

香港浸信會神學院

Hong Kong Baptist Theological Seminary



2020.8 Newsletter

HKBTS

Theology Salons



President's Word

Preaching for God in Mutual Trust



Preaching for God *in Mutual Trust*

Joshua Cho

Mutual Trust: How Good and Pleasant It Is

As the speaker for the worship in the Annual Meeting of the Baptist Convention of Hong Kong held on May 1, 2020, I shared a message about “trust” on this occasion. *It was my earnest wish that Baptist churches would trust one another. Plus, as pastors leading our churches, we are obliged to build a common trust between us and among the sheep we shepherd.* In that sermon, I also mentioned issues concerning power, servanthood and calling.

It has been over a decade since I assumed the presidency of the seminary. During this period, I have continuously been thankful for the presence of colleagues who trust one another; I trust them and they trust me. Recently, owing to the new coronavirus outbreak and prevention measures, a teacher living abroad could not come to teach the course of “Preaching” in our seminary. Under such circumstances, I had to assume the duty for him, inviting Rev. Brian Lam to co-teach the course with me. Upon the invitation, Rev. Lam agreed to help without a second thought, or any further discussion.

On the other hand, amidst this unexpected pandemic, everyone at the seminary has been busy with all sorts of tasks in their own unique positions, such as responding to the spiritual needs of churches during the pandemic and organizing a series of “Theology Salons.”* Although Rev. Lam and I had no time to prepare early for the course

lessons because both of us were already occupied with various matters, even very complicated issues were settled clearly in a straightforward way, without any lengthy or repetitive discussions, each time we discussed the arrangements. Here, I witnessed *the synergy achieved through the mutual trust* between us.



The teaching of the course was supposed to be shared by the two of us, each taking up half of the lessons. Firstly, I was to start teaching the theories of preaching while Rev. Lam was to supervise two preaching practicum sessions for each student. I did not expect Rev. Lam to be present during the lectures I was responsible for. To my surprise, ever since May 19, when the course commenced, he was present in every lesson! I guess he wanted to assist me from time to time during the lessons, probably because of his thoughtful understanding of my physical limitations. What was more, he had dialogues with me in the lessons creating “mini-Theology Salons” and enriching the learning atmosphere and enhancing the teaching and learning effectiveness. We achieved such wonderful dynamics on the basis of our mutual trust. Both of us enjoyed this trusting relationship.

During the classes, we learnt the claim of Scripture, as well as the function, focus, form and movement of sermons. Both the teachers and students completed the “Preaching” course in a delightful atmosphere.

Preaching about Our Trustworthy God

While humans can trust one another, *God, whom we believe in, is the One who is even more worthy of our complete trust*. Throughout our experiences, we feel deeply that God is really the One who deserves our trust. The seminary was reborn during a period of difficulties and sufferings and in the year 2009 which was an important milestone marking God’s blessings and building us up, as well as guiding and leading us in numerous wondrous ways.

This time, had there not been the need for us to teach the “Preaching” course, I believe we would not have spent extra time giving deeper thought to the issue of preaching when both of us were so busy with our own ministries. Actually, in 2010-2011, I wrote a series of articles in our *Newsletter* about preaching (namely, “A Preaching Seminary, The Preaching Spirituality,” “The Preaching of a Herald,” “The Preacher as Pastor” and “Prophetic Preaching”). It was not until 2017-2019 when I, reminded by God, wrote again about the practice of preaching in our *Newsletter* (namely, “On ‘Preaching’ and ‘Graduation Sermons,’” “Forging of *Theologia*: Proclamation” and

“Marching Forward Again in the Direction of Preaching”). During the period, we kept reminding one another, students and teachers alike, at the seminary that *preaching in the church is a very important ministry of pastors*. In recent years, I have had two opportunities to work with Rev. Lam in teaching “Preaching” for the Master Programs. This time we were further reminded by God to seize the chance to share what we had learned with other pastors who had also taken up the ministry of preaching. So, as a natural outcome of the development, we planned to hold a Theology Salon on June 1, the theme of which was “Preaching in Hong Kong Today: Insights from Arnold Yeung and Thomas Long.” Surprisingly, the event was so well-received that it was fully subscribed within two days of promotion. Hence, an additional salon on June 8 was held to meet the demand.

I believe all this happened under God’s guidance. May we go deeper on the path of preaching. Thanks be to the Lord!

* According to the Oxford Dictionary, “salon” is “[a] meeting of intellectuals or other eminent people at the invitation of a celebrity or socialite” (<https://www.lexico.com/definition/salon>).

HKBTS Theology Salons

The Hong Kong Baptist Theological Seminary has been holding a series of Theology Salons from the start of this academic year. In this issue of our *Newsletter*, we invited President Joshua Cho to talk about the beginnings and features of HKBTS Theology Salons, and excerpts from some of these salons are included for readers to get a taste of them.

An Overview of

HKBTS Theology Salons

Joshua Cho President



Feature

On September 3, 2019, the Hong Kong Baptist Theological Seminary (HKBTS) held its first Theology Salon at the chapel. Prof. Andres Tang and I started by discussing Dietrich Bonhoeffer's thoughts on ethics. After that, a series of Theology Salons in all shapes and forms have been held inside and outside the campus, as well as online. Some were solely organized by our seminary, and some co-organized with or supported by the alumni association, churches and other organizations. A wide range of topics have been covered including the Bible, church history, theology, pastoring, preaching, etc. (see table).

Its Beginnings and Purpose

I first came up with the idea of a Theology Salon during the exchange meeting of the President's Council on April 13 last year. At that time, we were discussing *how the seminary can assist churches in the face of the society's current situation*. I thought we can organize a few gatherings of

about a hundred people, and the seminary can then take the opportunity to interact with two to three different churches. They may propose topics, such as the separation of church and state, for us to share with them. However, the seminary will accept their invitation on the condition that the topics must be helpful to the church, so that the seminary can properly address the church's needs. In addition, these would also be topics that our teachers have researched extensively, so it would not require them to do a lot of preparation work before sharing. To be candid, the workload



of our teachers is quite heavy. Firstly, aside from regular teaching, they must also join all student-related activities, such as chapel services and camps, where we care for the students and grow with them. It is the natural duty of a teacher. Secondly, teachers must also seek excellence in their teaching. Thirdly, teachers must continuously study and conduct research. For teachers to fulfil all these aspects, their time must be fully occupied; so, sharing on an unfamiliar topic is too difficult. The seminary is looking forward to sharing on those topics that concern churches and our alumni and are within our capacity with you in the near future.

Features of HKBTS Theology Salons

Though the salons are held without much extra preparation by our teachers, participants can be confident to come and join them out of their trust in our teachers and me, knowing that our teachers have expertise in some research areas or academic disciplines. So, we come together to share with each other and exchange ideas. In each salon, I am the host who asks the teacher questions in order to stimulate our thinking and enhance interaction. As in a free-flowing discussion, the ideas expressed may not be well-thought and well-

organized. This informality is a feature of our Theology Salons, which is not a speech or presentation of a written article.

As Prof. Andres Tang said, in western culture, salons came into being in the seventeenth and eighteenth centuries. The literate elites gathered to engage in witty and sparkling conversations, discussing such topics as current affairs and political issues, with coffee or drinks being served. There needs not to be any conclusion, and the key is to inspire thought and exchange ideas. In fact, the case for faith and theology is of no difference. In the past, people wanted to have quick answers, even eternal answers. However, by definition, *theology does not provide eternal answers, but is a meditation and reflection on the Bible, drawing tentative conclusions.* Therefore, the Theology Salon is a platform for pastors and believers to focus on their common concerns and to think theologically together.

We are looking forward to have more collaboration between the seminary and churches as well as pastors in the future. Let's share with and listen to each other, and face the challenges of our changing society and church in solidarity. This is an edification process, which is an important concept as well as the essence of the seminary.

Theology Salons of HKBTS (Sept. 2019-)

Date	Topic	Host	Speaker
Theology Salon @Chapel			
Sept. 3, 2019	Let's Talk about Dietrich Bonhoeffer	President Joshua Cho	Prof. Andres Tang
Nov. 19, 2019	On Ephesians	President Joshua Cho	Dr. Jonathan Lo
Jan. 21, 2020	The Preaching, Teaching and Shepherding in the Current Situation in Hong Kong	President Joshua Cho	Rev. Brian Lam
Mar. 10, 2020	Reflection on the Origins of Baptists in a Turbulent Age*	President Joshua Cho	Dr. Alex To
Online Theology Salon #			
Apr. 13, 2020	Reflection on the Origins of Baptists in a Turbulent Age	President Joshua Cho	Dr. Alex To
May 4, 2020	Reflection on the Separation of Church and State in a Turbulent Age	President Joshua Cho	Prof. Nathan Ng
June 1, 2020	Preaching in Hong Kong Today: Insights from Arnold Yeung and Thomas Long	President Joshua Cho	Rev. Brian Lam
June 8, 2020	Preaching in Hong Kong Today: Insights from Arnold Yeung and Thomas Long	President Joshua Cho	Rev. Brian Lam
Theology Salon for Alumni			
Oct. 28, 2019	Theology: What for?+	President Joshua Cho	Prof. Andres Tang
Theology Salon for Churches			
Jan. 19, 2020	Let's Talk about Dietrich Bonhoeffer**	President Joshua Cho	Prof. Andres Tang
Theology Salon for Convention			
Jan. 13, 2020	Reflection on Ecclesiology: Church's Mission and Function from the Perspective of Ephesians##	President Joshua Cho	Dr. Jonathan Lo

* It was held online. #—Target participants include alumni, staff members of churches and Christian organizations, seminary students, elders and deacons as well as believers. It is held online. +Co-organized with Hong Kong Baptist Theological Seminary Alumni Association **Organized by Tsuen Wan Baptist Church ## Organized by the Baptist Convention of Hong Kong

The **Origins** and **Characteristics** of Baptist Faith

Joshua Cho *President*

Alex To *Assistant Professor of Christian Thought (Baptist History)*



Cho: Would you lead us to revisit *the historical origin of the Baptists?*

To: You may have learned that the first Baptist church was founded in Amsterdam in 1609. At that time, the wave of the Reformation which began in the sixteenth century, swiftly swept across England. King Henry VIII also wanted his country to leave the Catholic Church, and a series of reforms were thus implemented. However, some believed that his reform was incomplete and the Church of England was not pure enough, so they wanted to “purify” the church. They came to be known as “Puritans.” However, some found that it was impossible for the government to establish the kind of pure church they wanted, so they left the Church of England and were called “Separatists.” Among them were Thomas Helwys and John Smyth. The two left England for

Amsterdam to avoid persecution from the English government and founded a Baptist church there.

However, Smyth later left that church. Helwys returned to England in 1611 and established the first General Baptist congregation in London. Why were they called “General Baptists”? Because they believed that Christ died for all people. Their view was more or less influenced by the Mennonites or the Dutch Arminians at that time.

At about the same time (ca. 1640), some other people also established several Baptist congregations called “Particular Baptists,” which were different from the Baptist congregations founded by Helwys. These two groups were completely independent of each other. Particular Baptists were influenced by Calvinism and believed that Christ died only for the elect. As such, two different groups of Baptists were born in England.

These two groups developed independently even in North America and Europe. For example, Roger Williams in North America and, almost two hundred years later, Johann Gerhard Oncken in Germany, each studied the Scripture independently and came to the conclusion that the church must be composed of believers. This understanding was different from that of the contemporary Catholic Church, where even infants were allowed to join the church. A unique feature of Baptists is regenerate

church membership (believer's church) and thus they insist on believer's baptism that excludes infants, because infants could not confess their faith, so baptism is meaningless to them. To become a Christian, one must understand salvation, accept Jesus Christ as one's personal savior, obey His commands, be baptized, and join a church. This is the origin of the Baptists.

Cho: There are different opinions on the origins of the Baptists; some trace their origin to the Puritan Movement, some to the English Reformation, and some to the Anabaptists. Which of them are the roots of the Baptist churches?

To: Generally speaking, the origins of the Baptist churches can be traced from two perspectives. One is the historical perspective, which I have just explained briefly. The other perspective concerns *the origin of the Baptist faith*, and there are generally four major theories. The first theory is the most popular. It traces the origin of the Baptist faith to the Puritans in England, when some Puritans became Separatists and founded the first Baptist church. The second theory believes that the Baptist faith was originally influenced by the Anabaptists. The third theory, called "succession theory," holds that there is a continuous and unbroken succession of the Baptist churches with different names from the days of John the Baptist to the present, including Montanists in the second century, Donatists in the fourth, Paulicians in the eleventh, Anabaptists in the sixteenth and so on. The last theory maintains that the Baptist teachings were originated from the Bible, and can be traced from the time of the New Testament and continue up to the present, holding by various groups of people who have no distinctive denominational identity. Each of these theories has its supporters, but in recent years most historians support the first two theories.

Cho: What are *the distinctive traits of the Baptist faith*?

To: When I first came to know Baptists, someone jokingly said, "People will believe after baptism!" This is definitely not the case. Baptists do not say that one will believe after one's baptism. But what is the distinctiveness of the Baptist faith? As I learned more about church history, I realized that the name

"Baptists" was used by their opponents to taunt them. As I mentioned earlier, the Baptist churches emerged when people gained insights from the Scripture that the church must be composed of regenerate believers (*believer's church*), and those being baptized and joining the church must be professing believers (*believer's baptism*).

A distinctive trait of Baptists is their stress on *biblical authority*. As I mentioned earlier, Baptist congregations emerged from different communities, whether in England, Europe, or North America, when people gained insights by studying the Bible and then established Baptist churches. Therefore, Baptists have always been emphasizing biblical authority, and were even hailed as "the People of the Book" or "the People of the Bible." In my opinion, Baptists are the most outstanding among those who emphasize and uphold the Bible as the sole authority, even though the motto "*Sola Scriptura*" came from Martin Luther in the sixteenth century. Baptists put great emphasis on the Bible and derived from it such teachings as believer's church and believer's baptism, as well as other teachings such as priesthood of all believers, *separation of church and state*, etc.

Cho: So, how are Baptists distinguished from other denominations?

To: Baptists assert that all believers are equal, and should be actively involved in the church; *all believers are called to be priests*. As such, many believers are encouraged to participate in church ministries. The most unique and prominent feature of the Baptist churches is that, throughout their history, there have been many outstanding believers who actively participated in ministries and, together with pastors and deacons, they built up the church. Baptist churches believe that they are under the lordship of Christ, and their operations are not under the control of any bishops or any higher conventions or councils. Instead, they emphasize the *autonomy of each local congregation and the active participation of each church member*.

Excerpt from Theology Salon "Reflection on the Origins of Baptists in a Turbulent Age" (April 13, 2020)

Finding the **Third Option**

between “**Blue Ribbons**” and “**Yellow Ribbons**”



Joshua Cho *President*

Nathan Ng *Professor of Christian Thought (Church History)*

Cho: Hong Kong society has frequently been described as torn apart and unstable over the last year. *There has been a seemingly constant confrontation between the “blue ribbons” and the “yellow ribbons.” But how should Baptists respond to this situation? Should we take sides?*

Ng: Which side should we take? I'd say that Baptists are neither “blue ribbons” nor “yellow ribbons.” Must we label ourselves with the term “ribbon,” we could only dub ourselves as “Jesus ribbons,” meaning “fans of Jesus Christ” as He is the only one we follow. I have made the following table for ease of reference.

	Pro-establishment Supporters	Baptists	Anti-establishmentarians
Sovereignty to Whom Allegiance Is Owed	Loyalty to the Regime Sometimes loyal to myself	Christ is Lord I am not the object of loyalty	Rule of the People Sometimes loyal to myself
Authority of Government	Derives from the Establishment It must be respected	Delegated by God It should be respected.	Delegated by the People. It needs not be respected
Guiding Principles for Action	Government's Intentions Follow government's policies	God's Will The truth determines our action	People's Will Everything is based upon public opinion
Response to Government Orders	Submission and Obedience Comply with them as much as possible	Discernment Is Required Are they in accordance with God's will?	Discernment Is Required Do they serve people's interests?
Social Relations	Closely Related with the Establishment Seek to please the regime and engage in the activities of the establishment	Faith as Top Priority Refuse to join any unjust activities, and seek to be “salt and light”	Closely Related with People Seek people's support and to please them
Objective	Regime Stability It also serves the interests of the entrenched leadership	Eternal Rewards Seek to glorify God	Promoting Democracy It serves the interests of the general people
Social Justice	To Be Realized in the Present Time It is to be promoted by government	To Be Realized in the End Time It will be ultimately achieved by God's sovereign judgement	To Be Realized in the Present Time It is to be derived from democracy
Response to Government's Unpopular Orders	Committed to Support They are espoused even though one disagrees with them	Response with Gentleness Express opinions and respectfully disagree	Object Vigorously Fearlessly condemn them
In the Face of an Unjust Regime	Accept the Situation May push for internal reform	Persevere in Following God's Will Put one's future in God's hands	Confrontation Resist or even seek to overthrow it
Fight for Democracy	Not Necessarily Support It depends on the stance of the regime. Their interests may be threatened as a result	Relatively Supportive Regard democracy as a comparatively fair system, and perceive the means more important than the end	Fully Support Regard democracy as a must, and strive for it at all costs

There are several aspects listed in the table above. With respect to **the sovereignty to whom allegiance is owed**, it is only natural for pro-establishment supporters to serve the regime as their “Lord,” being loyal servants to the government. But sometimes, the supporters themselves may become their own “Lord,” taking their career prospects and future as their primary considerations. Anti-establishmentarians stress the rule of the people. However, plenty of politicians in the West seek the support of the people, merely because they need their votes to keep their jobs. Baptists assert that “Christ is Lord,” and we ourselves are not the objects of loyalty. We obey God and follow His Word, even if it means acting against our own preferences.

As for **the authority of the government**, pro-establishment supporters believe that the government itself is the sole legitimate source of authority, and therefore must be respected. Anti-establishmentarians, on the other hand, believe that the power of the government is delegated by the people who are the most important, and hence the government cannot take the people’s respect for granted. But Baptists affirm that all authorities are delegated by God and, in other words, a king or government rules with delegated powers from God, and hence should be respected. We respect the ruling regime while acknowledging the priority of our respect for God’s sovereignty.

Regarding **the guiding principles for action**, pro-establishment supporters consider the intentions of the regime and submit to its decisions. Anti-establishmentarians regard public opinion as being the most important, and it should be the basis for every decision. Baptists stress the will of God, and the truth leads our way. What decides what is right from wrong should not be based on the opinion of the majority; rather we should act according to the truth and teachings of the Bible.

Regarding **the response to the government orders**, pro-establishment supporters are usually submissive and obedient, and will comply with them as much as possible. Anti-establishmentarians are often critical, and will support the orders only if they serve the people’s interests. Baptists should also make discernment, but they will support what the government does only if it is in accordance with God’s will.

In terms of **social relations**, pro-establishment supporters tend to merge themselves into the establishment and are actively involved in activities within the establishment to ensure the regime is pleased. Anti-establishmentarians tend to go into the crowds, seeking to please them and to gain their support. Baptists emphasize the priority of our faith, and refuse to join any unjust activities, and seek to be “salt and light.” We try to influence others with the truth, and speak up like prophets for our faith.



In terms of **objective**, the pro-establishment camp seeks the stability of the regime, which also serves the interests of the entrenched leadership. Anti-establishmentarians tend to promote democracy and are more concerned with benefitting people generally. Baptists stress the importance of eternal rewards and seek to glorify God.

Social justice, as pro-establishment supporters would see it, is defined and should also be promoted by the regime. It is to be realized in the present time. The anti-establishment camp, despite also believing that justice is to be realized here and now, apparently has a different interpretation of “justice” which they think should be defined by the people and hence derived from democracy. Baptists, however, believe that true justice will only be realized ultimately in the end time by God’s sovereign judgement. But this does not mean that we should neglect social justice in the present world. We also must fight for it, but we can rest assured that God will have the final say in the Final Judgement even if we cannot see justice in the present.

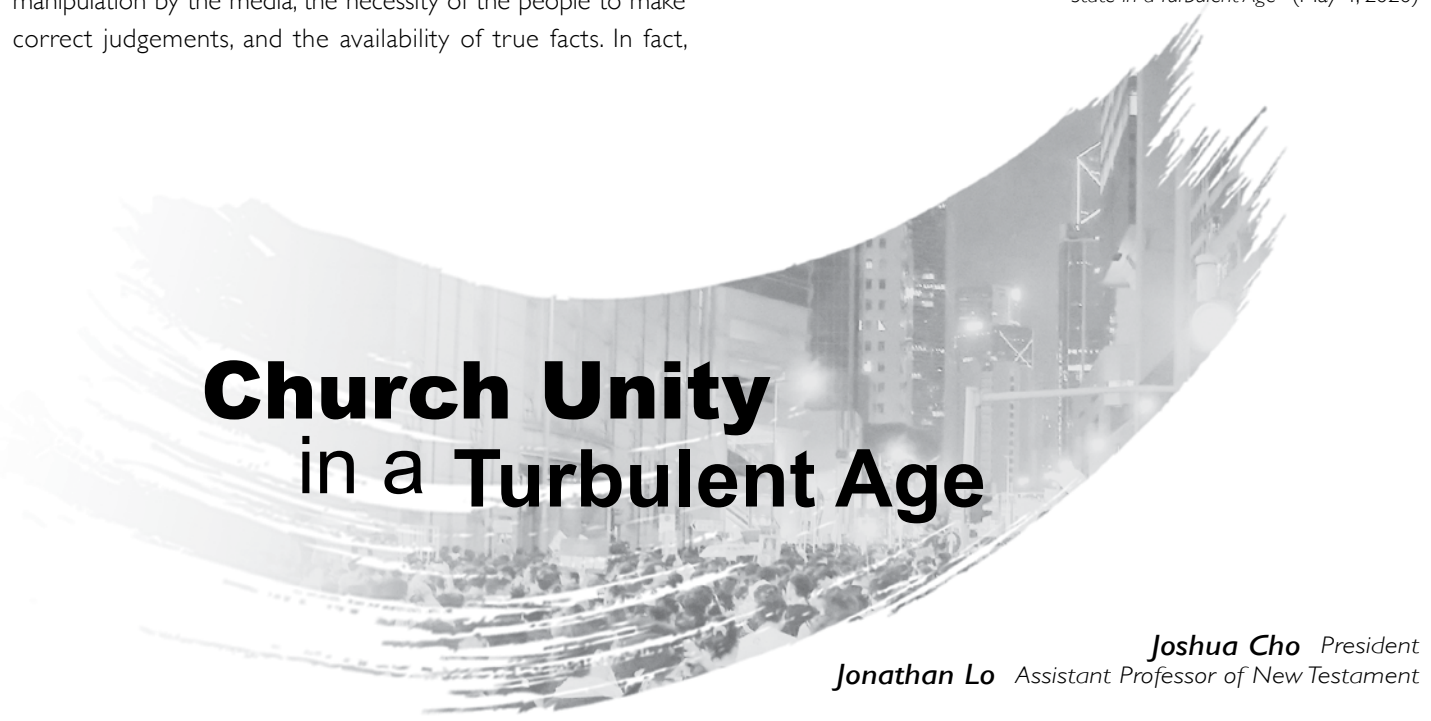
When faced with **government orders which go against public opinion**, pro-establishment supporters are generally committed to support them even if they themselves disagree with them, while anti-establishmentarians often object to them vigorously and fearlessly condemn them. Baptists, however, tend to respond in a gentle manner and express our opinions respectfully, for the good of the regime, society and the people. We hope to bring them to truth and goodness. We do not want to oppose just for the sake of opposition.

In the face of an unjust regime, pro-establishment supporters tend to accept the situation, and may attempt to push for internal reforms. Anti-establishmentarians usually rise up and resist. They may even resort to insurgence or attempts to overthrow the government. Baptists stress the importance of perseverance in following God’s will, and putting our future in His hands, even if that means sacrifice, imprisonment or suffering.

Pro-establishment supporters may not support *the fight for democracy* as democracy may threaten their entrenched interests. Their stance also depends on the attitude of the regime. The anti-establishment camp often fully supports the fight for democracy which they see as a must and therefore strive hard for it. We are relatively supportive for the fight for democracy since democracy is found to be a comparatively fair system by different sociologists and historians. But we perceive the means more important than the end. Also, we should be aware that there are limitations in democracy itself. For example, the restraints of democracy in the West nowadays may include manipulation by the media, the necessity of the people to make correct judgements, and the availability of true facts. In fact,

democracy, which we support in a relative sense, is not what we are ultimately pursuing; what we are emphasizing is the lordship of God. Typical examples for illustration can be found in the Bible. For example, how seemingly democratic Aaron was when deciding to make the golden calf, but it was actually a sin. So, democracy is not always right. As a matter of fact, some scholars in the West discuss the “tyranny of the majority” where the minority is oppressed in democracy. Surely we do not support such idea. So, *what we truly stress is the truth and that God is our Lord.*

Excerpt from Theology Salon “Reflection on the Separation of Church and State in a Turbulent Age” (May 4, 2020)



Church Unity in a Turbulent Age

Joshua Cho *President*
Jonathan Lo *Assistant Professor of New Testament*

Cho: What you have mentioned is all about *the “drama of salvation” in Ephesians. How does this shed light on the current situation facing Hong Kong churches?*

Lo: A few years ago, I preached in our seminary’s Spiritual Revival Concert. The text I preached from was Ephesians 1:3-14. It states that our sins are forgiven because of the beloved Son Jesus Christ. But this is only the beginning of the message. After that, it introduces the theme “reconciliation”—to bring unity to all things in heaven and on earth under Christ. Then, the text declares that *we exist for the praise of His glory*. Lastly, it says that “this [the Holy Spirit] is the pledge of our inheritance toward redemption as God’s own people, to the praise of his glory” (v.14 NRSV). “Redemption” here suggests a group of people who have God’s image and bear His name; this is the scene that God has been longing for in the whole Bible. The church is hence very significant.

What does this imply? During this period, many people comment that those talking about the Bible have their heads in the clouds; I feel bad about this. It is because the Epistle to the Ephesians has made it clear that although there are many realities in the heavenly realms: glory, praise, truth and blessings; heaven has a counterpart on earth, which is the church. Why do I feel sad? It is not because of the seemingly chaotic situation outside the church, but because of the church’s failure to be a witness to the reconciliation God makes possible. As Ephesians 1:23 says, the church is the body of Christ, and Christ’s body is “the fullness of him who fills all in all” (NRSV). All the good things that we have just stated should be embodied and made visible to the world through the church. Thus, *no matter how turbulent the world is, the questions we ought to ask are: As God’s Church, what is our place as in the world? What gospel are we preaching? How can we embody the gospel?* These questions are essential.

Cho: What you have just mentioned involves ecclesiology. You said that the church is a community that corresponds to the heavenly realms; although the world is disordered, the church should be united and ordered, and all these constitute a testimony. Can you elaborate on this? Do you mean that when the world is messy, the church should be more united in love and stop arguing regardless differing political beliefs? Surely we need to be united in the present Hong Kong society; however, as now we appear to have entered a life-and-death stage, how does Ephesians shed light on this situation?

Lo: I think we may respond in several aspects. **We have to acknowledge Christ as our head**, as Ephesians and Colossians teach, and we must bear in mind certain things. First, remember that **the cross can destroy hostility** (cf. Eph 2). Human beings are pitiful creatures. When we mistreat another person, the victimized person will also harm another person—a vicious cycle is thus formed within which everyone has their own excuses to abuse others. Nevertheless, the event on the cross tells us that this cycle can end. The cross shows that God has good reasons to take retribution on us because of our sins, but He did not. So, Ephesians 2:14 says that Jesus became our peace through the cross. The most typical cross-reference of this verse should be Romans 5:8 where God demonstrates His love for us in this: while we were still sinners, Christ died for us.

Also, grace is emphasized in Ephesians 2:4-5, 7-8; when we were still unworthy, God did all these things for us. Thus, when we feel furious, one way of responding is to **look upon the cross**, recall the death of Jesus and meditate on the meaning of His death—to make us let go of our hatred as He did. Moreover, we need to **reconcile with others**. We can see from Ephesians that “reconciliation” is in the DNA of the gospel. Our religion will be empty without reconciliation, because the focus of our faith is indeed the story of reconciliation. 2 Corinthians 5:17-20 says that God gave us the “ministry of reconciliation.” But for what reason? Because this is exactly what God did.

In the parable of the unmerciful servant in Matthew 18:23-34, the servant treated his fellow servant who owed him a small debt harshly, even though his master canceled his much more significant debt. In the end, the master turned him over to the jailers. Is this an undue punishment for him? No, this is what he deserved initially. The master’s response shows that if you want to live in a world without forgiveness and mercy, then you must live within such a sad reality! Indeed, many texts that we avoid



reading convey this very message. For example, Matthew 6:14-15 says that if you do not forgive others their sins, your Father will not forgive your sins; and Matthew 5:23-24 says that if you want to make an offering at the altar, you have to leave your gift and first go and be reconciled to your brother, so that God will listen to your prayer and accept your offering. We cannot neglect these instructions.

Why is **the unity of the church** essential? It is because we not only proclaim the message of forgiveness, reconciliation and renewal, but also need to embody it in our lives. As in Ephesians 4, we have to make every effort to keep the unity of the Spirit through the bond of peace. This is not only for the sake of others’ well-being and for the maintenance of the harmonious relationship, but also for the very fact that the world would have no hope if even the church is not united. This is the pathway of reconciliation and forgiveness. Someone might say that “unity” will only be achieved in the eschaton or the End. Even so, this is the future that we are moving forward to.

Then, what should we do when others offend us? Ephesians 4-5 has a lot of practical teaching regarding interpersonal interactions in the church. Ephesians 4 begins with the advice that you have to live a life worthy of the calling you have received; and the rest of the passage is all about unity. “One” is the most frequent word in 4:1-6. The message is not that we should not worship false gods because there is only one God, but that we all have to become one because there is only one God. In sum, **the church is a witness to the world; we have to embody the actuality of the gospel in our daily life, so that people will see that the God whom we preach is a God who is willing to forgive indeed.**

Excerpt from Theology Salon “On Ephesians”
(November 19, 2019)

Being With Critically

Andres Tang Professor of Christian Thought (Theology and Culture)

Joshua Cho President



Cho: *How should the church, as a pilgrim community, face the situation in Hong Kong today?* Should we continue to preach the gospel, or take part in the current activities? What do you think from the perspective of our faith?

Tang: Actually, I would say, continue with your life. Are you leading a Christian life? How is the church community living a life of the chosen? This is not a question just for individuals. Just now I mentioned the book of I Peter, which points out that the church is a chosen community, the whole of which is chosen by God. This is what happened in His story of salvation. "The chosen" is our identity, and we are being chosen out of God's mercy. But what should *the life of a chosen community* be like? In what way should we live?

There are two sides to the way of life brought about by this identity. First, how do our brothers and sisters spend their lives together? How do we build up, encourage and remind one another? How should we love, receive and forgive one another? Have we put all these teachings into practice? Or have we done enough? This is a matter of *interaction*. Or, could it be that we are actually lifeless in our interaction or is it simply that we don't have any life of interaction, except in ministries? This is a

matter of *community building*. When our brothers and sisters come to church, do they find that they are members of this community? Do they feel that their lives can settle down in this place? Or, do they feel that their lives are being consumed at church? Doesn't the church community intend to give people peace and rest? This is an *internal* question, which concerns the relationship among brothers and sisters, and how they can spend their lives together. *Externally*, the question concerns how this community gets involved in this world and deals with it. Should she enter the world in a way consistent with her own identity? Or, should she act according to the customs and rules of the game in the world, regardless of her identity, once she engages in the world? But by doing so, she would lose her identity as the chosen.

That's not feasible, you may say. The way of life derived from the identity as the chosen could not bring us much result when we engage in the world and get along with others! When you use the word "result," you are prone to fall into the trap set by the world, because the "result" defined by the world can only be achieved by leading our lives in the worldly manner. Do you want to have result? What do you think about the result of God's salvation? Is it amazing?

Cho: I see what you mean. *Internally, we need to worship God (a vertical relationship) and love one another (a horizontal relationship) and stay united. Externally, we should be aware of our identity as the chosen in this world and so our definition of "result" is different from that of others.* However, others may say that this way of thinking is extremely impractical and they may query if we should

continue to worship, pray and love one another as usual, because many of our youth in this world are striving for the beauty and goodness of our society and yearning for greater democracy and more human rights. Aren't we pushing them aside in this way?

Tang: This concerns the horizontal relationship. You still have to love your neighbors. But how are you going to express your love? Lately, the phrase "being with" has been popular at our seminary. This is a pet phrase used by Samuel Wells. But what does it mean? Does it mean embracing you, or putting ourselves in your shoes so as to know and understand you? But *being with* others does not mean without *critical* thinking. When Jesus Christ became human and came to this world, wasn't he being with us while remaining critical? Did He ever say, "Go on sinning!"? He didn't, did He? He walks with you and yet He does point out your problems.

When we are with the young people, the first thing to do is to know what they are thinking and doing. Sometimes, we simply don't understand them. They may have lots of values worthy of our support, but with regard to the ways they implement them, there may be room for discussion. In terms of beliefs, we may agree with them in many ways, but it may not be so in terms of practice.

Anyway, our "being with" them should also be "critical" in a sense. In no way are we embracing everything about them indiscriminately. After all, what is the greatest thing about Jesus Christ's "being with" humans? It's His death on the cross! So, dying on the cross is a most complete manifestation of His love for His enemies.

Even if a particular group of people don't like us or don't accept our views when we get in touch with them, we still have to follow the example of Jesus Christ and persist in being with them, instead of

shrinking back, just as "incarnation" implies "God is with us."

Cho: So does our being with the young critically mean keeping them company without reproaching them? Can't we reprimand them for hurling bricks and setting MTR stations on fire? What does it really mean when we have to be with them while being critical?

Tang: Reprimanding is not the only way; you may express your opinions and discuss with them. This is not the proclamation of your stance; instead, we have to explain why we think what we think.

Cho: That means we don't have to make any declaration to point out their mistakes in public but should do so in private. Is that right?

Tang: Let me put it this way. Are the young members of our church our primary concern? If there are youngsters taking to the streets and engaging in protests, do I know these guys? How much do I understand them? Why do they have such mindsets? They are the sheep we shepherd, and how much do we understand them? Or, vice versa. We can also ask, how much do these sheep understand us? Do they recognize the voice of the shepherd? Therefore, I would say, our solidarity with or being with them while remaining critical concerns whether we *truly care about them*, not caring just at this very moment but whether we have been caring about them all along; and whether these relationships have been existing amongst us, so that what I say today is not said out of nowhere and the care that I show today is not something that appears suddenly. Without long-term trust among one another, it will not be ideal when you express anything all of a sudden, no matter how well you present it.

Excerpt from Theology Salon "Theology: What for?"
(October 28, 2019)

Life Preaching

Joshua Cho *President*

Brian Lam *Chaplain, Director of Field Education, Lecturer of Practical Theology*

Cho: We know that **Arnold Yeung** valued preaching. **What are the features of his preaching? How can these inspire us?**

Lam: In addition to his excellent exegetical skills, Yeung, as a widely-read person, always used books on various subjects to engage in dialogue with the Scripture, which is the most attractive part of his preaching. He may not be aware that he was in fact adopting Richard R. Osmer's practical theology approach—**employing theology to engage in dialogue with other disciplines.**

Yeung's views on and methodology for preaching are scattered throughout his biblical commentary *The Wounded Lover: A Study on the Book of Hosea*. In the opening section of a chapter, two questions are raised: First, how can a preacher find a message to preach? Second, how should the audience hear the message?

How can a preacher find a message to preach? Yeung believed that the message one delivers cannot be quantified because for each preacher, there is only one cohesive **life message—a life-long message given to each preacher by God.** For the entire life of the preacher, he/she is to preach this message alone, but to convey it in various ways. (Then I found that both Eugene H. Peterson and Dr. Philip S. C. Yeung held this same view.) A preacher, therefore, must receive this life-long message from God and then only preach this message for his/her entire life. Specifically, God gives you a message, and you have to preach it, addressing specific people in a particular context (for example, in Hong Kong) in the present time (Thomas Long also used similar wording). For Yeung, the life message that he himself was preaching is: the Bible is to transform our lives.

Second, how should the audience hear a message? Yeung had been the advisor of a local church; his active participation had made a profound impact on the Church of Livingstones. He believed that **how the audience hear a sermon depends on the relationship between the preacher and his/her audience; he even likened it to the father-son relationship.** He emphasized that the audience will listen only if they have a deep connection with the preacher. Moreover, if a preacher serves in a local church for a prolonged while, his preaching on the stage and his behavior off the stage are both something evident to the congregation. Therefore, the way the audience hear the message is determined by their relationship with the preacher, and their observation of the preacher's preaching on the stage and his/her performance off the stage. Yeung thus asserted that the roles of preacher and pastor should be held by the same person—one is a preacher on the stage and a pastor off the stage.

Cho: You have mentioned an important point that the roles of preacher and pastor should be played by the same person. Can you elaborate on this?

Lam: Besides preaching, a preacher must also **take care of his/her church members wholeheartedly;** this relationship is comparable with parent-child relationship. Preachers cannot be mere speakers at the pulpit, and they must also establish a relationship with the audience off the stage.

Cho: So, a preacher not only ought to live out a congruent life with consistency between his/her words and deeds, setting a good example for others, but should also have a kind of friendship and beloved relationship with the audience.

Lam: Yes, *a preacher needs to have living connection with the audience.*

Cho: You mentioned that Yeung had a profound knowledge of the Bible; his fatherly heart enabled him to foster a loving relationship with his brothers and sisters in Christ; he was also faithful to God and had a sense of calling; and his preaching, as a result, could influence others. This is true, from the perspective of Yeung, if our students can have a fatherly heart, build up a genuine relationship with brothers and sisters in Christ and embody the exemplar of a preacher, they can be counted as good pastors indeed. This is a good reminder:

You said that Arnold Yeung often talked about “enlightenment.” Can you explain it in more details?

Lam: In his last biblical commentary, *For His Majesty: Commentary on the II Corinthians*, there is a section “Preacher and the Word He Preaches (1:5-22),” where Yeung mentioned *how to catalyze the spiritual enlightenment of the audience*. He stressed that only when the audience’s spirits are enlightened by hearing the Word can their lives be possibly renewed. Yeung even stated exaggeratedly that many preachers are like “making a living as an acrobat.” When you are a fresh performer, you are always nervous, but when you become used to the performance, you probably know what jokes or stories are needed to impress your audience. Think about the sermons that you listened to, where at times, you laughed, cried and were touched, but what is the meaning of these in the end? It is meaningless, after all. If the audience’s spirits are not enlightened, and there are no changes in their lives, this is meaningless.

What should a preacher do then? Yeung suggested four steps: (1) recreate the scene, (2) explain the event, (3) point out the meaning for us, and (4) provide practical applications. The first two steps concern the biblical world, while the last two steps concern our world. (Here, Yeung was apparently utilizing the concept of “between two worlds” in John Stott’s approach of expository preaching.)

First, *the preacher has to recreate the scene*. Yeung believed that the content of the Scripture is



originally a series of events, and for the sake of record, they are written down as texts. Hence, to enable our brothers and sisters to be enlightened by the sermon, we must recreate the scene; this is the exegetical part. Description of historical background, for example, can bring the audience to the historical scene as if they were there. In other words, we construct a stage with the historical background of the Bible, so that the audience can imagine themselves being in the scene. However, this is not enough. Second, *we also need to explain the event*. The explanation includes the context, characters and plot development. These two steps form the biblical world for the audience so that they can imagine themselves being there and watching what has been happening. As such, they can engage in a direct dialogue with the text.

Having completed the above two steps, nevertheless, is not sufficient; they can only bring the audience into the biblical world, like standing on the stage and watching a drama without any engagement. How can we connect the text with our life today? The third and fourth steps concern our present lives. The third step requires us to beware of *how the context of the event happened in the text is structurally similar to that of our world*. You must find out these structural similarities before you could explain the text’s meaning for us today. Yeung was an expert in this aspect because he read widely and audiences were fond of his explanations too. Lastly, but most importantly, the preacher must *suggest some feasible and straightforward steps for application*. To be truly enlightened, the audience have to put the Word in practice.

Excerpt from Theology Salon “Preaching in Hong Kong Today: Insights from Arnold Yeung and Thomas Long” (June 1, 2020)

Academic Affairs News

- **Faculty Retreat**

The Faculty Retreat was held from August 4 to 6 with the theme “Spiritual Mentoring.”

- **Spiritual Formation Camp**

HKBTS students and teachers will attend the Spiritual Formation Camp for the new school year from August 18 to 20. The theme will be “Life Together 2020.” Because face-to-face classes were suspended in the previous semester, we hope that through hymn singing, bible reading, prayer, worship and sharing of message from two alumni, the camp will help us retune ourselves to the normal life of a disciple community.

- **Opening Convocation**

The Opening Convocation 2020-21 will be held on August 25. The next day will be the Opening Convocation Lecture by Dr. Sarah Shea, Assistant Professor of Christian Education.

- **Faculty Movement**

Dr. Eric Kwong, Associate Professor of Practical Theology (World Religions), will be taking his sabbatical leave from August to December.

Faculty News

- **Dr. Nathan K. Ng**, Professor of Christian Thought (Church History), was the speaker at the 39th Spiritual Revival Meeting of the Baptist Convention of Hong Kong with the theme “Light amidst the Darkness” which was held from July 8 to 10.

Campus Extension News

In the midst of the coronavirus outbreak, the foundation works of our Sai O Campus Extension Project (Phase III) have experienced a delay in obtaining official approvals due to the mandate for staff of government departments that provide non-essential public services to work at home.

We ask for your continuous prayers and support.

May-Jun. Award Main Contract and Lift

Jun. Completion of Foundation Works

Jul.-Aug. Beginning of Builder's Work

Publication News

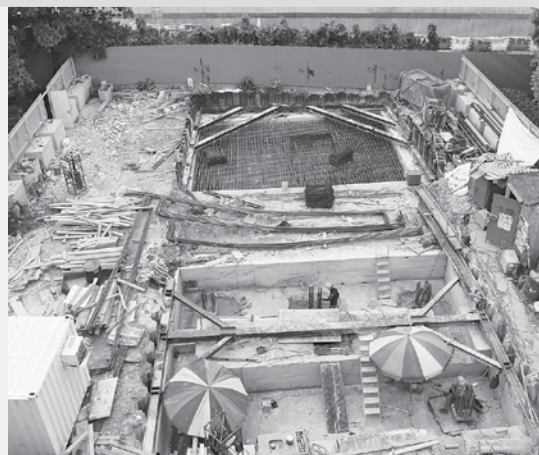
The seminary's biannual academic journal, *Hill Road* (issue 45) was published with the theme “**Temptation and Trial.**” There are six thematic articles: “Trial and Temptation: A Biblical Theology Discussion” (Wong Fook-kong), “The Meaning and Function of OT Citations in Matthew's Temptation Narrative” (Jonathan W. Lo), “Temptation and Trial in *Vita Antonii*: The Shift from Origen to Athanasius” (Nathan K. Ng), “The Paradox of Trial: Mother Teresa's Spiritual Experiences” (Annie Yi-jung Pan), “From Temptation to Salvation: The Christology of Colin E. Gunton” (Andres S. Tang), and “A Christian Reflection on Pastoral Sexual Misconduct” (Ip King-tak). In addition, there is a miscellaneous article and four book reviews.

Hill Road is available at the seminary, its town centres and Christian book stores. For inquiries, please call the Publication Office at 2768 5168.



Alumni News

- Alumnus **Yuen Man-chun** (class of 1970 & 1983) rested in peace on April 1, 2020. May the Lord's consolation, grace and peace be with his family.



Foundation works at the new building's construction site

Lay Theological Education Department

Student Recruitment 2020-21

Master of Arts in Christian Studies

- This master-level degree, part-time evening program enables students to build a solid biblical and theological foundation.
- Students may select courses according to their interests and needs.
- Students may choose "Biblical Studies" or "Communication" as their major or they may choose not to pursue any specific major.
- Some credits acquired in this program can be transferred to the Master of Divinity or the Master of Christian Studies degree programs in the seminary's Main Programs.

Admission Now Open

Class Start Date: Early October

Bachelor/Diploma/Certificate Program in Christian Studies

Certificate Program: Christian Studies or Music Ministry

Diploma Program: Christian Studies, Biblical Studies, Music Ministry, Caring and Counseling Ministry

Bachelor Program: Christian Studies, Biblical Studies, Music Ministry, Caring and Counseling Ministry

These are part-time evening programs.

Admission Now Open

Class Start Date: Early October

Women Theological Training Diploma/Certificate Program

The program provides holistic and practical theological training for women. It seeks to help them develop mature Christian lifestyles and enable them to manage individual growth, family and marital relationships, church service and societal challenges in a positive way.

All-year Round Enrollment

Course recommended:

Higher Ground: Be a Mature Good Soldier of Christ

Oct. 6-Nov. 24 (every Tue. morning)

Church Administration and General Affairs Certificate Program

The program provides holistic and systematic training for church staff and those aspiring to manage church administrative affairs and clerical work. The program includes the development of individual spiritual life, the art of getting along with others in a community, personnel and administrative management skills, and biblical and theological studies. It enables students to have holistic training and gain a broader view of service and to upgrade their ministerial skills so that they may serve their church more effectively. Class will be held every Tuesday evening. This program can be completed in one year.

Registration Deadline: July 31

Class Start Date: Mid-August

Elderly Ministry Certificate Program

The program provides holistic and systematic training in ministerial skills and basic theological training so that students can achieve holistic growth and be prepared for the challenges of an aging population. Students take one course each season.

Registration Deadline: September 21

Class Start Date: October

Course recommended:

Understanding and Managing Dementia

Oct. 8-Nov. 26 (every Thur. evening)

Youth Ministry Certificate Program

The program provides systematic training in ministerial skills and basic theology for those Christians who want to serve or to understand the youth. It aims to help them for holistic growth and to prepare them for effective youth ministry. An evening class will be held every week. This program can be completed in one and a half year.

Registration Deadline: September 21

Class Start Date: October

Early Childhood Ministry Certificate Program

Childhood Ministry Certificate Program

Mission Ministry Certificate Program

Registration Deadline: September 11

Class Start Date: October

All the classes above are conducted in Cantonese.

For inquiries or registration, please call 2711 2552, email ltedinfo@hkpts.edu.hk or log on to our web page at www.hkpts.edu.hk/lted to download the application form.

Distance Education Program

Exploring Truth • Reflecting upon Faith • Equipping for Ministry

Student Recruitment: Diploma programs will begin in September 2020, while certificate programs can be joined at any time.

Correspondence 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 can gain a better understanding of the Bible.	Secondary school graduates with their church pastor's recommendation	March and September	March semester : Hong Kong: February 10
Diploma in Christian Studies Program	Designed for equipping students for ministry, the program helps students strengthen their foundations in the Christian faith and doctrine.			September semester : Hong Kong: August 10
Higher Diploma in Biblical Studies / Christian Studies Programs	Further studies for students having completed the diploma program.			<i>Overseas:</i> January 10
Certificate in N.T. / O.T. Studies Programs	Introductory programs in biblical studies, guiding students to study each book of the Bible systematically.	All are welcome	Register at any time	<i>Overseas:</i> July 10

Elective students: Students may choose subjects offered in the correspondence courses according to their own personal interests. For details, please log on to the Distance Education web page at www.hkbts.edu.hk/dist.

Online Program	Program Description	Date of Commencement
Online Version Online Certificate in Old Testament Studies Program Online Certificate in New Testament Studies Program	<ul style="list-style-type: none"> * Students can read and download learning materials and course work directly from the website. * Upon completion of the coursework, students may upload it for the tutor to mark and provide comments. * Time-saving, quick and efficient. 	<ul style="list-style-type: none"> * Students may join the program at any time with fee concessions. * You may try the trial study of the online program: http://elearning.hkbts.edu.hk

For inquiries, please call 2768 5105, email deinfo@hkbts.edu.hk or log on to the Distance Education web page at www.hkbts.edu.hk/dist.

Pastoral Continuing Education Centre

Courses and talks offered from September to December 2020

Course / Talk	Lecturer	Date	Time
Worship Workshop	Mr. Ben Ng	7/9, 14/9	2:00 - 5:00 pm
Life Renewal: From <i>Individual Pastor</i> to Faith Community	Rev. Stephen Lin	5/10	2:00 - 5:00 pm
Disconnected and Reconnected	Ms. Connie Wong	9/11	10:00 am - 5:00 pm
Trauma Healing and Personal Growth	Ms. Esther Poon	16/11, 23/11, 30/11	2:00 - 5:00 pm
Christian Reflection on Emotional Capitalism	Dr. Peter Lok	14/12	2:00 - 5:00 pm
<i>Joseph and Aseneth</i>	Dr. Clement Shum	28/12	1:30 - 4:30 pm

Fee concessions

- (1) *Early Bird Reduction*: those who pay the full fee a week before the course begins may enjoy a reduction of HK\$20 (for 3-hour course) or HK\$30 (for 6-to-9 hour course).
- (2) A *10% discount* for graduates from HKBTS degree programs, pastors of Baptist churches and students in our Lay Theological Education Department.
- (3) A *20% discount* for valid cardholders of HKBTS Alumni Association members.
- (4) A *50% discount* for full-time seminary students.

Venue 8/F, Christian Centre, 56 Bute Street, Mong Kok, Kowloon

Registration Application forms can be downloaded from the seminary website, or you may enroll online at www.hkbts.edu.hk/pce/apply2.html

Inquiries Please call 2768 5179 or email pce@hkbts.edu.hk

* One cannot enjoy both the Early Bird Reduction and fee discounts.

Financial Report

General Fund, 1 March - 31 May, 2020

Income
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HK\$
7,282,795.26
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(1,778,977.30)



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DONORS REPORT FOR MARCH 2020

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九龍國際浸信會	20,066.00	陳偉倫	200.00	劉麗珠	1,500.00
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屯門浸信教會	600.00	黃念施	200.00	HK\$	<u>2,244.00</u>
以馬內利浸信會	4,300.00	黃華娟	100.00		
石澳浸信會福音堂	6,000.00	黃錦輝	2,000.00	Lay Theological Education Program	
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將軍澳浸信會	500.00	蔡慧英	200.00	Theological Education for	
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啟關基金	500.00	無名氏	10,000.00	HK\$	<u>2,300.00</u>
HK\$	<u>331,699.00</u>	無名氏	10,000.00		
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梁麗嫦	300.00	Bursary Fund		Faith, Hope and Love Project	
許鋒威	1,000.00	陳禮文伉儷	HK\$	曹偉彤	80,000.00
陳美德伉儷	1,000.00	HK\$	<u>20,000.00</u>	曹熾妮	50,000.00
陳偉生伉儷	2,000.00			HK\$	<u>130,000.00</u>

DONORS REPORT FOR APRIL 2020

Education Fund (Church / Organization)	曹啟明伉儷	400.00	Distance Education Program		
九龍國際浸信會	12,546.00	梁明財伉儷	500.00	鄭鵬程	300.00
又新浸信會	6,000.00	梁珮琪	366.84	無名氏	444.00
大埔浸信會	12,000.00	梁錦松、郭詠文	1,000.00		HK\$ <u>744.00</u>
小西灣浸信會福音堂	2,000.00	梁麗嫦	300.00		
牛池灣竹園潮語浸信會	6,000.00	許鋒威	1,000.00	Lay Theological Education Program	
以馬內利浸信會	4,300.00	陳偉倫	200.00	張智理伉儷	10,000.00
沙田浸信會	8,000.00	陳偉權	800.00	葉吳秀華	1,000.00
香港(西區)潮語浸信會	5,000.00	陳麗英	500.00	蔡艷桃	500.00
香港仔浸信會	9,616.02	曾慶忠	500.00	蕭桂娥	1,000.00
香港浸信教會	125,000.00	馮德華、鄧如玉	4,200.00		HK\$ <u>12,500.00</u>
香港堅尼地城浸信教會	1,200.00	黃念施	200.00		
荃灣浸信會	75,000.00	黃華娟	100.00	Theological Education for	
培正道浸信會	5,000.00	溫祥、黎琮珍	500.00	Filipino Leaders Program	
將軍澳浸信會	500.00	葉煥章	300.00	馬德明	1,000.00
深荃浸信會	500.00	劉永生、鍾梓萍	300.00	陳麗英	200.00
置富浸信教會	3,000.00	劉永彪	2,000.00	溫祥、黎琮珍	400.00
銅鑼灣浸信會	3,500.00	劉建紅	100.00		HK\$ <u>1,600.00</u>
廣林浸信會	11,000.00	蔡慧英	200.00		
觀塘浸信會	1,313.00	薛聲明	1,000.00	Campus Maintenance and Repairs	
東方基督教會美光堂	2,000.00	羅佩珊	100.00	楊美玲	300.00
基督教宣道會大埔堂	500.00	關志偉	100.00	蕭碧兒	1,000.00
基督教宣道會華基堂	2,000.00	關廣智、鄧慧然	500.00		HK\$ <u>1,300.00</u>
啟關基金	500.00	饒炳剛伉儷	300.00		
	HK\$ <u>296,475.02</u>	無名氏	4,000.00	Campus Extension Project	
		無名氏	2,000.00	黃國東伉儷	1,000.00
		無名氏	2,000.00	鄒小寶	1,500.00
Education Fund (Individual Donor)		無名氏	1,000.00	快樂家庭	1,000,000.00
方志強	200.00	無名氏	500.00	無名氏	4,500.00
王紹良	700.00	無名氏	500.00	無名氏	3,000.00
王群	800.00	無名氏	500.00	無名氏	1,000.00
朱活平伉儷	300.00	無名氏	400.00		HK\$ <u>1,011,000.00</u>
何仲儀	1,000.00	無名氏	300.00		
何錦燕	1,000.00	無名氏	300.00	Bursary Fund	
吳炳榮伉儷	8,000.00	無名氏	200.00	香港浸信教會婦女部	HK\$ <u>25,000.00</u>
吳國傑伉儷	1,000.00	無名氏	172.00		
林威烈	10,000.00		HK\$ <u>59,538.84</u>	Legacy of the late Mrs. Frances K.C. Wong	
洪錦漢	100.00	Dr. & Mrs. William J. Lacy	US\$ <u>1,000.00</u>	黃日強牧師紀念獎學金	500.00
洪鷹輪	100.00			教育經費	500.00
殷振強伉儷	1,000.00	Pandemic Prevention Supplies			US\$ <u>1,000.00</u>
馬德明	2,000.00	張智理伉儷	HK\$ <u>10,000.00</u>		
張沛義	5,000.00				
張啟明伉儷	1,000.00				

DONORS REPORT FOR MAY 2020

Education Fund (Church / Organization)		洪鷹輪	100.00	Distance Education Program	
九龍國際浸信會	18,090.00	殷振強伉儷	1,000.00	鄭鵬程	300.00
上水浸信會	15,000.00	袁鳳蘭	1,000.00	無名氏	500.00
上環浸信會	5,600.00	馬德明	2,000.00	無名氏	444.00
大埔主恩浸信會	1,250.00	張智理伉儷	10,400.00	HK\$	<u>1,244.00</u>
大埔浸信會	12,000.00	曹啟明伉儷	400.00	Lay Theological Education Program	
屯門浸信教會	1,200.00	梁明財伉儷	500.00	蔡艷桃	500.00
以馬內利浸信會	4,300.00	梁珮琪	317.82	無名氏	2,000.00
沙田浸信會	16,000.00	梁淑德	2,000.00	HK\$	<u>2,500.00</u>
紅磡浸信會	22,800.00	梁錦松、郭詠文	1,000.00	Theological Education for	
香港(西區)潮語浸信會	5,000.00	梁麗嫦	300.00	Filipino Leaders Program	
香港浸信教會	125,000.00	許鋒威	1,000.00	馬德明	1,000.00
香港堅尼地城浸信教會	1,200.00	陳志坤伉儷	500.00	陳麗英	200.00
恩典浸信會	10,000.00	陳偉倫	200.00	溫祥、黎琮珍	400.00
基石浸信會	2,500.00	陳麗英	500.00	HK\$	<u>1,600.00</u>
將軍澳浸信會	500.00	曾慶忠	500.00	Campus Maintenance and Repairs	
深荃浸信會	500.00	馮德華、鄧如玉	200.00	楊美玲	300.00
筲箕灣浸信會	5,000.00	黃念施	200.00	鄒小寶	1,500.00
置富浸信教會	3,000.00	黃華娟	100.00	HK\$	<u>1,800.00</u>
銅鑼灣浸信會	3,500.00	楊謝金玉	3,200.00	Campus Extension Project	
麗城浸信會	5,000.00	溫祥、黎琮珍	500.00	牛頭角潮語浸信會	1,000.00
觀塘浸信會	2,891.00	葉煥章	300.00	永約浸信會	20,000.00
鑽石山浸信會	3,000.00	劉永生、鍾梓萍	300.00	李德祥	6,000.00
中華錫安傳道會慈雲山錫安堂	1,000.00	劉玉珍	2,000.00	袁鳳蘭	3,000.00
基督教宣道會大埔堂	500.00	劉建紅	100.00	陳國權	1,000.00
基督教宣道會華基堂	2,000.00	劉逸璋	200.00	黃挺安伉儷	10,000.00
啟聞基金	500.00	蔡慧英	200.00	鄭成業伉儷	1,000.00
HK\$	<u>267,331.00</u>	鄧炳光伉儷	1,000.00	無名氏	100,000.00
Education Fund (Individual Donor)		鄧輝祥	500.00	無名氏	5,000.00
Lau Yu Sun	9,610.00	羅佩珊	100.00	無名氏	3,500.00
Mafalda	40,000.00	羅凱慈	500.00	無名氏	3,500.00
方志強	200.00	關志偉	100.00	無名氏	3,000.00
王永揚	1,000.00	關廣智、鄧慧然	500.00	無名氏	2,000.00
王紹良	700.00	無名氏	5,000.00	無名氏	1,000.00
王群	800.00	無名氏	4,000.00	HK\$	<u>160,000.00</u>
朱活平伉儷	300.00	無名氏	2,000.00	Scholarship and Bursary	
何仲儀	1,000.00	無名氏	1,000.00	香港浸信會聯會	HK\$
何錦燕	1,000.00	無名氏	500.00	<u>3,600.00</u>	
吳承士、吳幼靜	3,800.00	無名氏	500.00	Scholarship and Bursary	
吳炳榮伉儷	8,000.00	無名氏	400.00	Scholarship and Bursary	
吳國傑伉儷	1,000.00	無名氏	300.00	Scholarship and Bursary	
李德祥	6,000.00	無名氏	200.00	Scholarship and Bursary	
洪錦漢	100.00	HK\$	<u>119,627.82</u>	Scholarship and Bursary	

April 22-24, 2020

Experiencing Seminary Life Week (Online Version)

A variety of activities were held through online programs and video conferences, that included getting to know HKBTS, class lessons, an exchange with professors and students as well as an evening meeting with the theme "What Can I Do in Hong Kong Today?" in which Dr. Wong Fook-kong delivered a message, with President Cho and student Timmy Or sang a hymn. We hope that participants gained an in-depth understanding of God's call, the full-time ministry and the lives of current students through all these programs.



Precious Moments

May 7

Commissioning Ceremony for Graduates

At the ceremony, our graduating students received benediction and intercession from the seminary. They were to be sent to serve in different ministry fields, to play the roles of salt and light, and to spread the Lord's love and gospel in this challenging age. President Joshua Cho presided over the ceremony with Rev. Brian Lam as Scripture reader.

