCE
(22ND - 25TH FEBRUARY, 2022)**

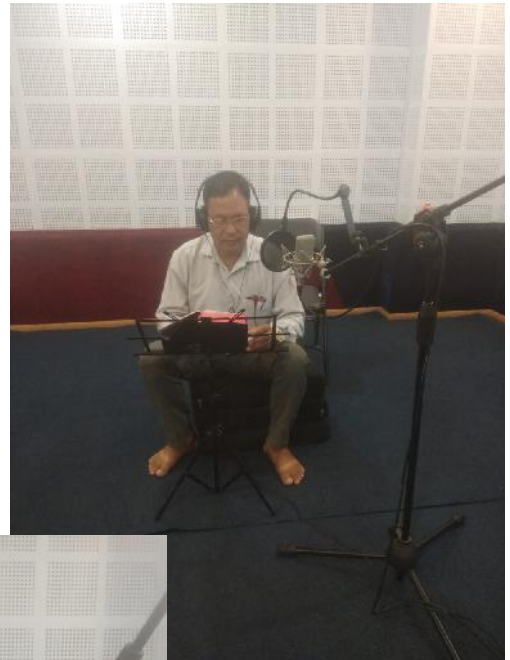


**THE 16TH FOUNDATION DAY OF DORCAS COMPASSION HOME
(SATURDAY 26TH FEBRUARY, 2022)**



AUDIO SCRIPTURES RECORDING PROJECT – 2022 UNDER MBC

The audio Scripture recording project, in collaboration with the World Cassette Outreach International, WCOI, and MBC through Mission Department, began on October 13th, 2021, and completed on November 27th, 2021, at Heirangoi Thong, Imphal West. Three narrators were hired on a regular basis for this project. 1) Laishram Bimol Singh of Samurou, 2) Haobam Mobi Singh of Itam Nungoi, and 3) Okram Bimolchandra of Khongman. We have recorded all 27 books of the New Testament in Manipuri. This initiative will benefit Manipuri-speaking people by developing their moral character and transforming their lifestyles.





COUPLES WORKSHOP

Reflection on MBC Couples Workshop, March 11th -12th, 2022

The MBC Couple Workshop was organised on March 11th and 12th 2022, under the theme "TWO are better than ONE," with Rev. Dr. JM. Gul Khan Pau and Ms. Lucy Engjadim as resource people. It was a teach, unlearn, and relearn moment for the couples, reminding them that marriage is a life-long experience requiring love, forgiveness, tolerance, and compromise. The husband and wife must complement each other.

Among the topics covered at the two-day workshop were the Biblical Foundation of Marriage, God's Family Plan, Principles of Communication, Christian Marriage Challenges, and Biblical Parenting. There were a total of 22 participants.

We learned from the session that Christ is the essential point in all married couples, and that without Him, it will be difficult to sail through the tumultuous seas that challenge all married couples throughout their life-long journey. The facilitators also reminded the couples that all couples experience challenges, and it is in these moments that Christ, if we have Him in our midst and allow Him to teach us tolerance and self-sacrifice, comes into play.

Communication is crucial in all marriages and acts as the "glue" that holds the couple together. Open communication in any relationship demands compromise and, more importantly, humility. Communication includes being heard, validated, and loved. As a result, listening is a critical skill. This was addressed during the workshop.

Work, financial stress, and technology, to name a few distractions in today's world, may all have an impact on any relationship. However, in today's uncertain and changing world, financial security is vital – money causes many problems in relationships, whether it's seeking too much or having too little. The solution is to learn how to live within our financial means. We must always remember that money does not always bring happiness, but we were also encouraged to be very wise in our management.





As a result, marriage can be defined as a painful process. A trip in which both joy and suffering are experienced. All marriages and couples will face difficulties, just as life will face obstacles and difficulties, but if we allow Christ to be our centre, we will also experience many benefits and beautiful things. He will support us in bearing our cross and will provide the path from this world to eternal life.

Due to time constraints, there could not be much interaction; nonetheless, there was some feedback from participants on how the workshop was valuable and that they were able to put it into practise, providing understanding and establishing a comfortable environment for the couples.

Some of the practical suggestions were simple to implement, but most couples fail to do so on a regular basis. Couples are encouraged to check and practise holding hands and praying together, as well as learning how to argue without hurting one another. The couples also learned their levels of communication: hallway talk, reporter talk, intellectual talk, emotional talk, and honest talk, and were able to identify which level of communication they were into.

Overall, the couple workshop was very beneficial, and the resource people served as living examples. As the proverb goes, "teach what you practise," and they were doing just that with their own stories as a couple and how they lived life. Their teachings were very pertinent to the couples, their stories were intriguing, and there was so much to learn and implement in our daily lives as a couple. It was one of the most effective workshops.



The Nagaland Baptist Church Council (NBCC) paid a visit to the MBC Secretariat on March 15, 2022. The MBC Office deeply appreciates the time spent together sharing the Ministries of NBCC and MBC. The NBCC Team also provided a Handbook on Youth Ministry in Nagaland as well as Sunday School study material, which would aid in the enhancement of MBC Ministries.

A One Day MBC- MTC Get-together Concluded Productively

As scheduled, The MBC Education Department organized a One Day MBC - MTC Get-together was conducted on the 18th of March 2022, at the Manipur Theological College Chapel wherein apart from the MBC cabinet members and the faculty members of the college many Education Directors and Secretaries from various member associations participated positively. The day began with a sumptuous lunch at the college dining hall.

The consultation began with a word of prayer from Rev Apila Thangal, former Board Chairperson of MTC and the present Women Secretary of MBC. The Education Secretary, Rev. Raimi Rimai chaired the meeting. After a round of brief introductions from all members present, the Principal Rev. Dr. Letkothang Haokip shared the blessings and burdens of God's mission in the campus and emphasized the immediate need of two staff quarters and girls' hostel renovation, which needed much attention. Rev K. Losii Mao, General Secretary, MBC gave a positive response to the needs and grievances of the college. Many other issues were also discussed at length, including the boundary issues between mission compound and the neighboring villages as well as the nitty-gritty of the management and administration of the college. It was agreed and highlighted upon, that, meetings of this sort must be encouraged more often. After many opinions and suggestions, the productive meet ended with a high note of looking forward to another meet at the earliest. At the closure, the respected General Secretary of MBC honoured the august gathering with a Word of prayer and sent them all home more enlightened.

