

we believe in the inspiration of the entire bible and its inerrancy

## Christians in the Marketplace

A Series of 3 Monthly Seminars by Dr Mark Lovatt

Many of us spend Mondays to Fridays in the marketplace. How do we represent Christ in this critical mission field? How do business leaders apply biblical principles to their leadership and interaction with others in the marketplace in such a way that Christ is glorified? How can the church understand and support you in the marketplace?

This series of 3 monthly seminars lead by Dr Mark Lovatt will help you establish a sound theology of work. You will also have opportunities to hear from the experience of Christian and marketplace leaders on the challenges and opportunities they encounter in living out their faith in the marketplace.

### SYNOPSIS OF THE SEMINARS

#### Feb 22: Calling and the Power of God

- How to identify your calling, live in the power of God at work, and grow spiritually through the rigours of the workplace environment:
- Identifying your calling
- Living in the power of God
- Spiritual development through the workplace
- Learning endurance

#### March 22: Ethics In the Workplace

- How to meet the ethical challenges of working life in the light of God's Word:
- Biblical principles for working life
  - Power & corruption at work
  - Ethical dilemmas workshop
  - Case Study: Enron

#### April 28: Challenges and Opportunities in the Workplace

Talks and discussion where leaders from business, politics, education, legal, advertising, media, and engineering fields share their experience concerning challenges and opportunities for being a witness in the marketplace, followed by panel discussion. All the sessions are interactive and Bible-based, with use of group work, case studies and Q&A.

#### About the Lecturer

Dr Mark Lovatt is the Managing Director of TI BIP Malaysia Sdn Bhd, the consultancy wing of the Malaysian chapter of a global anti-corruption NGO. He also holds the position of Director of Workplace Theology at the Malaysia Bible Seminary (MBS). He has a PhD in Theology from the University of Nottingham, UK, and lectures on both Systematic Theology and workplace ethics.

#### EVENT DETAILS

22 Feb, 22 Mar & 26 Apr 2014 (Saturdays) at PJEFC, Heritage Centre  
3, Jalan 13/6, 46200 Petaling Jaya from 9:30am-4:30pm

Cost: RM30 for the entire 3 seminars (or RM10 for each of the seminars), covering notes, meals and refreshments.

Register online at <http://www.pjefc.org/christians-in-the-marketplace/>

**MORE INFO:** Rev Dr Lim Kar Yong [karyong.lim@pjefc.org](mailto:karyong.lim@pjefc.org) // Pastor Melissa Chan [melissa.chan@pjefc.org](mailto:melissa.chan@pjefc.org)  
These events are hosted by Christian Education & Development and Mission Departments of PJEFC and Malaysia Bible Seminary



### Welcome! New Students for Semester 1, 2014

**Certificate in Theology:** Thomas Liew Cheng Hong, Moses Nagenthen Valupillai, Jeremiah Tan Chung Shern, Ding Hwa Kong & Chin Siew Sern // **Bachelor of Theology:** Asha Tamang & Aaron Tan Kok Leong // **Graduate Diploma in Christian Studies:** Lim Teck Lee // **Master of Divinity:** Michael Ngui (Upgrade) // **Master of Ministry:** Ting Ong Keok, Tam Wah Fiong, Segar Baskaran & Ivan Chan



### Farewell

Farewell to Elder Jack Mock and Mrs Lorna Mock



### Congratulations!

[LEFT] Barnabas Award 2013 to Santa Kumar Basnet; [RIGHT]: Pastor Barnabas Boon appointed as Honorary Chaplain

### MBS Preaching Conference 2014

**SPEAK THESE WORDS: PREACHING AND APPLYING THE OLD TESTAMENT**  
13-15 August 2014 @ MBS Kuang Campus  
Facilitator: Dr Michael Raiter, Former Principal of Melbourne School of Theology

**NOTICE:** Miss Alison Lee will be on sabbatical leave effective January 2014

## Opening Service—6 January 2014



MBS Dean, Rev Dr Tony Lim, giving the welcome speech and introduction of faculty and staff.

## MBS 32nd Graduation—9 November 2013



2013 Graduates (English Department): Lim Hian Kian, Gregory (M.Div); Isai Rai (M.Div); Suvarna Raju (M.Div); Boon Kok San, Barnabas (M.Div); Santa Kumar Basnet (M.CS); Ng Oi Leng (M.Min); Kam Teck Wang, Chris (M.Min); Yik Lin Kwai, Christine (M.Min); Ngui Yun Fui, Michael (M.Min); Usun Wan (B.Th) & Lianawati (Dip.Th)

## MBS New Family Quarters Project

The academic year for 2014 started on 6th January 2014 and we were privileged to invite Rev. Dr. Caleb Chian, Senior Pastor of Miri Gospel Centre, Sarawak to speak on "Imitating Christ, Lives in the Making" at the Opening Service. Praise the Lord that we had as many as 55 new students enrolling for the various programs in MBS for the new academic year! Out of the 55 new students, we had 15 international students who come all the way from Nepal, India, Myanmar and China. We also thank God for MBS Annual Retreat that was held successfully from 13th to 15th January 2014 at Methodist Centre (Port Dickson) with over 160 participants comprising faculty, staff, students and their family members.

With the increase of our total student population, the accommodation in the campus has been fully occupied, which includes the four new cabins which were built last year to accommodate another extra 16 students. Therefore, we are looking forward to the building of 2 blocks of 6-storey family quarters to accommodate mainly faculty, staff as well as students with

family, and the first floor will be used as our new main administrative office.

In fact, we had launched this new project of two blocks of six-storey hostel that costs approximately 5 million (RM) during last year's MBS 35th Anniversary celebration on 13th July. Praise God that more than RM300,000 was raised for our new extension project during this thanksgiving cum fund-raising dinner. Apart from this occasion, we organized regional celebrations in Johor Bahru, Batu Pahat, Triang, Ipoh, Kuantan, Kuching, Miri, Brunei and Kota Kinabalu in the following months, where the total offering gathered exceeded RM1 million. Together with another RM1 million which was raised from the sale of our Klang old premises, we therefore hope to raise another 3 million for the building project in the near future. With the expansion of our campus, we pray and believe that your contributions and love gifts will enable us to train more future pastors and missionaries for the kingdom of God. We hope you can pray together with us for the seminary's extension project: "For we are God's fellow workers" (1 Cor. 3:9a) in His kingdom. —DR JASON LIM, MBS PRINCIPAL

## MBS Annual Retreat



Rev. Dr Tony Lim, Dean of the English Department, expounded on "The Christian Servant's Spirituality" at our annual retreat in Port Dickson from 13-15 January 2014.



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Artist impression of Phase 2 Building Project at MBS Kuang Campus

## The Christian & The Old Testament

ELDER JACK MOCK



How relevant is the Old Testament (OT) for the Christian today; and its connection to the NT? Does it make sense when you read it in your devotions say, the book of Leviticus? Or do you just read the familiar historical books and a few of your favourite Psalms, as there seems to be some biblical illiteracy in some Christian circles? And for pastors and Seminary students how do you preach from the OT? Is the Preaching Program at your church 80% or more based just on the NT books?

MBS is an evangelical, interdenominational Seminary and thus believes in the inerrancy of the entire Scriptures; see the tag line above. In other words we believe in the UNITY of both the OT and NT and that it is God-breathed and useful for teaching, correction and in the training for righteousness for the Christian today.

Despite the diversity of the 66 books of the Protestant Bible there is a unity. There has been a tendency in some biblical studies courses to overemphasize the diverse nature of the individual books with its separate OT and NT Departments and do not connect the books within the canon. Whether a particular OT book is from the Torah, Prophet or the Writings (the three-fold division of the Hebrew Bible), it is still part of the one story of a covenant God binding himself to a special people. We who have submitted under the Lordship of Jesus are the ongoing covenant people of God.

Part One of our English Holy Bible is named the Old Covenant (Testament) is the translation of the Latin *Testamentum* and Part Two is the New Covenant hence one of the main themes of the whole bible is the covenant. When was it first heard a series of sermons on the Covenant theme? It is quite an exciting and revealing study on the different covenants God made in the OT with his people climaxing with Jesus in the NT saying at the Passover Feast; "this cup that is poured out for you is the blood of the new covenant in my blood" (Luke 22:20).

The book of Hebrews and some of the Pauline epistles demonstrate how the new covenant fulfils the old one. Indeed some theologians talk about the one covenant of grace that runs throughout the whole bible while others such as Bill Dumbrell connects the covenant with creation.

There is both continuity and discontinuity between the two canons. Covenantal theologians tend to emphasize the continuity whilst the dispensationalist the discontinuity. Your presuppositions often determine the way you read a text. The book *Kingdom through Covenant* by Peter Gentry and Stephen Wellum is an attempt to bridge this gap.

But the OT is an unfinished story. It is no longer just Jewish Scripture anymore for the Christian, as the Messiah-king has come. We no longer read the OT through Jewish eyes but through the eyes of Christ. The OT prophecies find their "yes" in him. Jesus said to the two disciples on the Emmaus Road; "And beginning with Moses and all the Prophets he explained to them what was said in all the Scriptures concerning himself" (Luke 24:27); in other words the pivotal point of the whole Bible is the Christ event; his life, death, resurrection and ascension. Both his First and Second Coming make the one great salvation event. The four canonical Gospels focuses on the last week of his life: the Passion of Christ. He makes it all hang together. That is what theologians mean when they use the phrase "Christ is in all the Scriptures". As Vaughn Roberts puts it; the "whole bible is one story, one book, one gospel". The Christian Bible includes the Hebrew Bible. It is the antecedent for the NT. The three pegs that summarise the whole biblical story is Creation, Incarnation, New Creation. It is this Christ-centred; Gospel-centred hermeneutic; a biblical-theological approach to Biblical Interpretation.

Graeme Goldsworthy puts it like this; "We do not start at Genesis 1 and work our way forward until we discover where it is all leading. Rather we first come to Christ, and he directs us to study the Old Testament in the light of the gospel. The

gospel will interpret the Old Testament by showing us its goal and meaning".

The Bible is not essentially about you. It is about the one true living God who works through the lives of a family, a clan and nation (remnant theme) rescuing them from the judgment of their rebellion and that this offer of forgiveness also comes to us through the finish work of Christ. The bible is not merely a list of promises to claim (there are many but also warnings of judgment and the Exile event) but it is also a grand story of a covenant God ("I will be your God and you shall be my people") working in redemptive history.

The Old looks forward to the New and the New fulfils the Old. The theme of Promise and Fulfillment. In short the OT is Christian literature and not just Jewish. It is part of the grand story of creation to the new creation; of the pattern of the kingdom in Eden to the consummation of the kingdom in the heavenly Jerusalem; of salvation history from the first Exodus to the final Exodus; of the judges, kings, prophets, Levitical priests of the OT to the Prophet, Priest and King of the NT; of the Promised Land to eternal Sabbath rest (Hebrews 4); of the tabernacle and temple to the Word become flesh and dwelt (tabernacled) amongst us as he is the true temple and thus we become the temple of the Holy Spirit, the Presence of God theme and so on.

The OT is not a series of isolated "bible stories with a moral lesson". Christianity is not mere morals; the biblical injunctions are often part of the narrative passage itself; e.g. reading through the Torah (Pentateuch), the Decalogue does not appear until Exodus 20 after we read through all of Genesis and the first half

CONTINUED INSIDE

## Blessed 2014!

REV DR TONY LIM // Dean, English Department



Here's wishing all our readers a blessed 2014, and a joyous Chinese New Year to our Chinese brethren! MBS is entering into its 'mature' years as a seminary. We have been training students from different nationalities, denominations and churches for the past 35 years. Our students have been serving the Lord in Asia, North America, Europe and Africa. We trust that the training they receive from MBS has helped them in their ministries.

However the world has changed enormously over the past 35 years and there are also many changes in the way theological education is being done. One of the most important changes has been the emphasis in training the laity and full-time students without taking them away from their original contexts. Hence part-time, modular and even on-line classes have increasingly become more and more important. Arguably however, full time residential study is still the 'gold standard' when it comes to the training of pastors and missionaries. But how should we go about doing our full time training in a way that is creative, flexible, relevant and most of all biblical? We invite your suggestions and feedback on this!

But that is not all. We want to ask ourselves another series of important questions: "How can MBS provide resources and assistance to pastors and churches? How can MBS be a resource for Christian Education for the churches? How can MBS be of support for the alumni and to encourage continuing education and be a friend to the alumni?"

I look forward to hearing from you! We have a task team that will be looking into all your suggestions and feedback. We hope that this will help us to better train God's workers for God's Kingdom.

Blessings in the Lord! ■

## Our Final 'Goodbye & Thank You' to Rev Dr Eddy Ho

REV LOH SOON CHOY // Lecturer Emeritus & Former Dean

Rev Dr Eddy Ho Pitt Lup, aged 62, passed away peacefully on 4 Sept 2013 following a heart operation in hospital. He is survived by his beloved wife Cynthia, son Enoch, daughter-in-law Alice and granddaughter Caitlyn Beth, nephews, nieces and relatives. Wake and funeral services were held in Nirvana Memorial Centre in Kuala Lumpur. Further, on 28 September another Memorial Service was held in Miri by the Malaysia Evangelical College and their sister college, the Lawas Bible College, Sarawak, as Rev Ho was their Principal after he resigned from MBS in December, 2009.

Rev Ho joined the MBS English Department in 1980 as a lecturer after obtaining his Master in Theology studies and his ordination in Canada. He served for about 3 years and then joined the Evangelical Free Church Malaysia as its first fulltime Executive Secretary but was still available to MBS as a part-time lecturer. He rejoined MBS fulltime in 1992 while continuing to serve as an EFC minister. He became the MBS English Department Dean in 1997. He obtained the Doctor in Ministry degree from the Asian Graduate School of Theology (AGST) in 2005. After a brief sabbatical study in South Africa, he continued as the Dean until 2008 and remained as a lecturer until the end of 2009. Rev Dr Tony took over as the Dean in January, 2009.

The following year Rev Ho was appointed the Principal of Malaysia Evangelical College and their sister college, the Lawas Bible College, where he served faithfully till his demise.

Over the years Rev Ho wore many other hats whilst he was with MBS. He was an honorary Interim Pastor with St Andrew's Presbyterian Church, KL; Hon. Pastor to Faith and then Grace EFCs; an NECF (National Evangelical Christian Fellowship) Council member; Chairman of SIM, West Malaysia (Serving In Mission, formerly the Sudan Interior Mission); and lately also as Chairman of AGST Board.

His passion for Missions combined with his gift of bonding with students have



endeared him to many an alumni today – as was evident at the wake, the funeral and memorial services mentioned above – besides the testimonies of many students who had followed him on his annual mission trips especially to East Malaysia. More could be said but this is enough to show how much we can cherish and thank God for Rev Dr Ho! He had indeed served MBS well and impacted many lives in God's Kingdom. ■

CONTINUED FROM FRONT PAGE, THE CHRISTIAN & THE OLD TESTAMENT

of Exodus. The biblical imperative is embedded in the narrative. That is why in 2012 we invited David Jackman to lead a Preaching seminar on Preaching OT Narratives. Remember an "is" is not an "ought"; a description is not a prescription; the indicative mood is not the imperative mood when interpreting the narrative passages in the bible.

We do not preach moralism; turn narratives into divine imperatives; nor personalise and spiritualise the text. Just let the text speak for itself! At MBS we take seriously the historical-grammatical background of the OT text and aim to see its big picture from a NT perspective.

Firstly, zoom into a particular OT text at hand; is it straight narrative, poetry, wisdom, apocalyptic and so on (what kind

of literature is it?); secondly we zoom out a little to the whole incident, oracle/vision, first part of a Psalm to get its immediate context (historical background) then the whole book for a wider context (to whom was it written to and when, the main themes); and then we zoom out even further to the NT to get the big picture of the OT text (restrained typology). The view from the Gospel perspective. It is this biblical-theological approach to reading the OT text that makes sense of this ancient text; careful linguistic exegesis followed by a NT perspective.

In other words we should read the OT the same way our Lord Jesus interpreted the OT to the disciples in the Upper Room Jesus; "that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled; then he

opened their minds to understand the Scriptures i.e. the whole OT." (Luke 24: 44b)

Another fascinating biblical study is that of all the direct OT quotes and allusions found in the NT; just take Matthew's Gospel as an example; in his first seven chapters or the book of Hebrews. One cannot make sense of these NT texts unless you also appreciate the fulfillment of the many OT texts quoted or alluded to. May we as Christians today appreciate, treasure and value the OT as Christian literature and that it is useful for teaching, correction and training in righteousness. In my view the OT is the first part of the inspired, authoritative, inerrant, and clear Word of God for living in the 21st century. ■

## Professional Quality of Life of Church Leaders in Malaysia

PATRICK CHENG CHEE CHEON



The Professional Quality of Life is defined as the worth individuals feel in relation to their work as a helper. This quality consisted of both the positive (compassion satisfaction) and negative aspects (compassion fatigue) in implementing their roles and job functions.

On the positive side, compassion satisfaction is defined as the good feelings individuals feel when they accomplish their work effectively. On the negative side, Stamm (2010) divided compassion fatigue into two components i.e. burnout and secondary traumatic stress. The former included feelings like emotional tiredness, irritation, anger and concerns things such like exhaustion, frustration, anger, and sadness. While stressful circumstances and heavy overloads often cause burnout, helping people who have experienced traumatic incidents can cause helpers to experience similar feelings of fear, anxiety, and shock, which are characteristics of the latter phenomenon.

### Secondary Traumatic Stress

Stamm (2010) showed that helping individuals who have just experienced traumatic events often cause helpers to share their shock and fear as well hence the term secondary traumatic stress. While church leaders often experience great joy and satisfaction in ministering to others, many of them do not know that there is an emotional cost involved when they demonstrate compassion and empathy (Figley, 1995, 2002). This cost constituted the adverse emotional and behavioural consequences of knowing a traumatic event experienced by someone else. Symptoms may include moodiness, anger outbursts and depression which not only lower their ministry's effectiveness but could also affect their relationships with their loved ones and co-workers (Inbar & Ganor, 2003). To a certain extent, this constitutes an occupational hazard especially for pastors, since they receive a salary from the church hence, paid to care for other people. Rothschild (2006) said it more dramatically in that while empathy helps therapists to build good rapport with their clients, the former must take care lest "our capacity for empathy can turn back on us in a vengeance".

While most church leaders would have experienced this psychological malaise

at one time or another in the course of their work, yet very few know the causes and effects, hence unable to manage it effectively. This is illustrated by a certain local church leader on this subject:

*I went through a similar experience 15 years ago. In one of my medical check up, I was told that my cholesterol level was 260. Six months earlier it was only 190 ... I was only in my early thirties ... During that time, 3 couples from my congregation wanted to go through divorce. I could not rest or sleep because I felt responsible for them. There was constant anxiety because I was imagining what might happen to them and their families if they go through with their decision. Every time I closed my eyes, I will be thinking of one of these families.*

### Burnout

In the context of the pastoral work, Weaver et al. (2002), attribute the many job functions of pastors viz. administrator, teacher, preacher, counselor, and fundraiser as one of the reasons for clergy' stress and burnout. Forney (2010) opined that clashes in the church and family fronts, vague but heavy job responsibilities, domestic stress caused by inadequate pay and protracted time away from home and inadequate social support are the common causes of burnout in pastors. Maslach et al. (2001) said that common results of burnout include emotional tiredness, indifference, and decrease in personal effectiveness. Schaufeli & Enzmann (1998) said that a having a strong initial passion, an antagonistic work culture and a lack of effective coping mechanism are a recipe for sure burnout. Meek, et al. (2003) attributed that initial strong motivation and passion of fresh Bible seminary graduates to the "call of God" for full-time Christian work, hence putting their heart and soul into the work of the church. Added to this, Chandler (2009) observed that pastors often face unrealistic expectations from church members on

their time and expertise, which further aggravate their irritation. The antagonistic work culture also includes bureaucratic church systems and unsupportive board members (Forney, 2010). Grandey (2000) state that "emotional labor" is yet another cause for burnout. This phenomenon is the occupational hazard in trying to manage the helper's emotions while trying to accommodate the emotions of their clients. In the context of the pastoral work, clergy has to hide their mental fatigue and irritation while dealing with unreasonable and demanding parishioners. Overtime, this internal discord would eventually lead to emotional exhaustion and burnout, resulting in them falling prey to their own limitations and finiteness (Lewis et al., 2007).

### Summary and Implications of Survey

A national survey was conducted in 2012 in which 250 Malaysian church leaders participated. The results from the study showed that 96% of the church leaders have high scores in secondary traumatic stress, 74.3% have average burnout scores, while only 20.6% have high compassion satisfaction scores. According to Stamm (2010), respondents who have high compassion satisfaction, low or average burnout and secondary traumatic stress are most positive about their work and do not have any major fears and concerns about feeling trapped and ineffective in their work. Since only 20.6 % are in this category, it may mean that many of the respondents may be experiencing the effects of compassion fatigue such as moodiness, depression, anxiety and anger outbursts which may affect the effectively of their ministry and their relationships with their family members and church staff. These results were consistent with previous studies, with Lewis, Turton, and Francis (2007) saying that the poor psychological health, stress, and burnout of pastors have become a serious worldwide problem and that church authorities need to devise effective plans for remedial work. Forney (2010) observed that other pastors function in a maintenance mode, far below their potential as leaders of a divine vocation.

### Next Step Forward

It is hoped that the present article will serve to educate church authorities on these occupational hazards and they will do the necessary to mitigate this psychological malaise facing the pastorate. The National Association of Christian Counsellors (NACC) also hopes to organise a national pastors' retreat to alert pastors on these psychological challenges. ■

Patrick Cheng graduated from MBS with a Bachelor of Theology in 1995. He recently completed his Masters in Counseling from HELP University. References for this article are available upon request.

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