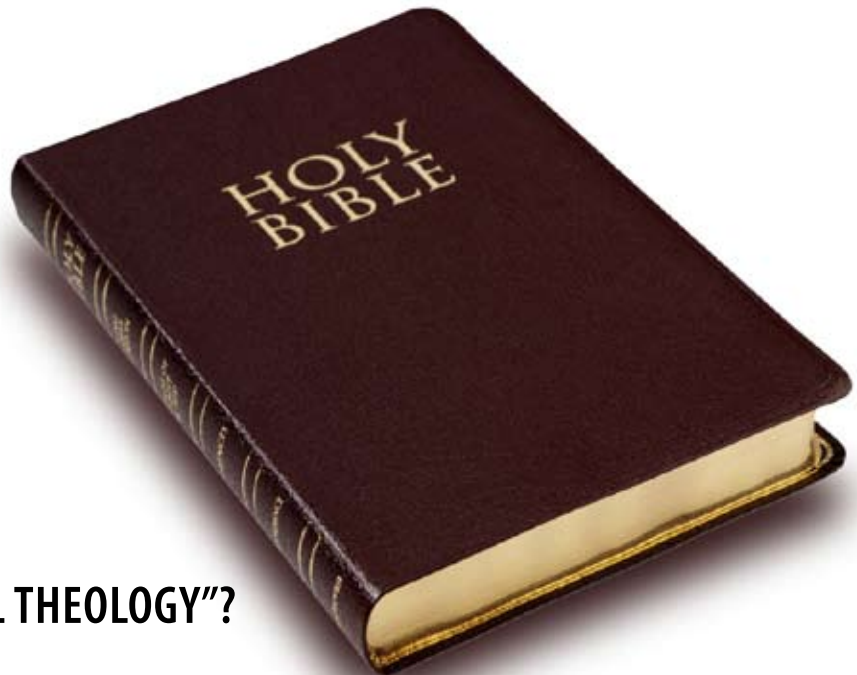


We believe in the inspiration of the entire Bible and its inerrancy



MALAYSIA BIBLE SEMINARY NEWSLETTER ENGLISH DEPARTMENT

OCT 2010 ISSUE 120



WHAT IS "BIBLICAL THEOLOGY"?

MALAYSIA BIBLE SEMINARY

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IN 2011 THE MBS English Dept will be introducing a new subject called "Biblical Theology" into its revised curriculum. The purpose of this article is to explain firstly what kind of content is found in such a course and secondly how it is related to the other courses.

WHAT IT IS NOT

A common misconception by some folk is that they think that this is a course merely concerning Christian doctrine (systematic theology) which is based on the bible. While agreeing that Christian Doctrine ought to be biblically based this is not what we mean by "Biblical Theology". It has been around since 1797 (J.P. Gabler) but only has been taught in evangelical seminaries for the last 40 years due to a lack of adequate texts. Surprisingly it has been some scholars with a more liberal view on the authority of Scripture who have pioneered much of the work; e.g. John Bright's **Kingdom of God**. For the history of this discipline see C.H.H. Scobie's article "History of Biblical Theology" in **The New Dictionary of Biblical Theology**.

BIBLICAL THEOLOGY IS THE STUDY OF THE MAIN STORY LINE OF THE WHOLE BIBLE

This course is basically a study of the *meta-narrative* (main story line) of the whole bible by tracing its *big picture* themes such as Covenant, Kingdom of God, Salvation History, the Story of

Israel, Creation/New Creation, Temple/Presence of God, Promise and Fulfilment, etc. from Genesis through to Revelation. In other words we will study the major biblical themes before breaking the bible down into its individual 66 books. Instead of bringing our questions to the bible for it to answer; we will first study the *bible's own inherent agenda and themes*. As an example we can trace the theme of the Kingdom of God from the Old Testament right through to the end of the New Testament. There is scholarly debate as to whether there exists only one centre/one main theme or multi-main themes in the whole bible. Clearly once we understand the bible's own agenda, we can observe the different epochs and eschatological framework of salvation history. The bible has its own time frame of history. This 'Present Evil Age' and the 'Age To Come' and its overlap between the First and Second Comings of Christ.

In other words we will employ an *inductive approach* to the whole bible and let it speak to us for itself before we bring our 21st Century questions to it. We will take seriously the progressive revelation of the bible and the relationship between the two canons; too often in the past we have tended to study the Old Testament and the New Testament in isolation from one another. What we want is to have a *whole-bible* approach to biblical studies, in other words a *Gospel-centred* or a *Christ-centred*

SEPTEMBER 2010 MARKS a new milestone for the Malaysia Bible Seminary (MBS) as it moves into a new beautiful campus to continue its teaching and training ministries. The relocation to the new 10.3 acre campus took place smoothly in early September. We are thankful to the Lord for the provision of the new campus, which has among its facilities, an Olympic-size swimming pool, hostel blocks for students, staff accommodations, and new comfortable classrooms and lecture halls.

This new campus will meet the needs of MBS for generation to come. For this, we are extremely grateful to our faithful friends and loyal supporter who had been very generous and sacrificial in their financial giving to make possible the purchase of the property.

Talking about generations, it is my firm conviction that Christians in leadership positions must learn to think in terms of generations rather than in mere five year or even ten year plans. Paul's strategy in 2 Tim 2:2 was to pass on his ministry to reliable men who in turn are to pass it on to the next generation. So we see Paul, first generation, passing on his ministry to the second generation who in turn have to pass it on to the third generation.

We need to be aware that building the Church in Malaysia that is mature, Godly, biblically literate, missions minded as well as involved in a transforming way in the marketplace takes time. There must be a deliberate goal to mentor, train and equip the generations that come after us. What pastor-scholar Eugene Peterson calls "A long obedience in the same direction".

MBS is committed to help local churches train their leaders and members. We are prepared to come to your church and help develop a long term leadership programme that is tailor made to meet the needs of your congregation. Our lecturers can make themselves available to teach and train your members for 8 weeks periods at a time.



MESSAGE FROM REV. DR. TONY LIM

DEAN (ENGLISH DEPARTMENT)

NEW MILESTONE FOR MBS



Come talk to us.

However a pledge to long term leadership development and training doesn't mean that we in MBS continue to do the "same old thing" until the Lord returns! MBS reaffirms its commitment to continually re-evaluate its programmes and curriculum so that it can provide biblical and innovative cutting edge training of Asians in Asia for Asia.

Appointing Dr Mark Lovatt as our Director of Marketplace Studies and Leadership shows our commitment to be relevant not only to the church at large but to the Marketplace as well. Do read his article in our current newsletter and find out our

latest initiative to the training of leaders in the marketplace.

Finally we invite all our alumni and church pastors and leaders to join us in a celebratory dinner at MBS on the 10/10/10 a gloriously auspicious date! Alumni get to stay free of charge at our new campus (first come, first serve as rooms are limited!). Do come and visit the brand new campus and let us introduce you to our new faculty and our new programmes!

Lastly, please note our new address and phone numbers.

In His Amazing Grace

THEOLOGICAL EDUCATION ANNEX



IT'S NOW SEPTEMBER 2010, and two EE courses have just finished, others have come and gone, and more are starting up; no, not Evangelism Explosion, but Exciting Extension Courses run by MBS at various churches in KL. These are opportunities for church members to put aside a couple of hours each week to study some part of the Bible, or aspect of theology, and seek to relate it to their own lives. All kinds of people are welcome to come: those whose work does not normally allow them to spend months or years in theological education; people who are interested in following up teaching they receive in the church week by week, and others who are just plain curious.

But how, you might ask, can you teach such a mixed group? It is not an easy task, for people come with all levels of understanding of theological and biblical issues. But it is exciting, because folk also come with immediate and pressing issues from their daily lives, puzzling things to work through, and oftentimes a burning desire to ask things they don't get a chance to ask the Sunday service preacher. Still others decide to study these extension courses to gain credits, with the challenge and opportunity of producing written assignments and ultimately receiving an MBS certificate.

Undertaking these courses (usually about 8 weeks or less) is a challenge, but study can be both deep and relevant. Flexibility, interaction, practical application and discussion are vital to keep teaching rooted in real life; and the teacher needs to attempt to answer the tough questions, even though there may not be conclusive answers! Studying the Bible/theological topics this way can also renew and refresh our love for the Lord and deepen our understanding of how we can faithfully interpret Scripture. Biblical and theological study is deeply practical, not meant just for those in ivory towers; but lived out in the home, the work place and the neighbourhood. In this day and age, when family members, friends and colleagues confront believers with the tough and thorny issues,

it does help to have examined the Bible's teaching so you can 'give an answer to everyone who asks you to give the reason for the hope you have.' (1 Peter 3:15).

Extension courses vary from practical ones on counselling, living in the market-place etc, to applied in-depth Bible courses such as Job, and others on how to interpret the Bible (hermeneutics) and preach it (homiletics). MBS is planning to build on and expand this way of serving the churches, and to give church members greater access to this kind of study, recognising that many are not in a position to take full or even part-time courses at the Seminary. However, sometimes a course like this gives a taste of what is 'out there' and can lead to someone following God's call into part-time or full-time study at MBS. Of course, there are many sacrifices involved, but God never calls us without equipping and providing for our needs.

For the teacher, it is an exciting adventure, a journey of not just imparting knowledge, but recognising the beauty, variety and wonder of the body and Christ; the struggles that people have (for which there are often no easy answers), and the chance to help folk dig deep into God's Word and discover the wonderful treasures there. And the teacher emerges richer, wiser and encouraged through it, by gaining a grounded, real-world perspective on his/her teaching in the Seminary. God's worldwide community of believers bless one another in all kinds of unseen ways. A teacher may not know how many seeds are sown through these courses, not just through his/her teaching, but through the way people interact and learn from each other each week, which will bear much fruit.

** If your church is interested in holding an Extension Course, please contact the English Department Registrar on 03-6037 1727 (Anne)*

Mrs. Jane Senior
Lecturer in Church History
MTh (candidate)

Mrs Jane Senior is from the UK and has worked in Korea and Mongolia teaching Church History and other subjects. She is currently studying for an MTh at Spurgeon's College, London.

ON FRIDAY 3RD September the Integra group gathered for our mid-term retreat at Bukit Tinggi, half an hour's drive north of KL. Integra is a pioneering laboratory, testing an innovative new framework called 'Imaging God' which seeks to implement Godly practices in the marketplace in a structured format. The group is a combination of senior business people and academics, including the ED Dean from MBS, Rev Dr Tony Lim, and Dr Mark Lovatt, MBS Director of Marketplace Studies & Leadership. For the retreat we had the privilege of Ps Daniel Ho leading us, accompanied by his son Matthew.

It was a special time for us: half way through our year's programme, an opportunity to spend proper time together exploring God's Word and discovering how Christian principles can be implemented in

opened to new groups: graduates entering work and middle management as well as CEO level people. This conversation continues as we indeed explore 'What next?' and develop our plans to take this forward.

For the final session of the retreat we were asked to write down on post-it notes our own personal dreams and commitments for personal, corporate and national transformation. The retreat culminated in communion, led by Rev Dr Lim. As each delegate took the bread and wine they were prayed for and commissioned to go into the marketplace to bring in God's Kingdom. We left refreshed, inspired and with our vision for the future renewed as what the Lord might do with us.

MBS has demonstrated our commitment to the marketplace by the appointment of Dr Mark Lovatt



MBS AND THE MARKETPLACE

IMAGING GOD IN THE MARKETPLACE: INTEGRA AND COURSES TO COME

business. The debate during the sessions was lively, with challenges from the business people on the traditional church view of business and how to 'Image' God in operations and daily decisions. There was also time for sharing stories and facing some of the big challenges in doing business the Lord's way: customers who won't pay; difficult staff; winning orders in hyper-competitive industries without compromise; or suppliers demanding payment when cashflow is tight.

The ambience of the resort began to permeate the group and we grew closer through the Saturday. By late Saturday afternoon we were discussing the significance of how to extend the group's impact to a wider audience. The Imaging God concept and Integra model is beginning to attract national interest, and as this grows, the exco have been looking to the future and what might be possible in terms of transformation on a wider scale. The Imaging God framework is a tool for transformation and the Integra model of a learning, supportive community is proving to be invaluable as a way of implementing change and sparking new ideas. It was with a sense of excitement that people in the group began asking 'What next?' recognising we have something exceptional which could be

to the position of Director of Marketplace Studies & Leadership, a new position and a first for Malaysia. An experienced businessman, Dr Lovatt holds a PhD in Theology from the University of Nottingham, and is CEO of 3E Energy Sdn.Bhd. The business world is recognised increasingly as the key to bringing the Lord's Kingdom in worldwide, with Malaysia being no exception. The right theology is necessary: firmly established in Biblical principles, practical, relevant and designed with the needs of the marketplace practitioners at the forefront. The first set of courses are in development in preparation for January 2011. Building on the success of the course held in Miri in July, MBS will be offering a 2-weekend, 3 credit module, The Kingdom of God and the Marketplace, in late February & early March in PJ. Practical, with discussion, workshops and group exercises, topics will include Biblical principles for business, bribery & corruption, handling conflict and Creation care.

There will also be an 8 week evening Bible Study class at DUMC starting mid-January, Doing Business in the Image of God. Following from the Integra experience, this course explores how to represent God's presence in the marketplace. The course will use



THE CHURCH'S ONE MANDATE

BY DR LEONG TIEN FOCK

WE KNOW THAT the Old Testament authors bore witness to Christ. To appreciate the extent of this witness we need to consider how the New Testament authors re-interpreted the Old Testament in the light of Christ.

To illustrate, we will consider Hebrews 2:5-10, which is a re-interpretation of Psalms 8:4-6.

In its original context, Psalms 8:4-6 is about the creation of Adam (and Eve) in the image of God and the mandate given to them to rule over the whole earth (Gen 1:26-28).

In the context of Hebrews 2:5-10, it is about Christ and the authority given to Him to rule over the heavens and the earth.

A superficial reading may mislead us to think that the author of Hebrews twisted Psalms 8:4-6 to suit his purpose.

To understand what is happening we need to go back to Genesis 1:26-28, to which Psalms 8:4-6 refers.

This text records what is often called the Cultural Mandate, which was given to Adam before the fall. In order to rule over the whole earth Adam and Eve were commissioned, beginning with the Garden of Eden, to build a global civilization that is in fellowship with God and consistent with His will. But when sin entered the world this mandate could not be fulfilled as intended.

Unless we assume that God was thus defeated by Satan we expect the original mandate to be given a new life.

So when the Spirit-inspired author of Hebrews applied Psalms 8:4-6 to Christ, thus replacing Adam with Christ, he was simply recognizing a truth that was staring at him: the Eternal Son has become the Second Adam so that He could reclaim the pre-Fall mandate for the human race.

In other words, because of sin, human beings "in Adam" could not fulfill God's original purpose. Therefore there is a need for human beings to be redeemed "in Christ" so that the original mandate could be fulfilled. This involves restoring them to a position of glory and honour (Heb 2:7; Ps 8:5).

Hebrews 2:9-10 specifically says that the Son of God became Man so that "He might taste death for everyone," thereby "bringing many sons to glory."

Hence the text connects the fulfillment of the Cultural Mandate directly to the Gospel.

For our purpose here, we will not consider the marvelous truth that what we regain in Christ far exceeds what we lost in Adam. We will only consider the implication for Christian mission.

If Christ came to reclaim the Cultural Mandate, where then does the Great Commission fit in?

The Great Commission (Matt 28:18-20) is usually understood as a new mandate given to the Church to be fulfilled in addition to the Cultural Mandate. It has even been called the Missionary Mandate. The Church then has two mandates: the missionary (spiritual) and the cultural (secular).

But is this way of thinking biblical?

Let us take a fresh look at the Great Commission in light of the Cultural Mandate.

The Great Commission is prefaced with the affirmation that all authority in heaven and on earth has been given to Christ. In re-interpreting the Cultural Mandate, the author of Hebrews said the same thing about Christ (Heb 2:8).

The Great Commission is about making disciples of all nations, who would observe everything Christ has commanded in every sphere of their lives. This amounts to rebuilding a global civilization that is

WHAT IS BIBLICAL THEOLOGY? • FROM PAGE 1

hermeneutic. In other words it is canonical theology. This will undergird our study of both the Old and New Testament Scriptures. It gives coherence to the individual books and a bird's eye view of the unfolding revelation of God through His saving acts and speaking through the Prophets in the history of Israel and the Christ event. We need to rediscover the whole bible and not be too atomistic with our reading!

CHRIST IS IN ALL THE SCRIPTURES

This is what scholars mean when they use the term "Christ is in all the Scriptures"; not that you find the word "Messiah" in every Old Testament verse; rather that a particular Old Testament book is an important *sub plot* of the whole bible's main story line of salvation history. In Luke 24: 44, 45 Jesus claims "Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms (in other words the whole Old Testament). Then he opened their minds so they could understand the Scriptures". Maybe the disciples had trouble connecting Isaiah's 'Suffering Servant Song' (ch.53) with Daniel's vision of the coming of the triumphant Son of Man (ch.7) from two strands of prophetic literature. The Promised King must die! They were down in the dumps after the death of Jesus. The disciples must have then experienced the "ah-ha" moment.

A biblical theology will shape the way we read the bible with this big picture perspective. It will seek to interpret the New Testament within the context of the Old Testament. The Old foreshadows the New and the New fulfils the Old. Too often the quest to so "modernize Jesus" results in misunderstanding his teaching and sayings in the four canonical Gospels if we detach Him from His Old Testament background. Books like R.T. France **Jesus and the Old Testament** are a constant reminder that Jesus has this particular Jewish historical context. As an example, the genealogy of Matthew 1 reminds us that Jesus is the son of Abraham, the son of David; in other words the Abrahamic covenant and the Davidic shepherd/king find their fulfillment in him.

PROOF TEXT THEOLOGY

Too much reflection and preaching is just based on a verse here or there without seeing the verse in both its immediate context (its paragraph/oracle/poem/narrative) and its wider context of the whole book. Biblical Theology goes one step further and sees the whole book within the context of its canon, Old or New, and then how it fits in with this Gospel perspective and thus the whole bible.

I am not persuaded by the Proof-text theology method used by some for preaching and teaching; it

is not the just the key verses these people quote but rather how they string the verses together especially verses from the Old Testament joined to the New Testament. We can quote verses out of context (remember the old adage; a verse out of context can become a pretext!) and connect them together to almost contradict one another! There is a tendency to ignore the genre (special type of literature in which it is written) in which the verse came from and hence become over literalistic and thereby misunderstand the meaning written for the original hearer.

BIBLICAL THEOLOGY SHOULD SHAPE CHRISTIAN DOCTRINE

In my view, Proof-text theology is not a sufficient base to build a doctrine on. Church History has an endless list of heresies and cults which have made a doctrine on just one or two verses and have taken it over literally and out of context. One of the basic rules of biblical interpretation is to compare Scripture with Scripture; especially an unclear one by a clearer one. One of the misused methods of reading Scripture is by using a fixed grid as a presupposition to interpret other Scripture. For example, some folk develop their doctrine of the Second Coming by using a particular view of the Millennium from Revelation chapter 20 as their key instead of studying first the Olivet discourse from Mark 13. In my view we need to first find out what did Jesus taught about his own Return before we study the book of Revelation. The unclear with the clear. Though, some may debate this position. It is this Gospel-centred, Christ-centred hermeneutic in practice.

Indeed we should teach Christian Doctrine from using the End-time view of the Salvation History story, the triumphant rule of God; the defeat of evil, Satan, etc; it gives us the big picture of God and Revelation instead of just using rationalistic Reformed Systematics which can appear as frozen creedal statements on the Being of God. Compare say Wayne Grudem's more biblically orientated **Systematic Theology** say to L. Berkof's one. It gives us a more robust, dynamic and biblical approach to Christian Doctrine of God. Take for example R.T. France **The Living God** or Broughton Knox **The Everlasting God**.

One could argue that we begin with a biblical theology of God and Revelation and then come back and look at the classical Reformed Confession of faith with some historical theology discussion; i.e. answering the questions of our age. My argument is that we must do our biblical theology first before we can do our systematic theology. In other words it a *biblical-theological approach* to Christian Doctrine. Here are some examples of this biblical-theological approach: Graeme Cole's **He Who Gives Life** (pneumatology – the doctrine of the Holy Spirit), Michael Green's **The**

Meaning of Salvation (soteriology – the doctrine of salvation), David Peterson’s **Possessed by God** (the doctrine of sanctification).

BIBLICAL THEOLOGY SHOULD ALSO SHAPE OUR CHRISTIAN ETHICS

Take, for example, the vexed issue of marriage and divorce. It is not sufficient just to quote the verse from Malachi “I hate divorce” and conclude that God does not permit divorce of any kind. To arrive at a whole “biblical view or biblical theology” of marriage and divorce, we need to know what has been written on

this subject firstly, from the OT Law, Wisdom literature and Prophets, and secondly, from the teachings of Jesus from the different Gospels, Paul and other NT writers (note, for example, the book of Revelation with its theme of the marriage of the bridegroom Jesus to his bride the church, thus hinting that the creation ordinance of marriage is provisionally for this Age only!). Quoting just one or two verses will not do. For further discussion see also my article on *Using the Bible in Ethics* in the September issue of the **Kairos** magazine.

FOR FURTHER READING



Jack Mock
Lecturer (MBS)
(PhD (Ed)
candidate with
AGST Alliance)

Evangelical scholarship in this field of Biblical Theology has borne fruit in two superb publications: T.D. Alexander, B.S. Rosner (ed) **New Dictionary of Biblical Theology** (Leicester, IVP, 2000 [NDBT]) and G.K. Beale, D. Carson **Commentary on the New Testament Use of the Old Testament** (Nottingham, Apollos, 2007). These will become resource texts for this course.

In addition we also have up to 30 works in the D.A Carson (ed) **The New Series in Biblical Theology** published also by IVP.

If you want a less technical introduction to Biblical Theology, try Graeme Goldsworthy’s **Gospel and Kingdom: A Christian Interpretation of the Old Testament** (Exeter: Paternoster, 1981), or his **According to Plan: The Unfolding Revelation of God in the Bible** (Leicester: IVP, 1991). Goldsworthy’s more advanced work for students and preachers is **Preaching the Whole Bible as Christian Scripture** (Leicester: IVP; Grand Rapids: Eerdmans, 2000).

MBS AND THE MARKETPLACE - FROM PAGE 1

the Imaging God framework, and again will be Biblical, practical and with time for discussion and fellowship.

Third, MBS and STM in partnership will present a quarterly teaching & discussion forum looking at key issues of business & leadership, held at the Luther Centre in PJ. The first, to be held on January 22nd 2011, will look at bribery & corruption, with case studies, principles of business and applications. Beginning with these three courses, we will deepen and develop our understanding of God’s heart for business, biblical principles to employ, and new friends and colleagues to learn with.

The Lord is clearly working in the marketplace, using companies and individuals to extend his Kingdom into areas previously considered as enemy strongholds. With the right teaching, encouraged and inspired by the examples

of others and with good fellowship in our learning community, now is the time for people in business to take up the banner of transformation and bring God’s Kingdom into this strategic area. We look forward to you joining us as we work to transform Malaysia to be a centre for Christian business and a new way of working.

For more information or to register your interest in advance for the courses, please email Dr Mark Lovatt at mark.lovatt@mbs.org.my, or contact the English Department Registrar on 03 6037 1727 (Anne)

Dr. Mark Lovatt
PhD, Nottingham University
Director of Marketplace Studies & Leadership

THE BIG MOVE





MESSAGE FROM DR JASON LIM

PRINCIPAL

COME, CELEBRATE WITH US!

DEAR PASTORS, CHURCH leaders, as well as brothers and sisters:

Greetings in the name of our Lord Jesus Christ! 2010 has been a year of transition with lots of great challenges for Malaysia Bible Seminary! First of all, it is our pleasure to share with you some good news. Praise God, the extension and renovation project at our new campus has been completed! The Lord has granted us the CF (Certificate of Fitness) on 16th August and this happened only one day before we packed our documents, library books, fittings and other belongings into many boxes! We thank God for all our helpers, including students, some alumni and MBS staff, for their hours of sacrifice in handling the piles of boxes so that we could move into the new Kuang campus (along Jalan Kundang) smoothly on 23rd August.

As for fund raising for the new campus extension, we also would like to thank you for your unceasing support for MBS throughout the past years. Together with the proceeds from the sale of the old MBS premises in Klang, we have now collected a little over 6 million ringgit. With the amount we can now repay the 1-million interest-free loan which was granted to us by the Presbyterian Synod last April. We also hope to raise the remaining RM 500,000, which will help us cover all other expenditures to the current campus development.

MBS will be celebrating its 33rd Graduation Ceremony on 13th November 2010 at the new campus! We will hold our graduation service at 4pm to be followed by dinner. You are most welcome to book your meal tickets (RM30 per head) through our Business Manager Mr Henry Teh (016-2828100). We will also invite some Christian bookstores to come and display some latest publications, and they will be offering many books for sale at a discount. So, please come and join us for the auspicious occasion!

Please continue to pray along with us as we strive to serve the Lord more effectively!!

INTRODUCING THE NEW MBS ED ALUMNI COMMITTEE:



- President:** Rev Dr Tony Lim
- Secretary:** Sandy Tan
- Treasurer:** Rose Cheng
- Members:** Patrick Cheng
Ho Ah Chye
Ps. Bernard Teh
Ps. Moses Tan
Rev. Lai Moo Him



REPORT ON THE RETREAT FOR THE GRADUATING STUDENTS

This year the Retreat was held at Golden Sands, Port Dickson on 6 & 7 September. 30 faculty and students attended this important event. In addition we also had 6 children attend with their parents which gave the camp a family atmosphere feel. The theme for the camp was "Preparing for the Ministry". The Dean, the Rev. Dr Tony Lim, welcomed us to the camp by reminding us what a privilege is to be a Servant of the Word and a Shepherd to the flock. He pointed out that it was important for graduating students to have this opportunity to reflect on their experiences at MBS in relaxed surroundings.

The first Session focused mainly on these students sharing their personal experiences of being trained at MBS, the lectures (new biblical and theological words), struggling to get assignments completed on time (the perennial student complaint!), the benefit of using the library resources, joys or otherwise of community life, their busy weekend ministry and possible

avenues for future ministry that the Lord may be calling them to.

In Session 2, Jack Mock spoke on the "The Pastoral Ministry"; whilst Tony Lim spoke on "How to have a Long Ministry" in Session 3. Each of these Sessions was accompanied by further sharing from the students. We sung praises to our Lord and prayed for one another, and aim to stay in touch with one another through the Alumni. Among the graduating students who shared were: Gloria David, Gregory Lim, Stephen Low and Anita Sim.

We all enjoyed the BBQ and a walk along the beach. The fellowship between students and faculty/staff was strong. One foreign faculty member was missing his Manly Beach scene! We thank Santosh Basnet, the retiring student President for organizing the event, and pray that in their final 3 months the graduating students will finish strongly the race set before them and that their future ministry will be both faithful and fruitful.



HAPPENINGS



THE COUNCIL MEMBERS, FACULTY, STAFF AND GRADUATING STUDENTS OF

MALAYSIA BIBLE SEMINARY

request the honour of your presence at

THE 29TH GRADUATION SERVICE

to be held on Saturday, November 13th, 2010 at 4.00pm

at our Chapel in Kuang Campus at

Lot No. 728, Jalan Kundang, 48050 Kuang, Selangor.

Speaker: Rev. Dr. Thomas Tsen, Bishop, Basel Christian Church of Malaysia

**Love gifts will be channeled to the General Fund.*

Fellowship Dinner will be served at our Multipurpose Hall in Kuang at 7.00 pm. Sharp.

Admission by coupon. Please contact Mr. Henry Teh for subscription before Oct. 30th, 2010 (Tel: 03-6037 1727)

You are welcome to our open house and Christian Book Fair from 11.00 am to 4.00 pm in our Campus.

THE CHURCH'S ONE MANDATE • FROM PAGE 5

consistent with God's will.

The Great Commission also comes with the promise that Christ will be with His disciples even to the end of the age. He does this through the indwelling of the Holy Spirit.

In other words, this global civilization is also in fellowship with God. The biblical evidence thus points to the conclusion that the Great Commission is actually the New Testament version of the Cultural Mandate.

Since the Cultural Mandate spells out God's purpose for His creation, it is better to call it the Creation Mandate.

The Creation Mandate is indeed a cultural mandate. But given the present tendency in the Church to dichotomize the spiritual from the secular, when we call it the Cultural Mandate, it will likely be misunderstood as a contrast to the Missionary Mandate. And there are serious consequences to this misunderstanding.

For instance, as presented in Hebrews 2:5-10, Christian salvation (see especially verse 10) is synonymous with the fulfillment of the Creation Mandate. Therefore, Christian salvation affects not just the spiritual and the individual but also the secular and the communal. It affects an entire civilization. This is what we expect when the Great Commission is carried out as Christ intended.

For when Christ's disciples of all nations, through the empowering of the Holy Spirit, observe everything He has commanded in every sphere of their lives, they collectively form a civilization that is in fellowship with God and consistent with His will. Such a civilization, which is in this world though not of this world, cannot help but make a Christian impact in the world.

Of course, the Great Commission will not be perfectly fulfilled until Christ returns. But if it is misunderstood as distinct from the Creation Mandate, it will be reduced to world evangelization.

And Christians will think that the Church has been faithful to Christ's commission as long as they are making converts instead of disciples.

Culturally the Church will then not be significantly different from the world.

So when the Church seeks to make a Christian impact in the world, supposedly to fulfill the "Cultural Mandate," it lacks power as well as credibility.

It is amazing that this is exactly what has happened even though the Great Commission as expressed in Matthew 28:18-20 explicitly emphasizes the making of disciples by teaching them to observe everything Christ has commanded.

In fact, evangelism is not even mentioned, only implied. This consequence alone should cause us to rethink the assumption that the Church has two mandates. This assumption can so blind us that we do not even see what is explicitly emphasized.

The Church's one mandate and mission is the Creation Mandate, rephrased as the Great Commission.

This understanding forces us to recognize that unless we see a cultural and communal transformation in the Church we are not fulfilling the Great Commission.

This also means that the Church as a community has not really experienced the empowerment of the Holy Spirit. The potential of the Church has yet to be unleashed.

MBS Alumni (ED) Homecoming cum Friends Appreciation Dinner



Dates: 10 Oct 2010, Sunday (Appreciation Dinner)
11 Oct 2010, Monday (Alumni Get Together)

Venue: MBS Recreation & Training Centre @
Kundang, Rawang

Objectives

To allow the ED Alumni to come together for fellowship at the new campus, besides introducing the campus and retreat centre to pastors and church leaders



Who are invited?

All MBS Alumni (ED)
Pastors and church
leaders



Programme

10 Oct 2010, Sunday

- 4.00-5.00 pm Setting up exhibition tables by Alumni
- 5.00-5.20 pm Praise & Worship
- 5.20-5.30 pm Welcome & Prayer by Prof. Dr. Tan Chong Tin,
Chairman of MBS Council
- 5.30-6.15pm Message by Pr. Dr. Daniel Ho,
Vice Chairman of MBS Council
- 6.15-6.45 pm Official Launch of MBS (ED) Church-based
Ministry Programme by Rev. Dr. Tony Lim,
Dean of MBS English Dept.
- 6.45 pm Closing Prayer by Rev. Dr. Jason Lim,
Principal of MBS
- 6.50 pm Buffet Dinner

To attend, kindly RSVP to Ms. Yvonne Tan
at 03-60371727 / 012-5664517
mbs-ed@mbs.org.my before 2 Oct 2010,
stating the no. of persons attending and
whether accommodation is required.

All the ED Alumni are requested to inform
their own circles of Alumni friends about
this event, and to invite pastors and
church leaders known personally to them.

Free Overnight Accommodation for Alumni

11 Oct 2010, Monday

- 8.30-9.30 am Breakfast
- 9.30-11.30 am Sharing by Alumni
- 12.00-1.00 pm Lunch
- 2.00 pm Checkout