

A theological institution that equips

Christians to impact the region

for Christ!



RICH TOWARD GOD, FREELY FOR HIM

# PARTNERSHIP

Volume 10 • Issue 3

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A Word by the President Dr Sun Poling

## 2015: Embracing the Opportunities God Has Prepared

The development of BTS in recent years is God's miraculous act among the Baptist family in Singapore. BTS moved to the current site at Upper Serangoon Road in 2012 with a student population of 60. We thought then it would take at least ten years to grow to meet the needs of churches in a rapidly changing world. We have just crossed over from 2014 to 2015, and currently our student population is more than 90. To say that BTS has developed rapidly is one thing; it is important to see that the needs are rising and urgent too. It is right to say that God has grown BTS in these years; it is all the more important to see that God is asking us to embrace the opportunities He has prepared for us. I do not believe that God grows BTS for the sake of size. I am convinced that God grows BTS because He has missional tasks and dreams for BTS. Because of this belief, I begin this New Year's message with an appeal to you to embrace the ministry opportunities God has prepared for us.

The 90 students registered in our programs are almost equally divided between the Chinese-speaking and English-speaking tracks. In recent years, the number of Singaporean students has increased significantly and it has become clear that BTS is serving the region without overlooking our home base. To say it differently but remaining equally affirming, the churches in Singapore have come alongside BTS to tread the path of ministry.

With these opportunities prepared by God, BTS has been praying and striving to live up to the opportunities. In 2013 and 2014, BTS earned accreditations from Asia Theological Association (ATA) and The Association for Theological Education in South East Asia (ATESEA). While the two accreditation agencies affirmed the theological education BTS has been providing, both noted the areas which BTS should seek to improve-to increase number of holdings in its library and the number of faculty members.

At the end of 2014, BTS finished a renovation project for the library. As a result, we managed to arrange the space so that the library will be able to hold several thousand

*continued page 2*

more volumes in years to come. To meet the rising number of students and the need of course offerings, recruitment of faculty members cannot be compromised. BTS prayerfully continues to look for and invite lecturers who share our vision and commitment to the cause of mission in ministering to the needs in the region. Our responses to these needs require your prayer so that they can become your responses to the needs.

The above mentioned renovation project and the cost to recruit faculty member is a cause of the recent deficit, but the year of surplus (2013-2014) has been a reminder that God will carry us, and that His faithful people will accompany us in our journey of ministry.

To end this message, I am proud to announce that Rev. Dr. Swee Kwee Sim has joined BTS as a part-time lecturer (English-speaking). Rev. Sim is a gifted and experienced leader whose leadership in BTS' Board and the Convention are greatly admired. We are grateful that at this juncture God has sent Rev. Sim to serve with BTS in the front line. Welcome, Dr. Sim!

Let us give thanks to God:

1. That He has prepared ministry opportunities for us.

2. That He continues to send students for ministry preparation.
3. That library renovation project is completed.

Let us pray to God:

1. That BTS will know how to prepare for the opportunities God has prepared.
2. That churches will come alongside BTS to respond to God.
3. That churches will come alongside to address the needs in the region.



## An Evening of Celebration, Thanksgiving, and Appreciation

The BTS 25th Anniversary celebrations closed on 18 October with a thanksgiving and celebration service held at Queenstown Baptist Church. Celebration events were spread across 2014, with the BTS Retreat in January, the introduction of the BTS Lecture Series in July, and four Pillars of Leadership training seminars from February to November. The final event, the celebration service, bore the same theme as the year-long celebrations: "Renew Your Deeds in our Day." A dinner to express appreciation to BTS' supporters and well-wishers preceded the service.

At the service, six Baptist church choirs and the BTS student choir participated in a program filled with worship music and readings from the book of Habakkuk. The newly composed BTS Anthem, "Rich toward God, Freely for Him," was introduced and sung for the first time at a public service. As the worship hall filled up, leaving only standing room, we realised that the turnout was much more than expected. What an encouragement, to remind us of a year that has seen so much of God's blessings and favour!



# Visit by New Union University President

The start of the second semester in January was made all the more significant by the visit of Dr Samuel “Dub” Oliver, and his wife Susie. Dr Oliver is the newly appointed President of Union University who joined the university in June 2014. He was previously university president of East Texas Baptist University. With him in Singapore were Dr Kelvin Moore and his wife Cathy. Dr Moore is the director of Union University’s Doctor of Ministry program.

Dr Oliver, who taught a doctoral seminar in Strategic Planning for Ministry from 12 to 15 January, holds a Doctor of Philosophy degree in educational administration and is a licensed Baptist minister. His predecessor, Dr David S Dockery, visited BTS four years ago in response to an invitation to give lectures at the seminary’s 21st anniversary celebration. The visit was an initial contact that eventually resulted in a formal partnership between the two institutions to offer Union University’s Doctor of Ministry in Expository Preaching program in Singapore.

Dr Oliver’s travel to Singapore is his first trip out of the US as university president after taking office, and his visit represents the university’s continuing interest to build partnerships with believers in Asia: “I am deeply grateful for our partnership with BTS, and I look forward to the continued development of our program and to finding new opportunities to collaborate. Singapore is a strategic hub for reaching all of Asia with the Gospel of Jesus Christ.”

The Doctor of Ministry program in Singapore presently has ten students, with two in their final phase of dissertation work. It is hoped that this program will provide an affordable option for pastors and leaders of Christian organisations who desire to refresh their learning and upgrade their skills through a quality program of study offered locally. Another outcome of the mutual cooperation between BTS and Union University was when student Faith Buan spent two semesters at the university last year as an exchange student. The music and theology courses she took there could be credited to her MDiv studies at BTS.

BTS President Dr Sun said, “With the visit of Dr Oliver, the President of Union University, we look forward to further enhancing of the partnership between the two institutions and consequently be a blessing to many others. Welcome, Dr and Mrs Oliver!”

Above: Dr Oliver speaking at the BTS’ first chapel service of the semester, with Pastor Nehemiah Quek interpreting.

Bottom: Dr Oliver with the DMin candidates. Union’s DMin Director, Dr Kelvin Moore, and BTS’ Dean of Academic Studies, Dr Fong, are also in the picture.



# BTS Trip to India

Nimrod Embalzado (Final Year BTh)

Jesus said that the poor would always be with us. This timeless truth is a reality in many parts of the world, and very much so in Kolkata, India. BTS organised a trip to Kolkata from 17 to 23 December with a team of eight students (of five nationalities), and two Baptist church members.

The city of Kolkata is mixture of colonial past, contemporary cultural vibrancy and political expression. It is also a place where many heroes of the faith gave their lives. It is very inspiring to visit and see the places of their ministry. We visited Serampore College, which was founded by William Carey, the Father of Modern Missions; the Missionaries of Charity where the world renowned Mother Teresa spent most of her life; and the Morrison Memorial Home, where the unsung hero John Russell Morrison spent his life serving abandoned children. At the Morrison Home, we gave Christmas gifts to the children and shared the gospel message with them. The team also spent time with our host Reverend J and his family. We thought of them as modern day heroes who dedicate their lives to raise the future Christian leaders who will continue the work of God in India. At the close of the trip, we joined the Christmas celebration of the Prem Ghar shelter where the couple R and J ministered to women victimised in human trafficking. It was very inspiring to see how God use ordinary people whose lives are dedicated to Him, and make them heroes in others’ lives.



# Theological Reflection as a Mentoring Paradigm in Theological Field Education

Dr Sim Swee Kee

In the 1997 Conference for the ANZATE (The Australian - New Zealand Association of Theological Field Educators), pastoral theologian John Chalmers made a plea: "On the cusp of a new millennium, we Field Educators must embrace theological reflection (TR) as the very heart of the supervisory relationship."<sup>1</sup> This call is even more pertinent in view of the role of the pastor-theologian to guide the church in theological and practical issues encountered daily. Jesse Jaison notes, "Struggles of life analyzed in theological and ethical deliberations often call for a review of our perception and practice of theology."<sup>2</sup>

What is TR? Simply stated in the words of Howard Stone and James Duke, it is "faith seeking understanding."<sup>3</sup> Pattinson defines it further as, "A critical conversation which takes place between the Christian tradition, the student's own faith presuppositions and a particular contemporary situation. In other words, TR is a method of theologizing. It brings a contemporary experience into a fruitful dialogue with the Christian faith, respectful of the emotions evoked with the goal being to interpret the experience so as to understand God's will and action in the world, and to formulate an appropriate pastoral response to a situation.

Such skill is necessary for both seminarians and pastors as they wrestle with everyday issues where our faith must touch lives and our lives touch our faith. The exercise of the Christian faith must bear its belief of the truth and the presence of God in the world. Equipping seminarians and pastors with skills and strategies to enable them to reflect theologically is necessary for the integration of theology and its praxis so that there is consistency between the faith we confess and the faith practiced. Such skills serve to avoid resorting to resources, approaches, and values that are surprisingly inconsistent with one's theological convictions in the search for guidance that seems sensible. TR serves to be a deliberate step toward the integration that sustains integrity in our faith. How then does TR as a way of theologizing enhance our life and ministry?

First, TR posits that our everyday living is an important agenda for faith and that faith has a voice in everyday life. It is an activity of integration and reciprocity. Its purpose is to bridge the gap between professed theology and operative theology. The process of TR as a way of doing theology begins from the experiences of life and leads to searching in faith for deeper meaning and for the living God. It then seeks to explore and integrate the intersection of God's revelation for life and ministry. The result is a "living theology," when theological understandings are examined in light of contemporary experience.<sup>4</sup> The process helps to "generate theology" rather than just

accepting theology as a "dead tradition."<sup>5</sup> In the words of John Swinton, "Theological truth is thus seen to be emergent and dialectical, having to be carved out within the continuing dialogue between the Christian tradition and the historical existence of church and world."<sup>6</sup>

Second, TR aids in the spiritual formation of the seminarian-pastor. As a person reflects upon his circumstances in reference to his faith, there is a growing awareness of a transcendent reality. In defining spirituality, Sandra Schneiders describes it as "the experience of consciously striving to integrate one's life in terms not of isolation and self-absorption but of self-transcendence toward the ultimate value one perceives."<sup>7</sup> It is in this reflection that the formation of faith takes place as one recognizes the possibility of knowing and being known by the transcendent God.<sup>8</sup> The reflection then shapes a person both in perspectives and in practice through his responses to all of life resulting from TR.

Third, TR as a discipline enhances leadership formation. In the ministry, one of the crucial areas of equipping the minister is that of the knowledge and understanding of God and His ways. TR is not just a discipline to make sense of life; it is an integration of experience with theology in the quest for truth.<sup>9</sup> It is in the process of TR that the Christian minister develops authenticity in the discharge of his duties through the transformation that takes place. Paul Ricouer aptly captures this concept in his definition of reflection: "Reflection is the appropriation of our effort to exist and of our desire to be, through the works which bear witness to that effort and desire."<sup>10</sup> Therefore, reflection is primarily an appropriation, that is to say, an act of making one's own, or simply, an act of owning, claiming, or taking hold.<sup>11</sup> TR as a discipline allows for informal learning to take place in which giftedness, role, and influence come into alignment with experience, personality, formation, opportunity, and destiny.<sup>12</sup> Through an authentic life of ministry resulting from TR, the minister allows the Word of God to take hold of him before he asks for it to take hold of his hearers.

In the Old Testament, knowing God is very much an experiential knowledge of God's revelation. Groome attests, "In the biblical understanding then, people come to know the Lord in



the midst of historical experience, by reflecting on the activity of God there, by entering a relationship with God and God's people, and by their lived response to that relationship."<sup>13</sup>

This knowing is characterized by the Hebrew word "yada", which generally refers to knowledge, that of God, others, and the world that comes through experience. TR is a recalling of an experience and a retelling of the story, allowing the reality to be reconstructed to stir the heart to the responses invoked within it. Purves rightly points out that the primary job of a pastor is not to fix problems of members; rather, it is to "listen for 'entrance ramps' that leads us from presenting problem to a discussion of the real truth of the person's life, which is the person's union with Christ."<sup>14</sup> This basic work of ministry must necessarily be guiding the people of God to see God in one's life and to bring the Story of God into the story of our life for the purpose of forming and shaping the way we live.<sup>15</sup>

Jesus said, "Therefore, every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old" (Matt 13:52). In equipping ministers to meet the "cry for wisdom," through TR, we will be training "bearers of the presence of Christ," to reveal an incarnational life and ministry after the One who has commissioned them.

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Footnotes:

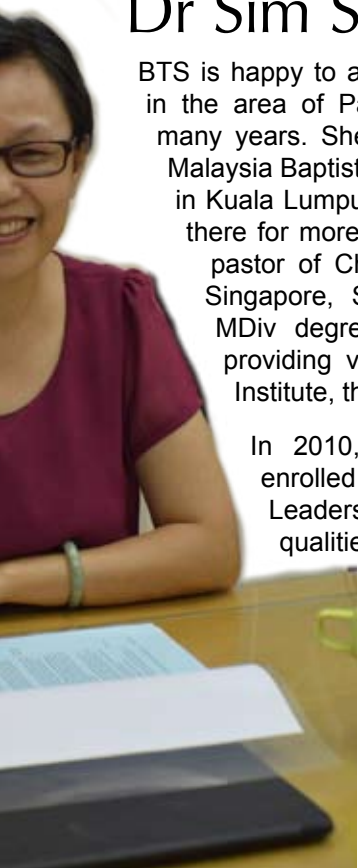
<sup>1</sup> John Chalmers, "Deep Structures: reforming supervision on the cusp of a new millennium," (Unpublished paper presented at ANZATFE Conference, Banyo, Queensland, 1997).

- <sup>2</sup> Jessy Jaison, "Practical Theology: A Transformative Praxis in Theological Education towards Holistic Formation," *Journal of Theological Education and Mission*, (February 2010), 76-86.
- <sup>3</sup> Howard W. Stone and James O. Duke. *How to Think Theologically*. Minneapolis, MN: Fortress Press, 2006.
- <sup>4</sup> John Swinton, *From Bedlam to Shalom* (New York: Peter Lang Publishing, 2000), 11.
- <sup>5</sup> Ibid.
- <sup>6</sup> Ibid, 11.
- <sup>7</sup> Sandra Schneiders, "Spirituality in the Academy," *Theological Studies* 50, (1989), 684.
- <sup>8</sup> Richard Dickey, "What is Theological Reflection? A Guide to Theological Reflection," 6/2006, 6.
- <sup>9</sup> Robert L. Kinast, *What Are They Saying About Theological Reflection?* (New York: Paulist, 2000), 1.
- <sup>10</sup> Paul Ricoeur, "Freud and Philosophy," 46; "The Hermeneutics of Symbols and Philosophical Reflection: II," *The Conflict of Interpretations: Essays in Hermeneutics*, 329.
- <sup>11</sup> Alexis Deodato S. Itao, "Paul Ricoeur's Hermeneutics of Symbols," 1-17.
- <sup>12</sup> Robert J. Clinton, *Leadership Emergence Theory: A Self-Study Manual for Analyzing the Development of a Christian Leader* (Altadena: Barnabas Resources, 1989), 381.
- <sup>13</sup> Thomas Groome, *Christian Religious Education: Sharing our Story and Vision* (San Francisco: Harper and Row, 1980), 145.
- <sup>14</sup> Andrew Purves, *Reconstructing Pastoral Theology: A Christological Foundation* (Louisville: Westminster John Knox Press, 2004), 162.
- <sup>15</sup> Carla Adele McCrea Stengel, *Pastoral Supervision in Theological Education*, (Doctor of Ministry Project Report, United Theological Seminary, Dayton, Ohio, 1998), 85-86.

## BTS Welcomes a New Faculty Member: Dr Sim Swee Kee

BTS is happy to announce that Dr Swee Kee Sim has joined us as a part-time faculty member to teach in the area of Pastoral Ministry. Swee Kee is Malaysian but has lived and served in Singapore for many years. She is married to Charles Lim, who works in an accounting firm. After graduating from Malaysia Baptist Theological Seminary in 1985, she served as associate pastor in Canaan Baptist Church in Kuala Lumpur for three years. She joined New Life Baptist Church in Singapore in 1989 and served there for more than twenty years, first as minister of membership and evangelism, then as associate pastor of Christian education and missions, and later as pastor in charge and senior pastor. In Singapore, Swee Kee also studied at Singapore Bible College where she earned MCS and MDiv degrees. While pastoring, she was active in several Baptist Convention committees, providing valuable leadership in the Christian education department, the Pastoral Development Institute, the Executive Committee, and the seminary Board of Management.

In 2010, Swee Kee stepped down as senior pastor of New Life Baptist Church and enrolled in the Golden Gate Baptist Theological Seminary Doctor of Ministry in Leadership program. She recently graduated. BTS is delighted to have a faculty member of her qualities and experience, and warmly welcomes Dr Sim!



# 4th Pillars of Leadership Seminar

Ng Seng Sum

Ng Seng Sum, a masters student at BTS and a member of Queenstown Baptist Church, shares his reflections on the 4th Pillars of Leadership (POL) training, which was held on 1 November last year. Rev Dr David Wong spoke on biblical examples of leaders, and Dr John Ng (Meta Consulting/Eagles Communications) highlighted the qualities of great leaders. The training, part of the seminary's 25th Anniversary celebration, served to equip Christians to grow together in Christ in community, and to nurture a common grammar of faith for mutual edification, Christian witness, and spiritual unity.

There is a great hunger for leadership all over the world and Singapore is no exception. A google on 'leadership seminars in Singapore reveals pages of seminars, training courses and conferences on leadership. Leadership is ranked as the top issue among our Baptist family. The seminar, 'Pillars of Leadership' is BTS' contribution to the challenge of leadership. We had two experienced and successful leaders, Rev Dr David Wong and Dr John Ng, conducting the seminar. Their approaches were different but both were relevant.

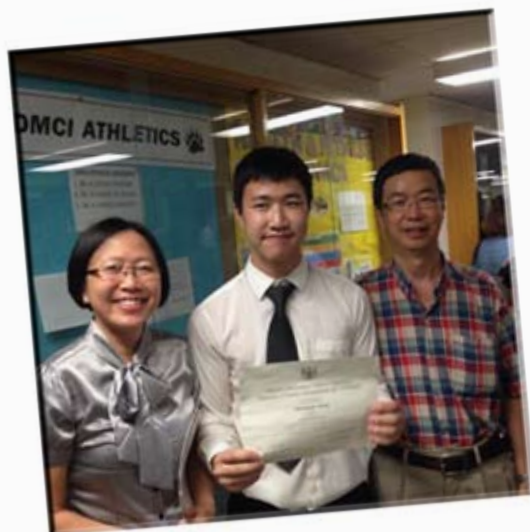
Rev Wong used the inductive approach for his theme, "Leadership as Partnership: Faster Alone, Farther Together". He started from the specific study of the leadership of Moses and Elijah which showed the benefits of partnership and the pitfalls of going it alone. Our ministries extend beyond our generation. For these ministries to succeed, we need others who can complement us and carry them forward so that they will not terminate with us. It is obvious and simple, yet many want to go solo. Why? We want to go faster; we do not want to waste time and effort to convince and teach others of our vision and goals. We are ignorant, like Elijah who was unaware that seven thousand in Israel have not bowed down to Baal. The pitfall of going alone is "burn out," as seen in the life of Elijah.

Dr. John Ng took the deductive approach to speak on "The Making of a Great Leader: Fresh Perspective for the New Generation." His framework and model is based on four critical components: Value-Centeredness, Calling, Competence and Character. He illustrated his framework in the life and career of the basketball player, Michael Jordan. His model reflects the complexity of leadership. It is not just the components that are critical but also their proper admixture. Leaders can become dysfunctional when there is an improper admixture of these components. As Dr Ng, says, "If we have calling, but do not have competence and character, we become demagogues - political agitators, appealing to mob instincts." The framework is not easy to internalize. Its outworking requires effort. Nonetheless, it is a warning to us to at least bear in mind this framework and use it to improve our leadership and to avert pitfalls.



## Alumni Updates

Alumni couple Leonard and Peck Ee Heng (both MDiv, 1990) are serving in Canada with The Salvation Army. We contacted Leonard in Alberta, Canada, by email and received this update from him: "After graduation in 1990, we served as missionaries with the Singapore Baptist Convention. Then we returned to Singapore for 7 years. While I continued with my service in local mission, Peck Ee served with the Ministry Of Education. We moved to Toronto, Canada, in 2006. Peck Ee served in a language school and then with the Family Services of the Salvation Army. I worked as the coordinator for multi-cultural ministries. We were commissioned as Salvation Army officers in 2013. In July 2014, we moved to Peace River Community Church in Alberta. We are also actively involved in meeting the social needs of the community and, besides the church, we run the thrift store and the food bank for needy people. Thank God for His grace, which is sufficient in every situation!"



Leonard and Peck Ee with their son, Philemon. > Their daughter, Phoebe, lives in Toronto.

# Financial Report

Annual Budget: \$1,215,352

Receipts to date (Nov 2014):  
\$236,474

Expenses to date (Nov 2014):  
\$363,986

Deficit to date (Nov 2014):  
\$127,512

## Courses offered in Semester 2, 2014/15

### Intensive Course

*"Theology of CS Lewis"*

Dr Mark McKim

Date: 3-8 January 2015

Time: 8:30am - 1:00pm

*"Pastoral Theology & Ministry"*

Dr Gary Choong

Date: 5-9 January 2015

Time: 8:30am - 1:00pm

### Day Courses

Biblical Greek II

Hebrew II

Pastoral Counseling II

Pastoral Theology & Ministry

Synoptic Gospels

Evangelism & Church Growth

Biblical Hermeneutics

Systematic Theology II

History of Christianity II

Cultural & Strategic Issues in Missions

Biblical Hermeneutics

Old Testament Prophets I

Spiritual Formation

Intro to Christian Education

Marriage & Family

Intro to Christian Missions

**We welcome you to take courses for credit or for audit. Please contact Mr Tan Kim Tian at [kt.tan@bts.org.sg](mailto:kt.tan@bts.org.sg) or call 6472-0091 ext 206.**

## My response

**"As God leads me, I want to train with BTS."**

- I am interested in part- or full-time theological studies and would like to have more information.
- I am interested in attending an evening class. Please get in touch with me.
- I would like to know about the training options available for lay persons.
- I would like to get information about the Union University Doctor of Ministry Program in Singapore.

## My particulars

Name ( Dr / Rev / Mr / Mrs / Mdm / Miss )

Handphone ..... Home phone .....

Address .....

..... Singapore .....

Church .....

E-mail ..... Date filled in .....

## My response

**"With God's help, I want to give to BTS."**

- I will give to BTS' General Operation Fund the sum/pledge of S\$ .....
- I want to help BTS undergraduate students by giving to the BTS Scholarship Fund the sum/pledge of S\$ .....
- I want to help Christian ministers to upgrade by giving to the Doctor of Ministry Financial Assistance Fund the sum/pledge of S\$ .....
- I want to help BTS purchase library books and media resources by giving the sum/pledge of S\$ .....

**I hereby enclose a cheque as my contribution**

S\$ ..... Bank .....

Cheque Number .....

**Please detach the completed response and particulars slip, enclose it with your cheque (if any) and mail it to Baptist Theological Seminary, 1023 Upper Serangoon Road, #01-01 Baptist Centre, Singapore 534761.**

*Cheques must be crossed and made payable to Baptist Theological Seminary*

# 2015 July Enrolment is now open for application

Applications will close on  
**1st May 2015**

The seminary is registered with the Ministry of Education, and is accredited by the Association for Theological Education in Southeast Asia (ATESEA) and Asia Theological Association (ATA).

Diploma/Degree	Duration of Study	Pre-requisites
Advanced Diploma in Christian Studies/ Intercultural Studies	1 year full-time (4 years for part-time)	GCE A-level certificate, polytechnic diploma, or equivalent
Graduate Diploma in Christian Studies/ Intercultural Studies	1 year full-time (4 years for part-time)	Bachelor degree or equivalent
Bachelor of Theology	3 years	At least 24 years of age, GCE A-level certificate, polytechnic diploma, or equivalent
Master of Arts in Christian Studies	2 years (3-5 years for part-time)	At least 24 years of age, Bachelor degree or equivalent
Master of Arts in Intercultural Studies	2 years (3-5 years for part-time)	At least 24 years of age, Bachelor degree or equivalent
Master of Divinity	3 years	At least 24 years of age, Bachelor degree or equivalent
	2 years (3-5 years for part-time)	At least 24 years of age, Bachelor of Theology (min. 2.7 GPA)
Doctor of Ministry in Expository Preaching/ Leadership	3½ to 5 years	Master of Divinity (min. 3.0 GPA) or equivalent; 3 years of ministry after completing Master of Divinity



## Doctor of Ministry Studies

The Doctor of Ministry program is offered by BTS in conjunction with the School of Theology and Missions of Union University (Tennessee, USA). The degree will be awarded by Union University with BTS administering this program as a partner in theological education. The Doctor of Ministry is designed to deepen understanding of the nature and purpose of Christian ministry, and to advance competency in it. The program serves to enhance the art and practice of expository preaching and effective leadership. Studies can be completed at Union University or BTS, and will be taught by visiting Union University professors and BTS faculty members. Students will have the opportunity to obtain a good education at affordable costs, with the added benefit of being able to upgrade their skills while continuing in their present ministry.

If you would like to have more information, please visit [www.bts.org.sg](http://www.bts.org.sg) (under "Academic/ Programs of Study," or contact BTS Registrar Mr Tan Kim Tian at [kt.tan@bts.org.sg](mailto:kt.tan@bts.org.sg).



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孙宝玲院长的话

## 2015：掌握神赐的时机

**浸**神近年的发展见证神在新加坡浸信会群体中的奇妙作为。在2012年，浸神迁至位于实龙岗上段的浸信会中心，当时的学生人数为60人。在那个时候，我们都认为，浸神需要十年的时间来发展才达饱和，以应对众教会在这个快速变化的世界面对挑战。才从2014年跨入2015年，我们的学生人数目前已超过90人。数字固然显示浸神快速的发展，然而更重要的是洞悉认出数字背后所反映的想象，需要不仅迫切，也在上升。神的确让浸神在过去几年不断的发展，然而我们必须辨识出这是神在预备我们把握他要赐给我们的机会。神祝福浸神不是为了让祂变得壮大。我坚信神祝福浸神，是因为祂有更大的使命和异象要交付给浸神。因为这个信念，在新年‘院长的话’的信息，我邀请你与我们一起，共同努力把握神为浸神所预备的事工和机会。

浸神的90位学生平均分布在中英文部。过去几年本地学生人数显着的增加；浸神的服事并没有因为周边区域国家而忽视本地的需要。这也说明显示本地的教会与浸神同工同行。就神为浸神所预备的机会，我们不断祷告并立志竭力回应。在2013年和2014年，浸神获得亚洲神学协会（ATA）和东南亚神学教育协会（ATESEA）的认证。尽管这两所神学教育鉴定机构都认可浸神的课程，他们也同时提出浸神需要提升的几个方面——图书馆的藏书以及增加讲师团成员。

在2014年底，浸神完成内部装修工程以供图书馆用途。这个工程提供了空间给图书馆在未来几年可增添几千册的藏书量，同时为学生自修提供空间。为了应付更多的学生人数和课程，增加讲师团成员也势在必行。

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必行。为此，浸神不断祷告寻求合适的讲师。我们在回应这些挑战时，需要你的代祷；希望你的代祷也将成为你对这些挑战的回应。

以上提及的装修工程和增加讲师团成员造成浸神在经费方面的负担。然而全年的结余（2013-2014）时刻提醒我们神的信实，他必看顾浸神并兴起一群忠心且明白他旨意的弟兄姐妹与我们同工同行。

在结束这期的信息的时候，欢迎沈瑞枝牧师/博士加入浸神大家庭。自一月开始，瑞枝老师是英语部的部分时间讲师。瑞枝老师多年牧养经验、恩赐和领导，早在浸神院董会和联会的服侍中为弟兄姐妹所称道。际此时机，神带领她与浸神一起在前线侍奉，我们感恩不已。

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道。际此时机，神带领她与浸神一起在前线侍奉，我们感恩不已。

让我们感恩

1. 神为我们预备许多服事的机会。
2. 神差派学生到浸神受装备，预备他们将来的服事。
3. 图书馆装修工程顺利完成。

让我们祷告：

1. 浸神晓得如何把握并回应神所赐的机会。
2. 众教会与浸神同心同行回应神的使命。
3. 众教会与浸神同心同行回应周边区域的需要。



## 领袖基础培训（四）

陈保华

在11月1日，我们举行了今年最后一次的领袖基础培训。这一次的的主题是属灵领袖的塑造及搭配。在上午，陈方牧师为我们分享了“属灵领袖的塑造”的课题。牧师教导我们描绘自己的生平线，并从中认识上帝塑造我们生命的过程。另外，陈牧师还教导我们绘画恩赐群图表，以帮助我们更好地认识自己的才干，并更好地为主使用这些才干恩赐。

在下午，余发平牧师为我们分享了“领袖搭配”的课题。余牧师先带领我们分析和审视自己的性格特点，然后帮助我们分析不同性格的人搭配服事的优缺，并提出同工进行有效搭配的建议。

以下是一些参与者的回馈：

“陈牧师的成长经历和牧养经历，让我看到了一个整全的属灵生命的塑造过程。”

“可以帮助我思考神在我生命中的计划。”

“余牧师的分享并不是单纯的理论传递，而更多地运用了现实的例证。这非常生动。”

“沟通技巧的建议对我很有帮助。”

感谢上帝的恩典。至此，今年的领袖基础培训已经全部结束。我们盼望这一系列的培训讲座能够成为弟兄姊妹在灵命成长和服事上的帮助。



# 一个庆祝、感恩和致意之夜



浸神25周年庆典于2014年10月18日，在女皇镇浸信教会以感恩赞美崇拜结束一连串的庆祝活动。自2014年开始，25周年的庆祝活动包括在一月份举行的营会，七月份的公开讲座以及四次的领袖基础训练。感恩赞美崇拜开始之前，浸神大家庭与会者一起享用晚餐，感谢支持浸神、关心浸神的众教会和弟兄姐妹。当晚，由六间浸信教会组成的诗班以及浸神诗班以宣读哈巴谷书，及诗歌带领会众向神献上感恩。浸神也在当晚向大家介绍院歌“靠主满满丰盛，白白舍弃为主”，并邀请所有与会者一起唱这首诗歌。整个崇拜厅挤满了人，出席人数远远超过我们想要的。这是一个多么大的鼓励，提醒我们这一年神的恩典满满的临到浸神。



## 老人家是宝

(箴23：22，利19：32，提前5：1)

俗语说：“家有一老如有一宝。”相信好些年人都听过这至理名言，尤其上一代都很认同这句话。可是到了今天就不一样了，或许对好些年轻来说，此话不但引不起他们的共鸣，甚至会质疑这句话的真实性。

为什么会有这样的落差？有些年长者认为，那是年轻人受了西方文化、物质主义和个人主义的影响，加上现代价值观不那么强调伦理，不懂得怎样敬老尊贤，孝顺长辈而致。

黄文侨博士

这只是其中一些原因，不过时代产生巨大的变化，也是成因之一。以前农业社会，都以务农为生，要会掌握四季变化的差异，晓得何时播种，何时收割，什么时候下雨，什么时候刮风…等等，需要仰赖过去的经验来耕种，而家中的老人家，他们从年轻到年老的耕种生涯，累积了丰富务农知识，可以给家中年轻一代很多宝贵经验和教导。除外，他们处理事务智慧，以及人生的历练，都可以成为下一代的借鉴和指导，无形中老人成为一家之宝。

当人类从农业时代渐渐进入工业的时代，又从工业的时代进入资讯的时代，快速迈进，与此同时进入全球化的时代，没有任何时代像今天这样迅速改变，加上教育的普及科技日新月异，年轻人几乎每人一台电脑和手机，遇上什么问题，只要随手一拨，就可以找到答案了，他们所知道的比老人家还要丰富得多了。老人家的体力随着年龄的增加，体魄越来越不如年轻力壮的小伙子，退休了经济能力更是不如从前，于是老人家是宝的地位就每况愈下，得不到年轻人的认同。

老人家是不是宝，也要看老人家愿不愿再寻宝，首先老人家要抱着终身学习态度，以活到老学到老的积极心态生活，遇到新事物不要却步，勇敢去学习，继续在人群中活动，不是闭关自守怨天尤人。曾经在报张上看到好些退休人士，再去上大学，经过几年的奋斗，不少考上学士和硕士的学位，圆了他们年轻时候的梦。学习不一定要去读大学，而是按着自己的兴趣去学习，如音乐（唱歌）、艺术（陶捏）、烹饪及医疗等等。人生有目标和方向，才活得开心和有意义，也成为年轻人学习的榜样。

除外，属灵生命的追求和学习，也是我们生活不可缺的目标之一，我们的外体虽然随着岁月而老化，但内心可以一天新似一天（林后1：16），说话行事越来越像主耶稣，越来越有新生命的活力，生命力是不受外体的限制。若健康还可以，更不要放弃教会生活。如诗篇71：18所说：神啊，我到年老发白的时候，求你不要离弃我！等我将你的能力指示下代，将你的大能指示后世的人。但愿我们像诗人这样祷告，把属灵的生命传承给下一代，就像当年的亚伯拉罕和摩西，他们的信心和服事的忠诚，成为后人学习的榜样。

老人家是不是宝，我们也要从圣经的教导去看，利未记19：32 在白发的人面前，你要站起来，也要尊敬老人，又要敬畏你的神。在这里敬老与敬畏神相提并论，可见神要人尊重老人。约伯记12：12 说：年老的有智慧，寿高的有知识。的确生命本身就是一个学习的场所，老人家在岁月中经历的风霜，人生的历练，都可以成为年轻人的借

镜。我们要突破现实的观念，凭外表去判定老人家是不是宝，应抱着谦虚的态度去了解老人，去发掘老人之宝。

神定下这命令乃是期望教会和社会会尊重老人，这样老人家才能安心地活到老。当教会和社会不再尊敬老人，爱老人家，人生一走到老年时期就不再安宁，没有爱，也没有亲情，对老人家如人间地狱。“人若不看顾亲属，就是背了真道，不信的人还不好。不看顾自己家里的人，更是如此。”（提前5：8）

耶稣责备法利赛人说 摩西说，当孝敬父母。又说，咒骂父母的，必治死他。你们倒说，人若对父母说，我所当奉给你的，已经作了各耳板，以后你们就不容他再奉养父母。（各耳板，就是奉献的意思）可7：10 -12

这是法利赛人假借奉献的名堂，推卸奉养父母的责任。借用很属灵的名堂来推卸儿女应尽的责任。主形容他们说，这百姓用嘴唇尊敬我，心却远离我。

今天我们可能在教会很热心事奉，热心奉献。但对家人，对长者对父母的照顾却不足，态度冷漠。这跟法利赛人没有什么两样。

神重用年老的摩西、迦勒等等，可见神从不嫌弃老人家，放弃老人家。有人说今日的老人家，就是明天的我们，老是一个过程，今天我们如何对待老人家，我们下一代也会照样对待我们。

家有一老，如有一宝，这句话的确是对的。主要是，这个宝我们是用什么角度看，我们不能按世人的价值观看，我们应从圣经的角度来看。从圣经的角度看老人都是宝，因为神从不嫌弃老人，放弃老人，老人仍会被重使用，如摩西，迦勒和约书亚等等。老人家是宝，首先老人家怎样看自己，其次是周围的人如何看待老人。希望我们都不会走宝。



## 浸神欢迎新讲师

浸神怀着喜悦的心向大家宣布沈瑞枝博士正式成为浸神部分时间的讲师，她将教授教牧学方面的课程。沈牧师原籍马来西亚，她在新加坡生活和事奉多年。沈牧师已婚，她的夫婿林鹤松任职会计所。自1985年毕业于马来西亚浸信会神学院之后，她在吉隆坡的迦南浸信教会牧会三年。她于1989年开始在新加坡的新生命浸信教会牧会超过二十年；其中所负责的事工包括教育和宣教等，后期为该教会的主理牧师。

沈牧师先后在新加坡神学院进修神学课程并获取文硕和道硕士学位。在牧会期间，她担任新加坡浸信联会多项事工的委员，在基督教教育部门、教牧发展机构、执行理事会以及浸神董事会等方面有显著的贡献。

2010年，沈牧师卸下在新生命浸信教会主理牧师的职分后，申请美国金门浸信会神学院（Golden Gate Baptist Theological Seminary）的教牧学博士课程，并于2014年毕业。沈牧师的学历和经验，无疑是浸神一个极大的祝福。沈牧师，欢迎你成为浸神大家庭的一分子！



## 浸神主办以色列圣地之旅！

由孙宝玲院长带队，11月23日至12月3日。行程包括拿撒勒，提比利亚，伯利恒、戈兰高地，耶路撒冷，死海等。

费用大概在 \$4,000 左右（二月后能确定旅费）。

旅游加学习圣经，肯定会让你在这个旅程大有所获！

有意者请游览浸信会神学院网站 [www.bts.org.sg](http://www.bts.org.sg) 参阅行程表或致电邮给陈锦添主任 [kt.tan@bts.org.sg](mailto:kt.tan@bts.org.sg)



## 新生分享

### 浸神初印象

道学1年 张婷婷

2014. 7. 18, 到达新加坡的第一天, 坐在学校的街口看了第一轮的日出。阳光穿透云层, 渐渐地照亮了天空。街灯熄灭了, 来往的车辆多起来, 站起身来, 发现身边的景色竟有些不同了, 原本藏在黑夜中的远处的建筑, 近处的花草, 都清晰了起来。因为, 天亮了……上帝时常也把成长藏在艰难里, 把祝福放在苦难中, 把恩典摆在眼泪中, 只是当时的我们站在黑夜里, 看不清神的美意, 但是天亮的时候, 一切都了然了。

来到浸神, 这是一个新的起点, 也是一段新的成长旅程, 它不会有彩排, 过了也不会回头, 是走马观花还是精雕细琢, 这段旅程终究会走完。所以怎么走, 如何走才是关键! 这段旅程也会有喜怒哀乐, 五味杂陈, 但总不忘记, 还好, 我们不是孤独一个人!

开学至今, 看得见的是整洁齐全, 感觉到的是温暖贴心。但我想这些的背后都透露着一个准则: “非以役人, 以役于人”! 正如文慧老师说的: “天下没有免费的午餐, 若有, 那是因为有人替你付了”。所有的一切, 都是因为有许多人的付出, 才造就的今天的浸神; 而以后的浸神, 也需要每个人的努力!

至于我, 就像神殿中的青橄榄树, 我永永远远倚靠神的慈爱!” ——诗篇52: 8

## 校友动态

### 服事感言

党利娟传道

感谢神的看顾、保守和引领; 2011年5月从浸神毕业后跟随丈夫回昆明服事, 至今三年半有余。服事过程中有眼泪, 有喜乐, 有失望, 有软弱, 有迷茫, 更多的是被坚固, 我自己的生命在这服事中也改变着。

回昆之初, 我在教会担任儿童主日学老师并带领主日敬拜。一两百人的教会, 有十几个从一岁半至十三岁不等的孩子, 程度不一样却同时要在一间只有九平米不到的小房间里崇拜。一些弟兄姊妹不理解我的工作, 时常跑到主日学的小屋指着我说, 不要再让孩子吵闹影响我们大人听道。肩头的压力非常的大, 只能偷偷的流泪祷告。感恩的是, 每次我软弱、恢心, 准备要放弃的时候, “院长的话”就来了, 带给低落期的我以勉励和安慰。

感谢神的带领, 半年之后金链团契成立, 服事的对象多是云南山区的苗族、彝族。在服事中文化差异带给我的冲击, 远没有他们对真理真道的渴慕带给我的震撼大。七八十岁的高龄又小脚的苗族老太, 她们多半在凌晨三点半从家里出发走四个小时的山路才能到达聚会的地方, 之后坐在扎人皮肤的木板上, 不打盹的静静听道, 一听就是四五个小时。籍着这些服事的对象, 神让我更明白何谓“服事”。

当我走进当年伯格理宣教士传福音所信主的那些村庄时, 心里在流泪, 这些曾经很复兴的教会, 现在居然不知道耶稣基督是谁, 他们只认得伯格理是“我们的大救星”。这些所谓的教会已经不读圣经了, 唱“赞美诗”、“做见证”就是他们全部的聚会内容。看到这些, 使我深深的明白服事不在乎属灵知识的多寡, 不在乎恩赐的多样化, 更不在能力的大小, 而是需要天天亲近神, 恒切祷告, 在神的话语上扎根, 讲台事奉上要多下功夫, 言说真理。

将近四年的时间过去了, 每月一次在石林的偏远农村的事奉, 使我成长。看见那动了善工的神亲自在做工, 原本两三个人信的村子, 今天已经有六户全家信主, 并将福音传给邻近的四个村庄。

这些服事使我更加明白, 自己只不过是主手中那卑微的不能再卑微的器皿, 我能做的太少了, 主向我要的唯一就是那颗愿意在主面前谨守的心, 主让我来我就来, 让我去我就去。我将会在这条小路上靠主恩典, 继续坚定不移的走下去。

愿上帝赐福浸神! 愿上帝籍浸神培养更多更优秀的工人! 愿浸神成为更多人的祝福!



# 财务报告

常年预算: \$1, 215, 352

截至2014年11月收入:  
\$236, 474

截至2014年11月开支:  
\$363, 986

截至2014年11月不敷:  
\$127, 512

## 2014/15年第二学期课程 密集课程

基督教与中国文化  
2015年1月5日至1月9日  
早上8点半至下午1点

## 日间课程

- 摩西五经
- 保罗书信
- 符类福音
- 释经讲道
- 释经学
- 教牧事工导论
- 实习课
- 希腊文II
- 系统神学
- 属灵塑造
- 基督教伦理
- 基督教与中国文化
- 基督教与世界宗教
- 基督教教育导论
- 基督教历史II

注: 欢迎选修或旁听, 请向陈锦添主任查询。  
电话: 6472 0091; 电邮: kt.tan@bts.org.sg  
所有上课地点都在浸信会神学院举行。  
地址: 浸信会中心, 1023实龙岗路上段。

## 我的回应

“神若带领, 我希望在浸信会神学院接受装备”

- 我希望到浸信会神学院全时间或部分时间就读, 我想要知道更多。
- 我想报读夜间华语神学培训证书课程, 请通知我新的课程。
- 我想知道神学院提供哪些课程帮助平信徒接受神学装备。

## 我的资料

姓名 (博士 / 牧师 / 先生 / 太太 / 女士 / 小姐)

手机 ..... 住家电话 .....

住址 .....

..... 邮区 .....

电邮 ..... 填表日期 .....

所属教会 .....

## 我的回应

“靠着神的帮助, 我愿意在经济上支持你们”

- 我原意奉献金额 S\$ ....., 作为神学院的经常运作费。
- 我原意奉献金额 S\$ ....., 作为神学院的学生奖学金。
- 我原意奉献金额 S\$ ....., 作为神学院图书馆添购新书与增设媒体资源。
- 我原意奉献金额 S\$ ....., 作为神学院 ..... 之用。

### 现附上支票支持:

- 请用划线支票, 支票台头写: Baptist Theological Seminary

新币\$ ..... 银行 .....

支票号码 .....

请将回应与资料表格填妥, 连同支票(如有)寄交:

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#01-01 Baptist Centre, Singapore 534761.

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开始接受  
报名

## 2015年7月入学招生

浸神会神学院提供严谨和全面的神学训练，以预备蒙召信徒从事与带领基督教事工与服事，提升教牧同工们的牧养与领导能力，以及培训教会领袖。

报名与询问，请电邮  
kt.tan@bts.org.sg 或  
上网 www.bts.org.sg 或  
拨电注册处陈锦添主任  
(65)64720091 内线 206

报名截止日期  
国际生:2015年4月1日  
本地生:2015年5月1日

课程:	修读年期:	报读学历资格:
1. 道学硕士	3年	学士学位
	2年	神学学士学位
2. 文学硕士	2年	学士学位或同等学历
3. 神学学士	3年	高中文凭或同等学历
4. 基督教事工文凭	1年	高中文凭或同等学历
5. 基督教事工研究生文凭	1年	学士学位或同等学历

### 2015年1-5月 基督教圣经与事工课程

课程:哥林多前书

讲师:郭义宏讲师

日期:20/1, 27/1, 3/2, 10/2,  
24/2, 3/3, 10/3

时间:逢周二晚上7:30至9:30

地点:浸信会神学院三楼课室

课程:先知书解读

讲师:冯志就博士

日期:24/3, 31/3, 7/4, 14/4, 21/4,  
28/4, 5/5

时间:逢周二晚上7:30至9:30

地点:浸信会神学院三楼课室

报名与查询请电邮 achong@bts.org.sg 或致电张姊妹 64720091

### 夜间华语神学课程进展

感谢神，基督教圣经与事工课程在2013年推出後得到良好的反应!去年推出了四科。第一科由孙陈玉娥师母教导「主日学老师训练」，有54人报名参加。第二科由庄仕俊讲师教导的「灵命更新与进深」，有30人报名参加。第三科由余远淳博士教导的「崇拜主席与领诗训练」，有103人报名参加。因人数众多，该课迁移到神学院附近的基督教金殿堂举行。第四科由张学敬博士教导「更美的事奉」，有22人报名参加。今年我们会开四门课。上半年开郭义宏讲师的「哥林多前书」和冯志就博士的「先知书解读」。下半年开黄文侨博士的新约背景和孙宝玲院长的约翰福音。

以下是同学对「崇拜主席与领诗训练」和「更美的事奉」课程的回应:

- 老师讲解很清楚透切，让我深感崇拜是多麽神圣美好的事奉。
- 举例的个案都是事奉中面对的实际问题，对我帮助很大!
- 老师讲解生动，用的比喻很适合。
- 老师教导很幽默!
- 老师丰盛的生命深深触着我。
- 在事工的细节上帮助特别大，非常实用。
- 好的设计，精心的预备，给信徒带来真大的祝福。
- 对事奉有更进一步的认识，特别是关于团队的事奉!

盼望藉着夜间神学课程，浸神能提升弟兄姊妹灵命，并为教会培训更多能参与事奉的人才!

