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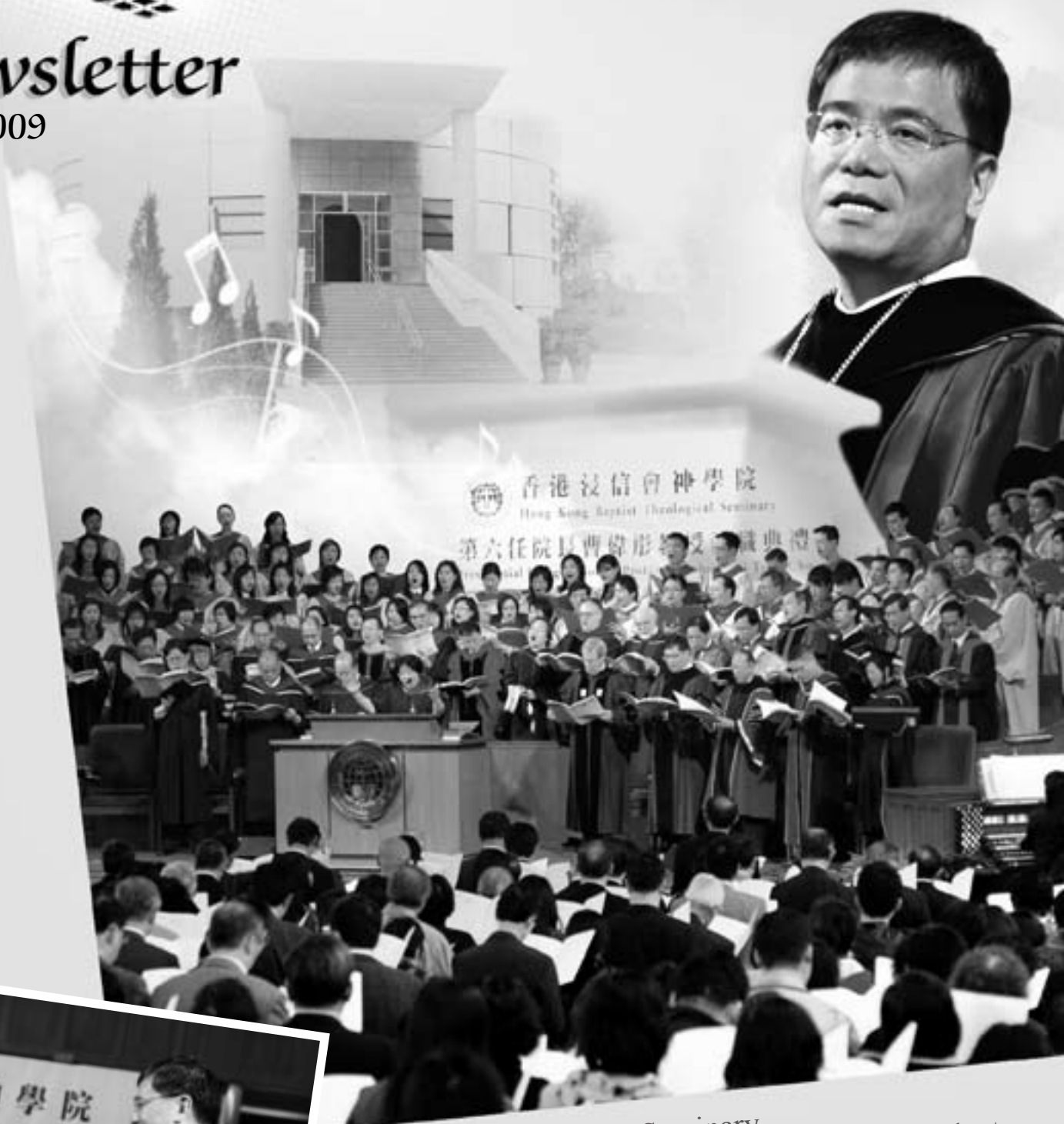
Hong Kong Baptist Theological Seminary

Today's Students, Tomorrow's Pastors.

Today's Seminary, Tomorrow's Churches.

Newsletter

May 2009



Feature: **The Singing Seminary**
Inauguration of HKBTS's Sixth President

Faculty Sharing: **A Rethinking of Paul's**
Language Training



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Publishing Supervisor: **Joshua W.T. Cho**

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Published by: **Hong Kong Baptist Theological Seminary**

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Production: **ABC Arts Centre**

Printing: **Sun Art Printing Company**

A Singing Seminary

Joshua Cho

I dream that our Seminary is not just a praying seminary; it is also a singing seminary. To me, both to pray and to sing are a form of spiritual discipline and are two pictures that God has put in my heart.

Last year, the Seminary was confronted with many challenges and so renewal and growth is needed. Those days were really hard times in our lives. Students and teachers were guided or even compelled to retreat and pray together: to fast and drive out demons. In a story in the Bible a boy was seized by a deaf and mute spirit, Jesus said, "This kind can come out only by prayer" (Mark 9:29). I have deeply felt the importance of prayer. That is why during this period of time I have thought about prayer, written about prayer, put prayer into practice; I have prayed together with my co-workers and students. In prayer, I have experienced the love of God.

At almost the same time, God painted another picture in my heart: a picture about singing, singing in prosperity, singing in time of darkness. The psalmist said, "By day the Lord directs his love, at night his song is with me — a prayer to the God of my life" (Psalm 42:8).

I pray that HKBTS can be at the same time a singing seminary. My prayer is that the Seminary does not just train ministers who sing well so they can apply what they have learned in their ministry, in leading the congregation to sing and in conducting the church choirs; neither do I pray that we train ministers who sing well merely for the purpose of leading the church to sing well, nor raising the quality level of music in the churches; nor helping them in their preaching as music training



enables them to do better in preaching. These are necessary but to me, most important of all is that their singing is an important part of spiritual formation.

Singing is a practice of spirituality. We sing just because God's reality and the greatness of his work, his creation and the mystery of salvation can never be something in our head, nor can it be expressed in words; they can however be experienced and sung out from our experience. Singing is a form by which Christians express their praise to God in spirit and in truth for God is great, far exceeding man's thought; God's greatness is far beyond our description and his greatness must be experienced in depth. Only through singing can this be fully experienced and expressed.

We can understand from the theology of Jonathan Edwards that singing is the implication of spirituality. Edwards deeply feels the mystery of God's being and he suggests that there are two ways through which man is allowed to understand God's glory: God speaks to man's intellect and soul. Therefore, man has to understand the glory of God with his intellect; he has to experience it with his soul. When man beholds the glory of God, he is exuberant with joy. When man is immersed in an atmosphere of joy, God will have greater glory. So if he merely analyzes with his mind and does not care to experience God's glory fully, he diminishes it by halves. If he tries to intensely feel but does not truly understand what the glory of God is, he likewise diminishes it by halves.

From this, we begin to understand why Christian worship is indispensable. Since the reality of God's creation and salvation is a mystery, when they are truly understood and fully experienced, any discussion, analysis and description will all be inadequate. The mystery of this reality of God must be expressed by poems and songs. As such, singing is the ultimate practice of spirituality. And so the act of singing belongs deeply to spirituality. We sing as the depth, breadth and the level of intensity of our emotion cannot be expressed by the literary words of a prose; the appreciation of the length, breadth, height and depth of the mystery of God must be displayed in the form

of songs and by the act of singing. As we sing, the sphere and energy of the impact of the lyric in a song are much stronger than by word of mouth. What can be carried and shared through a song far exceeds what can be communicated through discourse. The practice of singing can shape humans, helps to express their most profound request and allow them to taste the joy in the spirit in experiencing God in depth.

In my ministry in HKBTS, I gradually understand the importance of singing as a practice of spirituality. I deeply feel that the ability and depth of the level he can reach in his singing also signifies the depth and breadth of his spiritual life. When a minister who experiences the love of God so that he exalts God, whenever he is in joy or in pain, he can sing in the spirit, with his body, his vocal chord, his emotions, his intellect and his feelings. This is the practice of spirituality. This life practice is a life of testimony, testifying to the intimate relationship between God and man. This experience of the love of God can have an impact on others to sing, to experience the love of God, to experience the faithfulness of God and to experience the intimacy of being in communion with God. This is also a kind of *phronesis*, for in the experience of singing, the one who sings can better understand the heart of Jesus, his attitude being the same as that of Christ Jesus as well as his emotions, attitude, thought and the way he acts. That is why I pray that a seminary student can sing and adopt such a life attitude. I pray that God will enable our Seminary to be a singing seminary, enabling us to testify and experience the love of God in our singing.

This life of singing is what I had as first-hand experience when I was small because at an early age, I had had the opportunity to experience and express my feeling towards God through singing. At the age of ten, I joined the church choir and learned to sing hymns in four parts. However, after studying in the seminary and ministering in the church, I had less and less opportunity to sing in a choir and my ability to sing (whether in musical accuracy, breathing and voice quality) gets worse and worse, to the extent that I cannot sing out a half note. In the past 20 years, I occasionally joined a choir: at Princeton

Theological Seminary in my Ph.D. studies, or at Valparaiso University when I was teaching and when I returned to teach at HKBTS, but after all, these singing opportunities are few.

But after taking up the office of the Dean of Academic Affairs, I began to recall the importance of singing and seek to intensify the singing practice in the Seminary. Six years ago, I had thought of making “Voice” a compulsory subject. But as this is a controversial issue, it was just an idea in my mind and I would talk about it occasionally with one or two of my colleague teachers, allowing it to incubate, but there was no further action.

It was amazing for me last July to come across Mr. Chan Kung-sang, a famous baritone singer, who came to the Seminary to speak in a spiritual enrichment meeting during the Music Camp jointly organized by Hong Kong Baptist University and HKBTS. To offer simple hospitality, I invited Mr. Chan to have a cup of tea with me and as we enjoyed the tea, we began talking about singing and I found him very congenial. He even took me home to let me try my voice and introduced some singing techniques to me. Even in the 15-minute session, I learned some singing techniques and found some improvement in my voice quality. For example, I became able to sing some high note that I formerly could not reach. After

that experience I began to enjoy singing in the morning chapel hour. I could manage to sing the high notes and avoid impeding my appreciation of the message of a song. I pondered in my heart on the idea that if students could have training in how to use their voice to sing, then their singing life and ability could be upgraded and that would lead them to honoring God and benefitting others.

Having been enlightened, I increasingly enjoyed singing. Amidst the storm and waves that HKBTS was going through, I became increasingly aware of the importance of singing, and I sang not only in the day time but also in the evening in praise of God and enjoyed being in his presence. Because of this experience, I hope that in our Seminary, the congregational singing in the morning chapel hour can function more effectively in allowing students and teachers to fully enjoy the presence of God and to experience God's love. Under the guidance of Mrs. Helen Wan, since last August, I could see that those students who led the congregational singing prepared the music with all their hearts and that our students always sang with all their hearts. This attitude and practice of singing have gradually built up and will continue further in the future.

January 19, 2009 was HKBTS's inauguration of the sixth president. I am convinced this inauguration represents a new chapter in the Seminary's history, and so we must sing spiritual songs before God. Therefore, we especially invited two choirs and Dr. Oliver Lo to sing praise to God in our midst and join in singing with our good voices in praise of God. Throughout the inauguration, I could feel that both the choirs and Dr. Lo brought us into the presence of God and their voices touched the hearts of the brothers and sisters attending the ceremony. Many shared with me afterwards that the Sunshine Choir and the Seminary's Joint Choir sang very well. I was told that there was great improvement in our students' singing, whether it was to do with the quality of their voices, or the spirit of their singing and their





A Singing Seminary

training and skills. What was most moving was that when the Seminary's Joint Choir was singing half-way, all our teachers rose from their seats altogether to join the choir and sang with power and grandeur the hymn "Lord, You Have Been Our Dwelling Place." The audience was greatly touched. As I sat on the stage, I was startled and amazed. I felt that God pleasingly accepted our singing and would want us to sing out the wondrous work he has done in our midst with our endless songs of praise. Here it seems that God has once again verified my dream: God would want our Seminary to be a singing seminary.

I once had a dream about a singing seminary. Last mid-October I attended a theological education conference organized by Overseas Council International in Taiwan. On the last day just before dawn, I had a dream in which I found one of our teachers whose singing has not been outstanding suddenly singing with a sweet tenor voice. From a distance I heard him singing and so with great joy I ran towards him to offer my congratulations. It was a pity that when I reached the classroom from where the voice came, he had gone. Later, I shared this with my colleagues. They teased me by saying that I must have yearned for our Seminary to be a singing seminary so much that such an obsession appeared even in my dream.

They are right in that I truly hope that our teachers, students and staff can make progress in their singing and experience God more in their singing. I pray that God will help us make our seminary more of a singing seminary and earnestly pray that God will grant us a spiritual mentor of singing and empower each of us with a talent for singing so that we can sing in spirit and in truth.

I kneel and pray before God: May our blessed Lord transform our Seminary into a singing seminary so that each one of us in this community sings out songs of praise to God, glorifying his name and experiencing more of his love and his grace.



Mrs. Helen Wan

Associate Professor of Church Music

The Discipline of Singing and the Discipline of Spirituality

I heard a church leader once said, "In this moment of time, no one would care to join a church choir and receive voice training anymore. It is only a waste of time!" I felt sorry to hear such a comment.

The purpose of choir training is not only for upgrading our singing technique but also for the discipline of our attitude of service to God and our whole spiritual life. Choir training will consolidate our faith and inspire us to be sincere and truthful followers of Christ! I have been teaching singing for over thirty years and the experiences that I have accumulated from teaching prompted me to reflect upon my spiritual life. I find that the discipline of singing very much resembles the discipline of spirituality. However, this does not mean that singing enables us to be more spiritual, but it does mean that singing helps us comprehend and nurture some of the qualities indispensable in our spiritual formation. This naturally includes self-reflection, endurance, an industrious attitude, an obedient heart to store God's word in our hearts and the willingness to put the Bible teaching into practice.

How is the discipline of singing related to our spiritual formation? What spiritual reflection can singing bring forth? What spiritual qualities can singing help us nurture?

1. Self-Understanding

The practice of singing can help reflect one's personality. Based on one's attitudes to and self expression in singing, we can tell whether one takes things seriously or casually, open-minded and considerate or haggling over almost everything, simple-minded or meticulous in thought, courageous or timid, extroverted or introverted, follow order closely or act on their own. From all these years of experience in singing, I have come to a conclusion that I am a demanding person, a perfectionist. To me, to make mistakes in singing is a serious matter. Therefore, I try hard to practice with care and attend to even the smallest detail so as to minimize the possibility of going wrong. Even so, sometimes I cannot help making mistakes. Because of my timidity, my tremble and panic augment the chance of making mistakes.

As a human being, it is difficult for me to be perfect in every way. My self-understanding helps me realize more about my spirituality. I need to confront my hidden sin. My personal enlightenment reminds me of adopting a humble attitude and asking the Holy Spirit to light up the dark corners of my heart and ask God to forgive me. This self-understanding urges me to keep on enhancing and renewing my spiritual life so that my deficiencies can be rectified.

2. Accept Comments out of Love

In singing, there is something quite special: Without the comments of others, it is hard for us to gauge our own standard. Actually, singers need to acquire a very important skill: the skill of listening. This means how to listen to our own voice in a correct way. A good listening skill can help us sing better. However, the way we listen to our own voice is different from how others listen to our voice. What others hear is the resonance sound of our voice that has gone through our skull, while what we hear is not our real voice but the voice that has gone through the fluid inside our ears. Since the way of hearing is different, what we hear is different from what others

hear. Generally speaking, in order to sing well, we must request someone, say our music teacher, to listen to our singing and help us improve.

Likewise, the ways for improving our spiritual life are similar to that of singing. It is easy for us to see the speck of sawdust in someone's eye than a plank in our own eye. We consider ourselves better than others but there is a world of difference between how we see ourselves and how others perceive us. We need the suggestions from our Christian brothers and sisters to help us grow spiritually and the humility to accept their words of truth. We need an open heart to receive others' comments. Whether in the area of singing or in spiritual growth, our self-defense mechanism can do more harm than good!

3. Trust and Obey

There was once a student who eagerly wished to sing well and she paid high attention in class. For some unknown reasons, when she returned to class after home practicing, she sounded differently from what I had taught her! She would say to me, "I have tried singing the song this way, please listen and tell me what you think?" This student ignored all the key points and the approach that she had been taught in the previous lesson. I felt that she had no faith in my teaching, therefore she insisted on practicing singing in her way according to her own thoughts. Once I talked to her about her lack of faith in men and in God. I did not doubt that she did pray but soon afterwards she would take up all her heavy burden. She continued to be anxious and worried as before. She was shocked at my observation but after some careful consideration, she admitted that she really had such a handicap in her faith.

We always advise others to believe in God, but we need to ask ourselves honestly how much do we believe in God ourselves? If we really believe, then how does our faith manifest itself in our daily life, in our work and in our relation with others? If we really have faith, there should not be so many times when we are sad, when we quarrel with others, when we count our gain and loss, when we try to fight for ourselves! It is a pity that we always seek to solve problems with our own strength! Do we have a real faith? Yes, maybe at the beginning

when we first believed. But after some time, does faith still exist? That is why Paul reminds us in Second Corinthians: "Examine yourselves to see whether you are in the faith; test yourselves." (II Corinthians 13:5a)

4. Knowledge and Practice

Some students would wish to know as many important techniques about singing as possible, including the following: How to breathe? How to make a good phonation? How to sing with a resonated sound? How to maintain a good support? How to sing with a good diction? How to sing a song expressively? However, after they have been taught the different techniques of singing, they seldom practice! This is exactly the same as we have a great interest in Bible, theology and church history, but we fail to live out the essence of Christ's message. We are but armchair strategists! Singing is not something in the head; it must be something we practice. We can tell others how to breathe correctly, how to loosen their throats to make their voice sound better, but if we cannot demonstrate these techniques ourselves, we still do not know how to sing!

After learning a certain theory in music, we must put it into practice. This principle is even more important when it comes to biblical teaching; knowing what God's will is, we must do what we know. The Book of James often talks about the way we act; it says, "What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?" (James 2:14) James directly reprimands those who have faith but do not demonstrate their deeds by practical action and insists that "faith by itself, if it is not accompanied by action, is dead" (James 2:17).

5. To Work Hard Persistently

In the discipline of singing, persistent and hard working is essential. If a singer stops practicing for three days, he or she can tell that there is something wrong with the voices. If a singer stop practicing for a week, even the listener can tell the differences. To maintain a beautiful and expressive singing, persistent practice is necessary.

Is our spiritual life somewhat similar to this? If we have



not had our daily devotion for three days, we know we lack the spiritual vigor. If we have not had our daily devotion for a week, then others can find us faint and weak. If our spiritual life comes to a standstill and we are no longer dynamic, how then can we minister with all our heart and effort? How can we train and instruct others? How can we be a free flowing channel for Christ our Savior?

6. Right Method, No Short Cut

It is crucial that in our persistent practice, we need to grasp a correct method! A student once asked me, "Do you think that it is necessary to phonate correctly each time when we practice?" My answer is: "Yes, because wrong phonation can never, no matter how hard one tries, lead to a correct one!" This is why I demand that my students be wise and sensitive to various aspects of their own performance. Once a mistake appears, they should stop practicing at once. They should make every effort to correct the error first before continuing with the practice.

There is no short cut in avoiding and correcting any singing faults. Likewise, on the road to holiness, in order to lay aside the old self, we must set foot on the right track. Some people rely on their feelings so much so that they may forsake God when they cannot feel his love. Jesus says, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6). Through Christ, we take up our cross and follow him, and this is the way we must follow. If we wish to follow our own desires, pursue our own favor, act as we did in our old life, attempt to find an easier way to follow Christ, then our lives cannot possibly be renewed. To experience the joy and peace God has promised us, there is no short cut!

7. Total Commitment

Singing requires our mental and physical involvement. This includes our vocal cords, various muscles that support and coordinate breathing and breath control, the physical space for resonance, a focused and passionate heart and most important, the brain. A brain is responsible for giving order and coordinating all parts of the body. In singing, many people merely involve their vocal cord and some parts of their lips and tongues, but not their whole body nor their brains. We all know that our brains control each of our action and movement. Therefore, to sing well we must let the brain guide our breathing, phonation, breath support, articulation, diction and expression.

In Europe, there is a story about a brain selling market. Each of the brains on sale has a label indicating the years of service of the brain, the profession of the owner: a scientist, a philosopher, a mathematician, a historian or an ordinary housewife good at pinching pennies. There is one brain nicely packed in a beautiful box with a label saying that it has never been used. Passers-by would curiously ask: Why is this brain brand new? Why hasn't it been used? The salesman replied, "This is the brain of a tenor." This story which ridicules those tenors who have never used their brains in singing is worth pondering. Actually, many of us sing without using our cerebrum. Good singing allows no room for the brain to lie idle as we rely on the brain to give appropriate signals in singing. Furthermore, it is necessary for the brain to keep leading the singing and moving forward. If our thoughts linger on a certain high note, and just because of this instant delay, the lyric that follows is forgotten and the transitional phrasing is broken! If in the

course of singing, our head is thinking about something else, then the sound we produce is empty and lifeless, just like a resounding gong or a clanging cymbal. Therefore, the thought in the brain has to be focused, allowing no room for distracting our concentration of thought. Otherwise, if the heart and the mouth are not in harmony, we can never sing a song with all our heart and mind.

My experience tells me that this is not at all an easy task! Just think, how few people can sing so single-heartedly. In the same way, in preaching a sermon, each of the sentences we utter must first go through the brain before they can be spoken by the mouth. The preaching process requires total concentration to proclaim the word of God as a certain theme is presented. Never allow the brain to get out of control and never let the lip and tongue wrongly lead and send out a careless message which departs from the theme. The author of James also observes that man's tongue is hard to restrain. "The tongue is a small part of the body, but it makes great boasts" (James 3:5). Therefore, James asserts, "If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check" (James 3:2). After Moses' death, Joshua succeeded Moses to be the leader of Israel, and he was to lead them into the Promised Land. God notified Joshua explicitly: "Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it" (Joshua 1:8a). If we can really meditate on God's word day and night, our thought will naturally affect what we say and do; we will then have the strength to contend with our own weakness, restrain our tongue and proclaim God's word with a heart of concentration and self-control.

Not everyone takes singing seriously but we all have inherited the mission of glorifying and singing praise to God. We have inherited from our creator a body which can make resonance and is itself a ready-made musical instrument. Isn't that a most explicit instruction? Let us love our God with all our hearts, all our minds, all our souls and all our strength. Likewise let us love him wholeheartedly, with all our willpower and "all parts of our bodies". Directed by the thoughts of the brain, let us sing glorifying praise to the Lord with all our strength! We are convinced that our Lord God, who makes all things work for the good of man, will enable us to be enriched and edified beyond our own expectation in the course of singing!



Special Feature



The Inauguration of Our New President

A Banquet That Will Never Come to an End

The inauguration of the sixth president of the Seminary, Dr. Joshua Cho, was held on January 19. There were 1,200 guests from Baptist churches, pastors and ministers from other denominations, good friends from theological and intellectual sectors, leaders of Christian organizations, members of the President's Council, alumni from over the years, guests of honor from afar and many brothers and sisters who have continued to care for and support HKBTS all along.

We gratefully and heartily thank all of you who offered us your blessings, prayed with us as the Seminary set out on a new path and witnessed with us God's grace and guidance. This was a moment of nothing but blessings as we gathered and a banquet that God set for us all to enjoy. In response to an anonymous phone call concerning a bomb threat, the meeting had to be cut short. Yet we did not allow this prank to dispirit us as we continued to enjoy our feast in Christ. We were surrounded by our brothers and sisters in Christ with their unreserved love and support; we felt contented; and we had no regrets and we lacked nothing at all.

Here we must give thanks and praise to the Lord, our God and to every church and every brother and sister who have prayed and walked with us all along. The Seminary will not focus on the difficulties that lie ahead, but we are convinced that God will continue to lead HKBTS on in the midst of crises with His grace. All the teachers, students and staff are united as one as we pass on our Baptist heritage so that HKBTS continues to be a seminary that truly belongs to God and to our churches.

Because of the abrupt ending of the inauguration service, President Cho could only share briefly his presidential address and the

greetings of the seven seminary presidents had to be cancelled. We have decided to share with our readers President Cho's inauguration speech and the greetings of the seven seminary presidents in this issue of the *Newsletter*. Included in this *Newsletter* is also the keynote address given by Professor R. Alan Culpepper, Dean of McAfee School of Theology, Mercer University.

Scenes of Inauguration



Guests Assembled from Far and Near

Guests signed their autographs in the guest book and each of these names leaves behind an imprint of being together in Christ and walking forward shoulder to shoulder with HKBTS.

Praise from the Depth of Their Hearts ▶

“You are holy, holy, I will serve You all my days. As long as I have breath, I’ll give You praise....” The Sunshine Choir of Baptist Convention of Hong Kong sang out praise from their hearts through the song “I Give You Praise.”



◀ ***Be Careful to Obey Scriptures***

“For even the Son of Man did not come to be served, but to serve....” Rev. Leung Ting-yik, a member of HKBTS’s Board of Trustees, conducted the responsive reading from 4 passages: Mark 10, John 13, 1 Peter 5 and Joshua 1.

Pray for HKBTS and the New President ▶

“Today as we gather here, we pray that your love fills each of our hearts and that we try our best to support theological education” Rev. Isaac Leung, a member of HKBTS’s Board of Trustees, prayed for HKBTS and the new president.



◀ ***With Heart-felt Thanks for the Love and Concern in the Lord***

Rev. Lau Siu-hong, Chairman of HKBTS’s Board of Trustees, gave the Welcoming Speech to extend our appreciation for the presence of all brothers and sisters at the presidential inauguration.

We Will Not Fear ▶

Dr. Oliver Lo sang “Be Still, and Know That I am God,” to express this conviction: “Therefore will not we fear, though the earth be removed, and the mountains be carried into the midst of the sea....”



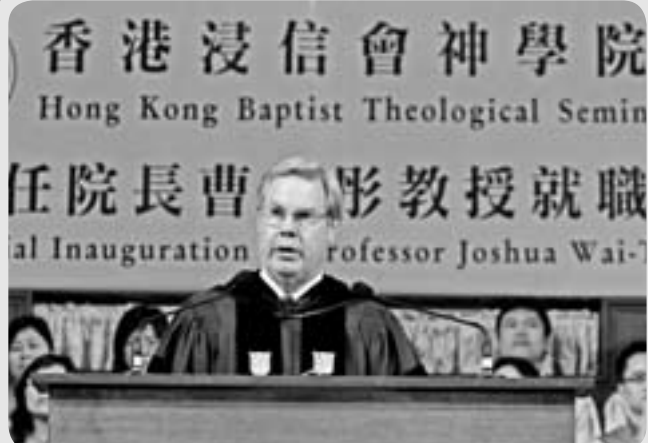
◀ ***Remember God’s Vocational Call***

“He says: ‘Be my servant to restore the tribes of Jacob.’” Mrs. Yip Ng Chinglan, a member of HKBTS’s Board of Trustees, read out two scripture passages: Isa. 49:5-6; Eph. 1:3-14.



Facing Challenges ▶

Professor R. Alan Culpepper delivered the message entitled “Challenges of Theological Education in 21st Century,” reflecting on the biblical foundation of theological education and the responsibility and challenges of contemporary theological education.



Offering up to God a Majestic Song ▶

“Lord, you have been our dwelling place throughout all generations....” Mrs. Helen Wan conducted the joint choir, comprising Kowloon City Swatow Baptist Church choir, the Alumni choir and HKBTS choir, to sing “Lord, You Have Been Our Dwelling Place.”



All Responding to Our Gracious Lord

The whole congregation sang the hymn of response: "How clear is our vocation, Lord, when once we heed Your call: to live according to Your word...."



◀ Congratulations on the Inauguration

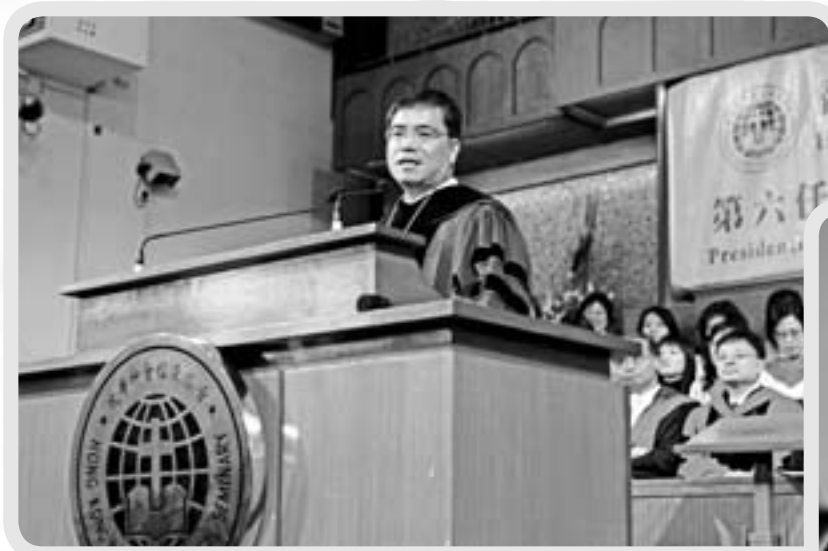
In the presidential inauguration, Rev. Lau Siu-hong shook hands with Professor Joshua Cho, who became the sixth president of the Seminary, and placed around his neck the president's medallion symbolizing the authority and responsibility of the office.

Prayer of Dedication ▶

"Pray that You will open his heart and that he will attempt great things for You as he dedicates himself before You and fulfills what You will have him accomplish."

As Rev. Lau was praying, we could hear the congregation's enthusiastic response throughout the sanctuary.





▲ ***Going Forth Following Our Lord Jesus in the Midst of a Hard Situation and God's Grace***

After the office inauguration ceremony, President Cho shared only briefly as the meeting had to be cut short. He highlighted that God is the reason for the presidential inauguration and the Seminary to exist. The HKBTS would embrace the Baptist tradition and experience God's grace and in following Him forward in the midst of these difficult times.



◀ ***May The Grace of God Be with You Always***

Rev. Chan Chi-keung, a member of HKBTS's Board of Trustees and Chairman of Baptist Convention of Hong Kong, pronounced the benediction upon President Cho and the congregation.



◀ ***A Prayer outside the Sanctuary***

The police received an anonymous phone call posing imminent danger on the congregation and request immediate evacuation. During the negotiation with the police while the inauguration was still in progress, a group of staff and student ushers prayed together and entrusted the hard situation to the Lord. The prayer was led by Rev. Chu Yiu-ming who volunteered to offer us a helping hand.

▶ ***A Banquet That Will Never Come to an End***

Despite the fact that the meeting was cut short, we know that everything is in God's hand and what he gathers, man cannot disperse. We thank the unshakable abiding support of our churches and fellow brothers and sisters. We thank each of you for your supplication, support and kindness, and we thank our gracious Lord who hosts a feast for us that gives only blessings and no curse, and who draws us together and does not scatter us apart.





us today. The seminary has been instituted for you. We are here today because of you. You have brought us together. Without you, we, faculty and staff, would not have been here.

Teachers, you are another reason for the inauguration ceremony and for the existence of the seminary. Because of your studious teaching in the past, faithful teaching in the future, modeling of the life in Christ, sharing of wisdom, and teaching of the word of God, our students are enabled to mature and become Christ-like.

Staff members, you are the reason for the inauguration ceremony and for the existence of the seminary. Because of your faithful service, you enable the seminary to carry out its teaching and research, to live a community life, and to develop for the better.

Trustees and alumni, you are the reason for the inauguration ceremony and for the existence of the seminary.

The seminary is moving on the right track because of your governance, support and loving care. Brothers and sisters of the church, you are the reason for the inauguration ceremony and for the existence of the seminary. The seminary exists for the church. We are here today because of you. You have brought us together. Without you, we, faculty and staff, would not have been here.

We see the beauty of fellowship at a moment like this. We can worship God here and now because of His wonders and grace.

Difficulties and Challenges Heighten Our Sense of Direction

In this time of celebration, let us not forget that the world is in turmoil. The world is at war and nations are traumatized. While the societies are stirred by lust and egotism, the financial tsunami continues to drive so many to desperation.

The church today must confront many real challenges. These challenges include the disconcerting expansion of



Presidential Inaugural Speech

A Beginning and a Future that I Can See

Joshua Cho

It is my honor to stand before you today as the sixth president of the Hong Kong Baptist Theological Seminary. It is by the grace of God that I am enabled to assume this position. I am thankful to God for His gracious call to me, and I am grateful for your presence at this inauguration ceremony. You are here to celebrate with us the presidential inauguration. More importantly you are here with us to witness, to pray, to praise, and to proclaim the wonders of God's might during the fifty-eight years of the life of the Seminary.

Reasons for HKBTS and the Inauguration to Exist

Therefore, I must proclaim that God is the purpose for the existence of this presidential inauguration. The seminary will not exist without the guidance of the Trinitarian God.

Other than God, you students are another reason for the inauguration ceremony and for the existence of the seminary. It has brought me great joy to see your attendance here with

pluralism, the generation of a new world order and global markets that further widens the gap between the poor and the rich, the new information technology that is shaping the way we think and diverting our way to move forward, the ageing of the world population that poses threat to the medical and retirement plans instilling this great sense of loss in so many, and the revolutionary bioengineering science that attempts to clone human beings throwing us into a moral dilemma.

All these challenges have brought dismay, despair, and fear. Education does not seem to be able to resolve these problems. The knowledge we have acquired does not lead us anywhere. This is our situation today. However, these difficulties and challenges do not cause us to despair or lose our vision and direction for theological education. Rather, we gather strength in our sense of direction to accomplish, with trembling before God, the mission that is entrusted to us by God Himself, the mission of theological education. Because we believe in Jesus Christ who promises to return in glory and might for all the nations on earth we have hope in His glory. It is in the midst of the unsettling world that we are given the opportunity to experience God's power.

As we see, in this ever changing pluralistic and depressing generation, God commissions us to shoulder the responsibility of leaders for the Kingdom of God through enabling us with His vision and will, so that for the church we can equip excellent leaders with passion and integrity, wisdom and strength, and with the hope that comes from God.

Excellent Theological Education

The church needs excellent leaders. My vision for excellence in leadership is a spiritual quality. Excellence in theological education states the criterion of our mission. Excellence is not a slogan; excellence is not a success indicator in Industry and Commerce; excellence is not a success story as in Business; excellence is not about ranking, nor a business plan for eliminating the weaker rival or for winning. All of these concepts are distorted perceptions of Excellence by emphasizing power and techniques, glorifying power by position, and undermining the weak and the powerless. We must be aware of the influence of these perceptions in the church.

On these perceptions we must reflect. The church does not reject the world without reason; it does not lower its expectation of excellence in order to counteract this worldly

view. It is not uncommon for Christians to reject the worldly criteria of excellence by denying altogether the necessity to pursue excellence. Worse still, we may use the excuse of faith in the gracious Lord in order to accommodate laziness and irresponsibility. It is a reality check for us to rethink Excellence in Theological Education.

Here I raise three major qualifications among the many for an excellent theological education.

I. Building up Excellent Servant Leaders

Firstly, excellent theological education builds up excellent servant leaders.

Excellent servant leadership is the core value of the strategic plan for the Hong Kong Baptist Theological Seminary. It implies that students and teachers of the seminary must become excellent servant leaders for the service of Christ and His Kingdom.

Excellent leaders are people of humility and passion. In their humility they work hard at bonding the faith community for the good of the community. Here we remember Paul's teaching for the Philippians, "...conduct yourself in a manner worthy of the gospel of Christ." The suggestion by Paul of the worth of servanthood defines excellence. Excellent servants possess moral characters that are worthy of the gospel of Christ. The most important of these moral characters is faithfulness.

Faithfulness is our passion for the Gospel of Jesus Christ. This faithfulness is demonstrable through the commitment of our preachers to the Word of God. In other words, the gospel of Christ is the foundation of our faith and faithfulness. The Scripture is the foundation of our faith and faithfulness. Jesus Christ is the foundation of our faith and faithfulness. All three cannot be compromised. The church must be faithful to the gospel of Jesus Christ, the revelation of God. Without the gospel of Jesus Christ and God's revelation, the church has no certainty in its direction. Therefore, the theological education of the seminary must begin with the gospel of Jesus Christ and God's revelation. Our proclamation of God is expressed in the present tense. The Baptist seminary is a seminary of the gospel with teachers and students displaying faithfulness to the Scripture.

Faithful leaders are not only in touch with reality, they must

also know how to put into practice what they believe. A leader lacks the quality of faithfulness if he cannot live beyond the "textbook answers". Therefore, theological education must embrace the shaping of mind and spirit by allowing students to be shaped and defined by the gospel of Christ in who they are and what they do. In other words, faithful leaders understand the mind of Christ and their hearts are touched by the heart of Christ. Such mind and spirit unity is an excellent life in Christ; it is a beautiful life.



When the seminary teachers and students live under the mind of Christ, they will experience the goodness and excellence in Christ; they will bond with one another in the ridding of sin, the nourishing of fellowship, the witnessing of the light of Christ in the power of the Holy Spirit, and in the re-ordering of the priorities of life. A seminary as such will nourish faithful leaders for the church. These faithful church leaders will empower the congregation to be compassionate and committed disciples who energize the church, enhance fellow brothers and sisters to become faithful disciples of Christ, and enable them to live a life with a mission in the world. A seminary of faith and integrity will inspire ministers of faith and integrity; ministers of faith and integrity will inspire the church members of faith and integrity. In turn, the faith and integrity of the church appeals to the seminary and the ministers for excellent ministry. This one-mindedness for excellence will draw the seminary, ministers, and the church together in partnership and in our way forward.

2. Cultivating Theological Wisdom in Servant Leaders

Secondly, excellent theological education is the cultivation of theological wisdom in servant leaders.

As I have pointed out earlier, faithful leaders must understand the mind of Jesus Christ.

Understanding the mind of Christ is not merely a cognitive notion. When Paul talked about the mind of Christ "Your

attitude should be the same as that of Christ Jesus" (understand the mind of Christ) in Phil 2:5, he used a Greek word *phronein*. One of the translations of this word is practical thinking. This practical thinking embraces the whole being of an individual: affection, cognition, thought, action, and living. Thus, when we understand the mind of Christ, we allow the thought, passion, and action of Jesus Christ to become our model of thinking, feeling, and acting.

Understanding the mind of Christ is an excellent theological wisdom. The Apostle Paul called on Christians to exercise this practical thinking so that the whole community will develop the ability of discernment.

An excellent curriculum can nourish the students' ability to discern "the passion of Jesus". This is a demanding task, serious and laborious. Sometimes we comment favorably on the attitude of ministry being like a child and reject sophistication. We even perceive theological research and laborious study to be acts of pride. This perception confuses childlikeness with childishness in faith. We are certain that we need to have the faith in God like a child and we are assured of God's love and His faithfulness. However, it takes us a life-time to comprehend the abundance and depth of the mystery of God. Excellent theological education mandates that our students be called to mature in the abundance and depth of the mystery of God and to understand the will of God for the world.

Therefore, the seminary must engage in more solid theological education and inherit the pure wisdom for the sharing of the gospel. Students must study the Bible languages diligently and well for the sake of unfolding the Scriptural mysteries. Students must exert effort in the study of Systematic Theology for the development of clear and critical thinking. Students must study Church History with care for the understanding of the present by honestly reviewing the past. Students need to study Ethics for distinguishing right from

wrong and for determining the code of conduct in ministry. Students must fully engage themselves in the training of ministerial skills that include spirituality, leadership, preaching, pastoral ministry, education, evangelism, missions, and worship.

Disciplines concerning the Scripture, History, Theology, Ethics, and Pastoral Care must find forms of expression through arts and music for the sake of leading people to be closer to God, to worship and to adore Him. Thus, music and worship must be part of the seminary curriculum. Indeed, a worshipful life demonstrates clearly the maturity of faith and life in Christ.

All these studies and practices determine the quality of the leadership in the students and how they will affect the quality of the life of the church they serve. We must develop excellent curricula. We must challenge our students to reach for the highest goal in their theological learning. We must enable them to grow and mature in life for becoming excellent leaders in the pastoral ministry.

All of these play a vital part in the cultivation of theological wisdom. We need excellent teaching and research for the growth of theological wisdom. I believe that our teaching staff can become excellent. Although our team is yet to be strengthened, our faculty members come from various specialized disciplines. They contribute articles to journal articles and academic publication, and serve as advisors in churches and organizations. Our teachers are sensitive to the needs of the church in their teaching and so they can help our students in ministry and in prayer. To fulfill these responsibilities, we need teachers of excellence. The modeling of our teachers for the students is especially of significance because how they live what they teach in the classroom sets a prime example for our students.

3. Being Able to Respond to Needs of the Church and the Society

Thirdly, excellent theological education has the ability to be responsive to the needs of the church and the society.

The quality of responsibility is the ability to respond accordingly. A seminary with theological wisdom must possess

a new vision, become receptive of its surroundings, and be able to comprehend this fast changing world so as to respond to and be responsible for the world. The seminary must devise programs relevant to the needs of the church, programs that will enable the church to confront the challenges of a pluralistic society. The church must then rise above these challenges, go reach the communities of different cultures, and share the gospel of Christ. This approach will greatly impact the seminary's manner of teaching and learning. Teachers will not only teach but they must also become learners. They must learn to see and hear what is going on around them so that what they teach can be relevant and make a difference in the world.

Hong Kong Baptist Theological Seminary is committed to being responsive to these needs. This is the seminary's mission.

Over the past years, we have made progress in some subject areas, such as theological hermeneutics, church history, theological ethics and spiritual formation. In coming years we will develop Christian Spirituality on a deeper level and place our focus on Pastoral Leadership, Supervised Ministry, and Missions. We will also offer inter-disciplinary programs that meet the needs of the church and the society.

On top of the enhancement of curricular design, we want to contribute to the academic and social realms with the results of our teaching and research. We are currently considering new additions of Centers for Church Leadership Studies, Youth Ministry, Gerontological Ministry, and for Baptist History. The research projects and programs will engage the Seminary





in a new momentum. They will become the bridges connecting our classrooms with the church and the society. At the same time, through these projects and programs, the church and the society will come into our classrooms. By so doing can the theological education of our seminary excel and mature.

However, I must stress that while theological education is sensitive to the needs of the church and the world it does not yield itself to the values and the way of the world. Theological education is characterized by the gospel of Christ and will not compromise despite worldly consideration of its worth. Theological education speaks to the world while holding the worth of the gospel. Only in this way will the church differ but not severed from the world. This relationship creates the dynamics for the reformation and transformation of theological education.

Entering into a Future While Standing on Baptist Tradition and amidst Suffering

Our core values are being faithful to Christ, becoming an unashamed workman, serving as a wise servant leader, responding to the society of its times, and pursuing excellence. These values will inspire us to go forth in the shaping of leaders for the future.

The prospects and concerns I mentioned here serve only as the starting point for the seminary to move forward. What lies ahead is known to God only. To me, this beginning was born in the midst of a crisis when we witness the grace and mercy of God. This is my conviction and my vision of the future of the Hong Kong Baptist Theological Seminary.

I am in awe before God as I speak. The psalmist speaks my mind, "When the Lord brought back the captives to Zion, we were like men who dreamed." (Psalm 126:1) I am the truly lowly one and yet here I stand before you sharing my vision with you. This vision comes from you, from our ancestors of our faith, from those who have nurtured and taught me. This living of faith I have learned from my teachers who inherit this true faith from our Baptist forefathers.

Let me share with you who I am. My parents came to Hong Kong from Swatow, Guangdong Province, and it was in Hong Kong they learned to speak Cantonese. My parents took me to church and I was baptized at 12 and became a member of Kowloon City Swatow Baptist Church. Later I went to study at Hong Kong Baptist Theological Seminary. Here I stand in this tradition and as a part of the Baptist heritage and history I share with you this evening my testimony or better our testimony.

The Baptist tradition I grew up in is a tradition that is made up of our forefathers' stories of suffering. And yet these stories also tell of the faithfulness of God's Word. They are Bible People whose faithfulness to God is undeterred by adversity, hardship and persecution. As a matter of fact, they were better prepared and equipped for ministry despite great sufferings. Our Baptist ancestors of faith were modeled after the feelings, thoughts and actions of Jesus Christ and they were so much at odd with the world of their times.

A devout life is a life of ministry. This life is grounded in reality and matures in times of troubles and dangers. This same life has an unfaltering hope for God's presence and the experience of His grace.

Born of suffering, Baptist church history is all about grace and crises. The stories of our Hong Kong Baptist churches are about grace in crises. I thank God for each of the crises because He provides grace and His grace is sufficient. I trust God for turning these crises into opportunities for growth and for broadening our horizon on life and ministry. History is God's stories of His grace and power.

May all the glory be to our God of grace and might!

Translated by Mrs. Celia Juergens



Inauguration Greetings from Seven Seminary Presidents



Carver Yu

President of China Graduate School of Theology

As the Chairperson of Hong Kong Theological Education Association and on its behalf, I would like to extend my congratulations to Professor Joshua Cho as he becomes the sixth president of HKBTS. I also,

on behalf of China Graduate School of Theology, extend my warmest congratulations to Joshua and am pleased that the HKBTS's Board of Trustees has found the right person for the task.

I met young Joshua at Princeton Theological Seminary back in 1992 when I was a visiting scholar and Joshua was there pursuing his Ph.D.. My impression of this young man was that he took his studies very seriously, his pursuit of scholarship was broad and firmly grounded, and he had an especially in-depth understanding and penetrating analysis of contemporary intellectual thoughts. On many different occasions at intellectual conferences thereafter, his sharpness in thought has become apparent. Once in an intellectual conference held at CGST, both Dr. Cho and I were present to comment on an

article by Dr. Bruce L. McCormack. Although Dr. McCormack was the teacher of Dr. Cho at Princeton Theological Seminary, Joshua analyzed some of the arguable points in the article so perceptively that I could not but admire him very much.

My appreciation of Joshua goes well beyond his intellectual pursuit. Both his personality and spirituality have also left a deep impression in my heart. Back at the time when we were at Princeton, one day it took Joshua by surprise to learn that I used WordStar to do word processing, and so he enthusiastically "sold" the superiority of WordPerfect, to the extent that he even volunteered to teach me how to make use of the WordPerfect software. In order to help me handle the software, he made a great effort to prepare his homework beforehand to ensure that I could fully grasp the basic operating technique in a short space of time. Because of his painstaking effort, I finally fell in love with WordPerfect. Joshua's passion and meticulous care had been unpretentiously displayed fully to me.

On the other hand, I can see that Joshua holds onto his Baptist tradition and heritage with a strong conviction and perseverance, and yet he adopts an open and understanding attitude towards other traditions. I also see that he is a rather low keyed person who speaks with care, and does not like to show off. Having known him all these years, I am aware of his core values: having a high regard for integrity, being gentle, mild-

mannered, upright in character and sincere. These are what I appreciate the most about him.

As Hong Kong Baptist Theological Seminary has experienced glorious and admirable development over the last two decades, I believe under the leadership of President Cho, HKBTS will make still greater progress and even better development. I believe that there will be a new atmosphere in HKBTS as to establishing an intellectual tradition. I also anticipate HKBTS will make a still greater contribution in the intellectual arena to the field of Chinese theology.

In the face of cultural crisis in Hong Kong and the astounding development of Christian churches in China, we must be ready to welcome and confront challenges, lay aside every weight of worry and fear which clings to us so closely

and labor together for the kingdom of God. Finally, I offer two scriptural verses to President Cho:

“So do not fear, for I am with you; do not be dismayed, for I am your God . . .” (Isaiah 41:10a)

“But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.” (Isaiah 40:31)

May you not look around in all directions but focus on God who commissions you; may you soar on wings like eagles; may you run, as you still have to run for many years, and not grow weary.

May the Lord use President Cho, and use HKBTS more greatly.



Lo Lung-kwong

**Director, Divinity School of
Chung Chi College,
The Chinese University of
Hong Kong**

President Cho and I are good friends. We were introduced to each other by President Carver Yu in 1996 and in the following twelve years we have built a deep and solid friendship. Today, I am pleased to say a few words of encouragement and extend my heartfelt congratulations to President Cho.

There are more than ten theological seminaries in Hong Kong and each of which needs to find its role, to recognize the target group that it intends to serve and to share the common goal of training up workers for the kingdom of God. To President Cho who leads the seminary ahead, this is by no means an easy road to tread and so he needs the support of friends. In the past, seminary Presidents and Academic Deans have had the opportunity to come together through Hong Kong Theological Education Association to share and support

one another and it has been through such occasions that Joshua and I have often met and become good friends. Our Lord Jesus Christ said, “I no longer call you servants . . . I have called you friends” (John 15:15). We often forget that our Lord Jesus is also our friend. A friend is different from a servant: A servant can just be an instrument and today, many of our relationships are instrumental. Even among our co-workers, there exists only a working relationship which cannot be further developed into friendship. However, we can make friends with President Cho. To become friends, we do not just talk about knowledge and academic studies, but also about “passion,” which involves trust and truthfulness. Thank God that President Cho and I have developed a friendship which comprises mutual trust and an open honesty and that is what I cherish most.

Besides passion, there is moral courage. To me, to be successful and well-liked, one must have moral courage. Moral courage between friends involves shouldering responsibility and represents a deeper level of relationship. When there exists a crisis, a difference of opinion or a conflict of interest between friends, moral courage is needed in order to maintain friendship. I find in President Cho not only passion and moral courage, but also the will, the willpower to persevere and triumph through adversity. At such a precarious time in history when President Cho assumes the duties of being the new president of HKBTS,

his strong will is what we all admire. Of course, he has all the qualifications of a seminary president as we all know. However, to be a seminary president is not a pleasant job, especially when one needs to bear great responsibility in times of trouble and turmoil that demands a strong will, courage and determination. I heartily congratulate HKBTS to have found such an appropriate new president!

We must affirm that there is a good relationship among our local seminaries. We also affirm HKBTS's distinctiveness and crucial position as it is irreplaceable and that there is a need for us to support President Cho as he leads the future development of HKBTS. May all the students, teachers and staff take President Cho as their good friend and together give him your full support.



Chu Wing-wah

**President of Bible Seminary
of Hong Kong**

President Cho, at this sacred moment of your inauguration to be the Sixth President of HKBTS, may I quote the following scriptures and take the meanings

of these stories to extend my blessing and prayers to you:

"In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, "Let there be light," and there was light. God saw that the light was good..." (Genesis 1:1-4a) Pray that the One who called orderliness out of chaos, light out of darkness will also speak powerful words in your ministry, speak out even a brighter future for HKBTS. I pray that the God who called out the whole universe with his words keeps speaking to you throughout your life and reveals his will to you.

On the way to cure Jairus' daughter who was sick in bed, Jesus came across a woman who had been sick with hemorrhage for twelve years. She joined the crowd wanting to seek a cure but this action turned Jairus' plan into a mess, almost drawing him into utter despair beyond description. Right at this moment when the multitude were divided, each saying something different and not knowing what to do, then

"some men came from the house of Jairus, the synagogue ruler. 'Your daughter is dead,' they said. 'Why bother the teacher any more?' Ignoring what they said, Jesus told the synagogue ruler, 'Don't be afraid; just believe'" (Mark 5:35-36). I pray that the Lord who always meets with you in your life and amidst your numerous and diverse businesses, in the midst of many suddenly emerging delays and scenes of utter despair, speaks words of encouragement and comfort to you: Don't be afraid, just believe!

In an episode in Paul's ministry, he boldly and fearlessly defended the Christian faith in front of King Agrippa. He spoke about how he repented and accepted Jesus as Messiah and talked fervently about the vision he had received from God to proclaim the gospel to the Gentiles. Counting on God's grace, Paul declared, with his head held high, "So then, King Agrippa, I was not disobedient to the vision from heaven" (Acts 26:19). Pray that the God who has called, molded, commissioned and protected you, will always be with you. And, when the time comes for you to be accountable to God, you will speak frankly and answer without any regret: I have not been disobedient to the vision from heaven.

Finally, I ask that God will bless your ministry at HKBTS, and that these words of the apostle Paul will be your encouragement: "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day . . ." (2 Timothy 4:7-8) May you be faithful to God to the very end.



Leung Ka-lun

President of Alliance Bible Seminary

It is an honor for me to come here to testify God's election of Dr. Joshua Cho and also to God's grace to HKBTS.

In these three to four years I have attended the president inauguration of three to four local seminaries and this clearly shows that this is a time of handing over of leadership from one generation to the next. It is said that the two decades from the forties and the sixties in the last century is the Post World War II Baby Boom. There was a dramatic increase in birthrate. Therefore, those baby boomers are now in their middle age and entering senior years. Many have now been retiring. The baby boom in Hong Kong and that in the local church will lag behind that of the West by ten years, that is as it took place in the fifties and seventies in the last century and so the tide of retirement has barely begun and will reach a climax ten years from now. This will mean that it is time for those born in the fifties and seventies to take up the leadership role. The tide of retirement and inter-generational handing over of leadership explain the demand for a new generation of leaders and this is a pressing problem. This is true to the society and to the church too; how to nurture new human resources, especially a generation of new leaders, is a crucial challenge to us all.

Dr. Joshua Cho received full theological education in Hong Kong and in North America consecutively and has had much experience in theological education both locally and internationally. The fact that he is a graduate of HKBTS, a returnee faculty after furthering his studies abroad, having several years of administrative experience, with outstanding vision, spirituality, scholarship and self-cultivation, his capability to shoulder the heavy responsibility of being the president is beyond question.

From my inadequate experience, I have a profound understanding that it is not easy to be a seminary president at our present time. Hong Kong is a place where Chinese and foreigners mingle together; the new and the old coexist, the old tradition and new knowledge are mixed together; and there exists the demand and challenge of diversification in churches

and in society. In the past, we demand that a seminary president is someone outstanding in his spirituality and moral standard but today, such a requirement is still valid but at the same time we expect him to be all-rounded in inter-personal relationship and outstanding in administrative skills, both shrew as a snake and gentle as a dove. Formerly, a seminary president had to be an outstanding speaker in revival and evangelistic meetings, conducting large-scale gospel rallies locally and abroad. Now, he needs to be a scholar with outstanding performance in academic studies, a good speaker in the pulpit, a scholar capable of attending an international conference, not to mention the sociability to take part in public relations and fund-raising activities. As the demands are varied and unorganized, it is impossible to live up to the expectations of all and so the seminary president will have to be prepared to bear different kinds of criticism from all corners.

It is far difficult to be a seminary president than to be a teacher or a scholar. Here I would like to quote from a contemporary scholar to encourage each other with Dr. Joshua Cho. It is not exaggerating to say that without reading the following words to be a seminary president is bound to be advancing with great difficulty:

The practitioner of practical wisdom (phronesis) is like an impromptu performing musician and not a calculative auditor. He is like a jazz pianist who, after sufficient preparation, in his performance able to immediately and in an impromptu way capture the "meter" and new information of the venue scene. He can also predict the audience's response and adjust his performance in line with it. This musician needs to make greater efforts than one who knows only to follow the music score to exhibit the continuity and structure of the song. His talent enables him to have a high degree of freedom in creativity and this is a manifestation of phronesis. In the same vein, just as a musician who cannot force upon his audience to accept his scheduled performance plan but to adjust his performance according to the audience's immediate response on the scene, a practitioner cannot impose a certain regulation upon a scene but to give response according to the situation on the scene and the immediate behavior of the audience: to make new decision and this new decision will meanwhile bring about innovation and modification.¹

To observe and listen to the response of the audience on the scene and to make an interactive response according to the audience's response: one needs to have the right kind of knowledge and to have good preparation, and meanwhile to have sufficient creativity and improvisation. This is the prerequisite of a leader in a pluralistic generation which is in wild disorder as ours. I believe Dr. Cho knows it only too well for the above citation comes from his pen, and is quoted from his book, *Humanity and Virtue*.

The Baptist denomination is the biggest denomination in Hong Kong with abundant talented manpower and resources, running a university, a private hospital, schools ranging from kindergarten to secondary schools and a whole network of social service. HKBTS enjoys a long history of spiritual and intellectual tradition and its alumni have made striking contributions to Chinese churches, having an effective and

comprehensive overseas network, an enviable campus construction and hardware resources, and a team of outstanding faculty. I believe that under the leadership of Dr. Cho, he will definitely be able to integrate the four communities — the Board of Trustees, faculty, churches and alumni — pooling the wisdom and efforts of everyone, dedicating their hearts and souls to the same cause, pushing HKBTS's ministry up to new heights and making great contributions to the theological education of Hong Kong and China.

Here may I extend my congratulations to Hong Kong Baptist Theological Seminary and convey my blessings to Dr. Joshua Cho.

¹ Joshua Wai-tung Cho, *Humanity and Virtue* (Hong Kong: Hong Kong Baptist Theological Seminary, 2004), 146.

The Heart of Our Triune God: A Prayer for the Inauguration of President Joshua Cho



Ho Kit

President of Chinese Mission Seminary

1. The Heart of Our Heavenly Father

President Wai-tung, may God give you the heart of a father as I know that you become a new president which is not only the highest ranking position in the seminary but also the irreplaceable role of a father.

I pray that God give you the heart of our Heavenly Father so that you may love your co-workers and students as a father: to give generously without any calculation, to love willingly without hoping for rewards, patiently but joyfully awaiting to see that they have grown and achieved great things for the Lord. I pray that you will not nurse any grievances when you are misunderstood and are hurt after suffering injustice, and despite grief and pain, you still do not fail — never fail to love, to pardon, to protect and to provide what is needed, just like our Heavenly Father widely and broadly nourishes us. I pray that you be a father at home, for your presence

is your family's greatest blessing and source of warmth to the family although you are busy outside attending meetings and giving lectures. Pray that God will deepen your heart as a father, to be present with your heart in ministering to your students and co-workers so that one day they will be able to minister to a congregation. To a generation who are brought up in broken families with the absence of fathers, the father's heart of a minister is the greatest blessing to the church and community.

The way you live out your life, your fatherly model, self-cultivation and pattern of doing things will be the best example of Christian ethics and the best theological discourse, more convincing than words or knowledge and more powerful in impacting and nurturing students' lives as their minister. Understanding the vulnerability of what it is to be a man and to keep loving patiently and persistently is the depth of our Heavenly Father's love to humankind.

Being a father is the role that can best reflect the role of our Heavenly Father and so it is a role in life which is extraordinarily difficult to take and is full of challenges. I pray that you can experience our Heavenly Father's grace more deeply and understand how he lives as a father so that with a broad mind and kind heart, you can become a father to others.

2. The Heart of a Son

Brother Wai-tung, I pray that God will bestow upon you the heart of a son like Jesus Christ.

To be a seminary president or to be committed to any ministry, adopting a heart of a son or a daughter to obey our Heavenly Father and seek the highest will of God must be the focal point of our commitment to God. We do not serve to gain the appreciation or praise of men, nor any self-achievement; even though the latter may be important but it is relatively minor in the big picture.

The seminary president must pray solely to fulfill the will of God and pray not for one's own glory and do not expect for others' understanding and support. That is why Jesus retreated to pray on the mountain after feeding the multitude of five thousand people. Neither did he on the road leading into Jerusalem lose himself when he heard people shouting and chanting, "Hosanna! Hosanna!"

A heart of prayer is the heart which allows God to direct us as we lead our school before God and minister to him; to pray so as to entrust, to pray so as to understand, to pray so as to submit. Jesus always taught people to pray as this was his own way of life. Even though the Son and the Father have been so intimately related in eternity, Jesus kept praying in such a way when he was in this world. His example makes us yearn for such intimacy with God. Entrust to God your life and all your life experiences, including those bitter experiences of frustration, just as Jesus who was not discouraged by the disbelief of people in Chorazin and Bethsaida. With steadfastness, he maintained a healthy self image grounded in God's perfect will. May you remember how to learn from him and take his yoke.

When all the sound of hand-clapping and applause or the negative jeering has subsided into silence, you will still hear the Father's words to his Son: "This is my Son, whom I love; with him I am well pleased." This is where we should stand with dignity and feel content, and it is the biggest reward for our ministry.

Fulfilling the will of our Heavenly Father would mean denying oneself, letting go one's choice and taking up the cross. No one, not even the person himself can imagine how heavy the cross can be. While unable to understand, one keeps on obeying; this is true obedience. Only when a person obeys willingly, and without any reluctance, then can he take up the cross joyfully and without feeling wronged. Then through suffering, God's servant will experience redemptive grace. The heart of the Son is to win the world for the Father.

Pray that the Holy Spirit will help you understand how Jesus daily lifts you up and your cross and all the heaviness of all that is yours he bears for you so that you can take up your

cross for God's sake and experience the heaviness and even the lightness of his yoke.

3. The Heart of the Holy Spirit

Wai-tung, I finally pray that God will bestow upon you a heart of the Holy Spirit.

The heart of the Holy Spirit is a heart of self-hiddenness. Although the Holy Spirit is of the same glory and status of the Father and the Son, yet he is willing to be self-hidden. That means in order to point unreservedly to Christ and to glorify the Father without any self-manifestation nor self-disclosure. May your life of ministry be likewise always pointing to Christ the Son and manifesting the Heavenly Father to the world.

The Holy Spirit is the key to revealing Christ in our lives. Without him, the understanding and practice of faith is but the flesh and rationality of man, for in such a way, reading the Bible becomes dogmatism; ethics, legalism; theology, dogmatism; freedom, permissiveness; self-discipline, asceticism; governing, parental authoritarianism. To act, without the participation of the Holy Spirit, the mere good intentions of man cannot produce the fullness of life promised in Christ Jesus. As a result, a seminary will then become a cemetery where faith is buried.

The heart of the Holy Spirit is holy and full of grace, and light and full of vigor, and kind-hearted and full of understanding. It is strong yet modest, and gentle yet full of truth. All the goodness and truth in the Holy Father and the Holy Son will be bestowed upon us in the Holy Spirit. May you have more in-depth experience of the Holy Spirit by obeying the Heavenly Father and following Christ. May you have a profound experience of the love of the triune God, the love of Christ and the love of the Holy Spirit whom you cannot see but still love. May the Holy Spirit enable you to see the heavenly glory and the mission in this world. The heart of the Holy Spirit is to pray and intercede with sighs too deep for words for the renewal of believers, for the church (seminaries) and all the earth, acting mysteriously and transforming the world, bringing to earth the kingdom of heaven. The heart of the Holy Spirit is a heart of unity, tearing down the walls separating Christians and non-Christians, enabling all that is in Christ to be united as one. This is also the glory that the seminary will at last behold.

Wai-tung, finally I hand over to you this prayer sheet and ask that you pray for me in the same way.

In the holy name of Jesus, Amen.



Lim Teck Peng

President of the Singapore Baptist Theological Seminary

I am honored to be present at the Inauguration of President Joshua Cho. On behalf of the Singapore Baptist Theological Seminary and the Baptist community in Singapore, I extend

our congratulatory greetings to you all.

I first met President Cho in 2007 when we attended the seventh Asian Baptist Conference. At that time, Dr. Cho was already an established scholar and Academic Dean while I was just newly appointed President of Singapore Baptist Theological Seminary. On our first meeting, Dr. Cho's insightful wisdom and modesty left a deep impression on me.

The gift from Singapore Baptist Theological Seminary to President Cho is decorated with bamboo motif. It symbolizes in Chinese culture an upright gentleman (君子 Jun Zi). It represents my understanding and appreciation of the gentleman

character of President Cho. The pastoral heart, scholarly temperament and leadership competency of President Cho are evident to all of us and unanimously affirmed by HKBTS's Board of Trustees. But I recognize that he is also a gentleman who exemplifies character and friendship. His writings reflect his emphasis on ethics, character and friendship. This is the voice that our society and churches need to hear and take heed.

Our contemporary world faces ever greater tension and conflicts of interest. This is also the case in churches and in seminaries. Facing such pressure, I believe that Dr. Cho's Jun Zi character, and his emphasis on ethics, character and friendship are what seminaries truly need when facing various kinds of challenges. As the scripture says, "The path of the righteous is like the first gleam of dawn, shining ever brighter till the full light of day" (Proverbs 4:18).

It is my sincere wish that under the leadership of President Joshua Cho, Hong Kong Baptist Theological Seminary "is like the first gleam of dawn, shining ever brighter till the full light of day."



Joyce Abugan

President of Philippine Baptist Theological Seminary

Brothers and sisters in the Lord, I bring greetings on behalf of the Philippine Baptist Theological Seminary, the Philippine Learning Center of the Asia Baptist Graduate Theological Seminary in Baguio

City, Philippines, and the Theological Education for Filipino Leaders (TEFL) here in Hong Kong.

We rejoice with the HKBTS family for choosing the sixth president and his higher level of leadership in the school. Dr.

Cho's academic training, experience, and other facets of his life and ministry will bring significant milestones in the equipping of pastors and leaders not only in HK but in other parts of Asia and beyond. I encourage the faculty, staff, alumni, churches, and other circles of his ministry to support him with your prayers, cooperation, encouragement, appreciation, and the like not only during happy times but more so when he and the school face difficulties and challenges.

May God's grace and love permeate the entire HKBTS family as you continue carrying on the purpose for which this school was established. I pray that you will let the Master Teacher have his way in and through each one of you under the leadership of his servant Dr. Cho. "Mabuhay ang HKBTS."

Presidential Inaugural Address

The Challenge of Theological Education in the 21st Century



R. Alan Culpepper

Dean of McAfee School of Theology, Mercer University



President Cho, trustees, faculty, staff, students, and honored guests. It is an honor and a privilege to share this day with you and to bring you greetings from President William D. Underwood of Mercer University.

New beginnings are always important, and I am confident that the new beginning we celebrate today, the inauguration of our friend, colleague, and mentor, the esteemed president Dr. Joshua Cho, will mark an era of advance in the history of the Hong Kong Baptist Theological Seminary that will shape its character for the rest of this century. President Cho brings to this office a keen mind trained here at HKBTS, and at Yale University Divinity School and Princeton Theological Seminary, two of the finest schools in the United States. He is a dedicated minister, a distinguished teacher, an experienced administrator, and a visionary leader. A loving husband and father, and a devout Christian, President Cho has been uniquely led to the challenges that lie before him and before HKBTS, so what we bear witness to today is the movement of God's spirit among us in raising up a new leader for the Seminary as it fulfills its mission by preparing men and women called of God to reach Hong Kong, Asia, and all the world with the good news of Jesus Christ.

I. The Theological Foundation for Theological Education

Theology is technically "the study of God," and theological

education is grounded in God's redemptive plan for the ages. God called Abraham to become the father of a people through whom God could bless all the families of the earth. The covenant with Abraham was a two-sided covenant. God promised to bless Abraham with *people* (the father of a great nation) and *land* (the promised land), but at the same time God charged Israel with the responsibility of being a blessing to all peoples (Gen 12:1-3). There are two threads to the divine mission: blessing and redeeming.

Moses

God took a second great step by responding to the cry of the people of Israel in Egypt. God called Moses to lead the people out of bondage. Then, at Sinai, God gave Moses a message for the people. They would know God through their history, through their own experience, and through divinely inspired teachings. Because they would come to know God as their Redeemer and Sustainer, they were to live among the peoples of the world and introduce others to God.

Isaiah

Sin led to the division of the kingdom and finally to the Babylonian captivity. During this captivity, a man of God pointed to the promised Redeemer in the four Suffering Servant passages (Isa 42:1-4; 49:1-6; 50:4-9; 52:13-53:12). The references to the Servant probably begin with the nation in mind in Isaiah 42 and later refer to the remnant. However, the Servant is clearly personal in Isaiah 53. The fulfillment of God's calling requires that God's people "bring forth justice to the nations" (Isa 42:1) and establish "justice in the earth" (Isa 42:4). The prophet recognized that it would be "too light a thing" for the people of the covenant merely to "raise up the tribes of Jacob"; their

calling was to be "a light to the nations" (Isa 49:6), so that "all the ends of the earth shall see the salvation of our God" (Isa 52:10).

Jesus

When the fullness of time came, God sent forth His Son (Gal. 4:4) into the world. Jesus Christ was the agent of the Kingdom of God, the divine Word that became flesh and dwelt among us (John 1:14). Jesus was the climax of God's redeeming activity under the old covenant (Matt 3:15), and he carried on to completion what God had begun with Abraham. He initiated the new covenant, and rather than a land and a nation Jesus called people from all nations to the kingdom of God. But the purpose was the same: to call a holy people through whom God can bless all the peoples of the earth.

The life and teaching of Jesus made clear that the love of God was always leading on, reaching out to those in need. In John 12, when the Greeks requested to see him, Jesus pondered the meaning of their coming in relation to his mission. This encounter led Jesus to express the basic principle of his life, which must also be that of his disciples: "a grain of wheat falling into the ground abides alone if it does not die; if it dies, it brings forth much fruit." Jesus chose the way of self-sacrifice, which was also the way to fulfill his vocation. To live for the glory of God—that is, to live so as to make known the very character of God—was the purpose of his life. He taught his disciples that this was also to be the purpose of their lives because to be his disciple is to share his mission.

After the resurrection, Jesus met the eleven disciples on a mountain in Galilee, where he affirmed, "All authority in heaven and on earth has been given unto me" (Matt 28:18). On the basis of this reality, he pointed them to the mission of the Church, which we may translate, "Going therefore, disciple all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you ..." (Matt 28:19-20). There is only one imperative here; it is "disciple." The going, baptizing, and teaching are all aspects of that imperative. We disciple by teaching others "to observe all that he commanded us" and in this way to come to the knowledge and fellowship of God.

Paul

The apostle Paul articulated the fullest understanding of God's eternal purpose in the Epistle to the Ephesians. Ephesians 1:3-14 is one sentence in Greek, but it introduces a synopsis of God's plan for the ages, "the mystery of his will" (1:9),

unmatched in human experience. Almost as a refrain after three stanzas, Paul repeats three times the purpose of human life, to live for "the praise of his glory" (vv. 6, 12, 14). God's purpose was set forth in Christ as a plan for the fullness of time, to unite all things in him (1:10). Christ is the Head of the Church (1:20), "which is his body" (1:22), "the fullness of him who fills all in all" (1:22). Paul's great insight is that Christ came to create one new humanity in himself, abolishing the barriers that separate Jew and Gentile, slave and free, male and female, thus making peace. The Christian's purpose and goal in life, as here set forth by Paul, is to bring all persons to know God through Jesus and someday to see them stand alongside Christ fully mature in his likeness.

Theological education, therefore, is the equipping of men and women called of God for the mission of the church, and that mission is grounded in the history of God's redemptive activity.

II. Challenges Facing Theological Education in the 21st Century

Theological education faces unique challenges in our generation, however; advances in technology, communication, and travel have resulted in nations and societies becoming increasingly interrelated, with inevitable tensions and conflicts.

I. The challenge of charting the path between fundamentalism and relativism

Materialism is rampant, and rapid sociological changes and perceived threats to long-held values and traditions have produced a world-wide wave of political and religious fundamentalism as people seek to perpetuate their way of life and view all threats to it as evil. At the same time that Christianity is threatened by the hardening of its tradition so that it cannot adapt to change, however, it faces the threat of relativism which can dilute its good news of salvation in Jesus Christ, so that it has nothing to offer the peoples of the world. As Stephen Shoemaker has said, "the world is now too small for anything but truth and too dangerous for anything but love."

Theological education in the 21st century will have to judiciously enter into dialogue with other religious traditions while obeying the command to make disciples and teach all that Jesus commanded. We will have to dare to hear others as we want them to hear us, to learn from other faiths without compromising our own, and offer our good news in the confidence that what God did in the life, death, and resurrection of Jesus was unique in all human religious experience.

2. The challenge of finding appropriate models and structures for the church

Every generation has developed new models and structures for the church. The early church started with charismatic leadership (apostles, prophets, teachers), but found that it needed the structure of elders, pastors, and deacons to protect it from false teachings. The history of Christianity in Europe witnessed the development of the Roman Church with all its tradition and hierarchy, monasteries that preserved Christian learning through the dark ages, and the Reformation that breathed new life into the church. In our own time the church has taken many forms, from prayer and Bible study groups to megachurches, with pastoral models that range from shepherds to chief executive officers. Often missionaries have carried patterns for the church based on their home societies, but now every nation and people must find appropriate models and structures for the church. Theological education should aid in this process by teaching the mission and basic elements of congregational life (worship, teaching, fellowship, ministry, and evangelism) so that emerging models can be envisioned and refined.

3. The challenge of reaching people in our secular cultures

One of the paradoxes of our time is that people are hungry for spirituality yet suspicious of organized religion. At the same time, materialism, secularism, and relativism prove to be empty philosophies of life, and there is that divinely shaped void within us that cries out for an experiential knowledge of God.

We live in a noisy world, however, and the Christian message must compete with all the other voices in the media and the marketplace today. Here the witness of Christian communities is important because through its corporate witness the church, when it is faithful to the gospel, can have an incarnational presence. To be effective in our secular cultures, the church needs ministers who are intellectually prepared to lead the church, articulate the Christian faith, and engage in dialogue with secular leaders and spokespersons for other religious traditions. Here again, theological education is vital.

4 The challenge of being a prophetic voice in a pluralistic culture

As we have seen, the prophet Isaiah called Israel to "bring forth justice to the nations" (Isa 42:1, 3, 4). The call for justice is an essential part of God's redemptive work and therefore of the mission of the church. It is also the standard by which the Christian community will be judged in the 21st century. The church will either give voice to the oppressed and marginalized or it will be dismissed as just another organization promoting

its own advancement. The church will either make a difference in the world or it will be ignored by those who are looking for something they can believe in, and a cause and a community that can give meaning to life.

5. The challenge of modeling honesty and integrity

Never has it been more important for churches, ministers, and individual Christians to model honesty, integrity, and authenticity. We live in an age of suspicion, when every leader and every authority is exposed to public scrutiny. Every Christian whose life is not consistent with the faith we profess exposes all believers to the charge of hypocrisy. Christians can never treat others impersonally, or as means to advance our own individual or congregational ends. Instead, the church needs to offer the one thing it has to offer: a saving knowledge of the love of God revealed in the person of Jesus.

6. The challenge of insuring that every person makes a difference

Along with the call to justice, the church accomplishes God's work by bearing witness to God's love for each and every person. Deeply rooted in Judaism and Christianity is the commitment to the infinite value of the human soul, the belief that every person is a unique and beloved child of God. In his farewell to his disciples on the evening before his death, Jesus said, "By this all will know that you are my disciples, if you love one another" (John 13:35). The story of John A. Broadus should be repeated as an example for every teacher. Broadus wrote a classic textbook on preaching, *A Treatise on the Preparation and Delivery of Sermons* (1870), that is still in print over a century after its publication. The manuscript was a compilation of his lectures for his first preaching class, for which he had only one student and he was blind.

III. Conclusion

The prophet Habakkuk looked forward to the fulfillment of God's work, when "the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab 2:14). The challenge before us has never been greater, but today we bear witness to the ongoing leadership and empowerment of God's spirit in our midst, raising up a new leader for the Hong Kong Baptist Theological Seminary, and new leaders for the church in the 21st century in all of you who are students and faculty here. And so with the apostle Paul we can pray "to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen" (Eph 3:20-21).



What Did Paul Say ... How Did He Say ...? — A Rethinking of Paul's Language Training



Clement Shum

Visiting Assistant Professor
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In a recent article on Hellenism, Graham Stanton, a famous New Testament scholar, talks about the language training of Paul with the following conclusion: "Greek was probably Paul's first language, with fluency in Aramaic and Hebrew being attained during his education in Palestine. He was exposed to Greek institutions from birth and knew enough Greek poetry to quote it on occasion (Acts 17:28; 1 Cor 15:33; Tit 1:12)." ¹ What is the "first language" to which Stanton refers? Does he mean Paul's mother tongue or Paul's "first written language"? From the context, Stanton seems to refer to Paul's mother tongue, for he holds that Paul was educated in Palestine where he learned the Jews' traditional languages: Aramaic and Hebrew.

It is true that according to what is written in the New Testament, though limited, Paul was without doubt bilingual, that is, he could speak fluent Hellenistic Greek and Hebrew (see Acts 9:29, 17:22-33, 21:37: Hellenistic Greek-speaking; Acts 21:40, 22:2, 26:14: Hebrew-speaking or understanding spoken Hebrew). However, records that directly speak about Paul's mother tongue or "first language" are few, and so it is hard to affirm the argument of which Stanton seems so certain. In fact, the limited resources available seem to support the opposite argument.

In Philippians 3:5, Paul "under an inevitable circumstance" boasts, "circumcised on the eighth day, of the people of Israel,

of the tribe of Benjamin, a Hebrew of Hebrews..." Here, the phrase "a Hebrew of Hebrews" (*Hebraios ex Hebraiōn*) literally seems to mean "a Hebrew of pure descent," ² but is this explanation appropriate? In what immediately precedes this phrase, Paul underlines the fact that he has been "circumcised on the eighth day" and "of the people of Israel, of the tribe of Benjamin." Aren't these words enough to point out explicitly that he is "a Hebrew of pure descent"? Then, why does he specifically emphasize that he is "a Hebrew of pure descent"?

The word *Hebraios* (Hebrew) in the Greek Old Testament often refers to an Israelite (see Gen.39:14, 17; Exod. 1:15,22; Deut. 15:12, 1 Sam. 4:6, 13:19; *Septuagint* Jeremiah 41:9, 14). ³ But in the New Testament, it seems to have a different usage or meaning. Besides here, this word also appears in 2 Corinthians 11:22 and Acts 6:1. In 2 Corinthians 11:22, Paul emphatically says that those whom he considered to be false apostles boasted of being Hebrews, regarding themselves to be superior to Paul. In fact, Paul was also a Hebrew, just as they. Besides pointing out that he was a *Hebraios*, Paul goes on immediately to highlight that he likewise is an *Israēlitē* and of the tribe of Benjamin, that is, a descendant of Abraham. Here Paul puts together three identities: a Hebrew, an Israelite and a descendant of Abraham and put them side by side; if the word *Hebraios* means *Israēlitēs* as we find in the Old Testament, then these three identities are synonyms or homonyms. This way of

expression is not uncommon in Paul's letters (see Rom.5:15-19, 7:14-23); it serves to describe the fact of Paul's Jewish identity⁴ from different angles so as to accentuate its importance. Since this identity is seen "from different angles," the word *Hebraios* seems to have a somewhat different connotation from the other two. It is therefore important to determine what Paul means when he uses the term *Hebraios*

In Acts 6:1, the word *Hebraios* stands in contrast to the word *Hellēnistēs*; the latter does not appear in the Greek Old Testament, but only in the New Testament, referring to Hellenised Jews (see NIV) or "those Jews who speak Greek" (see Acts 9:29, 11:20). Therefore, *Hebraios* is likely to mean "those deeply nurtured by the Hebrew culture," or "those Hebrew-speaking people," or even "those who can worship in Hebrew" (see NIV).⁵

However, when Paul used the term *Hebraios*, does he express the same meaning as did Luke in Acts? From common sense logic, the way Luke uses the word *ought* not to be different from the way it was used among the Jews or ordinary people in the first century. Otherwise, Luke's readers would not understand what it meant. If this logic is valid, Paul's use of the term must be somewhat the same as Luke's use. Therefore, when Paul used the word in 2 Corinthians 11:22, it is probable that he wanted to emphasize that he and those "false apostles" had the same cultural background, that is, they had the same language, faith and customs. Not only did they have the same Jewish faith and daily customs but they also could speak Hebrew, the native language of the Jews.⁶

If this understanding of the text holds true, then the phrase "a Hebrew of Hebrews" in Philippians 3:5 is intended to emphasize that not only Paul but also his parents could speak Hebrew and even worship in Hebrew;⁷ in other words, it not only highlights the cultural elements that influenced the thought of Paul, but also pointed out that Hebrew was the first language Paul learned ever since he was born a Hebrew.⁸ Yet, in the first century, the Hebrew language to which Paul referred here was Aramaic and not Hebrew, the ancient language of the Israelites.⁹

If this was the case, how could Paul understand Hebrew, the Israelites' ancient language? To answer this question, perhaps we must begin with the way Paul quotes Old Testament scriptures.

In Romans 5:19, Paul asserts, "For just as through the disobedience of one man the many were made sinners, so also through the obedience of the one man the many will be made righteous." In my view, this assertion alludes to the Old Testament: Isaiah 53:11.

Let us compare the word of Paul and that of Isaiah.

NRSV Romans 5:19 For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

LXX Isaiah 53:10-11 The Lord also is pleased ... to justify the just one who serves many well; and he shall bear their sins.¹⁰

NRSV Isaiah 53:11 Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities.

In Romans 10:16 and 15:21, Paul explicitly quotes from Isaiah 53:1 and 52:15. This shows that when Paul wrote this letter, he was influenced by the Fourth Servant's Song in the Book of Isaiah (i.e., 52:13 - 53:12). Furthermore, Paul explicitly quotes from Isaiah 52:5, 7 in Romans 2:24 and 10:15 respectively; this proves that Paul knows well the broad context of this Servant's Song and so it further supports the argument we have made above as to the relationship between Romans 5:19 and the Book of Isaiah. Therefore, we have every reason to believe that when Paul wrote this letter, the Servant's Song in Isaiah had definitely had an impact on him.

When we carefully compare the wording and content of these texts, we see the relationship between Romans 5:19 and Isaiah 53:11 seems to be based on the Hebrew version of the Book of Isaiah instead of the Greek version. The meaning of *dikaiōsai dikaion eu douleuonta pollois* (to justify the just one who serves many well) in *Septuagint* is inexplicable. Put literally, it means "to proclaim righteous that servant who serves many well."¹¹ Who in fact is this righteous one? According to the context of the Servant's Song, it is highly probable that this righteous one is the one to which Isaiah refers, namely, the mysterious servant whom Yahweh has chosen. The translation of *Septuagint* seems to imply that this righteous one will ultimately be declare righteous or justified. We are not sure whether the translation of *Septuagint* is based on a Hebrew version which was different from the Masoretic text or whether

it came from the translator's interpretation of the Hebrew version of the text available to him. Whichever that may be, it is clear that the meaning of Isaiah 53:11 in *Septuagint* is different from the Hebrew version.

It is commonly acknowledged that the Hebrew version of Isaiah 53:11 is one of the biblical passages that are most difficult to interpret. We would confine our discussion to verse 11aβ¹² of Isaiah 53 only. Traditionally, many commentators hold that many will be made righteous by what the righteous servant does or what he has gone through (see NIV, NRSV, REB, GNB/TEV). However, some scholars disagree; according to them, this sentence should be translated as: "My servant will show himself to be righteous ... [and so stand] as righteous before many."¹³ This implies that the one who will ultimately be justified or restored by Yahweh is the servant of Yahweh. They base the translation and interpretation of this sentence on three grammatical grounds. First, the stem of the verb *yšdq* ("to be righteous") should be an internal Hiphil, expressing an internal causative sense;¹⁴ Second, the adjective "righteous" has been accidentally repeated or erroneously placed there, or even mispointed by a scribe or copyist.¹⁵ Third, *lrbym* should be understood as "in the presence of many or in the face of many people."

However, these three reasons are not as reliable as they think. In my opinion, the key to uncovering the meaning of Isaiah 53:11aβ is to find out the function of the adjective "righteous" and the preposition *l^e* that they serve here. As opposed to many Old Testament scholars, I do not believe that the adjective "righteous" is the result of an accidental repetition, a misplacement, or even a mispointed word, but rather that it is a substantival adjective used as the subject of this clause. The fact that this adjectival noun carries no article does not verify that it cannot be the subject of this clause. According to Hebrew grammar, in poetry or narrative genre, a definite article is often not used, or in situations when it should be used, it is in fact not used.¹⁶ Here, the adjective "righteous" is used as a subject that constitutes an appositional relation to "my servant,"¹⁷ meaning "the righteous one, my servant."

As for the function of *l^e*, which has been incorrectly taken as a preposition by many scholars, it simply serves as an object marker.¹⁸ To take it as an object marker helps affirm the Hiphil function of the verb "make righteous": the Hiphil stem

expresses a causative sense. Summing up the functions of the adjective "righteous" and *l^e*, we can translate Isaiah 53:11aβ as follows: "The righteous one, my servant, shall make many righteous." This translation and interpretation is consistent with the traditional interpretation, and is more preferable as it is in accord with the Hebrew syntax. Furthermore, there is no need to change the present text nor to assert that a mistake was made in copying the text. Therefore we can conclude that this is the most natural interpretation of Isaiah 53:11aβ.

In Romans 5:19b, we can find the New Testament version of Isaiah 53:11aβ. Here, Paul explicitly points out that through the obedience of one man (Jesus), many will be made righteous (*katastathēsontai*).¹⁹ The implication of Paul and that of the prophet Isaiah is entirely consistent. Throughout the entire Old Testament, there is no other place that expresses such a distinct idea as that of Isaiah 53:11: the suffering, righteous act and death of the righteous one or an innocent person enable other people to be made righteous. Therefore, we have good reason to believe that Paul was not only influenced by the word of the prophet Isaiah²⁰ but he also drew his inspiration from the Hebrew version of the book of Isaiah. If the explanation above on Isaiah 53:11 is correct, then we can say with certainty that Paul had a fairly high level of understanding of Hebrew and that he knew the Hebrew classic writings and their underlying theological implications.

There is no clear and forceful evidence for us to make an explicit deduction as to when Paul learned the language and the Hebrew writing. It is true that the Jewish settlement in the Diaspora in general used Hellenistic Greek;²¹ however, Hebrew had not totally vanished in the Jewish circle outside Palestine, though such kind of evidence is rather meagre.²² Besides, as Paul's parents sent him back to Jerusalem to study the law and the tradition of their Jewish ancestors (see Acts 22:3), they might also have let Paul study the language of their ancestors early in his life.

Whatever the truth may be about Paul's knowledge of Hebrew, if the above mentioned arguments can stimulate us to reconsider the language training of this great apostle to the Gentile, then the anticipated purpose of this essay has been fulfilled.

- ¹ See G. Stanton, "Hellenism," in *Dictionary of New Testament Background*, ed. C. A. Evans and S. E. Porter (Downers Grove: IVP, 2000), 472.
- ² For example, G. D. Fee, *The Epistle to the Philippians* (Grand Rapids: Eerdmans, 1995), 307.
- ³ See Colin Brown, ed., *New International Dictionary of NT Theology* (Grand Rapids: Zondervan, 1976), 2:305-306. In Num.24:24 in the *Septuagint*, *Hebraios* is used of Hebrews, while the Hebrew term 'vr that it translates refers to Eber, not Hebrews or Israelites.
- ⁴ See M. E. Thrall, *2 Corinthians*, ICC (Edinburgh: T & T Clark, 2000), 729.
- ⁵ See D. J. Williams, *Acts*, GNC (San Francisco: Harper & Row, 1985), 102; E. W. Wall, "The Acts of the Apostles," in *The New Interpreter's Bible*, ed. L. E. Keck, vol. X (Nashville: Abingdon, 2002), 111-112; C. K. Barrett, *The Acts of the Apostles*, ICC (Edinburgh: T & T Clark, 1994), 1:308-309; L. T. Johnson, *The Acts of the Apostles*, SP (Collegeville: Liturgical Press, 1992), 105; D. L. Bock, *Acts*, BECNT (Grand Rapids: Baker, 2007), 258.
- ⁶ See *NIDNTT*, 2:310; Thrall, *2 Corinthians*, 730; D. E. Garland, *2 Corinthians*, NAC (Nashville: Broadman & Holman, 1999), 494; M. J. Harris, *The Second Epistle to the Corinthians* (Grand Rapids: Eerdmans, 2005), 794-795.
- ⁷ Those who support this view include: P. O'Brien, *The Epistle to the Philippians*, NIGTC (Grand Rapids: Eerdmans, 1991), 371-372; J. B. Polhill, *Paul and His Letters* (Nashville: Broadman & Holman, 2004), 26.
- ⁸ See F. F. Bruce, *Philippians*, GNC (San Francisco: Harper & Row, 1983), 83.
- ⁹ See E. Schürer, *The History of the Jewish People in the Time of Jesus Christ*, II, rev. and ed. G. Vermes (Edinburgh: T & T Clark, 1979), 20, 28.
- ¹⁰ This is the English translation of the *Septuagint*, taken from L. C. L. Brenton, *The Septuagint with Apocrypha: Greek and English* (Peabody: Hendrickson, 1986).
- ¹¹ L. T. Johnson, *Reading Romans: A Literary and Theological Commentary* (New York: Crossroad, 1997), 162 expounds the meaning of Isaiah 5:19, "In Rom.5:19, ... the statement, 'the obedience of one man will establish many as righteous' appears to be a clear allusion to LXX Isa.53:11, 'the righteous one who is serving well will make many righteous.'" I am not certain whether Johnson based his translation on Hellenistic version compiled by A. Rahlfs or that of J. Ziegler. Whichever that may be, but grammatically speaking, his translation cannot be valid. Syntactically, *dikaiōsai* (to justify) is meant to modify *bouletai* (is pleased) in 53:10c; hence, *dikaion* (justified one) is used as an object rather than the subject of *dikaion* (to justify). Besides, *pollois* cannot be the object of *dikaiōsai* but its subject, because all that appears after the verb *douleuō* (serve) will have to take the dative case.
- ¹² That is "the righteous one, my servant, shall make many righteous."
- ¹³ See S. Mowinckel, *He That Cometh* (Oxford: Basil Blackwell, 1956), 199, n. 8, quoted in C. Westermann, *Isaiah 40-66*, OTL (Philadelphia: Westminster, 1969), 267.
- ¹⁴ Regarding the meaning and function of internal causative of Hiphil, see B. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake: Eisenbrauns, 1990), 439-441, §§27.2f & g; GKC, 145, §53d. Besides Mowinckel and Westermann, Whybray and Hüller also understand the meaning of the Hiphil of this verb in the same way. See R. N. Whybray, *Isaiah 40-66*, NCBC (Grand Rapids: Eerdmans, 1981), 181; H.-P. Hüller, "Ein Vorschlag zu Jes 53,10f.," ZAW 81 (1969): 380.
- ¹⁵ Whybray sees that both are probable while Hüller took *dwq* and read it as *yšdyq* (Qal infinitive absolute) rather than *šdyq*, see Whybray, *Isaiah 40-66*, 180; Hüller, "Ein Vorschlag," 380.
- ¹⁶ Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 250, §13.7a, and see also the examples supplied there.
- ¹⁷ See Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 262, §14.3.3c.
- ¹⁸ See Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 210, §11.2.10g.
- ¹⁹ Here *katastathēsontai* (the future tense and passive form of *kathistēmi*) may not be different from *ginomai*, see W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. F. W. Danker (Chicago: Chicago University Press, 2000), 492, s.v. "kaqi,sthmi"; A. Oepke, *Theological Dictionary of the New Testament*, trans. G. W. Bromiley (Grand Rapids: Eerdmans, 1965), 3:445, s.v. "kathistēmi."
- ²⁰ Regarding how the word of Isaiah affected the thought of Paul, my work *Paul's Use of Isaiah in Romans: A Comparative Study of Paul's Letter to the Romans and the Sibylline and Qumran Sectarian Texts*, WUNT 2.156 (Tübingen: J.C.B. Mohr Siebeck, 2002), 199-200 had a detail discussion.
- ²¹ See V. Tcherikover, *Hellenistic Civilization and the Jews* (Peabody: Hendrickson, 1999), 347-348; E. Schürer, *The History of the Jewish People in the Time of Jesus Christ*, III.1, rev. and ed. G. Vermes (Edinburgh: T & T Clark, 1986), 142-143.
- ²² See Tcherikover, *Hellenistic Civilization and the Jews*, 347.



Introducing Our New Teacher: **Dr. Clement Shum**

Beginning last January, we have had around in our Sai O campus one more gentleman whose stature is quite tall. He is Dr. Clement Shum, our Visiting Assistant Professor of New Testament, who teaches New Testament biblical studies and New Testament Greek.

Dr. Shum first graduated from Evangel Theological Seminary, then served as a church minister for two years and became an editor in a Bible publishing organization. In the early 90s, he furthered his studies first in Regent College, Canada and then in Glasgow University. His major study was Pauline studies and early Judaism. He received his Doctor of Philosophy degree in 1999. Before joining HKBTS, he engaged himself in Bible translation.

Those who are familiar with Dr. Shum know that he is a man of good self-discipline. He abides by the golden rule of early to bed and early to rise. Every morning, he comes to his office to begin a day's work at about seven. Those who solicit articles from him can rest assured that he will send in his article in good time once he promises to write. "I dare not say I have good self-discipline but I truly demand myself that I would try to achieve the goal I set for myself. However, I will not force others to follow the standard I set for myself" He said humbly.

Dr. Shum and his wife, Wai-fun, are blessed with a daughter, Lok-chee who is a form four student. He loves his family life, such as going hiking in the countryside, playing table tennis and watching knowledge enriching television programs. He is now serving as a Sunday School teacher and preaching in the Sunday Worship Service at Deepwell Emmanuel Church.

Dr. Shum keeps learning as he hopes that he can directly read the Old and New Testaments in their original languages. In his teaching ministry, he hopes to minister with God to train up a group of workmen fit to serve God in his kingdom to build up Chinese churches. As for his expectation on students, he said, "I hope that students can study the Bible well and preach more on the Bible, rightly handling the word of truth; and that my passion for reading the Bible in its original language may have a good impact on students."

We thank God to lead Dr. Shum to join our faculty team and pray that God will continue to bless the teaching ministry of each of our teachers, and to strengthen our faculty team by preparing more outstanding teachers for our Seminary.

News of Academic Affairs

1. Belote Lectures

The Belote Lectures were held from February 10 to 12. Besides speaking in the three morning sessions and three evening public lectures, Professor Glen H. Stassen was also invited to join the classroom sessions of "The Kingdom of God" and "Baptist Faith and History" on February 11 and 12 respectively. Professor Stassen is a renowned ethicist and Baptist theologian, a scholar who cares for the world and lives the Christian faith and ethical conviction. His insightful wisdom and experience helped broaden the horizon of our teachers and students and allowed us to have the opportunity to reflect and exchange ideas.

2. Music Revival Meeting

The Music Revival Meeting was held on April 24 (Friday) at 8 p.m. at Kowloon City Baptist Church and the theme was "Leap of Faith" with hymns singing, testimonies and message. It was hoped that the Lord would revive the spiritual lives of the congregation and that they could live the Christian faith and commit themselves to serving God. Admission was free and all were welcome.

3. Special Awards and Long Service Award Presentation Ceremony

The Special Awards and Long Service Award Presentation Ceremony will be held on May 26 at 7 p.m. in the chapel of Sai O campus.

4. Morning Chapel Messages

The Seminary has invited leaders of Christian organizations and presidents of local theological seminaries to share messages at the morning chapel hour. On January 20, Professor R. Alan Culpepper, Dean of McAfee School of Theology, Mercer University spoke on the ecclesiology of the gospel of John; March 3, Dr. Lo Lung-kwong, president of Divinity School of Chung Chi College spoke on the Challenge of Theological Education; March 4, Dr. Leung

Wing-tai, the Executive Director of Breakthrough Ltd. shared the burden of being a cultural innovator. They encouraged and reminded us to face the world and practically care for the needs of our churches and society. On the morning chapels of March 11, 12, 17, we invited Rev. Chu Cheong-ling, the International Executive Director of China Evangelistic Mission Ltd., Mr. Lee Kam-hung, Director and Chief Editor of Christian Times Ltd. and Dr. Yik Ka-lim to come and share the mission of the church, the challenge of theological education and the needs of the society respectively.

5. The Feast of January 19 Continues

On February 17, Dr. Carver Yu, President of China Graduate School of Theology, Dr. Lo Lung-kwong, President of the Divinity School of Chung Chi College, CUHK, and Dr. Ho Kit, President of China Mission Seminary shared with us the inauguration greetings they would have given on January 19. We thank the three presidents who spoke to us all in the capacities of friendly seminary presidents, good friends and prayer partners, giving us affirmation and encouragement.

From the Chaplain

Rev. Brian Lam (Chaplain)

Interruptions in Life

We do not like things planned to go wrong as we proceed.

After preaching a sermon, I made an appointment with my wife to have lunch somewhere near where we live. I presumed that taking the MTR is a sure way to keep public transport travel time under control. Yet, after a long while I heard a broadcast through the public address system that the train service had to be suspended as someone had intruded into the railway system. This undoubtedly evoked a clamor among the long-waiting passengers.

Something beyond our expectation will always stand in the way of our plan. For example, someone have made plans to go for a tour on vacation only to find the company undergoing a personnel reshuffle and the vacation has to be cancelled. Or after the wedding, the wife has decided to devote her full attention to her career for a few years and yet accidentally gets pregnant. There is also someone whose family member has contracted some serious illness, and so his plan for further studies has to be shelved. Then someone has planned to retire this year, but when confronted with the once-in-a-hundred-year financial tsunami, he has to postpone withdrawing his provident fund which may have only 70 per cent left of its previous value.

There are cases that affect our mundane lives. This morning I was in a great hurry to finish reading 200 pages of a book and yet there was an unexpected visitor and I had

no choice but to spend time with him. As planned, I was going to finish writing a sermon but then I received a phone call demanding that I rush to the hospital. An appointment, a ceremony or a gathering has to be postponed, suspended or cancelled for various reasons.

We all dislike a planned activity going wrong midway. In life, there seem to be too many unexpected events, interruptions and disturbances.

However, is it possible that we can truly and fully plan our lives or truly realize our plans as we want them to be?

I think of the feast at Cana in the second chapter of the gospel of John and some of the writings of Henri Nouwen. We should try to look at interruptions in life from another angle.

Interruptions in life can serve to be a reminder: Besides our own way of thinking, there are other people; there is our Lord God. A sudden event can be a special opportunity for God's grace to manifest itself and lead us to turn over a new chapter in our lives. An unexpected visitor can well be a target for our ministry to apply the words of Jesus as "whatever one did to one of the least of these brothers of mine," one did for Jesus (Matthew 25:40). In entertaining strangers, we may have entertained angels (Hebrews 13:2).

Having been married for 18 years, and after my wife has reminded me time and again, I have gradually learned not to grumble while waiting on platforms or in a bus terminus.

We all dislike a planned activity getting interrupted half way. But this can well be part of our spiritual discipline.

Admission and Registration Office

Mandy Chung (Registrar)

The academic year 2008-09 was the busiest year for the Admission and Registration Office. In early November, there was the winter / spring term registration, in mid November, there was the Talk on Full Time Ministry and finally in late November the Graduation Ceremony took place. Immediately after the Graduation Ceremony, we were busily engaged in preparing for the Inauguration of President Joshua Cho to be the sixth president of the Seminary. As we were pressed for time, we were busy as a weaver but seeing that everyone in the seminary was united as one, I heartily praised the Lord for his love and grace! After the Inauguration on January 19, our office once again devoted ourselves to preparing for the biannual event, the Belote Lectures, held in mid February. This year, we had invited the world renowned Christian ethicist Professor Glen H. Stassen to be our speaker. Although this three-day-and-three-evening event was one of a quick succession of a series of events, the content of his lectures and sharing from his personal experience provoked me to reflect profoundly upon the beatitudes and how to be a disciple of Jesus. I believe these lectures have blessed me as it has blessed every attendee.

As we are entering into March, it is time for the Seminary's Experiencing Seminary Life Camp. Being the one responsible for conducting part of the programs, I do somehow feel the burden of responsibility on my back, but each time I very much enjoy my fellowship with brothers and sisters from different churches. In the camp, participants are prayerfully seeking God's will as to whether they should set out on the road of consecration, and I am truly blessed to have the opportunity to witness such a process and best of all, to be involved in it! I pray that our Heavenly Father will bestow blessings upon our participants and that they can walk on the road he prepares for them. In mid-March, it will be the time of photo-taking for our graduating students. On that day, graduating students, professors, and staff will joyfully gather together in the chapel for photo-taking, and I suppose that will be another nostalgic moment for our graduating students!

The period between January to June every year is the time for the Seminary's student recruitment and this year is no exception. But what is different about this year is that we have a new program: the Master of Christian Studies. It provides

basic theological training for Christian leaders and workers in Christian organizations. It covers all the subjects in theological thought and biblical studies in our master of divinity program. Students need to take 60 credit hours and it takes two years for a full time student or a maximum of five years for a part-time student to complete the program's requirements. If students are sure of God's call while studying, they can apply to switch to study in the Master of Divinity program and then continue with studying other subjects required. For details, you can log on our website www.hkbts.edu.hk or call 2768 5130.

Academic Awards and Long Service Awards Presentation Ceremony

The Hong Kong Baptist Theological Seminary
requests the honor of your presence
at the Awards Presentation Ceremony
on Tuesday, the twenty-sixth of May,
two thousand and nine
at seven o'clock in the evening
Seminary Chapel
1 Nin Ming Road,
Sai Kung North, Sai O, N. T.

Lay Theological Education Department

Choi Yim-to (Associate Director)

Beside Classroom Lectures ...

"Besides taking the program, do I also have to join a small group?"

"What is a 'Spiritual Formation Meeting'? What is it about?"

"Is the 'Spiritual Formation Meeting' designed for students only? This topical seminar is perhaps suitable for my friends, can I invite other Christians to attend?"

The above questions very often come from our new students. From this, it is not hard for you to guess that the content of our programs, besides classroom lectures, also include small group meetings and those of some other nature. Generally speaking, classroom lecture is a most common and standard pattern of instruction and our programs are no exception. However, besides the related subjects offered, each of our programs, which are more than ten in number, has also provided small group meetings or Spiritual Formation Meetings (i.e. meetings aimed at building up students' spiritual lives) for students in the hope that through offering such opportunities of mutual communication and intercession, students learn to care for one another and support one another. Moreover, there will be topical seminars from time to time to enable students to broaden their horizons of understanding, strengthen their knowledge of a specific ministry and upgrade the quality of their ministries.

All the students in our Women Theological Training Certificate Program must join a support group in which a specially invited tutor and group leader conducts each group session according to some formulated content and directions designed to help students to be bonded together for mutual support and life enrichment. As for the Women Theological Training Diploma Program, we set up a number of students' growth groups according to the number of students and invite professional counselors to be their group tutors. Through such a group, students can know themselves better, dare to face themselves so as to advance further as they break through barriers and continue with their growth.

On the other hand, in many of the programs conducted in the evening, a Spiritual Formation Group meeting is held

every three months. Each of these programs will have different content according to their specific program needs. Sometimes, we will invite our Seminary professors or members of our curriculum committee to share their interest and expertise in their specific fields of study. Sometimes, we will invite a graduate or one who has been involved in a relevant ministry to share their own pilgrimage and experience so as to encourage students to serve our Lord with diligence and be faithful to God's vocational calling. Different topics will be included in the Spiritual Formation Meetings in some of our programs and through the sharing from speakers in the profession, students can broaden their horizons and understanding of a certain ministry. For example, in the Spiritual Formation Meetings of the Elderly Ministry Program, topics like "Transcending Death", "Towards Quality Sleep for the Elderly", "Walking with an Elderly with Chronic Depression" have been explored. In the coming year, topics like "Relationship between Mother-in-law and Daughter-in-law", "Understanding Alzheimer's Disease", and "Looking at Elders' Will of Peace" will be discussed. As for the Spiritual Formation Group meetings of the Childhood Ministry Program, topics like "Being Capable Fathers and Mothers", "How Does the Church Care for Single-Parent Families?" and "How to Minister to a Special Child?" will be explored.

In fact, the content of each of our groups or Spiritual Formation Meetings is pluralistic and elastic in scope. Basically, students will have the opportunity for mutual sharing and intercession to deepen understanding and support for one another. If a topical seminar is scheduled, then we will make the session open to the public and welcome Christian brothers and sisters to join and be edified. Take the example of Elderly Ministry Program, in the past year, 40 per cent of the people attending the meetings were not our students. From this you can see the attraction of respective topical seminars, and this has given us the opportunity to promote our programs. In fact, every year there are Christians who have attended such a meeting come to know our programs and then become our students. Furthermore, students or other attendees can have the opportunity to express their opinions directly about our programs, and this enables our programs to be more relevant to the needs of the church today.

Classroom learning is by all means important, but true and all-rounded learning will never be confined to the classroom. Beside classroom lectures, there can be more, a lot more ...

Student Union

Yip Pak-kwong (Chairperson)

A new year of executive committee members has already assumed office since this January. They are: Yip Pak-kwong (Chairperson), Chan Lai-wa (Vice Chairperson), Sin Tak-yin (Spiritual Devotion), Lau Chun-gnai (Daily Living), Tang Oi-wah (Missions), Chu Wai-leung (Treasurer), Chan Yee-wah (Secretary). Teacher advisors are: Dr. Andres Tang (advisor of the executive committee and the secretary department), Dr. Vincent Lau (advisor of the executive committee), Dr. Eric Kwong (advisor of the missions department), Chaplain Rev. Brian Lam (advisor of the spiritual devotion department) and Dr. Nathan Ng (advisor of the daily living department).

The theme for this year's student union is "Enriching Mutual Understanding, Fostering Communion in Love." Our Lord Jesus commanded his disciples to love one another, and we hope that in this new year we will put this command into practice by learning mutual understanding in our daily living, and striding over interpersonal differences and enmity, thus allowing our fellowship to grow and be united in love. As such, we especially think that we must continue with the weekly noon-time fasting and prayer meeting in which we meditate on the love of Jesus Christ, reflect upon our own faults, and confess and pray before the Lord. Then, we can continue to pray for HKBTS, for God to empower and strengthen the willpower of students, teachers and staff so that we can serve one another in love. After that, we can pray

that God will help our churches and Christian believers to give testimony to the gospel of Christ our Lord boldly, to be the light of the world and let God's name be glorified.

Besides, the once a year Lunar New Year Feast was held on February 4 when all the faculty, staff and students gathered together in the canteen to enjoy the feast of love on this occasion of joyful union and jubilation. On March 4, a noon time sharing meeting was held and the theme was "The Chaplaincy Ministry." There was a follow-up visit to the Prince of Wales Hospital when students could see for themselves the daily routine of a hospital chaplain and through which they could understand it directly and in-depth.

From the creative contributions received last year, one was picked out to be the logo of the Student Union. So, this year the Student Union's stationery, such as files, folders and single-lined sheets carrying this logo are now available. It is hoped that in using these stationery items, students are reminded that we all

belong to this community of faith and that we can achieve "Enriching Mutual Understanding and Fostering Communion in Love" with God's help and reminder.



Faculty News

- The Book *Where Word Breaks Off — The Philosophical and Theological Reflection of the Brokenness of the Way/Logos* written by **Professor Andres Tang** won the Theology Writings category of the Christopher Tang Christian Literature Award 2008. Besides, his articles, "Memory•Text •Praxis: The Theology of Hope of Moltmann," was published in the book *The Interpretation of Text and Social Praxis: Essays to Commemorate the 10th Anniversary of the Death of Professor Jiang Rianfeng* (Taiwan: Taiwan Student Bookstore,

2008); "The Pure Land, the Kingdom of God and the Critique and Transformation of This World," was published in *The Kingdom of God, the Pure Land and the Human World: The Dialogue of Christianity and Buddhism and Social Concern* (2008); "Kantian or Heideggerian Way: The Difference between Barth's and Bonhoeffer's Theological Method," was published in *Karl Barth and Sino-Christian Theology II: Essays to Commemorate the 40th Anniversary of His Death* (Hong Kong: The Logos and Pneuma Press, 2008), edited by Ou Li-jen and Professor Tang. Besides, Professor Tang spoke on the topic "A Dialogue of Confucianism and Christianity: Humanism and the Spirit of Religion" in a seminar on Chinese Culture and Christianity organized by New Asia Institute for Advanced Chinese Studies.

Visitors

- 23 church ministers from Yunnan, China came to Hong Kong on an exchange tour. They visited HKBTS main campus and the Lay Theological Education Department on January 13 and 14 respectively.
- Professor R. Alan Culpepper, Dean of McAfee School of Theology, Mercer University, visited the Seminary from January 17 through 23, being the guest speaker at the Presidential Inauguration on January 19 and in the morning chapel at the Seminary on the following day.
- Professor Chiang Rong-ye of Taiwan Baptist Theological Seminary paid a goodwill visit to the Seminary.
- Professor Glen H. Stassen, the Lewis B. Smedes Professor of Christian Ethics at Fuller Theological Seminary, Pasadena, USA, visited the Seminary from February 8 to 13 and was the guest speaker of the Belote Lectures from February 10 to 12.

Lay Theological Education Department

Applications are welcome for the following programs:

- **Diploma in Youth Ministry Program**

To provide systematic training in ministerial skills and basic theological equipping for those Christians interested in understanding the youth community and committed to joining the youth ministry.

The program takes two years to complete. The class meets every Monday evening, beginning in April.

Content includes the following: In Touch with the New Generation, Family and Youth, Counseling Sessions and Skills, Games and Adventure.

- **Diploma / Certificate in Mission Ministry Program**

To provide training for those Christians committed to understanding, joining or promoting Christian missions.

The certificate program takes one year to complete. The class meets every Monday evening, beginning in April.

Content includes the following: Understanding the World's Great Religions and New Trends in Modern Missions, Experience Missionaries' Cross-cultural Lives, Reflection on Missionaries' Ethics and the Partnership Relationship in the Mission Field, Learning to Promote Missions at Church, Concern for the Missionaries, Setting up a Christian Mission Support System.

- **Diploma / Certificate in Church Administration and General Affairs Program**

To provide holistic and systematic training for those in-service Christians or those committed to shouldering church administration affairs.

The certificate program takes one year to complete. The class meets every Tuesday afternoon, beginning in April.

Content includes the following: Individual Spiritual Formation, The Art of Living in a Group, Personnel and Administration Management Skills, Biblical and Theological Studies.

- **Diploma / Certificate in Elderly Ministry Program**

To provide training for ministers, lay Christians and those working in social service sector committed to understanding and ministering to the elderly as we face the challenge of an ageing population.

The certificate program takes one year to complete. The class meets every Tuesday and Thursday evening, beginning in April.

Content includes the following: Caring Ministry, Family Ministry, Evangelistic Ministry, Education Ministry, Recreation and Sports Ministry, Church Music Ministry for the Elderly, the Many Faces of Death, Field Practicum.

1. Student Recruitment into Diploma / Certificate Programs in Women Theological Training

The following courses are offered in the April to June quarter:

Course Name	Lecturer	Venue	Date / Time
Self-Understanding and Growth: A Real Me! A Real You!	Ms. Wong Yuk-mei	Hong Kong Grace Baptist Church	Apr 21 - May 26 (Tue, 6 lessons) 9:30 - 11:30 am
The True Meaning of Prayer	Mrs. Lin Lau Yuen-sheung	Hong Kong Grace Baptist Church	Jun 2 - Jun 30 (Tue, 5 lessons) 9:30 am - 12:00 noon
Christ Is the Head of Our Family	Mrs. Yeung Fung Siu-yin	Mong Kok Education Center	Apr 7 - May 19 Class suspension on Apr 14 (Tue, 6 lessons) 9:30 - 11:30 am
Relational Evangelism (I)	Rev. Lam Yim-fong	Applied Theological Education Center	Apr 7 - May 26 (Tue, 8 lessons) 9:30 am - 12:00 noon
Treasure Box of Parenthood (II)	Mrs. Ho Loo Shirley Mrs. Tang Chui Wai-yi	Mong Kok Education Center	Apr 2 - May 7 Class suspension on Apr 16 (Thu, 5 lessons) 9:30 am - 12:00 noon
The Many Faces of Our Emotions	Dr. Chiu Lai-man	Mong Kok Education Center	May 14 - Jun 25 Class suspension on May 28 (Thu, 6 lessons) 9:30 - 11:30 am
Christian Churches in China	Rev. Au Pak-ping	Mong Kok Education Center	Apr 2 - Jun 4 Class suspension on Apr 30 & May 28 (Thu, 8 lessons) 9:30 am - 12:00 noon
The Lakes, Rivers and Streams in the Bible	Mrs. Chu Leung Yuk-kwan	Mong Kok Education Center	Apr 17 - Jun 12 Class suspension on May 1 (Fri, 8 lessons) 9:30 am - 12:00 noon

2. Student Recruitment into Diploma / Certificate Program in Lay Theological Training

Courses offered in the April to June quarter:

Course name	Lecturer	Venue	Date / Time
The Mission of Church Missions	Mrs. Hung Wong Wai-ling	Mong Kok Education Center	Apr 20 - Jun 8 (Mon, 8 lessons) 7:00 - 10:00 pm
The Demeanor of a Leader: Be a Good Leader	Mr. Cheung Hon-wa	Mong Kok Education Center	Apr 20 - Jun 8 (Mon, 8 lessons) 7:00 - 10:00 pm
The Educational Ministry for the Elderly	Dr. Pak Chi-shun	Applied Theological Education Center	Apr 21 - Jun 9 (Tue, 8 lessons) 7:15 - 9:45 pm
The Setting-Up of a Beautiful Church	Mr. Yu Chi-man	Mong Kok Education Center	Apr 15 - Jun 3 (Wed, 8 lessons) 7:15 - 9:45 pm
A Survey of the History of the Israelites	Mr. Leung Wing-sum	Mong Kok Education Center	Apr 9 - Jun 4 Class suspension on May 28 (Thu, 8 lessons) 7:15 - 9:45 pm
Sports and Physical Health	Mr. Yiu Yuk-hing	Mong Kok Education Center	Apr 16 - Jun 11 Class suspension on May 28 (Thu, 8 lessons) 7:15 - 9:45 pm

Tuition Locations:

Hong Kong Grace Baptist Church (2/F., Commercial Center, 108 Java Road, North Point)

Mong Kok Education Center (10/F, Chung Kiu Commercial Building, 47-51 Shan Tung Street, Mong Kok)

Applied Theological Education Center (7/F., Christian Centre, 56 Bute Street, Mong Kok)

For inquiry: call 2711 2552 or log on our website: www.hkbts.edu.hk/ited to download an application form.

3. Recruitment into Bachelor / Diploma / Certificate of Christian Studies Program

The Program provides bachelor level theological training to help consolidate students' foundation in the Christian faith and to nurture their spiritual formation. Students can choose their major parameter befitting their own interest so that they can make better use of their spiritual gifts in the church or in their professions.

The deadline for application to study in the 2009-2010 school year will be the end of July. Curriculum information update will be available at the beginning of June from the Seminary's website. For inquiries or application: call 2711 2552 or log on our website: www.hkbts.edu.hk/ited to download an application form.

Distance Education Program

The new diploma programs will begin in September while the certificate programs can begin at any time

Name of Program	Program Description	Admission Requirements	Date of Commencement	Registration Deadline
Diploma in Biblical Studies Program	Through an in-depth study of a specific book of the Bible, students are trained to do systematic hermeneutics and Bible study.	Secondary school leavers with their church pastor's recommendation	March and September	March semester : Hong Kong: February 10 Overseas: January 10
Diploma in Christian Studies Program	Designed for equipping students for ministry, the program helps students strengthen their foundation in the Christian faith, doctrine and theology.			September semester : Hong Kong: August 10 Overseas: July 10
Higher Diploma in Biblical Studies / Christian Studies programs	Further studies for students who have completed the certificate program	Completion of the certificate program and with a church pastor's recommendation		
Certificate in N.T. / O.T. Studies Programs	Introductory programs in biblical studies, guiding students to study individual books of the Bible systematically.	All are welcome	Register at any time. Concessions in fees are available. Students can begin at any time.	

Elective students: Students can choose part of the subjects offered in the correspondence courses according to their own personal interest. For details, please log on the "Distance Education" website.

On-line Program	Program Description	Date of Commencement
On-line Certificate in New Testament Studies Program	An introductory program of the study of individual books of the Bible with a choice of either the traditional Chinese or the simplified Chinese versions. It is a diversified program providing an on-line resource room as well as a platform for communication between tutors and students.	Students can begin at any time with fee concessions. Trial study of the on-line program is welcome: http://distance.hkbts.edu.hk The User ID for the traditional Chinese version: 04YM0001 Code: guest The User ID for the simplified Chinese version: 04YM0002 Code: guest

Students can decide for themselves the study place, time and schedule, for details log on the distance education program website www.hkbts.edu.hk/dist/. For enquiries call 2768 5105 or email deinfo@hkbts.edu.hk

Topical Lecture

- Topic : **Jesus of Nazareth: The One Who Willingly Serves As a Public Servant**
- Speaker : Dr. Clement Shum (Visiting Assistant Professor of New Testament)
- Content : "Not to be Served, But to Serve" is an accurate description of Jesus' life through the eyes of Mark. This lecture seeks to reflect upon the true meaning of Christian ministry from the life of Jesus, the great servant of man.
- Date : May 30 (Saturday) 2:30 - 4:00 pm
- Venue : Applied Theological Education Center (8/F, Christian Center, 56 Bute Street, Mong Kok, Kowloon)
- Registration : Free admission. For reservation, please call 2768 5105 or email deinfo@hkbts.edu.hk

For details, please log on the distance education website: www.hkbts.edu.hk/dist/

Publication News

Dr. Samuel Tang's *Psalms of Different Genres* (vol. 11, the final vol. of the Psalms among Psalms series) will be published in June. Fourteen psalms of different genres, including 7 hymns of praise, 2 hymns of thanksgiving, 2 enthronement psalms, 1 hymn of trust, 1 song of prayer and 1 song of liturgy. Each individual psalm is expounded under four sections: "general introduction," "commentary," "spiritual messages" and "digest." The book is suitable for pulpit, family and personal devotional use.



Hill Road (issue 23) will go to press in June and the theme for this issue is "Theology and Psychology." There will be four theme articles: "Anxiety As the Core Theme of Humanity — Psychology in Tillich's Theology" (Chuang Hsin-te), "The Dialectic of Hope and Despair — On the Positive Psychology Appropriated by Hope-Based Christian Counseling" (Kwan Shui-man), "Looking at Positive Psychology from a Christian Spirituality Perspective and Constructing Christian Positive Psychology and a Positive Soul C.A.R.E.S. Model" (Lee Yiu-chuen), and "Psychology through the Eyes of a Pastor" (Gerald Lui). In addition, there are three miscellaneous articles and several book reviews. For subscription or inquiries, call the Publication Office at 2768 5168.

Alumni News



Alumni News

• AGM and Annual Re-election of Executive Committee Members of Alumni Association

Date : May 4

Time : 10:00 am

Venue : Rm. 905, Christian Building, 56 Bute Street, Mong Kok, Kowloon.

- **Alumnus Fung Chi-keung** (class of 1976) went to be with the Lord on January 14. Rev. Fung was formerly the Acting Librarian of the Seminary, and we felt sad and regretted to hear this news. May the Lord comfort the family and may the Lord's peace be always with Mrs. Fung.



Reply

I will support The Hong Kong Baptist Theological Seminary by

praying for the Seminary's theological education ministry

contributing \$_____ for

Educational Fund Others: _____

Name: _____ (Mr / Ms / Rev / Dr / Mr & Mrs)

Address: _____

Tel: _____ Fax: _____

E-mail: _____

Donation Methods:

Crossed cheque payable to

"Hong Kong Baptist Theological Seminary"

Cash either deliver to the Seminary or direct pay-in to our Hang Seng Bank Account No. "242-026144-003"

Credit card: VISA MASTERCARD

Cardholder's Name: _____

Cardholder's Signature: _____

Card No.: _____ Expiry date: _____

Amount: HK\$ _____

(Credit card charges are denominated in HK\$)

Monthly Autopay by Bank Account or Credit Card — autopay form will be forwarded to you

• Please send cheque or bank deposit slip with this reply to the Seminary at 1 Nin Ming Road, Sai O, Sai Kung North, N.T., Hong Kong.

• Receipt will be issued and donation is tax-deductible.

• Your name and donation amount will appear in the Seminary's *Newsletter*. If you do not wish them to appear in the *Newsletter*, please tick the right box.

• Your personal data will only be used for issuing receipt and Seminary's administration purposes.

• For donation inquiry: Tel : (852) 2768 5113 or (852) 2715 9511

Fax: (852) 2768 5102

Thank you for your support !

Financial Report

General Fund, 1 November 2008 - 31 March 2009

	HK\$
Income	11,221,798.63
Expenditure	<u>12,269,915.27</u>
Deficit	<u><u>(1,048,116.64)</u></u>

HONG KONG BAPTIST THEOLOGICAL SEMINARY DONORS REPORT FOR NOVEMBER 2008

Education Fund (Church)		Scholarship and Bursaries	
上環浸信會	2,000.00	徐沛然	1,000.00
大埔浸信會	10,000.00	徐詩雅	300.00
元朗浸信會	16,000.00	浸神第56屆畢業同學	2,566.50
牛池灣竹園潮語浸信會	1,000.00	許鋒威	400.00
尖沙嘴國語浸信會	1,000.00	陳偉生	2,000.00
佐敦道浸信會	750.00	馮德華	300.00
沙田浸信會	7,000.00	黃華娟	100.00
紅磡浸信會	3,500.00	黃穎心	500.00
香港仔浸信會	26,704.50	葉煥章	300.00
香港仔浸信會利群福音堂	5,000.00	劉永生	300.00
香港浸信教會	88,300.00	劉建鋒	600.00
香港聖已地城浸信教會	1,200.00	鄭非兒	300.00
粉嶺浸信會	8,000.00	鄧炳光伉儷	1,000.00
茶果嶺浸信會	10,000.00	謝金玉	900.00
基磐浸信會	1,000.00	龐凌玉珍	500.00
富亨浸信會	1,000.00	羅佩珊	100.00
銅鑼灣浸信會	3,000.00	羅凱慈	1,000.00
觀塘浸信會	1,750.00	關德華伉儷	140.00
基督教宣道會華基堂	500.00	溫祥、黎琮珍	500.00
基督教宣道會觀塘堂	2,000.00	無名氏	300.00
HK\$	<u>189,704.50</u>	無名氏	400.00
		無名氏	300.00
		無名氏	1,000.00
		無名氏	500.00
		無名氏	1,000.00
		無名氏	3,200.00
		無名氏	102.20
		HK\$	<u>27,108.70</u>
		CNY	<u>540.00</u>
			57th Graduation Ceremony
			牧職神學院
			HK\$
			<u>300.00</u>
			201,200.00
			5,000.00
			300.00
			10,450.00
		HK\$	<u>216,950.00</u>
			Lay Theological Education Program
			觀塘浸信會
			200.00
			幼兒基督教教育文憑畢業同學
			1,500.00
			康體事工文憑課程畢業同學
			500.00
			信徒普及神學訓練畢業同學
			2,000.00
			蕭桂娥
			1,500.00
			杜桂鵬
			500.00
			蔡麗桃
			1,000.00
		HK\$	<u>7,200.00</u>
			Distance Education Program
			Ernest & Sylvia Ho
			2,000.00
			何鏡輝伉儷
			13,000.00
			無名氏
			770.00
		HK\$	<u>15,770.00</u>
			Local Filipino Program
			IBC Filipino (HK)
			750.00
			張智理伉儷
			5,500.00
			溫祥、黎琮珍
			400.00
		HK\$	<u>6,650.00</u>

HONG KONG BAPTIST THEOLOGICAL SEMINARY
DONORS REPORT FOR DECEMBER 2008

Education Fund (Church)

上環浸信會	2000	劉福全伉儷	500.00	袁菊旺	200.00
大埔浸信會	10000	鄭非兒	300.00	張慧雅	200.00
牛池灣竹園潮語浸信會	1000	鄧炳光伉儷	1,000.00	梁金燕	200.00
尖沙嘴國語浸信會	1000	謝任生伉儷	1,000.00	梁淑萍	200.00
西貢浸信會	5000	謝金玉	900.00	符致彬	200.00
佐敦道浸信會	750	龐凌玉珍	500.00	莫麗琼	200.00
紅磡浸信會	3500	羅佩珊	100.00	陳家寶	200.00
香港仔浸信會	31072.3	羅凱慈	1,000.00	黃志祥	200.00
香港浸信教會	88500	關德華伉儷	140.00	楊惠瑩	200.00
香港聖尼地城浸信教會	1200	溫祥、黎琮珍	500.00	葉淑儀	200.00
香港懷恩浸信教會	15000	無名氏	300.00	劉偉恩	200.00
柴灣浸信會	8000	無名氏	400.00	鄭玉輝	200.00
粉嶺浸信會	4000	無名氏	300.00	鄧美玲	200.00
基立浸信會	10000	無名氏	1,000.00	鄧淑芬	200.00
基磐浸信會	1000	無名氏	500.00	鄧慕嫻	200.00
富安浸信會禧年堂	10000	無名氏	2,000.00	盧潔芬	200.00
愛群道浸信會	6000		HK\$ 38,566.05	賴超娣	200.00
愛群道浸信會女傳道會	2500	馬志遠	US\$ 200.00	羅月明	200.00
筲箕灣國語浸信會	1000			溫雅賢	200.00
銅鑼灣浸信會	3000			黃楹方	200.00
廣源鄉禧年浸信會	5000	香港(西區)潮語浸信會	5,000.00		HK\$ 6,900.00
錫安浸信會	7764	B. S. Smith Foundation Ltd.	120,000.00		
觀塘浸信會	2841	愛子伉儷	300.00		
基督教宣道會華基堂	500.00	無名氏	43,890.00		
	HK\$ 220,627.30		HK\$ 169,190.00		
Chinese Indep. Baptist Church-S.F.	US\$ 540.00				

Scholarship and Bursaries

Distance Education Program

Ernest & Sylvia Ho	2,000.00
何鏡偉伉儷	3,000.00
鄒小寶	500.00
無名氏	30,000.00
無名氏	1,000.00
	HK\$ 36,500.00

Lay Theological Education Program

06年青少年導師訓練文憑畢業同學	1,300.00
康體專工證書課程畢業同學	750.00
教會幹事訓練文憑課程畢業同學	630.00
蒙召與裝備證書畢業同學	300.00
吳秀華	900.00
杜桂鵬	500.00
梁蓮	100.00
蔡麗桃	1,000.00
黎容	100.00
蕭桂娥	1,500.00
	HK\$ 7,080.00

Local Filipino Program

九龍菲語浸信會	3,086.50
第一城浸信會	630.00
Geny & Lilian Molato	1,000.00
張智理伉儷	5,500.00
陳麗英	300.00
溫祥、黎琮珍	400.00
	HK\$ 10,916.50

Lay Book fund

伍妙英、吳梓明	500.00
朱佩珍	200.00
何麗榮	200.00
余巧卿	200.00
李少雲	200.00
李瑞芳	200.00
李群慈	200.00
李肇棠	200.00
周梁秀琼	300.00
林秀芳	200.00
林卓屏	500.00

57th Graduation Ceremony

伯特利神學院	HK\$ 300.00
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The Sixth Presidential Inauguration Ceremony

中華神學院	800.00
楊劉育寧	2,000.00
	HK\$ 2,800.00

Education Fund (Donor/Organization)

Fung Shing Land Investment Co. Ltd.	500.00
Kwan Yee Man	1,000.00
L. Y. NG	400.00
Mr. & Mrs. John Dockerill	6,000.00
Robert Tung	3,826.05
Tang Tong Siu Chun	1,000.00
尹燕詩	6,000.00
江耀全伉儷	3,000.00
何譚惠如	1,000.00
吳國傑伉儷	500.00
呂志華	1,000.00
胡文恩伉儷	500.00
徐詩雅	300.00
逢守本伉儷	200.00
許鋒威	400.00
陳麗英	700.00
陸景昭	200.00
馮德華	300.00
黃華娟	100.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00

HONG KONG BAPTIST THEOLOGICAL SEMINARY
DONORS REPORT FOR JANUARY 2009

Education Fund (Church)

九龍國際浸信會	130,177.47
上環浸信會	2,000.00
大埔國際浸信會	750.00
牛池灣竹園潮語浸信會	1,000.00
以馬內利浸信會	14,000.00
石澳浸信會福音堂	5,000.00
尖沙嘴臨臨信浸信會	1,000.00
竹園浸信會	1,000.00
西灣浸信會福音堂	4,467.00
佐敦道浸信會	750.00
沙田浸信會	7,000.00
紅磡浸信會	3,500.00
香港天樂浸信教會	500.00
香港仔浸信會	24,108.20
香港浸信教會	88,500.00
粉嶺浸信會	29,000.00
基磐浸信會	1,000.00
彩坪浸信會	50,000.00
第一城浸信會	6,250.00
愛群道浸信會	11,000.00
置富浸信教會	4,500.00
運源街浸信會	1,546.00
銅鑼灣浸信會	3,000.00
興田浸信會	2,000.00
灣仔浸信會	90,000.00
中國基督教播道會同福堂	10,000.00
基督教宣道會華基堂	500.00
基督教宣道會觀塘堂	3,500.00
HK\$	<u>496,048.67</u>

Education Fund (Donor/Organization)

Tiffany Lau	2,000.00
何譚惠如	1,000.00
何錦煒伉儷	1,980.00
吳國傑伉儷	500.00
呂志華	1,000.00
胡文恩伉儷	500.00
徐詩雅	300.00
許鋒威	400.00
馮德華	300.00
黃華娟	100.00
黃潘品梅	2,000.00
葉煥章	300.00
劉永生	300.00
劉建江	600.00
鄭非兒	300.00
謝金玉	1,800.00
龐凌玉珍	500.00
羅佩珊	100.00

關德華伉儷	140.00
溫祥、黎琮珍	400.00
無名氏	1,000.00
無名氏	500.00
無名氏	300.00
無名氏	400.00
無名氏	300.00
無名氏	20,000.00
無名氏	73.70
無名氏	2,000.00
婦女普及神學課程同學會-聖誕義賣	5,800.00
HK\$	<u>44,893.70</u>

The Sixth Presidential Inauguration Ceremony

九龍城浸信會	500.00
又新浸信會	500.00
上環潮語浸信會	3,000.00
土瓜灣浸信會	300.00
大埔浸信會	200.00
元朗浸信會	250.00
牛池灣竹園潮語浸信會	1,000.00
白鶴樂浸信會	300.00
佐敦道浸信會	300.00
赤柱浸信會	300.00
旺角浸信會	300.00
香港浸信教會	300.00
恩典浸信會	300.00
真理基石浸信會	1,000.00
粉嶺浸信會	300.00
茶果嶺浸信會	1,000.00
彩坪浸信會	500.00
深水埗浸信會	500.00
第一城浸信會	350.00
愛群道浸信會	2,000.00
廣林浸信會	300.00
廣源和禧年浸信會	500.00
澳門二龍喉浸信會	200.00
麗城浸信會	200.00
觀塘浸信會	300.00
漢語基督教文化研究所	1,000.00
彼得·德魯克管理學院	1,000.00
牧職神學院	300.00
福音證主協會	500.00
Mr. & Mrs. John Dockerill	16,700.00
何建宗	500.00
吳煥珍	300.00
林巧貞	500.00
林威烈	1,000.00
劉兆榮	500.00

徐沛然	500.00
梁羅黎光	200.00
HK\$	<u>37,700.00</u>
Asia Baptist Graduate	
Theological Seminary	US\$ <u>200.00</u>

Scholarship and Bursaries

香港(西區)潮語浸信會	5,000.00
愛子伉儷	300.00
HK\$	<u>5,300.00</u>

Lay Theological Education Program

杜桂鵬	1,000.00
婦女普及神學課程同學會-聖誕義賣	5,800.00
蔡麗桃	1,000.00
蕭桂娥	1,500.00
HK\$	<u>9,300.00</u>

LTED Bursary Fund

陳寶虹	1,000.00
婦女普及神學課程同學會-聖誕義賣	4,800.00
HK\$	<u>5,800.00</u>

Distance Education Program

Chau Siu Po	1,000.00
Ernest & Sylvia Ho	2,000.00
何錦煒伉儷	3,000.00
HK\$	<u>6,000.00</u>

Local Filipino Program

九龍城浸信會 米仔米女	1,000.00
尖沙咀浸信會英語堂	1,000.00
張智理伉儷	5,500.00
溫祥、黎琮珍	200.00
HK\$	<u>7,700.00</u>

Theological Education for the Hearing Impaired

溫祥、黎琮珍	HK\$ <u>200.00</u>
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Graduate School Program

北角浸信會-明義神學助學金	HK\$ <u>500,000.00</u>
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Lay Theological Education Usable Fund

北角浸信會-明義神學助學金	HK\$ <u>500,000.00</u>
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President Council

鍾建偉	5,000.00
譚日旭	20,000.00
HK\$	<u>25,000.00</u>

Edna Wong Christian Worship and Arts Education Centre

周子賢	HK\$ <u>90.00</u>
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HONG KONG BAPTIST THEOLOGICAL SEMINARY
DONORS REPORT FOR FEBRUARY 2009

Education Fund (Church)

上環浸信會	2,000.00
大埔浸信會	20,000.00
元朗浸信會	16,000.00
牛池灣竹園潮語浸信會	1,000.00
以馬內利浸信會	3,500.00
尖沙嘴潮語浸信會	1,000.00
佐敦道浸信會	750.00
沙田浸信會	7,000.00
赤柱浸信會	5,000.00
紅磡浸信會	3,500.00
香港天樂浸信教會	1,510.70
香港仔浸信會	28,454.90
香港浸信教會	88,300.00
香港聖烈己地浸信教會	2,400.00
基石浸信會	2,500.00
基督浸信會	1,000.00
愛群道浸信會	5,000.00
筲箕灣潮語浸信會	1,000.00
嘉盛浸信會	1,500.00
銅鑼灣浸信會	3,000.00
廣福潮語青年浸信會	10,000.00
澳門浸信教會	20,000.00
興華浸信會	4,000.00
觀塘浸信會	1,981.00
中華錫安傳道會慈雲山錫安堂	500.00
浸信會道會明道堂	500.00
基督教道會華基堂	500.00
Christian Shun Shan (Zion) Church	500.00
HK\$	<u>232,396.60</u>

Education Fund (Donor/Organization)

王紹良	1,000.00
朱亮基伉儷	10,000.00
朱潔萍	2,000.00
何譚惠如	1,000.00
吳國傑伉儷	500.00
吳錦津	10,036.18
吳麗卿	500.00
呂志華	1,000.00
李妙好	2,000.00
李錦霞	1,000.00
胡文恩伉儷	500.00
胡永定、何惠珍	1,000.00
凌氏	500.00
徐詩雅	300.00
許錦威	400.00
陳楊紹彝	2,000.00

陳麗英	1,800.00
馮德華	300.00
黃華娟	100.00
楊月梅	400.00
葉玉梅	200.00
葉煥章	300.00
蒙恩人	50,000.00
劉永生	300.00
劉建紅	600.00
劉錦昌伉儷	5,000.00
蔡永姚	10,000.00
鄭非兒	300.00
鄧志昆伉儷	1,200.00
盧慕潔	10,000.00
楊謝金玉	900.00
龐振華伉儷	2,500.00
龐凌玉珍	500.00
羅佩珊	100.00
羅凱慈	1,000.00
關德華伉儷	140.00
蘇志強伉儷	1,000.00
溫祥、黎琮珍	400.00
黃英	500.00
億利栢蕙花廊	1,000.00
Fung Shing Land Investment Co. Ltd.	2,000.00
無名氏	16.80
無名氏	3,000.00
無名氏	1,000.00
無名氏	500.00
無名氏	300.00
無名氏	400.00
無名氏	300.00
無名氏	400.00
無名氏	441.00
無名氏	5,000.00
無名氏	HK\$ 121,233.98
無名氏	RMB 1.10

Annual Concert

銅鑼灣浸信會	2,000.00
香港製杯業有限公司	2,000.00
王紹良	500.00
朱活平	2,000.00
李樹輝伉儷	1,000.00
陳樹安伉儷	1,000.00
楊炳滔、謝金玉	200.00
楊劉育寧	2,000.00
盧慕潔	5,000.00
盧錦華	300.00
HK\$	<u>16,000.00</u>

President Council

陳偉生	2,000.00
陸彩萍	20,000.00
陳維智	100,000.00
錢恩培	50,000.00
HK\$	<u>172,000.00</u>

Scholarship and Bursaries

香港(西區)潮語浸信會	5,000.00
愛子伉儷	300.00
HK\$	<u>5,300.00</u>

Lay Theological Education Program

杜桂鵬	500.00
黃偉銓	50.00
蔡麗桃	1,000.00
蕭桂娥	1,500.00
HK\$	<u>3,050.00</u>

Distance Education Program

Ernest & Sylvia Ho	2,000.00
何錦偉伉儷	3,000.00
鄒小寶	500.00
HK\$	<u>5,500.00</u>

Local Filipino Program

第一城浸信會	14,470.00
林鄭少梅	1,000.00
張智理伉儷	5,500.00
陳麗英	200.00
溫祥、黎琮珍	200.00
HK\$	<u>21,370.00</u>

Theological Education for the Hearing Impaired

溫祥、黎琮珍	HK\$ 200.00
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Rev. Paul Wong Memorial Scholarship Fund

廖志勤伉儷	HK\$ 10,000.00
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Mission Fund

黃挺安伉儷	HK\$ 100,000.00
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The Sixth Presidential Inauguration Ceremony

九龍城浸信會	22,500.00
長洲浸信會	200.00
香港仔浸信會	200.00
香港懷恩浸信教會	300.00
鑽石山浸信會	300.00
HK\$	<u>23,500.00</u>

HONG KONG BAPTIST THEOLOGICAL SEMINARY
DONORS REPORT FOR MARCH 2009

Education Fund (Church)

九龍城浸信會	165,000.00	楊謝金玉	900.00	蔡家駒	300.00
九龍國語浸信會	1,000.00	葉煥章	300.00	鄭文森伉儷	1,000.00
又新浸信會	6,000.00	劉永生	300.00	鄭非兒	2,000.00
上水浸信會	15,000.00	劉建紅	600.00	盧潔芬	200.00
上環浸信會	2,000.00	鄭肖珍	2,000.00	羅凱慈	2,000.00
大埔浸信會	10,000.00	鄭非兒	300.00	溫恩智	2,000.00
大埔國際浸信會	750.00	鄧兆栢	500.00	黃金雄	5,000.00
屯門浸信教會	1,300.00	鄧炳光伉儷	1,000.00	不記名	500.00
牛池灣竹園潮語浸信會	1,000.00	黎燕珍	300.00	主所愛的兒女	2,000.00
牛頭角潮語浸信會	1,000.00	薛聲明	1,000.00	仰望者	300.00
以馬內利浸信會	3,500.00	龐凌玉珍	500.00	無名氏	500.00
北角浸信會	120,000.00	羅佩珊	100.00	無名氏	400.00
尖沙嘴國語浸信會	1,000.00	羅凱慈	2,000.00		
佐敦道浸信會	750.00	譚麗儀	10,000.00		
沙田浸信會	7,000.00	關德華伉儷	140.00	President Council	
旺角浸信會女傳道會	2,000.00	溫祥、黎琮珍	400.00	徐承順伉儷	10,000.00
青山道潮語浸信會	3,000.00	黃金雄	5,000.00	黎大華	24,000.00
紅磡浸信會	3,500.00	黃楹方	100.00		
香港天榮浸信教會	500.00	無名氏	300.00		
香港仔浸信會	25,223.30	無名氏	400.00	Scholarship and Bursaries	
香港浸信教會	88,300.00	無名氏	300.00	香港(西區)潮語浸信會	5,000.00
香港浸信教會羅理福音堂	4,500.00	無名氏	1,000.00	愛子伉儷	300.00
香港聖約地城浸信教會	1,200.00	無名氏	500.00		
恩典浸信會	10,000.00	無名氏	500.00		
荃灣浸信會	40,000.00	無名氏	72.50	Lay Theological Education Program	
基磐浸信會	1,000.00	無名氏	9,500.00	張麗清	500.00
置富浸信教會	1,500.00	無名氏	120.00	鄧炳光伉儷	1,000.00
銅鑼灣浸信會	3,000.00			蕭桂娥	1,500.00
灣仔浸信會	2,500.00			張啓明伉儷	1,000.00
觀塘浸信會	4,582.20	Annual Concert		蔡艷桃	1,000.00
鯉魚涌浸信會	30,050.85	九龍城潮語浸信會	5,000.00	杜桂鵬	500.00
香港華人基督教聯會	50,000.00	以馬內利浸信會	2,000.00	陸燕明	300.00
基督教宣道會華基堂	500.00	香港仔浸信會	2,000.00	婦女神學文憑同學	70.00
	HKS 606,656.35	荃灣浸信會	2,000.00		
		觀塘浸信會	2,000.00	Distance Education Program	
		基恩資訊有限公司	3,000.00	Ernest & Sylvia Ho	2,000.00
		王敏芝	300.00	何鏡煒伉儷	3,000.00
		何譚惠如	2,000.00	梁玉笑	500.00
		吳梓明伉儷	1,000.00	鄒小寶	500.00
		阮蓮女士	100.00		
		招志強伉儷	1,000.00		
		招露光伉儷	2,000.00	Local Filipino Program	
		倪承恩	1,000.00	張智理伉儷	5,500.00
		徐沛然	500.00	溫祥、黎琮珍	200.00
		高貴琪	500.00		
		逢守本伉儷	200.00		
		張啓明伉儷	300.00	Theological Education for the Hearing Impaired	
		張樹佳伉儷	1,000.00	溫祥、黎琮珍	200.00
		陳偉生	2,000.00		
		麥兆輝伉儷	2,000.00	Naming of Student Counseling Room	
		黃華娟	500.00	《胡寶金先生室》	
		甄永雄伉儷	2,000.00	胡崔美儀	100,000.00
		歐陽學治	500.00		
		潘日強伉儷	2,000.00		

Education Fund (Donor/Organization)

王永珍	500.00	何譚惠如	2,000.00	何鏡煒伉儷	3,000.00
何曼玲	500.00	吳梓明伉儷	1,000.00	梁玉笑	500.00
何譚惠如	1,000.00	阮蓮女士	100.00	鄒小寶	500.00
吳國傑伉儷	500.00	招志強伉儷	1,000.00		
呂志華	1,000.00	招露光伉儷	2,000.00	Local Filipino Program	
易嘉濂	500.00	倪承恩	1,000.00	張智理伉儷	5,500.00
林威烈	1,000.00	徐沛然	500.00	溫祥、黎琮珍	200.00
林潔珍	10,000.00	高貴琪	500.00		
林麗花	100.00	逢守本伉儷	200.00		
胡文恩伉儷	500.00	張啓明伉儷	300.00	Theological Education for the Hearing Impaired	
徐詩雅	300.00	張樹佳伉儷	1,000.00	溫祥、黎琮珍	200.00
高志堅	2,000.00	陳偉生	2,000.00		
許鋒威	400.00	麥兆輝伉儷	2,000.00	Naming of Student Counseling Room	
連淦榮	100.00	黃華娟	500.00	《胡寶金先生室》	
陳偉權	500.00	甄永雄伉儷	2,000.00	胡崔美儀	100,000.00
黃華娟	100.00	歐陽學治	500.00		
黃雅忠	5,000.00	潘日強伉儷	2,000.00		



Hong Kong Baptist Theological Seminary

Student Recruitment 2009-10

Master of Theology

Master of Divinity

Master of Religious Education

Bachelor of Arts in Pastoral Studies

Master of Pastoral Counseling

Advance Certificate of Religious Education

Date of Application for Admission

Hong Kong: January 1 - June 19

Overseas: January 1 - April 30

Date of Admission Examination

April 18

June 6

For inquiries

Tel.: 2768 5130

Email: admissions@hkbtn.edu.hk

Website: www.hkbtn.edu.hk

**New
Program**

Master of Christian Studies

The Master of Christian Studies aims to equip church leaders and staff in Christian organizations and provide basic theological training. Full time students are required to complete 60 credit hours in two years while part time students must complete their studies in five years.

Admission Requirements

1. Christian leaders who have dedicated themselves to service in churches or Christian organizations;
2. Church members having been baptized for a minimum of three years and performing regular ministry duties at a church;
3. An official recommendation letter from their church;
4. Three referee letters: one from their church pastor or minister; and the two from a church leader, teachers (in post-secondary institution or seminary) or the C.E.O. of an organization;
5. Someone with a university or college degree, or a bachelor degree from a seminary or equivalent academic qualifications.

Precious Moments

February 4 Celebrating the Union Feast in the Lunar New Year

On the tenth Day of the Lunar New Year, all the teachers, students and staff enjoyed a love feast in the canteen. We at each table employed our ingenuity to compose a couplet by linking together our names.



February 10-12 Belote Lectures

Professor Glen H. Stassen was the guest speaker at the three-day Belote Lectures. The morning lecture's theme was "Christian Ethics as Incarnational Discipleship." The evening lecture's theme was "The Sermon on the Mount as Transforming Initiatives of Grace and Deliverance."



The evening lectures were held at Tsim Sha Tsui Baptist Church and Dr. Yip King-tak served as the interpreter for Professor Stassen throughout the three evenings.



In both the morning lectures and evening lectures time was reserved for questions and answers. The picture shows a student presenting his views and asking a question.



February 17 Three Presidents from Friendly Seminaries Gave their Inauguration Greetings at the Morning Chapel

President Carver Yu of China Graduate School of Theology, President Lo Lungkuong of the Divinity School of Chung Chi College and President Ho Kit of Chinese Mission Seminary came to our morning chapel on February 17 to share the greetings they were to have given at the presidential inauguration. A photo was taken with the HKBTS faculty after the chapel.



President's Council Meeting on February 28

Members of the President's Council share their expertise by offering their professional and valuable suggestions for the Seminary. We treasure each one of them for their prayers, love offerings and contribution of ideas for the Seminary. We pray for the growth of the Council.