

A theological institution that equips

Christians to impact the region

for Christ!



RICH TOWARD GOD, FREELY FOR HIM

PARTNERSHIP

Volume 10 • Issue 3

May 2015 • Mica(P)129/10/2013



2 & 3

- Whose seminary is it anyway?
—— A word from the President
- Graduating Students' Testimonies

4 & 5

- Feature Article:
Women Leadership in Church and Family
—— Dr Bill Fung

6 & 7

- Welcome New Faculty
- International Day Celebration
- Intensive Course
- Alumni Update
- Financial Report
- Course Offerings in 2015/2016
- In Memory

8

- BTS Annual Public Lectures
- Open for Application:
- Advanced and Graduate Diploma
- Doctor of Ministry Studies

Published by Baptist Theological Seminary
(Singapore) 1023 Upper Serangoon Road,
#01-01 Baptist Centre, Singapore 534761
Tel:65-6472 0091 Fax:65-64720071
www.bts.org.sg

Editor-in-Chief Dr Sun Poling
Executive Editor (English) Dr Fong Choon Sam
Executive Editor (Chinese) Dr Ooi Boon Keow
Printer Melati Fine Printing and Trading Services

A Word by the President Dr Sun Poling

Whose seminary is it anyway?

At this year's commencement service, 29 students (13 from the English-speaking program, 14 from the Chinese program and two from the Lay Leader Training program) will be graduating from BTS. In addition to local students, there are students from countries in the region such as Myanmar, the Philippines, Thailand and China. The graduating students have been blessed by individuals and churches like you. They would not have made it were it not for your support and prayers.

The growth of BTS since 1989 bears witness to God's leadership and the churches' partnership. As of 2014, there are more than 50 alumni serving in nearly 30 local churches and para-church organizations. Many more graduates are serving their home churches or institutions in Myanmar, China, India, Malaysia, and the Philippines. In recent years, the student population has continued to grow. In the 2014-2015 academic year, 99 students enrolled in our accredited programs. In 2011, BTS partnered with Union University of the United States and launched the Doctor of Ministry program. We are greatly encouraged to see that, Charlie Lee will be the first student of the first cohort to graduate from the program and to be conferred the degree of Doctor of Ministry this month.

In 2013 and 2014, BTS' programs were given accreditations from The Asia Theological Association (ATA) and The Association for Theological Education for South East Asia (ATESEA). We continue to increase the library holdings and to recruit more lecturers to assure quality resources and faculty sustainability and vibrancy. Because of these aspects of development, we are grateful and continue to pray that BTS will be instrumental in serving churches in Singapore and beyond.

continued page 2

BTS was overwhelmed by a profound sense of gratitude when in April 2014, the accumulated deficit of SG\$357,665 was wiped out. Almost one year after we cleared the deficit, as of April 2015, we are faced with a deficit of SG\$279,000. The reversal may seem odd or sudden at first sight; a close analysis reveals that it is not unpredictable.

The main reason for the relief from the deficit was the contributions from individuals and overseas donors in recent years. In fact, in the October 2014 President Message, six months after I broke the news that the accumulated deficit was gone, I remarked that the support from local churches to the general fund has not kept up with the development of the seminary. A survey of donation patterns for the past four years indicates that the giving from churches has been decreasing. It is predictable that as BTS continues to grow, deficit will surface if the current giving trend continues.

In the 2013/14 financial year, the giving from local churches to the General Fund dropped by \$118,000; \$326,100 is 32% of the General Fund receipts, the second lowest figure in the last five years. Compare this with 41% in 2009 /10, 37% in 2010 /11, 44% in 2012 /13 and 29% in 2011/12 when a substantial portion of the donations was diverted to the Baptist Centre. Gratefully the offerings from overseas increased significantly so that the shortage was offset.



English Program Graduates with Faculty

These figures raise a pressing financial concern; but the more fundamental and staggering uncertainty is the question of ownership. While BTS remains as grateful as we were in April 2014, when the accumulated deficit of SG\$357,665 was wiped out, we also want to search our souls and face the phenomenon honestly.

In my understanding, BTS does not have a financial issue; the issue at stake is identity and ownership. BTS, and perhaps the larger Baptist community in Singapore as well, must prayerfully come to see the issue as it is and to ponder on what we will be in the future. Perhaps the fundamental question that is posed to all of us is, "Whose seminary is it anyway?"

Let us give thanks to God that

- 29 graduands are ready to serve God and His people.
- Our alumni continue to serve faithfully in their places.
- God has kept BTS in His grace.

Let us pray to God that

- The graduating students will be courageous, wise and faithful in their ministries.
- Our alumni will be strengthened whenever they face difficulties and not be complacent when they are doing fine.
- BTS continues to be faithful in training and equipping men and women for ministering to people.



Chinese Program Graduates with Faculty

Contributions from local Baptist churches* and overseas donors to the General Fund 2009-2014

Year	Local Churches (SGD)	GF (%)	Overseas donors (SGD)	GF (%)
2009/10	\$ 321,171	41	\$ 2,894	0.37
2010/11	\$ 311,089	37	\$ 43,961	5
2011/12	\$ 277,956	29	\$ 172,408	18
2012/13	\$ 444,236	44	\$ 45,503	5
2013/14	\$ 326,100	32	\$ 132,482	13

*Local churches, individuals not included.

Our heartiest congratulations to the Graduating Class of 2015. BTS' 24th Commencement Service will be held on 16 May at Queenstown Baptist Church. On this page, we asked them to give us their parting words of thanksgiving.

Thanks to the BTS family, for giving yourself to equip us with knowledge and to model for us how to become great servants of God. I will be forever grateful for all of you!

Nimrod Embalzado, BTh.

Studying at BTS is a life-changing experience for me as a pastor's wife. It has been not only for the head, but also for the heart and hands. I have been creatively molded by God so that I will be fully equipped as His servant-worker in His ministry. Praise be to you O Lord, our Master Teacher! Thanks BTS.

Jocelyn Tan Esguerra, MDiv.

I have an image of what seminary life is: It is a winding path mediating between a desert and a spring fountain. God's presence makes the difference. He makes flowers grow along the way. May BTS be the eco garden of God.

Kwee Sien Ling, MACS.

It is so amazing that I could come here to study at BTS. I thank God for all the experiences I have had and all the friendships I have in BTS. I will never forget the great time here. To God be the glory!

Jattanakorn Kanjanamas, MDiv.

I will owe my deepest gratitude to BTS. The seminary molded me into a godly servant and guided me to handle the Scriptures truthfully.

S Ye Wint Latt, BTh.

I am deeply grateful to God and BTS for equipping and nurturing me as a child of God and preparing me for ministry.

Koh Peck Sian, MAINCS.

As new students during Orientation, we smiled, shook hands, and said together, 'We are BTS, we are one family.' Now at our graduation, I am proud to have studied at BTS, and I still say, 'We are one family.' It is the family where we learned to study and grow as servants of Jesus, a family where we had experiences and progressed together as a part of Christ's body. It is the family where we could, with loving hearts and hands held together, seek courage and help. I want to thank the faculty and all the staff members for your testimony, leadership and diligence. I want thank my schoolmates; we have laughed and shed tears together. I believe the best is yet to come for BTS, our family.

Joni Yuan Bo, GDCS.

Thank you my Lord for your faithfulness. Thank you BTS family for your love, concern, and faithful prayers during my three years' journey at BTS.

Seng Ja, MDiv.

Preparing to be ready
For ministry, for life, through the time in seminary.
Only to discover this alone counts
That my greatest joy would always be found
In knowing Christ more
O may that be my pray'r and desire, more and more.

Faith Buan Yi Xin, MDiv.

My utmost thanks to our Great God for this wonderful privilege of being a member of the BTS family. I will treasure you all in my heart. God bless you.

Lemuel Roquino Matutes, MDiv.

BTS is one of God's homes for producing Gospel fruit. It has taught me to be humble in doing ministry and has helped me to walk closer with the living God. It has been a unique experience for me.

Maung Maung San, GDCS.

I thank God for bringing me to BTS. During my time in BTS, I have gained both theological and practical knowledge for ministry and missions.

Clement Tan Kian Tiong, GDINCS.

(back/front, left to right):

Sien Ling, Seng Ja, Nimrod, Clement, Faith, Jocelyn, Peck Sian, Joni, Wint Latt, Jat, Lemuel.



Women Leadership in Church and Family

Dr Bill Fung



In discussions of women leadership in the church, there are two predominant views — Complementary and Egalitarian.¹ Most Egalitarians hold that women and men are co-leaders in the family and in the church. They argue that women can hold any office in the church as men do, including pastors, elders, and bishops. There is little variation in this view. For Complementarians, there is a wider spectrum of opinions. Some hold that women cannot teach men and cannot hold a pastoral office. Some argue that women cannot be deacons and cannot teach teenage and older boys, while others contend that women can teach men but cannot be pastors. Others advocate that women can be pastors or Bible women but cannot be ordained. The Complementarian view is also known as the Hierarchical, Traditional, or Patriarchal View.

In this article, I present a third view — an “Interdependent View” on women in leadership.² The name is derived from 1 Corinthians 11:11 which says, “In the Lord, however, woman is not independent of man, nor is man independent of woman.” I argue that domestically, a husband is the head of the family. Wives should submit to their husbands, and husbands should love their wives (Eph 5). In the church, women can teach and preach to men, can be pastors, and can be ordained if endorsed by the church.

Complementarians base the argument that women should not teach and have authority over men on 1 Timothy 2:11-12. They also argue that women should be silent in church (1 Cor 14:34) and submissive in the family (Eph 5:22).

Egalitarians argue that men and women are in equal standing in Christ (Gal 3:27-28), since both are created in the image of God (Gen 1:27). The forbidding of women to teach and speak in 1 Timothy 2:11-12 and 1 Corinthians 14:34 has cultural contexts that do not exist today. In addition, in the time of the New Testament, women did not have as much education and freedom as they do today. The forbidding of women to teach and to lead is therefore no longer relevant. In the family, husband and wife are to submit to one another out of reverence for Christ (Eph 5:21).

Owing to the limitation of space, I will only highlight a few points in my argument for an “Interdependent View” on women in leadership. For a fuller discussion, please see my recent article in *Asia Journal of Theology*.³

1. As mentioned by other authors, the exhortation for women to keep quiet in the Corinthian church is for the purpose of maintaining order in worship. Paul also asked those speaking in tongues to remain quiet if there was no interpretation, and those prophesying to stop when someone had another revelation (1 Cor 14:30)
2. In 1 Timothy 2:9-12, Paul urged women to dress modestly and to be adorned with good deeds. He specifically emphasized that a wife should submit to her husband and not to lord over him. In verses 11-14 (also in 1 Cor 11:3-16), the singular nouns for woman (*gunaiki*) and for man (*andros*) are used, referring not to men and

women in general but to a husband and a wife. This is an obvious change from the use of plural nouns (*andras*) for men and (*gunaikas*) for women in 2:8 and 2:9, where Paul addressed men and women in the congregation. As an example of good deeds, he emphasized the importance of the submissiveness of a wife to her husband in 2:11-12.

In 2:15b, he reverts to address women and men in general, as indicated by the use of a plural verb (*meinosin* meaning “they remain”) in 2:15b.

In other words, it is the wife who is to submit to her husband and not all women submitting to all men because the husband (*aner*) is the head of the wife (*gunaikos*), as accurately translated in RSV in 1 Corinthians 11:3. The Greek word *andros* can be translated as ‘man’ or ‘husband.’ Similarly, the Greek word *gunaikos* can refer to a woman or a wife.⁴ Both singular names *andros* and *gunaikos* are used to address the husband and wife relationship in Ephesians 5:22-33 and 1 Corinthians 11:3-16.

The reason for a wife to submit to her husband is given in 1 Timothy 2:13-14 by the example of the first couple, Adam and Eve, who fell into sin, when Eve took the lead. The paragraph ends with the reference to child-bearing, confirming that the above instruction (2:11-12) relates to a couple relationship and not to men and women in general. Hence the teaching here is not of women submitting to men but of a wife submitting to her husband.

3. Being modest or submissive to her husband does not lead to the wife being saved from her child-bearing experience or from the pain of child-bearing (1 Tim 2:15). The phrase “being saved by the child-bearing” refers not to the child-bearing of the woman but the child-bearing of Mary. Hence, the concluding remark for the paragraph is that all (women in verse 9 and the men in verse 8 included) will be saved through Christ, if they continue in faith, love and holiness with propriety.⁵
4. Biblical teachings of the husband as the leader of the family abound in the New Testament. Wives are to submit to their husbands, and husbands are to love their wives. It can be argued that in the New Testament, whenever a woman was asked to submit to a man, it was in the context of a husband and wife relationship (Eph 5:22-25; Col 3:18-19; Tit 2:5; 1 Pet 3:1-6; 1 Cor 14:34-35). There is no Scripture commanding all women to submit to all men. Even in Genesis 2, in the description of the creation of the first couple, the headship of Adam is to be understood as the headship of a husband over his wife and not a headship of men over women. In the same way, head covering of the woman in 1 Corinthians 11: 3-16 is to express her

subordination to her husband and not to other men. She is under the cover and protection of her husband. She is the glory of her husband and not of other men (1 Cor 11:7).

5. It is proper attire for a woman to cover her head in the first century. For a married woman, it was a way to honor to her husband. A prostitute would have her hair loosely laid down, an implication of her sexual availability.⁶ Paul allowed a woman to pray and prophesy in church, provided that she was properly dressed (with head covered). Being gifted in Christ did not usurp the creation order of her submitting to her husband.
6. In line with the above arguments, I do not agree with the Egalitarian view which uses Ephesians 5:21 to argue that husbands and wives must submit to one another. Paul said that wives should submit to their husbands as the church submitted to Christ. It is difficult to understand this as a reciprocal submission. Rather, “submitting to one another” points to an attitude that one should have in different family, social, and ecclesiastical relationships, where one is to honor and submit to those in authority. Therefore, in passages that follow from Ephesians 5:21, wives are called to submit to their husbands (Eph 5:22-24; Tit 2:5), children to their parents (Eph 6:1-3), and slaves to their masters (Eph 6: 5-6; Tit 2:9). Other scriptures also teach that Christians should submit to the elders (Heb 13:17; 1 Cor 16:16), young ones to seniors (1 Pet 5:5), and citizens to the government (Rom 13:1; 1 Pet 2:13; Tit 3:1). In all these teachings, submitting is not used in a reciprocal sense.

Furthermore, the command for wives to submit to their husbands is taught in other scriptures (Eph 5:22-25; Col 3:18-19; Tit 2:5; 1 Pet 3:1-6; 1 Cor 14:34-35). However, the command is not for all women to submit to all men. One cannot use these scriptures to build a doctrine in which men are placed above women in a hierarchy.

7. Gender specificity in ministry is a cultural matter. In both the Old Testament and New Testament, family and social contexts were patriarchal in nature. It was natural that the leaders of the twelve tribes were all patriarchs and that all of Jesus’s disciples were men. It would be unnatural and socially unacceptable for Jesus to have a female disciple following him day and night with other male disciples.
8. Coming out of the patriarchal tradition of the synagogue, it was normal that the elders and the deacons of the early Jerusalem church were all men (1 Tim 3:2, 8; Acts 6:3-6). At a later time, especially among the Gentile churches, more women became involved in ministry. Evidently, there were deaconesses serving in Gentile churches later on (Rom 16:1; 1 Tim 3:11). This shows that when it comes to ministry, gender requirement is not absolute. It can change depending on the need of the church and the social context. Roger Gehring also notes that all the spiritual gift lists in the New Testament are not gender specific (1 Cor 12: 8-10, 28-30; Rom 12:6-8; Eph 4:11-12; 1 Pet 4:11).⁷

9. The qualities of elders or bishops or pastors are listed in 1 Timothy 3:1-7. One of the requirements of an elder is that he is a husband of only one wife. Traditionalists argue that women cannot be elders because in this passage women are not in view. This is a weak argument because it is an argument from absence. Since a requirement of an elder is to be the husband of one wife, does it mean that all elders have to be married men? If so, then single men could not be elders or pastors. Furthermore, this passage says that the children of an elder has to be submissive and respectful (1 Tim 3:4). Certainly, one will not draw the conclusion that to be an elder one had to be married and have children. In a setting similar to the synagogues, it was natural that elders of the early church were all married men. That did not preclude the possibility of women functioning as elders or pastors when the social context changes in later time. In fact, later on, especially among Gentile churches, there were more female leaders such as Philip’s daughters (Acts 21:9); Lydia (Acts 16:11-15); Phoebe (Rom 16:1-2); Syntyche (Phil 4:2); Junia (Rom 16:7); and Priscilla (Acts 18:26).
10. Moreover in 1 Timothy 2:12, if Paul meant that women could not teach men or hold the office of an elder, would it not be easy and natural for him to add such a prohibition in the qualifications of elders? In 1 Timothy 3:6, he could have easily written: “recent converts *and women* cannot be elders.”

In conclusion, there is insufficient biblical basis to argue that all women should submit to all men. Both men and women in the church should serve according to the gifts God has given them, including the ministry of the Word. In a family, the husband should be the leader in accordance to the creation order. He should imitate Jesus as a servant leader to provide for, to protect, and to lead his family for the glory of God.

Women in church leadership is still a controversial issue among churches and Christian organizations today. However this is not an essential element in our Christian doctrines. Individuals or organizations holding different views on woman in leadership can still respect each other and labor together for the advancement of the gospel and Kingdom of God. Let us not forget what St. Augustine said: “In essentials, unity; in non-essentials, liberty; and in all things, charity.” In the midst of academic discussions on the topic, let us not to get sidetracked from the focus of our ministry: the Great Commandment and the Great Commission!

- 1 James R. Beck and Craig L. Blomberg, eds., *Two Views on Woman In Ministry* (Grand Rapids, MI: Zondervan, 2001).
- 2 Thanks to Dr Gary Choong of Baptist Theological Seminary Singapore, who suggested this term to me.
- 3 William C.C. Fung, “An Interdependent View on Women in Leadership,” in *Asia Journal of Theology* 29, #1, April, 2015.
- 4 Craig L. Blomberg, “Neither Hierarchicalist Nor Egalitarian: Gender Roles in Paul,” in *Two Views on Women in Ministry*, ed. James R. Beck and Craig L. Blomberg (Grand Rapids: Zondervan, 2001), 343-44.
- 5 A. B. Spencer, *Beyond the Curse* (Peabody, MA: Hendrickson, 1989), 92.
- 6 Graig S. Keener, *Paul, Women & Wives: Marriage and Women’s Ministry in the Letters of Paul* (Peabody, MA: Hendrickson, 1992), 22-31.
- 7 Roger W. Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody, MA: Hendrickson, 2004), 221, 575.

Editor’s note: BTS does not hold an official position on women in leadership in the church. The views expressed in this article are the author’s. Dr Fung shared his views with the faculty members in a session some time ago, and was commended for clarifying some aspects of this controversial issue in the ongoing discussion.

New faculty member Dr Chi Pin Hoon

BTS welcomes Dr Chi Pin Hoon as the latest part-time faculty member to join the seminary. For twenty five years, Pin Hoon served as a missionary of Overseas Missionary Fellowship International to Taiwan where she was deeply engaged in teaching and evangelism in various contexts. Pin Hoon is effectively bilingual, and her teaching areas include spiritual theology, biblical studies, and missions. Here is more about her in her own words:

Though born into a Christian family, I only came to know the Lord personally when I was fifteen years old. That same year, the Lord also called me to serve Him fulltime. After ten years of waiting, finishing school and working as a civil servant, the Lord opened the way for me to join Singapore Bible College in 1979. I graduated in 1983, served as pastor in my home church for five years, and received a call to missionary work.

With my church support and blessings, I joined OMF International as a missionary to Taiwan from 1988 to June 2013 when I returned to help my



aging parents. In Taiwan, I was involved in factory evangelism, student ministry and Bible teaching in churches, offices and seminaries. Teaching and counselling my students made me realize my need to further my theological studies.

I returned to Singapore Bible College in 1995 to do my MDiv, went on to Regent College (Vancouver, Canada) for MCS (Spiritual Theology) in 2003, and then to Fuller Theological Seminary (USA) in 2004 to do DMin in Christian Spirituality. I thank God for teaching opportunities both in Taiwan and Singapore for the extension of His kingdom.

BTS International Day Celebration 27 March 2015 / Phoebe Zhou, MACS

International Day Celebration is an annual BTS' event where students, faculty and staff members, as well as some alumni and friends, gather to embrace and celebrate the cultural diversity God has placed in this community.

However, this year's program was a little different. On 23 Mar 2015, Singapore's founding Prime Minister Mr Lee Kuan Yew passed away. All of those gathered observed one minute of silence in honor of Mr Lee at the start of the program. The Singaporean students and faculty members also gave a tribute presentation and recited the Singapore pledge. As international students, our hearts mourned with Singapore for the loss of a great leader, and we were reminded again to be grateful for all the resources and love channelled to us through this host country, so that we — students from different

countries and regions — may have the opportunity to learn and grow together.

Currently we have students and faculty members from 10 countries and regions, namely, Singapore, China, Hong Kong, Korea, Malaysia, Myanmar, the Philippines, Thailand, USA and Vietnam. We came dressed in our ethnic costumes, and presented items such as dances and songs to showcase our unique cultures. What is more, students from different countries also joined and presented an interpretive dance, "How Great Is Our God". Although we come from different nations and ethnic groups, we exalt and serve the only true God over all peoples, and we are one in the family of God. We look forward to the day of the heavenly feast, where God's children "from every nation, tribe, people and language", stand before the throne and in front of the Lamb" to worship God with one voice.



July Intensive Course

The Pentateuch

Dates : Thu 9 July to Thu 16 July
(not including Sat and Sun)

Time : 9am to 5pm

Venue : Baptist Centre 3rd Floor

Course Description

The course introduces the student to the historical and critical concerns of the Pentateuch, the first five books of the Old Testament. It will help students to evaluate several forms of biblical criticisms from an evangelical perspective. Besides discussions of authorship and background to the books, the messages and interpretations of these five books of Moses will be discussed in detail, and their relevance for today's church will be highlighted. This is a 3-credit course.

The Lecturer

Dr Christopher Creech is a PhD graduate of Southwestern Baptist Theological Seminary in Homiletics and Biblical Backgrounds. An ordained minister of the Baptist General Conference (USA), Chris and his wife, Faith, were commissioned as missionaries by the Baptist General Conference in 2006.



Chris has taught in various seminaries and bible institutes in United States, Russia, Estonia and Brazil. In recent years, he has taught at East Asia School of Theology in Singapore and at Malaysia Baptist Theological Seminary in Penang. Chris has extensive experience in pastoring, having served for thirty years in the pastoral ministry in Oklahoma, Texas, Colorado, and South Dakota, and in Toronto, Canada.

Presently, the Creeches live in the States and are serving with Pinnacle Ministries, an organization that is focused on caregiving for pastors and missionaries, and on church health.

Course Fees:

\$150 for audit students. Students studying for credit may check with Mr Tan Kim Tian.

Please register with Mr Tan Kim Tian at kt.tan@bts.org.sg or call 6472 0091 ext 206. Please register by 5 June for the course text to be ordered on time

Alumni Update

Reynaldo G. Navarro (MDiv, 1996)

What I thought to be two years in Singapore turned out to be 22 years and still counting! We arrived in Singapore in January 1993. I joined BTS right away and thought I could finish seminary in two or three years and go back to the Philippines to continue serving as pastor. Instead, God kept me at International Baptist Church to serve its Filipino congregation, even when there was an opportunity in Hong Kong to do a similar ministry.

I am still pastoring at IBC. From a congregation of 80 Filipino members, we now have about 170 people every Sunday. We also have an outreach work at the YWCA and it is served by another BTS graduate. There are about 120 people there. Besides pastoring, I coordinate two to three mission trips to the Philippines every year. I also serve as chair of the mission department of the Network of Filipino Churches Singapore. My wife on the other hand teaches ESL (English as Secondary Language) and conducts Bible study among Filipino ladies under IBC. Together, we put up GoForth Training Services where Filipino domestic helpers study nursing courses, computer literacy, restaurant management, and business planning. This is an avenue for us to reach out to fellow Filipinos with the Gospel of the Lord.

My daughter, Melody Grace, who was one year old when we came here, is back in the Philippines for her senior year in a university there. We have Christian Rey with us in Singapore and he will turn eleven this year. Thank you for your love and care for me and my family.



Financial Report

to date March 2015

Annual Budget : SG\$1,215,352

Receipts : SG\$577,976

Expenses : SG\$759,601

Deficit : -SG\$181,625

Courses Offered in Semester 1, 2015/16

Intensive Course

The Pentateuch

Regular Semester Day Courses

- Old Testament Background
- New Testament Background
- Research & Writing
- History of Christianity I
- Systematic Theology I
- Biblical Greek I
- Pastoral Counseling I
- Introduction to Psychology
- Christian Ethics
- Pauline Epistles
- Preaching I
- Leadership & Management
- OT Prophets II
- Systematic Theology III
- Greek Exegesis

Remembering the Founding Prime Minister of Singapore

“Give to everyone what you owe them: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor. Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law.”

Romans 13:7-8, NIV

BTS continues to remember the late Mr Lee Kuan Yew (1923-2015) to whom we owe a debt of respect, honor, and love. Mr Lee passed away on 23 March 2015.

Already But Not Yet : Churches in China at the Crossroads

By Prof Ying Fuk Tsang

Director of the Divinity School of Chung Chi College,
Chinese University of Hong Kong.

The lectures are in Mandarin,
simultaneous translation will be provided.

The world has been keeping their eyes on the changes China is going through. The same is true of the changes among Christians in China. How have these changes impacted the churches? How do Christians embrace the vision and prepare for witnessing the Gospel in the face of all these changes, the "already but not yet"?



Thu 13 and Fri 14 August 2015

7.30pm, Free admission

Venue to be confirmed

13 August Lecture 1: A Trio in Politics : The Three-Self Churches and the House Churches in the Church-State Context of China

14 August Lecture 2: 'Open' and 'Conservative' - The Mission and Vision of Chinese Christian Churches

For enquiries, please email sharon.ang@bts.org.sg or call (65) 6472 0091.

Needing Deeper Study or Taking a Gap Year?

Advanced and Graduate Diploma Programs for Day or Evening Study

Advanced or Graduate Diploma in Christian Studies

This is an excellent option for the training of church leaders. It is designed to equip students with a firm foundation for studying the Scriptures and developing spiritually.

Advanced or Graduate Diploma in Intercultural Studies

Designed for a similar purpose, with the additional goal of equipping students for ministry in cross-cultural settings.

Program Features

- The diploma will be earned after the completion of 33 credit hours of courses. Full-time students can complete this program in one year. Evening class students need about 4 years.
 - Each course has 15 weekly sessions of study.
 - The advanced diploma is open to holders of 'A' level or diploma qualifications, or their equivalent. The graduate diploma is open to degree holders.
 - Graduate Diploma students are eligible for upgrading to a Master of Arts program in the same area.
- Advanced Diploma students may use relevant credits earned to offset courses in the Bachelor of Theology program.

The application deadline is 1 June 2015 for the commencement of studies in July, and 1 December 2015 for the commencement of study in January 2016.

Classes are held on Monday and Wednesday evenings at the Baptist Centre, 7.00pm.

For more information, visit www.bts.org.sg (under "Academic/Programs of Study") or email BTS Registrar Mr Tan Kim Tian at kt.tan@bts.org.sg



Doctor of Ministry Studies (D.Min.)

The Doctor of Ministry program is offered by BTS in conjunction with the School of Theology and Missions of Union University (Tennessee, USA). The degree will be awarded by Union University with BTS administering this program as a partner in theological education. The Doctor of Ministry is designed to deepen understanding of the nature and purpose of Christian ministry, and to advance competency in it. The program serves

to enhance the art and practice of expository preaching and effective leadership. Studies can be completed at Union University or BTS, and will be taught by visiting Union University professors and BTS faculty members. Students will have the opportunity to obtain a good education at affordable costs, with the added benefit of being able to upgrade their skills while continuing in their present ministry.

一所为基督徒

提供神学培训与教育的

神学院



靠神满满丰盛，白白舍弃为主

9/10

■ 院长的话

11

■ 毕业感言

12/13

■ 从圣经看女性领导
—— 冯志就博士

14/15

■ 财务报告 ■ 校友消息
■ 课程介绍 ■ 浸神国际日
■ 欢迎新讲师 —— 纪滨云博士

16

■ 公开讲座
■ 夜间华语神学课程

Volume 10 • Issue 3

五月 2015 • Mica(P)129/10/2013



孙宝玲院长的话

谁的神学院？

黄文慧老师翻译

浸神将于5月16日下午两点正假女皇镇浸信教会举行第二十四届毕业典礼，当天将会有29位毕业生（13位英文部的同学和14名中文部的同学，以及两位来自平信徒训练课程）。除了本地生以外，毕业生还包括来自缅甸、菲律宾、泰国以及中国的同学。他们因着贵教会/机构，或您参与浸神的神学教育而蒙恩惠。若没有你们的支持和代祷，这一切都无法实现。

浸神自1989年起茁壮成长，一直见证神的带领和众教会的参与。至2014年，有超过50位的校友在约30间本地的教会和机构服侍。更多的毕业生回返自己的家乡，在当地的教会或机构服侍，这些地方包括缅甸、中国、印度、马来西亚和菲律宾。过去几年，浸神的学生人数不断增加。在2014–2015学年，共有99名学生报读正式的神学课程。2011年，浸神与美国协和大学开始合作伙伴的关系，提供教牧博士课程。令我们感到非常鼓舞的是李亚顺(Charlie Lee)将成为第一批毕业自这个课程的学生，他在5月中被授予教牧学博士的学位。

在2013年和2014年，浸神的课程获得亚洲神学协会(ATA)以及东南亚神学教育协会(ATESEA)的鉴定与承认。我们不断添加图书馆的藏书量，并且招募更多讲师，提供优质的神学教育以及保持群体的

出版 浸信会神学院(新加坡)
1023 Upper Serangoon Road,
#01-01 Baptist Centre,
Singapore 534761
电话 65-6472 0091
传真 65-64720071
www.bts.org.sg

总编辑 孙宝玲博士
执行编辑(英文) 冯俊三博士
执行编辑(华文) 黄文侨博士
承印 Melati Fine Printing and
Trading Services

活力。我们因着这些发展向神感恩，也继续祷告求神让浸神成为一个器皿服侍本地和以外的教会。



华文部的毕业班与院长、讲师合照

浸神在2014年4月经历非常感恩的事，之前累计的新币357,665的赤字被消除。但一年之后，即今年4月，我们却再度面对新币279,000的赤字。浸神财政状况的反复，相信会让人感到错愕；然而只要稍作仔细分析，这个趋势其实完全在意料之内。

当初的赤字能够得以缓解，全因过去几年有来自个别的弟兄姐妹以及国外的支持。事实上，在2014年10月份的院长的话，在浸神的赤字消除的6个月之后，我提到本地教会在支持浸神的经常费这方面，没有赶上浸神的发展。不难想象，随着浸神的发展，倘若教会奉献的模式没有改变，赤字必然持续出现，并有恶化的情况。

2013/14年，本地教会奉献给浸神的经常费数目比之前减少新币118,000；浸神收取的新币326,100仅为经常费的32%，这是过去五年来第二最低的：2009/10为41%；2010/11年为37%；2012/13年则为44%。2011/12年虽为29%，但当年由于浸会中心计划，不少奉献转移在筹建的需要。感谢神的预备，

当年海外奉献明显增多，补足了本地奉献的缺乏。

这个数字让人对浸神的财政状况感到担忧，然而更基本的核心问题是浸神的所有权。浸神至今仍然为之前的新币357,665的赤字能够在2014年4月被消除而感恩，然而我们也应当仔细的思考并诚实地正视这个现象。对我而言，浸神的问题不在于财政危机，而是浸神的身份和所有权的问题。浸神，或许也包括本地的浸信教会，应当祷告并探讨这个问题，因为这将塑造浸神的方向，也关系教会的未来。或许，摆在我们面前最基本的问题是：

“这是谁的神学院？”

让我们感恩

- 29名毕业生完成装备即将前往服侍神和教会的道路上。
- 浸神的校友继续在各自的岗位服侍神和教会。
- 神的恩典一直保守着浸神。

让我们祷告

- 毕业生在各自岗位靠主刚强勇敢，有智慧并且忠心的服侍。
- 浸神的校友在遇到挑战时有能力面对；在顺境当中不自满安逸。
- 浸神继续忠心的训练和装备信徒去服侍弟兄姐妹。



英文部的毕业班与院长、讲师合照

2009 – 2014年本地浸信教会及海外对浸神经常费奉献：

年分	本地教会(新币)	百分比(%)	海外(新币)	百分比(%)
2009/10	\$ 321,171	41	\$ 2,894	0.4
2010/11	\$ 311,089	37	\$ 43,961	5
2011/12	\$ 277,956	29	\$ 172,408	18
2012/13	\$ 444,236	44	\$ 45,503	5
2013/14	\$ 326,100	32	\$ 132,482	13

*本地教会并不包括个人捐献

陈孝情，道学硕士

七百多个日夜，仿若白驹过隙，忽然而已，却收获一路的惊喜——圣道的历久弥新、学者立论的精妙、师生相爱的温馨以及至高者对罪痕、伤痕斑斑者的最深情怀……在相遇中，认知得以开启，生命得以更新，满心感恩！唯愿与主同行，与圣古先贤同列，忠心、良善、有见识，继续开来！

杜美卿，神学学士

2012年7月踏上我生命新的历程，这三年的学习，回顾每一天所走过的路，心中充满无限的感恩，因神操练了我，藉着来自不同的文化背景的同学，我学习接纳、包容和鼓励。更感受到老师们的爱心教导，生命素质的流露感动了我，成为我的榜样。感谢天父，感谢浸神。

王士珍，神学学士

毕业了！感恩与喜乐之心油然而生。这是一种感恩，更是一种不舍的情愫。感谢父神带领我来到新加坡浸信会神学院。三年来，无论是在知识与智慧、生命与事奉上，这一站，真的加满了油，因老师们都做了我们最好的榜样。毕业虽然是这个阶段的结束，却将是我们忠心服侍的新开始！

邱枫，文学硕士

感恩浸神带领我仰望上帝的无限与恩典，更加看清自身的渺小与不配，并在这样的反思中不断被提醒，为了上帝的国，忠于使命、承担责任，但这一切都是上帝的恩典。谢谢浸神、谢谢老师、谢谢同路人。

田笑虹，文学硕士

2013年7月，终于来到了浸信会神学院，满足了我需要装备的愿望，确确实实两年让我在圣经知识上提升不少。浸神是我人生的小站，更是恩典的记号，回忆这里的学习和生活，内心充满感恩，师长们给予的帮助和关心，同学们爱心关怀，鼓励了。浸神，愿神赐福您！

林伟贞，神学学士

[神学生]这个身份，于我是上帝恩典的记号！[浸信会神学院]这个地方，于我是生命成长的家！三年来得院长、老师们的鼓励和同学们彼此守望，成了我前进的力量；过程中慢慢改变、成长。如今我要毕业，心中充满感恩，并将谨记我们的院训：领受丰足，无私奉献！我将带着一个不断学习生命故事事奉，以此回应浸神的培育和上帝的恩典！

傅伟河，道学硕士

《亲爱的，走吧》

五月的狮城；繁花正茂；一群白鸽；飞越了东海岸；踩着爪；追逐淘沙的浪花；

基督的精兵；意气风发；披挂藤牌、宝剑；戴起红翎头盔；解缆扬帆；踏上传福音的征程；

亲爱的，走吧；葡萄树已经吐蕊放香；各地遍野的禾田；也该成熟收割了！

潘福敏，道学硕士

我感恩，因为有你，我的家人。老师，孜孜不倦悉心教导，为此我感恩。同学，风雨同舟携手共济，为此我感恩。教会，关怀备至守望相助，为此我感恩。父神，恩典相随伴我成长，我们同感恩。

张祖伟，神学学士

从刚跨入学院的失落和茫然，到如今的从容和坦荡，三年的学习和生活，不仅教会我神学的知识、更是让我看到神仆应有的生命。在浸神这个大家庭，有你、有我，有欢笑、有泪水，满满的却是上帝丰盛的恩典！

黄黎明，道学硕士

人生总是在不同旅程的开始与结束中继续，我们被旅程中相遇的人和发生的事影响、塑造、改变。三年浸神的习读时光不长，学业仍然未精；也不短，浸神的气质融进了骨子里。感恩浸神，教导我靠神、为主、爱人、敬畏耶稣。

王俊鹏，道学硕士

毕业之际，有些许不舍。虽然只是短短一年，但这一年让我看到更广大的神学世界，也在这小小的校园内看到老师们生命之中的真实与对学生之关爱，愿浸神继续成为众教会之祝福。

李宣建，文学硕士

读书可以改变命运，读神学可以改变生命。

(后排/前排, 左至右):

宣建, 黎明, 伟河, 祖伟, 泽博, 俊鹏, 福敏.
孝情, 邱枫, 伟贞, 桂莲, 美卿, 笑虹, 士珍.



从圣经看女性领导

冯志就博士



对于女性在教会担任领导角色，特别在宣讲教导方面，不同学者和宗派有不同观点。主要分为两派：同等论(Egalitarian)和配搭论(Complementary)。ⁱ 同等论认为男女平等。不论在家庭或在教会，姊妹都可以担任领导的角色。在教会，她们可以担任执事、长老、传道及被按立为牧师。配搭论则认为圣经教导男性作领导，女性作辅助。女人不能教导男人，因此在教会姊妹不能担任宣讲教导或领导男性的角色。所以，姊妹不能作长老，传道，也不能被按立为牧师。有些甚至认为姊妹不能作执事或理事，因为在某些教会的体制，执事和理事就如长老，担任着领导和治理教会的角色。配搭论又称为等级论(Hierarchical)、传统论(Traditional)或父系论(Patriarchal View)。

本文提倡在女性领导方面第三个观点，称为「互助论」“Interdependent View”。英文的名称来自林前11:11 “In the Lord, however, woman is not independent of man, nor is man independent of woman.” 这观点认为丈夫应作家庭的领导，这是圣经一贯的教导。丈夫当爱妻子，妻子当顺服丈夫(弗5)。在教会，各人按恩赐事奉，姊妹也可以担任宣讲教导和领导的角色。若教会认可她的恩赐和呼召，她也可以被按为长老或牧师。

配搭论的圣经基础是：1. 女人要安静顺服，不可教导和管辖男人(提前2:11-12)；2. 妇女在会中要闭口不言(林前14:34-35)；3. 妻子应当顺服丈夫(弗5:22)。同等论的圣经基础：1. 男女在基督里是平等的(加3:27-28)；2. 男女都同有上帝形象样式并赋予同样的使命(创1:27-28)；3. 在家里夫妻当彼此顺服(弗5:21)。

因《伙伴》篇幅有限，本文只能精简地回应以上观点，并提出互助论的几个论点。详细讨论请参阅笔者最近在《亚洲神学杂志》发表的文章。ⁱⁱ

1. 保罗禁止哥林多教会妇女在会中说话(林前

14:33-36)，目的是要崇拜在安静和有序中进行。他并非禁止她们发言，因保罗容许女人在会中祈祷和讲道(林前11:5)。

2. 提前2:11-12，不是叫所

有女人顺服所有男人，而是叫妻子顺服她的丈夫，不要管辖他。保罗劝勉教会中的女仕们要有适当的衣着并以内在的美德和善行作为装饰，其中特别要有一种安静和顺服丈夫的生命见证。当保罗对一般男性或女性讲论时，他用复数名称：*andras*男人(men) 和 *gunaikas*女人(women) (2:8-9)。当论及夫妻时，他用单数的名称：*gunaiki*女人(woman) 和 *andros*男人(man) (2:11-14)。ⁱⁱⁱ 单数名称 *andras* (男人)和 *gunaiki* (女人) 也可翻译为丈夫和妻子(弗5:22-33)。保罗说女人祷告或讲道时要蒙头，否则就羞辱她的头(指她的丈夫)(林前 11:5)。在此，男人与女人都是单数名称，指的是丈夫与太太。提前2:10-12用的也是单数名称，是劝勉妻子顺服自己的丈夫，而不是叫所有女人顺服所有男人。

3. 接着保罗以亚当与夏娃第一对夫妻失败的例证作为鉴戒以劝导妻子要顺服丈夫(2:13-14)。在人堕落的过程中(创3)，亚当完全被动，夏娃作了主导，并落入试探和犯罪中。所以，保罗劝勉妻子不要效法夏娃主导丈夫。丈夫也不要学习亚当作一个被动的男人，乃要作一个属灵的领导(提前 2:8; 3:1,12; 4:6)。在此亚当与夏娃并非如配搭论所言代表整体男性和女性。下文论到女人在生产上得救(2:15)也支持保罗在讲夫妻关系而不是男性和女性的关系。

4. 圣经多处提到丈夫是家庭的领导，他是妻子的头(弗 5:22-25; 西 3:18-19; 多 2:5; 彼前

3:1-6; 林前14:34-35)。这些经文嘱咐妻子要顺服丈夫，而非教导所有女人要顺服所有男人。圣经没有一处教导所有女人要顺服所有男人；就是在创世记第二章，神先造亚当，后造夏娃，并且亚当为夏娃命名，也当理解为神造第一对夫妻的关系，即以亚当为家庭之首，而不是指所有男人为所有女人之首。

5. 同等论认为在家庭夫妻应彼此顺服(弗5:21)，没有所谓谁是领导。这观点也很难成立，因下文说妻子当顺服丈夫如同顺服主(5:22)，又如同教会顺服基督(5:24)。我们岂敢要主顺服我们或基督顺服教会呢？

弗5:21「以敬畏基督的心彼此顺服」是一个大标题，指在家庭、教会、和社会不同层面中，各人都应顺服所当顺服的，即下文所言妻子顺服丈夫(5:22-33)；儿女顺服父母(6:1)；仆人顺服主人(弗6:5；多2:9)。此外，其他圣经教导信徒顺服牧者(来13:17；林前16:16)；年幼顺服年长(彼前5:5)；国民顺服政府(罗13:1；彼前2:13；多3:1)。这些经文都没有互相顺服的意思，乃是小的顺服大的。

6. 在教会事奉，性别指定(gender specificity)有其文化因素，而非绝对。以色列是父系社会。十二个支派的族长都是男性，所以耶稣的十二门徒都是男性。若有一个女门徒跟着耶稣和其他十一个门徒到处往来，是当时社会不能接受的，也会带来很多毁谤的话。初期教会承接犹太会堂传统，长老和执事都是男性(提前3:4；徒6:5)。但到后期，特别在外邦教会，便有更多姊妹担任教导和领导的角色，如腓利的四个女儿作先知(徒21:9)；吕底亚家中有聚会(徒16:14,40)；非比作执事(罗16:1-2)；犹尼亚安作使徒

(罗16:7)；百基拉教导亚波罗(徒18:26)等。新约时代已有这么多姊妹作教导和领导，何况今天，姊妹和弟兄都受同等的教育和装备。当时代和文化不同时，男性和女性参与事奉的模式也会有异。

7. 配搭论认为监督(与牧师和长老同类)和执事都是有妇之夫(提前3:2,12)，所以妇女不在选拔长执的范围。这论据很弱，是“无声论证”——没有提到妇女，所以妇女不能作领导。然而，经文也没有提到未婚男士或已婚但没有儿女的男士，这样他们也不能作长执，牧师和传道吗？保罗说「初入教的不能作监督」(提前3:6)。若他真以女人不能做监督，他不是可以很轻易地写「初入教的和女人不能作监督」吗？

从以上的分析似乎没有足够的圣经支持所有女性要顺服所有男性的观点。圣经劝勉女人要顺服男人的经文都以单数名称表达，意指妻子当顺服丈夫，而非女性要顺服男性。丈夫应作家庭的领导，这是新旧约圣经一致的教导。教会事奉的角色，应不分男女，乃按各人的恩赐和呼召。女人同样可以参予宣讲教导和领导的事奉。

“女性领导”在现今教会和机构仍是一个富争论性的议题。但这并不是一条须要竭力争辩的教义。不同学者，教会，和机构对“女性领导”虽持有不同观点，仍可为所信的福音齐心努力。不要让不同观点的争辩蒙蔽了教会事奉的焦点，就是要推行主耶稣的大诫命和大使命！

i James R. Beck and Craig L. Blomberg, eds., *Two Views on Woman In Ministry* (Grand Rapids, MI: Zondervan, 2001).

ii William C.C. Fung, "An Interdependent View on Women in Leadership," in *Asia Journal of Theology* 29, #1, April, 2015. 若读者想要此文的华文的译本，可以经浸神的网站，用电邮联络笔者。

iii 彼前3:1-6用复数的名称因作者教导的对象是众多的妻子。

编注：有关姐妹与教会领导，浸神没有既定的立场。因此，文章所表达的观点仅是作者的立场。冯博士曾经向讲师们分享其观点，冯博士在此具争议性并持续讨论的议题中厘清一些概念为讲师们肯定。

浸神欢迎新讲师

浸神欢迎纪滨云博士加入浸神团队成为神学院的部分时间讲师。纪博士是海外基督使团的宣教士，过去25年她在台湾参与教导和宣教的事奉。纪博士通晓中、英文，她教导的范围包括灵修神学、圣经研究以及宣教。

我虽然生长在基督化家庭，但我是在15岁那年才真正与主建立关系，就在那年，主呼召我成为全职的事奉者。10年的等候期间，我完成学业并在政府部分工作。一直到1979年神为我开路让我到新加坡神学院接受装备。我于1983年毕业，并在母会牧会5年。之后，我就到宣教工场服侍。

带着教会的支持和祝福，我成为海外基督使团在台湾的宣教士(1988-2013年)，我这次回来新加坡是为了照顾年老的父母。我在台湾的服侍包括在工厂宣教、学生事工以及在各教会、职场和神学院教导圣经。在教导和辅导学生的过程，让我深感有必要提升自己在神学方面的训练。

我于1995年回到新加坡神学院修读硕士课程；2003年我前往加拿大温哥华的维真神学院(Regent College)进修基督教研究硕士(MCS)(主修灵修神学)，之后我再到美国的福乐(Fuller)神学院修读教牧博士课程(主修基督教灵修学)。我感谢神赐给我教导的机会，让我能够为了神国的益处在台湾和新加坡以教导来服侍他。



纪滨云博士

浸神国际日

3月27日

文：周宇红

国际日庆祝会是浸神一年一度的活动。在这一天，全体师生和同工，以及在我们当中的朋友嘉宾们，欢聚一堂共同拥抱和庆贺浸神大家庭中的文化多样性。

然而，今年3月27日的国际日活动因为当周3月23日新加坡建国总理李光耀先生的逝世而与往常有所不同。活动伊始，所有出席者一齐为李先生默哀一分钟。在节目过程中，新加坡的师生们也特别向大家介绍和纪念李先生为新加坡所做出的贡献，特别是为种族和谐所做出的努力，并齐声诵读新加坡誓词。作为国际学生，我们的心同样因一位值得敬佩的领袖之逝去与新加坡同哀。同时，我们也再次被提醒，感恩上帝透过新加坡所赐予我们的恩典和祝福，让我们这些来自不同国家和地区的小伙伴们有机会在浸神接受装备，彼此扶持成长。

现今浸神大家庭的成员来自十个国家和地区：新加坡、中国、香港、韩国、马来西亚、缅甸、菲律宾、泰国、美国和越南。当天，许多老师同学穿上了具有各自民族特色的服装。学生们分小组呈献歌舞等有民族或地方特色的节目，来展现各个国家民族的文化。除此之外，各国的学生也组成了小小“联合国”，共同表演了手语舞蹈“我神真伟大”。是啊，虽然我们来自不同的国家不同的民族，我们共同高举和事奉那独一的全人类的主宰，我们在上帝的里面是合而为一的。这样的聚集，让我们瞥见到那日天上的盛会，数不尽的人“从各国各族各民各方来的，站在宝座和羔羊面前”，万口齐声敬拜。



丰广 (2012年, 道学硕士)与太太李素贞于4月16日喜获麟儿, 取名恺义。我们为他一家喜乐感恩。

事奉感言

李培英, 2012年, 教牧进修

时间过得好快! 转眼间从浸神毕业回到北京已近三年的时间了。

感谢神的眷顾与保守, 2012年5月毕业后, 6月初随新加坡女皇镇浸信教会赴云南怒江地区参加短宣, 之后回到北京; 7月开始继续在原来所在的教会(北京基督教会崇文门堂)服事。近三年的服事使我收获很多, 也改变很多! 收获了在浸神学习的成果, 改变了从前服事中的一些方式与方法, 从中体会到事奉的喜乐。当然, 在这当中, 也有纠结、沮丧的时候; 感谢神的恩典, 带领我一步步走过。

在浸神两年的学习深造, 以及在女皇镇浸信教会的实习, 为我重新回到教会事奉带来了很大的帮助, 尤其在讲台事奉方面, 在学院所学的释经学、释经讲道等课程, 更增加了我在释经讲道方面的信心。

回到教会后, 除了延续原有的事奉, 教会又开展了新的小组分龄牧养事工(借鉴女皇镇浸信教会部分经验), 我负责中年团契。首先在中年团契中挑选一些信仰成熟、对带领小组有托付的弟兄姊妹, 然后对他们进行培训, 坚持每周有两个小时的课程培训, 并伴有每天的习作。此课程旨在使弟兄姊妹在生命上有所提升, 让他们与神建立一个个人的、终生的、顺服的关系。在带领弟兄姊妹的过程中, 与他们建立了一种很亲密的关系, 真正的成为了朋友、弟兄姊妹; 同时也使自己的生命得到了转变, 真正体现到了用生命影响生命的真义。

除了带领培训的课程之外, 还负责全教会的整个培训事工。制定全教会的一系列培训计划, 并监督实施。

其中包括新朋友、初信者、普通信徒、义工、义工领袖及同工各个不同层面的培训。在此事工中, 使我越来越体会到培训事工对教会、弟兄姊妹及同工的重要, 针对不同的人群开展不同的培训课程, 使各个层面的弟兄姊妹对圣经真理的认识都有不同程度的提高, 看到大家的成长, 信心的坚固, 以及事奉上的热心参与, 内心充满从神而来的喜乐, 把一切荣耀归给神。

回顾从浸神回来后将近三年的事奉, 越发体会到神的大能, 神奇妙的带领, 我们只是祂手中的一个工具, 自己若肯谦卑顺服, 神一定会大大地使用我们做成祂要做的工, 成为别人的祝福。

再次, 感谢浸神给我学习、深造的机会。求神继续祝福浸神! 祝福浸信教会! 祝福我的老师和同学们! 使浸神成为更多教会的祝福!



李培英牧师与夫婿张信德牧师(2010年, 教牧进修)

财务报告

截至 2015年3月

常年预算 : SG\$1,215,352

收入 : SG\$577,976

开支 : SG\$759,601

不敷 : -SG\$181,625

2015/16年第一学期课程

日间课程

- 旧约背景
- 新约背景
- 研究与写作
- 基督教历史1
- 系统神学1
- 辅导原理
- 希腊文1
- 讲道学
- 教会增长导论
- 宣教导论
- 基督教伦理
- 中国教会历史
- 灾区振救事工

欢迎选修或旁听,
请向陈锦添主任查询。

电话:6472 0091;

电邮:kt.tan@bts.org.sg

所有上课地点都在浸信会神学院举行。
地址: 浸信会中心, 1023实龙岗路上段。

悼念新加坡建国总理

“你们要向各人清还所欠的;
应当纳税的, 就要给他纳税;
应当进贡的, 就给他进贡;
应当敬畏的, 就敬畏他;
应当尊敬的, 就尊敬他。
不要欠人的债;
但在彼此相爱的事上,
要觉得是欠了人的债。
爱别人的, 就成全了律法。”

罗马书 13:7-8, 新译本

浸神纪念已故李光耀先生 (1923-2015)。感谢他为我们的国家所作的贡献。李先生于 2015年三月廿三日逝世。

「既济」与「未济」： 二十一世纪中国基督教的机遇与挑战



讲员：邢福增教授

邢福增教授现为香港中文大学、崇基神学院基督教研究中心主任。

日期：8月13-14日，2015年

时间：晚上7.30，免费入场

地点：待安排

8月13日第一堂：「政」「教」三重奏：政治处境下的三自教会与家庭教会

8月14日第二堂：基督教会的承担、装备、憧憬

二十一世纪被视为中国的世纪... 大国的崛起，是盛世？是危机？

中国基督教走过一段曲折历程後，也取得令人赞叹的增长。面对时代处境的「变」与「不变」，中国基督教既有前所未有的发展空间，也受到历史事件的无情制约。我们该如何理解这幅吊诡的图像？在「既济」与「未济」(already but not yet) 之间，中国基督教能否迎向时机，回应挑战？

查询请电邮 sharon.ang@bts.org.sg 或致电(65) 6472 0091.

基督教圣经与事工证书课程

2015年7月/9月开课

时间：晚上 7.30-9.30 时

地点：浸信会神学院三楼课室

学费：S\$60

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



黄文侨博士
新约背景

上课日期：

28/7, 4/8, 11/8, 18/8,
25/8, 1/9, 15/9



孙宝玲博士
约翰福音

上课日期：

22/9, 29/9, 6/10, 13/10,
20/10, 27/10, 3/11

个人布道训练

有些同学带著满怀布道热情进到神学院接受装备，但经过两三年神学、圣经、教牧等各方面的装备，知识增进了不少，但布道的心志和技巧却生疏了。也有一些同学，从平信徒的身份，奉献读神学，知道传福音的重要，但对于传福音却带著战兢、恐惧和不知所措的心態。

冯志就老师于本学期周五的教牧事工讲座为同学们举办个人布道训练，为期三次(23/1, 30/1; 27/2)，每次一个半小时。第一堂讲传福音的预备和如何使用福音桥。第二堂讲使用其他的传福音工具和在不同情况下的布道。然后在一个月内同学去做一次个人布道。第三堂是同学汇报布道的情况，并老师回应福音对象常提出的信仰问题。

同学们对是次训练有积极的反应。希望这只是一个开始，日后他们在教会和个人的层面有更多的布道学习和操练，使传道人也实在是布道人。

