

A DISTINCTIVE CALL?

It is, I believe, rightly assumed that the Bible employs the designations “elders”, “presbyters”, “overseers”, and “bishops” interchangeably. Furthermore, it is clear when Paul refers to “shepherd-teachers” in Eph 4:11, he meant specifically the elders (compare Acts 20:17-38). If so, then, Eph 4:11-16 explicitly teaches “shepherd-teachers” are distinguished from the general body of believers by their distinctive role, namely, to equip the saints for the ministry. In that sense, the pastoral ministry is therefore a distinctive ministry. Why is it so distinctive?

Firstly, the pastoral ministry is a distinctive gift of Christ to the Church. According to Eph 4:11-16, “shepherd-teachers” are a gift of Christ to His Church. They are not a human construct. It was God’s divine intention that with the passing of the original apostles and prophets, His flock will not remain “shepherdless” but have “shepherd-teachers” to “oversee” them. That this is so is evident from Paul’s reminder to the Ephesian elders that it is no less than the Holy Spirit who has made them overseers (Acts 20:28). And though “shepherd-teachers” are not to be equated with the apostles and prophets, they both exercise the same role – to equip the saints for ministry, thus making that role distinctive.

That distinctive role involves a distinctive function, namely, to “shepherd” God’s flock. Paul told the Ephesian elders they are “pay careful attention to yourselves and to all the flock” (Acts 20:28). Peter similarly points out that elders are to “shepherd the flock of God that is among you” and be “examples to the flock” (1 Peter 5:1-3). And the primary means by which they are to shepherd the flock is by “teaching”. Paul emphasises this as a qualifications for elders: “able to teach” (1 Tim 3:2). Elders “must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it” (Tit 1:9). Furthermore “elders who rule well” should “be considered worthy of double honour, especially those who labour in preaching and teaching” (1 Tim 5:17). That is how they are to equip the saints for ministry – by teaching and preaching.

Given their distinctive role and function, they thus exercise a distinctive authority. From the very beginning of the early Church elders have been accorded an equal footing by the apostles. This is especially evident in Acts 15 when at the Council of Jerusalem, apostles and elders were mentioned together (Acts 15: 2, 4, 6, 22, 23). The letter issued subsequently by the Council was duly signed by both apostles and elders.

This distinctive authority is further confirmed by apostolic instructions to the Churches to submit to their authority (Heb 13:7, 17; 1 Pet 5:5). It also explains why Paul is so insistent that Timothy should not “admit a charge against an elder” except “on the evidence of two or three witnesses” (1 Tim 5:19). It is very serious thing to bring a charge against an elder or a pastor because he is Christ’s gift to the Church, he is divinely appointed by the Holy Spirit to care for God’s people, and he carries a God-given authority.

Given this distinctiveness, it is not surprising that the Bible prescribes distinctive qualifications for elders. In 1 Tim 3:1-7, for example, it would seem that whatever is expected of an elder is no different from what is expected of all ordinary Christians. An elder must be the husband of one wife. So, too, every Christian man who is married! He must be sober-minded, self-controlled, respectable, hospitable and so on. So, too, every Christian! All these virtues ought to characterise all believers in the Lord Jesus Christ. But elders are to exhibit these virtues to a higher degree. For elders are examples to the flock! So the elder is to exhibit a higher degree of godliness, order, and discipline than other Christians.

Why are such qualifications required of a “shepherd teacher”? As Paul says in 1 Tim 3:7, “He must be well thought of by outsiders.” Why? Imagine what the world outside would think of the Church and the gospel if our pastors are wishy-washy, have no self-control, disrespectful, inhospitable, and are drunks, violent, quarrelsome, money-lovers and have dysfunctional families? Would not the world laugh at us? The mention of the devil in verses 6 and 7 is not incidental but intentional. Paul knew that is exactly what the devil would love to see – a Church that is so disgusting the world will take no notice of the gospel. No wonder Paul insists on such high qualifications for elders!

The call to the pastoral ministry is a distinctive call. It is a distinctive call because the pastoral ministry is a distinctive ministry. And because it is such, Paul calls the task of the “shepherd-teacher” a “noble task”. It is not merely a noble task. It is a great task, the greatest task any Christian could ever be engaged in.



Rev Dr Ong Meng Chai
Head of Library & Student Counsellor

Contents

Page 1	A Distinctive Call?
Page 2	一个独特的呼召
Page 3	STM Public Seminar: "Called to Public Ministry?" Day of Fasting and Prayer
Page 4	Eschatology & Ecclesiology 馬來西亞：漸行漸遠的世俗國理念
Page 5	STM Bahasa Malaysia TEE 中文延伸课程公开讲座
Page 6&7	Faculty News

Page 8	卢龙光院长荣休与国际华裔圣经学术会议 Master of Ministry (English & Chinese), Doctor of Ministry Alumni News
Page 9	Endowment Fund Vision Sharing Dinner
Page 10	Book Review of John N. Oswalt's The Holy One of Israel: Studies in the Book of Isaiah Staff News
Page 11	Inter-seminry Games 2014
Page 12	Financial Update 2014 How you can support the ministry in STM

一个独特的呼召

我认为圣经采用的名词“长老”，“监督”，“会督”是指同一个职分。同时，当保罗在弗4:11提到“牧者-教师”时，他指的是“长老”。所以在弗4:11-16所指的“牧者教师”与教会一般的会友是不一样。不同在于角色，主要职责是装备信徒。所以牧养的事工是一种独特的事工。有什么独特呢？

首先，牧养事工是基督赐给教会的一个独特的恩赐。按照弗4:11-15 “牧养-教导”是基督赐给他的教会的一个恩赐。不是人创造的，而是神在随着使徒和先知的消失而兴起的。他的羊群不会成为没有牧人，而有“牧养-教导”看顾他们。这是很明显，在保罗对以弗所的长老的提醒中提到（徒20:28）。虽然“牧养-教师”不等同使徒和先知，他们责任是一样：装备信徒，扮演一个独特的角色。独特的角色表示独特的责任，主要责任是牧养上帝的羊群。保罗吩咐以弗所的长老说“牧养神的教会”（徒20:28）。彼得也同样交待“牧养在你们中间神的群羊”和“作群羊的榜样”（彼前5:1-3）。而他们牧养的方法是藉着教导。保罗强调这是作长老的一个资格：善于教导（提前3:2）。作长老的要“坚守所教真实的道理，就能将纯正的教训劝化人，又能把争辩的人驳倒”（多1:9）。另外，“那善于管理教会的长老，当以为配受加倍的敬奉；那劳苦传道教导人的，更当如此”（提前5:17）。他们是藉着教导和传道装备信徒。

因为这独特的责任和角色，他们拥有一个独特的权柄。从教会的开始，长老与使徒的地位是同等。在徒15章中看到，使徒和长老同时被提到。会议后的信，是由使徒与长老同签。这独特的权柄也在使徒的教导中被肯定，“你们要依从那些引导你们的”（来13:7，17；彼前5:5）。也解释不要收。

为什么保罗要提摩太不要控告长老“除非有两三个见证就（提前5:19）提控长老或牧者是件重大的事，因他们是基督赐给教会的，他们是基督藉着圣灵赐给教会为的看顾上帝的子民，而且他们也带着上帝的权柄。有这特征是不惊奇，因圣经规定长老的特别条件。在提前3:1-7，看来对长老的要求和对普通会友的要求没有什么不一样。作长老的，只作一个妇人的丈夫，有节制，只守，端正，乐意接待远人，善于教导等等。所有的基督徒也应该一样。这些美德也是所有基督徒该有的，但是对长老们要求是比信徒的更高。比如长老要成为羊群的榜样！长老也要有更高的敬虔，作事有条有理和有纪律。

为什么保罗提出这些资格要求？保罗在提前3:7写“必须在教外有好名声。”为什么？思想教会外，人怎样看待教会和福音。若我们的牧者是糊涂，没有节制，不尊敬人，不接待远人。酗酒，打人，争竞，贪财和不管理自己的家。世界会否讥笑我们？第六，七节中提到魔鬼，不是一种意外。保罗清楚知道魔鬼肯定看到，魔鬼会很喜悦。一间这样的教会，世界肯定不留意它所传的福音。难怪保罗对长老的资格会有这么高的资格条件。牧者的呼召是一个独特呼召，因牧养事工是一个独特的事工。保罗称呼“牧养教导”是一个善工。不单是善工，也是伟大的事工。

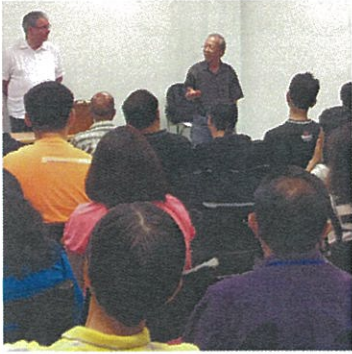


Rev Dr Ong Meng Chai
Head of Library & Student Counsellor



STM Public Seminar: "Called to Pastoral Ministry?"

Speakers: Rev Dr Ong Meng Chai and Rev Dr Paul Barker



It is a vehemently "Yes," from Rev Dr Ong Meng Chai. According to Dr Ong the call to the pastoral ministry is a distinctive call. It is a distinctive call, because the pastoral ministry is a distinctive ministry. Exploring from several passages in the scriptures, Dr Ong expounded the basis of what he believed. "It is a distinctive ministry because it is Christ's gift to the Church. It is distinctive because it involves a distinctive function, and carries with it a distinctive authority, and thus requires distinctive qualifications." And because it is such, Paul calls the task of the elder (or in our case the pastor-teacher) a "noble task". Dr Ong challenged us that it is not merely a noble task. It is a great task, the greatest task any Christian could ever engage in.

"Is the Pastoral Ministry a distinctive call?" YES



Rev. Dr. Paul Barker began with his personal testimony on how he embarked into the pastoral ministry. He was encouraged by his pastor with these words, "You should think of ordination." Later at a young age of 20, Dr Barker was given the opportunity to preach at his church. He shared how this pastor prompted him into ministry and became a mentor and friend. Next Dr Barker gave some tips on how to discern your 'call.' He warned that a subjective desire alone is dangerous. Dr Barker suggested that this desire should be balanced and matched by other objective voices. It is also essential that we do not minister out of our own neediness, but seek to give and spiritually benefit the body of Christ. A good test is also the 'transferability' of our ministry whether it remains helpful and fruitful outside of just one church. Most certainly along with the call is a genuine hunger for godliness and spiritual growth. He further remarked that studying theology is a helpful discernment process and he strongly urged the participants to enrol in a good seminary. Lastly he encouraged us to look for a pastor/mentor preferably someone who knows you well, to help in the growing conviction of that call.



The session ended with good interaction and Q & A from over 70 participants. It is indeed heartening to see such a response to such a topic. May God continue to convict hearts and pray that many will obediently heed the 'call.'

Report by: Pastor Wong Moi Lee (English TEE Director)

Day of Fasting and Prayer 21 Aug 2014

祷告和禁食日 (8月21日)

STM faculty and students together stopped their daily works and spent time in prayer while they fasted on 21 August 2014, the second time for the year. After confession of sins for their own self, the community interceded for the country and the world following the various prayer items prepared by the pastoral groups, remembering the rulers and leaders of the country, victims of natural calamities and man-made disasters. In between the communal prayer sessions, the participants had personal quiet times with the Lord. After the afternoon rest, the participants broke into pastoral groups for more prayers and sharing. At 3.30pm, there was closing worship with Holy Communion before breaking fast together at the canteen.

学院师生于8月24日暂时放下上课和功课，在神面前专心学习祷告。这是今年第二次的禁食祷告的操练。认罪悔改后，由各教牧小组带领我们为这国家和世界代祷。纪念国家领袖，天灾人祸发生的地区和受影响的人。祷告日的节目也包括个人灵修，群体祷告和教牧小组分享祷告，并以圣餐作当天祷告日的结束。

Report by: Rev Chew Kean Kee

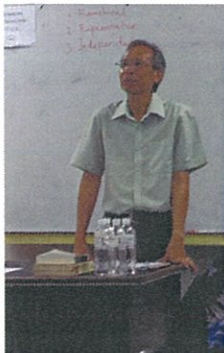


The TEE (Theological Education by Extension) course is a wonderful opportunity for those of us who want a measure of systematic theological education without having to leave our full time jobs. We come from all walks of life and there are engineers, lawyers, doctors, teachers, IT executives, church and para-church workers, each one contributing to the life of the class out of our individual experiences. After TEE, many lay persons have also gone onto fulltime theological studies and ministry.

24 of us congregated in STM for a course on 2 essential doctrines of the church, the doctrine of the church (Ecclesiology) and the Last Things (Eschatology) as part of our TEE (MCS and Grad.Dip.CS) programme. Our teacher was Mr. Christopher Cheah, the General Secretary of Scripture Union, Malaysia.

The objectives of the course were to familiarise us with the issues involved in these two doctrines, to understand the biblical grounds for the various views held and their implications for our lives in church and the world.

ESCHATOLOGY & ECCLESIOLOGY



Beginning with Ecclesiology, we were taught about the Nature, Marks, Mandate and Mission of the Church and it's relation to the Kingdom, Society and Culture. Other important topics were Church Structure and Leadership, teaching on the Sacraments and the gifts of the Holy Spirit. We benefited from the sharing of our fellow students who come from various church traditions and denominations with their diverse views on the different aspects of Ecclesiology. Under Eschatology, we covered the Second Coming of Jesus,

Judgement, Life Beyond Death and the Fate of the Righteous and Unrighteous Dead. There was lively discussion on the different views of the Intermediate State, Hell and Millennialism. An appreciation of the amazing beauty of Heaven with it's bejewelled city and the image of the roar of the multitude of God's people from every tribe praising Him in their own tongues has been a moving reminder of what awaits us although we will still have work to do!

Report by: Tan Gaik Cheng
(TEE MCS student)

“馬來西亞：漸行漸遠的世俗國理念”

馬來西亞：漸行漸遠的 世俗國 理念

本講座將從制憲的歷史討論我國是否是世俗國，以及國家逐漸伊斯蘭化的趨勢等課題



講員：郭紫瑩 講師
日期：7月24日（星期四）
時間：晚上7:30
地點：馬來西亞神學院（STM）大禮堂。

入場 免費 歡迎 出席！

講員簡介

郭紫瑩，馬來西亞法律碩士、學士，曾是執業律師，現為私立大學法律講師。著有《紅綠燈——淺析大馬法律與宗教課題》。

"Malaysia and Its Idea of Secular State"

Ms Crystal Kuek, MMU lecturer, spoke for a public lecture titled "Malaysia and Its Idea of Secular State" at STM Multi Purpose Hall on 24th July 2014. The evening lecture was open for public, and had taken the audience on topics like Malaysian Constitution, historical development, Islamization, and controversial issues confronting the nation. The path ahead appears to be worrying. It is our hope that the country continues to uphold religious freedom for all citizens and to maintain justice and righteousness. We gathered approximately 100 participants that evening, including a good number of law students.

MMU大學講師郭紫瑩，於2014年7月24日晚上在神學院大禮堂主講“馬來西亞：漸行漸遠的世俗國理念”講座。此講座使我們更了解馬來西亞憲法、歷史發展、伊斯蘭化、國際趨向與本國的現象（近來爭論等課題）。前景令人擔憂！但願我國能夠繼續保證全民宗教信仰的自由，並公平和公正的對待所有人。當天出席者超過百人，其中包括一些法律系的同學。



Report by:

Pastor Jimmy Chong &
Dr Elaine Goh

Religion 2



New Testament Survey



In July Ms. Melissa Chan Li Ann taught New Testament Survey at PJ CTEE. There were altogether 15 students. Religion 2 was conducted by Rev Chew Kean Kee in Seremban Campus, where 20 students, many of them pastors, attended. These courses have certainly benefitted the students. STM is thankful that there are a number of new students and pray that many more will be encouraged to equip themselves in BM.

There are 2 more courses this year:

Doktrin Kristian Asas 2 - CTEE PJ, (7-9, 14-16 November)

New Testament Survey - Kampar (5-7, 12-14 December)

These courses are open to all Christians.

中文延伸课程公开讲座

报道：张俊明传道

为了更好的服侍教会，今年中文神学延伸课程在八打灵信义楼举办两场公开讲座。分别是张俊明讲师主讲的“谈潘霍华《跟随基督》与基督徒信仰生活”（7月18日）和郭汉成院长主讲的“罗马书的思路和信息”（8月15日）。

第一场出席人数约40人；讲座首先讲述潘霍华生平和神学发展，接着针对《跟随基督》展开导读。导读过程中，讲者不时关联当下信仰生活，并引导听众走过一趟信仰反省之旅。讲座内容丰富，深化对潘霍华的神学理解。第二场出席人数约30人，讲员郭汉成院长首先提出阅读圣经的三个向度，即文本后（历史）、文本前（读者）、文本中（经文）。讲者接着展开讲解，有条理的将《罗马书》导读完毕。这是一场浓缩、简易且有深度的讲座。

两场讲座的出席者趋向年轻化，且踊跃参提问与讨论。会后大家表示希望神学院可以多些主办类似的公开讲座。感谢大家的回应，计划明年安排三次的公开讲座，请留意通告！



Faculty News (July-September 2014)

ஆசிரியர், மற்றும் பார்வையாளர் பேராசிரியர்களின் செய்திகள் (ஜூலை - செப்டம்பர் 2014)

讲师和访问学者动态 (2014年7-9月)

STM Sundays

6 July:	Logos Presbyterian Church	Pastor Law Choon Sii
13 July:	Teluk Intan Chinese Methodist Church	Rev Dr Ezra Kok
13 July:	Kuala Kubu Bharu CMC	Pastor Law Choon Sii
20 July:	Melaka Chinese Methodist Church	Rev Dr Ezra Kok
10 August:	Selayang Chinese Methodist Church	Rev Dr Ezra Kok
24 August:	Kampung Raja Hitam CMC	Pastor Law Choon Sii
	Changkat Keruing CMC	Pastor Law Choon Sii
24 August:	Ayer Tawar CMC	Pastor Jimmy Chong
24 August:	Samudera Methodist Church, Sitiawan	Rev Canon Steven Abbarow
24 August:	清福堂	Rev Tee Heng Peng
24 August:	Yang Kalsom Chinese Methodist Church	Rev Dr Philip Siew
24 August:	Pioneer Methodist Church and Simpang Ampat CMC	Rev Dr Wong Tik Wah
31 August:	St. Andrew's Church, Bidor	Pastor Law Choon Sii
31 August:	圣保罗堂 (Slim River)	Rev Tee Heng Peng
14 September:	Taiping Chinese Methodist Church	Rev Dr Ezra Kok
21 September:	Semenyih CMC	Pastor Law Choon Sii
21 September:	St. Thomas Church, Banting	Rev Canon Steven Abbarow
21 September:	Kepong CMC	Dr Elaine Goh
21 September:	Jinjang 基督堂	Rev Tee Heng Peng
27 September:	麻坡加利利堂	Rev Tee Heng Peng
24 September:	Pioneer Methodist Church	
	Simpang Ampat CMC	Rev Dr Wong Tik Wah
25 September:	Kota Baru Chinese Methodist Church	Rev Dr Ezra Kok
28 September:	Pandan Indah CMC	Rev Dr Wong Tik Wah
28 September:	Island Glades Lutheran Church, Penang	Rev Canon Steven Abbarow

Rev Dr Philip Siew

13 July: Preached for the Youth Sunday at Ipoh Cantonese Methodist Church.
14-15 July: Taught Cross-cultural Mission in Ampang.
19 July: Spoke at the Mentoring Seminar at Gereja Methodist Subang Jaya.
27 July: Preached at Gereja Methodist Imanuel, Jakarta, Indonesia.
28-31 July: Preached at the church retreat camp of the Jakarta Gereja Methodist Imanuel, held in Puncak, Indonesia.
2 August: 马六甲卫理公会宣教培灵会
16 August: Preached at the Revival Rally at Semenyih Chinese Methodist Church.
22-23 August: Conducted and spoke at the Youth Leadership, Bible Study Seminar and Revival Rally for the Kinta District Methodist Church at Yang Kalsom Chinese Methodist Church.
13 September: 在东甲卫理公会主领"属灵恩赐研讨会"
13 September: Preached at the Mission Rally at Tangkak Chinese Methodist Church.
22-23 September: Preached at the Tertiary Gospel Camp organized by Kampar Chinese Methodist Church at Cameron Highlands Chefu Centre.

Rev Dr Wong Tik Wah

12 July: Conducted seminars on "Christian Living in Grace: a Wesleyan Perspective" for the English Congregation at Klang CMC.
26-27 July: Preached "Beatitudes" in Ayer Tawar CMC's Church Camp at Refreshing Hotspring Resort @ Tanjung Malim.
23 August: Conducted a seminar on "Methodist Discipline and the Ministry of a Local Preacher" for Manjung District at Kampung Baru CMC.
23 August: Preached at Theological Nite at Pioneer CMC
29-30 August: Led and facilitated prayer team at Methodist Prayer Convention at Sunway Convention Centre.
31 August: Lead and facilitate prayer team at Methodist Celebrative Worship at Stadium Putra, Bukit Jalil.
18-20 September: Led Bible Study on Romans 1-11 for CAC's WSCS conference at Ipoh.

Pastor Jimmy Chong

4-6 July: 西马圣公会华文部第二届职青营

Rev Dr Ezra Kok

12 July: Bible exposition on Romans at CMC Teluk Intan.
14-15 July: Association for Theological Education in South East Asia (ATESEA) and FTE meeting on finances in Singapore.
19 July: Bible exposition on Romans at CMC Melaka.
9 August: Bible exposition on Mark at CMC Selayang.
3-6 September: ATESEA Board of Directors meeting in Bangkok.
13 September: Bible exposition on Mark at CMC Taiping
20 September: Preached on discipleship at CAC Methodist Adult Fellowship (MAF) Convention at PD.
26 September: Bible exposition on Mark CMC Kota Bahru

Rev Canon Steven Abbarow

13 July: Preached at St. Paul's Church, PJ. Promoting STM Endowment Fund.
5 August: Presented a paper on "The Meaning of the Church", at the Seminar for Disciple Maker's held at CCM, PJ, organised by the Diocese of West Malaysia.
19-21 August: Represented STM and attended the Diocese of West Malaysia's Synod at Melaka.
30 August: Attended Malaysian Indigenous Clinical Pastoral Education (MICPE) Graduation Ceremony at St. John's Church, Ipoh.
14 September: Promoted STM Endowment Fund at the Mar Thoma St. Mary's Church, Klang.
16 September: Conducted "Marriage Enrichment Seminar" at MBS, Kuang, Selangor - organised by St. James Church, KL

Rev Dr Anthony Loke

29 June-5 July: Accreditation Visits to 2 Seminaries in Philippines.
9 August: Taught a Seminar on Lamentations in PJ EFC.
16-17, 23-24 August: Taught a Seminar on Minor Prophets in PJ Trinity Methodist Church.
1 September: Shared on Tour to Israel/Jordan at STM Alumni Retreat.
6 September: Taught a Seminar on Song of Songs in FGA KL.
12-14 September: Attended TRAC Joint Boards Retreat in STM.
27 September: Taught a seminar on Lamentations in Ekklesia CAC Subang.

Dr Elaine Goh

15-18 July: Attended a seminar on "Assessment for Students' Learning" organised by ATESEA in Bangkok.
9 August: Conducted bible seminar on Ecclesiastes at Trinity Methodist Church.
18-21 August: Presented a paper titled "Cross-textual Reading of Ecclesiastes with Analects on the Idea of Righteousness" during International Congress of Ethinc Chinese Biblical Scholars (ICECBS), held in Chinese University of Hong Kong (CUHK).
2-3 September: Spoke at STM Alumni Homecoming Retreat.
27-28 September: Conducted bible seminar on Ecclesiastes.

卢龙光院长荣休与国际华裔圣经学术会议 (17-20 August 2014)

Retirement of Prof. Lo Lung-Kwong and International Congress of Ethnic Chinese Biblical Scholars (ICECBS)



Our heartiest congratulations to Professor Lo Lung-Kwong, the Principal of Divinity School of Chung Chi College, Chinese University of Hong Kong, for his retirement on 1 Aug 2014. STM principal, Dr Ezra Kok, together with Dr Elaine Goh and Pastor Law Choon Sii attended his retirement celebration dinner that was held on 17 August 2014. Then we attended the Fourth International Congress of Ethnic Chinese Biblical Scholars at CUHK on 18-20 August. This congress gathered more than 100 biblical scholars from 13 countries. Among whom, three distinguished senior biblical scholars delivered the keynote addresses. Professor Seow Choon-Leong spoke on "Interpretation, Reception, and the Consequences of the Bible: The Case of Job," while Professor Gale Yee spoke on "A Materialist Analysis of the Hebrew Bible/Old Testament Prophet," and Professor Lo Lung-Kwong on "Challenges of Biblical Studies to Chinese Churches and Societies." There were also over 40 scholars presented their recent research, including Dr Elaine Goh's "On Pursuing Righteousness: Cross-textual Reading of Ecclesiastes and Analects." Among the highlights was the recognition of the contributions of 10 Qianbei (pioneers): Dr Choong Chee Pang, Dr Wilson Chow, Dr Samuel Chu Wing-Wah, Professor Archie Lee, Professor Liang Gong, Professor Lo Lung-Kwong, Dr Joseph Shao, Dr Amanda Shao Tan, Dr Daud H. Soesilo and Professor Gale Yee.

衷心恭贺香港中文大学崇基学院神学院院长卢龙光牧师(教授)于2014年8月1日荣休。本院院长郭汉成博士、吴慧芬博士和刘聪赐讲师于2014年8月17日前往香港出席卢院长的荣休晚宴。次日, 我们也就参与香港中文大学崇基学院神学院于2014年8月18-20日所主办的第四届国际华裔圣经学术会议(International Congress of Ethnic Chinese Biblical Scholars; 简称ICECBS)。这个会议云集了100多位来自13个国家的华裔圣经学者。当中共有三个由资深圣经学者所主讲的公开讲座: 萧俊良教授讲论《Interpretation, Reception, and the Consequences of the Bible: The Case of Job》; 余莲秀教授主讲《A Materialist Analysis of the Hebrew Bible/Old Testament Prophet》和卢龙光教授主讲《圣经研究对中国教会及社会的挑战》。此外, 还有40多位学者发表近年圣经研究议题, 其中包括吴慧芬博士的专文《义的追求: 传道书与论语的文本互涉》。除了学术论文发表之外, 主办当局也藉此会议尊称10位已经退休的资深圣经学者为“前辈”, 包括钟志邦博士、周永健博士、褚永华博士、李炽昌教授、梁工教授、卢龙光教授、邵晨光博士、陈有纯博士、Daud H. Soesilo博士和余莲秀教授。

Master Of Ministry (MMin) - Chinese



教牧硕士课程: 教会的本质与使命 (7月22-25日), 由萧帝佑牧师(博士)及廖克民牧师教导。并参观进入社区进行外展事工的美蓉邻恩教会。课程旨在帮助教牧在所牧养的教会所处的社区中, 活现教会存在的目的与使命。

Doctor Of Ministry (DMin) - English



Christian Leadership and Management (11-15 August) taught by Dr. John Buchanan

Master of Ministry (MMin) - English



An Introduction to Christian Leadership (5-8 August 2014) taught by Dr. John Buchanan

ALUMNI NEWS 校友消息 பழைய மாணவர்களின் செய்திகள்.

Our condolences to the family of the late Mr Tai Kon Heng (DipTh, 1995)) our STM Alumni who was called home to our heavenly Father in late April 2014.

Endowment Fund Vision Sharing Dinner

信托基金分享会

18th July 2014



The Endowment-Trust Fund Committee organized a Vision Sharing Dinner for the Chinese-speaking donors on 18 July. Thanks for the hard work of Mr Ng Wee Yew, Pastor Richard Wong and Ms Tham Soke Fong in organizing two dinner tables at Restoran Pik Wah in Kuala Lumpur. We had the opportunity to share the vision of STM and the challenges ahead. Bishop Dr Ong Hwai Teik, in the midst of his busy schedule, still came and shared a word of encouragement. Four new donors have generously presented their cheques to STM. They believed investing into theological education to equip and nurture the future generation of pastors and scholars for building up the body of Christ is important for the extension of God's Kingdom.

信托基金委员会于18日7月主办了一次以华文为主的异象分享晚宴。谢谢黄位寅先生，黄敬映传道和谭淑芳姐妹的努力安排了两座的晚宴。我们有机会分享神学院的异象和未来的挑战。王怀德会督在百忙中抽出宝贵的时间出席并给我们鼓励。当晚有四位新的奉献者，他们慷慨的将奉献交给神学院。他们奉献投资神学教育，为的是装备下一代的牧者。

当天恰巧是黄位寅先生的生日。我们以喜乐和感激的心庆祝他的生日。王会督在祷告中，特别求上帝祝福他和家庭。我们也感激福建堂的蔡山牧师的出席和支持。愿荣耀归给上帝！

Endowment Trust-Fund Sharing Dinner

11th August 2014

A Dinner entitled "An evening with Bishop Ng Moon Hing" was organized by STM to share the vision of STM and to raise funds for the STM Endowment-Trust Fund. This was held at Li Yen Restaurant, The Ritz-Carlton, Kuala Lumpur on 11th August.

We had the opportunity to engage the following people to share about STM's vision and exchange ideas on theological education; Dato Yeoh Seok Hong and Datin Kathleen Yeoh, Dato E. P. D. Samuel, Mr Ooi Ah Heong and Mrs Caroline Ooi and Mr & Mrs Jacob & Sarah Thomas. Mr. Colin Edmonds, who was away at that time, wished us all the best and made a donation in advance.

We would like to thank the Bishop Ng Moon Hing, who despite his heavy schedule gave us a date for this event (thanks to the persuasive skills of Mr. Andrew Lai), and enlivened the meeting with his sharing about the latest development that affects our Christian community. We also would like to thank Mr. Clemens Bhupalan who sponsored the dinner.



Book Review of John N. Oswalt's The Holy One of Israel: Studies in the Book of Isaiah

John N. Oswalt is best remembered for his 2 volume commentary on Isaiah in the New International Commentary on the Old Testament (NICOT) and his single commentary on Isaiah in the New International Version Application Commentary (NIVAC). In the 30 years of immersing himself in the area of Isaianic studies, he also wrote a number of articles in scholarly journals and chapters in books on Isaiah. But those latter materials are scattered in various places and The Holy One of Israel: Studies in the Book of Isaiah (Eugene, Oregon: Cascade, 2014) is the culmination of his wish to place the assorted material into a single work. Because each of the chapter previously existed as individual works written over a long period of time, there is some overlap in the material of the present book.

The chapters are arranged, starting with more general treatment of the book as a whole (chaps 1 and 2), to a study of themes (chaps 3 to 9), and finally to larger segments (chaps 10 to 13). The title of the book is aptly called

The Holy One of Israel which is a favourite title used for God in the Book of Isaiah. In a sense, studying the Book of Isaiah is to see Israel's God at work among his people, among the nations, and through the different periods of history in the life of the nation of Israel. Although present critical scholarship treats the Book of Isaiah as a 3 volume work, each written by a different 'author' in a different historical period, a view which Oswalt personally does not share, nevertheless he believes that the Book of Isaiah should be studied as a whole

The first chapter, 'The Kerygmatic Structure of the Book of Isaiah,' is thus a literary study of the kerygmatic message of the Book of Isaiah which Oswalt believes centers on the theme of Israel's servanthood (p.9). The second chapter, 'The Book of Isaiah – A Short Course in Biblical Theology,' centers on Biblical theology which Oswalt believes the Book of Isaiah is an excellent summary and example of it (p.16). He believes that there is no other book in which we can find a

grand sweep of Biblical theology displayed.

Chapters 3 to 9 cover an assortment of themes found in the Book of Isaiah, ranging from judgment and hope, holiness, righteousness, mission of Israel to the nations, the nations in Isaiah, to God's determination to save his people. Here is where we see Oswalt at his best, summarizing the key themes found in the Book of Isaiah and how they relate to the key parts of the book, and drawing firm conclusions at the end of each study, even though at times one may disagree with his working presuppositions (p. 73f). The final 4 chapters cover larger segments of the Book of Isaiah namely, Isa 7-12, 24-27, 52:13-53:12, and 60-62. Here Oswalt tackles larger issues, for example, the placement of Isa 24-27 within the first major part of Isa 1-39 or the contentious issue of the identity, work, and destiny of the 'Suffering Servant' in 52:13-53:12.



"This is an excellent book and I highly recommend it not so much for beginners to the Book of Isaiah but for those already aware of the issues arising from a critical study of the book. To the second group of readers, reading and working slowly through Oswalt's book will yield a rich reward. It deserves a second reading of it."



by Rev Dr Anthony Loke

STAFF

News

员工消息

அலுவலக ஊழியர்களின் செய்தி

A warm welcome to our new staff:



Mr Barry Chia
who joined us on the
7th July 2014 as
Office Administrator.



Ms Kwong Ai Teng
who joined us on the
16th July 2014 as
Library Assistant.

Inter-Seminary Games 2014

2014年院际球类比赛

இறையியல் கல்லூரிகளுக்கு இடையிலான விளையாட்டுப் போட்டிகள் 2014

The Inter-seminary Games (ISG) is an annual event that sees the coming together of different Bible Colleges. This year it was held on 7 July 2014 at Malaysia Bible Seminary (MBS). A total of 57 of us from Seminary Theoloji Malaysia (STM), consisting of 7 Faculty members and 50 students, went for this event. It was really a great opportunity for students and lecturers from different Bible Colleges to come together to share in a time of

friendly games and fellowship.

The colleges that participated for this year's Inter-seminary Games are Malaysia Bible Seminary (MBS), Alpha Omega International College (AOIC), Bible College of Malaysia (BCM) and Seminari Theoloji Malaysia (STM). This year's games consist of Chinese checkers, volleyball, basketball, football and badminton. Although we did not manage to win the cup but our

heartiest congratulations goes to MBS, who won the cup. However, we are proud to have won 2 golds for the game of football and Chinese chess and 3 silvers for the game of basketball, table tennis and volleyball.

We would like to thank MBS for hosting the event and we thank the Lord for watching over us and look forward to next year's ISG 2015.



7月7日(星期一), 晨光尚未洒在大地上, 大伙约40人乘巴士从学院出发前往坐落在Rawang的马来西亚圣经神学院(以下简称马圣), 参与院际运动会。本届参与的学院共有四间, 分别是马圣, 马来西亚神学院(STM), BCM和AOIC。李明安博士(马圣副院长)简单的介绍院际运动会的来历, 并强调各学院生在主里都是一家人, 之后主持开幕仪式。各学院师生在马圣的草场拍纪念照之后, 就到食堂吃早点。同时各项项目也开始进行, 首先是象棋, 足球和女子球。在短短的休息时段之后紧接着的是排球, 羽球和乒乓。原本STM并没参与排球项目, 但因着主办当局的要求下, 才临时组成一队。院际运动进行到了中午12点半

左右的时候暂时停止, 大家回到食堂享用早已预备好的丰盛佳肴。下午2点, 羽球和乒乓开始了冠军的对决, 同一时候令人瞩目的篮球项目也开始了, 学院生们在场边呐喊打气, 但是最终技不如人, 与金牌擦肩而过, 只得拿到银牌。所有项目结束之后, 大家回到崇拜所接领各项的奖牌, 而今年院际运动会的总冠军是马圣。李明安博士简约地做了闭幕仪式。大约5点45分时, 各学院师生踏上了归途。

1. 足球+中国象棋+Captain ball
2. 排球+篮球+羽球+乒乓球

报导: 洪耀民



Financial Update 2014

2014 ஆம் ஆண்டின் நிதி நிலவரம் 2014 财务近况

	RM
Expected Expenditure	2,807,000
Expected Income:	1,433,400
Expected Deficit:	1,496,600
Asset Expenditure:	50,000
Library Expenditure:	73,000
Total donations needed:	1,496,600

JANUARY 1,458,056	FEBRUARY 1,377,108	MARCH 1,090,486
APRIL 1,005,725	MAY 938,980	JUNE 825,352
JULY 659,723	AUGUST 560,686	September ?

How can you support the ministry in STM

எஸ்.டி.எம் பணிக்குழுவிடமிருந்து நீங்கள் எந்த வகையில் உதவலாம்

您宝贵的支持

REPLY SLIP

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☐ Chinese 中

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(Tan Sri/ Datuk/ Datin/ Bishop/ Rev/ Dr/ Mr/ Mrs/ Madam/ Ms)

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Fax 传真: _____ Email 电邮: _____

- ☐ General Fund 经常费

☐ Building Fund 建筑基金

☐ Faculty Development Fund 讲师发展基金

☐ Library Fund 图书馆

☐ Student Scholarship 学生助学金
- ☐ Friends of STM individual/family pledging RM300 minimum or more annually
学院挚友 (个人/家庭每年奉献RM300或以上)
- ☐ Partners of STM churches/ organizations pledging RM1000 minimum or more annually
学院伙伴 (教会/机构每年奉献RM1000或以上)
- ☐ Chair for Professorship or Lecturership 设立教席

Cheque 支票: Payable to "Seminari Theoloji Malaysia"

Bank-in 银行户口: Public Bank Account no: 3064 7599 00

Overseas donors 海外捐献: Bank Swift Code PBBEMYKL

Please fax/send or email the bank-in-slip to: denise@stm.edu.my

Thank you.

将汇款单据邮寄, 传真或 电邮至denise@stm.edu.my

谢谢.

FOR OFFICE USE ONLY

Amount: _____

Cash/Cheque: _____

Official receipt no: _____

Signature: _____

Date: _____