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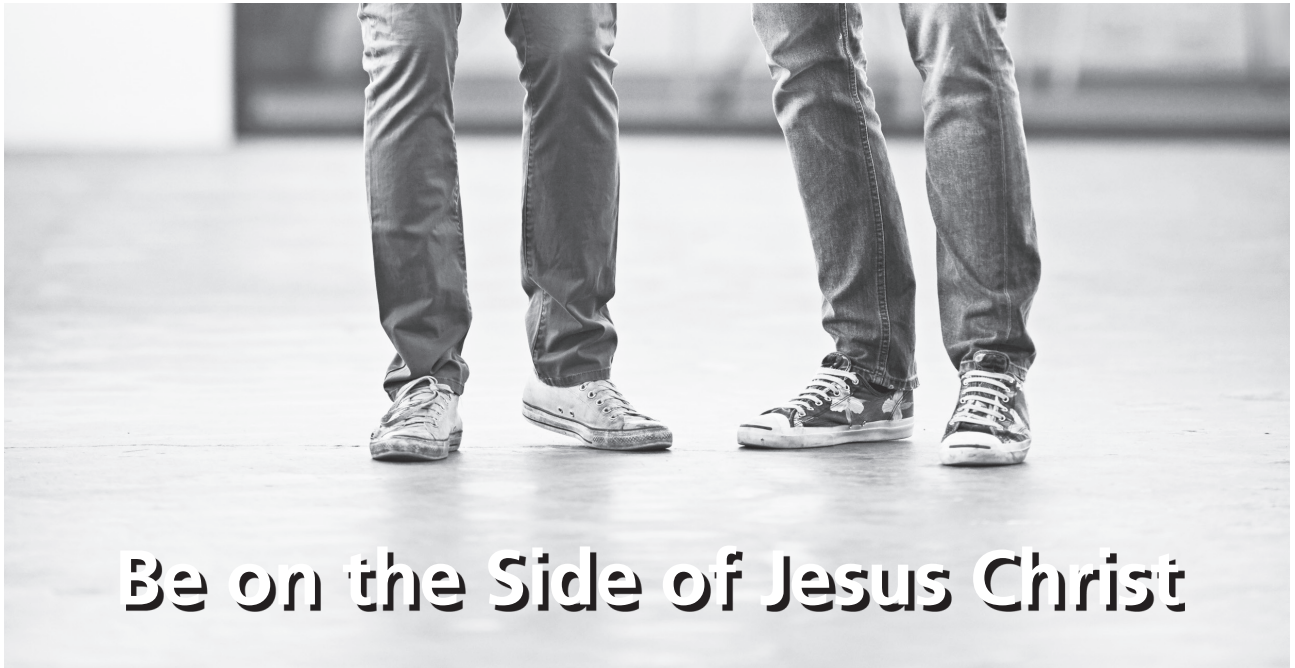


# Walking Together on the Path of Theological Training



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# President's Message



## Be on the Side of Jesus Christ

Joshua Cho

### Freedom, Conflict, and Choice

For the past six months, I've been discussing the topic of "freedom" with brothers and sisters in the church. It's a subject I love, and it was also the theme of my doctoral dissertation. ***The concept of "freedom" mentioned in the Bible differs from the one that the world pursues.*** Biblical freedom is meant to *free people from* situations that drain their lives and ultimately allow them to know, love, worship, and enjoy God forever (*freedom for God*) and benefit others (*freedom for others*).

The paradox is that a person who enjoys freedom inevitably faces interpersonal conflicts. Joshua 5:13-15 offers us some insight into such situations of conflict. The text recounts that before the battle of Jericho, Joshua encountered a man with a drawn sword. Joshua asked if the man was on his side or the enemy's. The man replied, "No; but I am the commander of the army of the LORD. Now I have come. ... Take off your sandals from your feet, for the place where you are standing is holy" (vv. 14-15). In essence, he was saying: "I am not on your side nor on your enemy's! I stand on God's side. The place where you are standing is holy ground." ***In the face of conflicts, we cannot demand that God take any side; rather, we must courageously stand on God's side, follow Him, and find freedom in Him, creating peace through that freedom.***

### A Three-Act Play: Stories of Conflicts

Luke 9:46-56 is also a story about interpersonal conflicts and can be applied to church contexts. This text can be read as a three-act play. In the ***first act***, we see the disciples gathering together, arguing about who among them is the greatest, disputing over status. Is this surprising? Shouldn't they, as spiritual leaders, be gentle and humble? Perhaps it's not so hard to understand. ***One possible cause is the ego or too much narcissism.*** People, whether they are Jesus' disciples or us, tend to love being regarded as great. When several self-important individuals share a room or sit at a meeting, conflict and evil are likely to arise.

Seeing human nature as such, Jesus would surely shake His head and remind us that ministry isn't about inflating oneself or making people proud, but about humility. The disciples were doing work that the world did not value. If what you desire is a huge crowd cheering you on when you speak, thousands of followers, and being idolized by brothers and sisters, then following Jesus Christ shouldn't be your choice. In this world, the most disrespected people may very well be those who obey God's word and follow Jesus' example. Jesus brought a child close to Him and said, "For he who is least among you all is the one who is great" (v. 48), overturning traditional notions of status.



## Power and Factions

In the **second act**, John responded immediately. He seemed worried about Jesus' standards for leadership and wanted to know what were the clear boundaries for ministry. So he said, "Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not

follow with us" (v. 49). What John meant was that this outsider, who did not belong to their disciple community, had no right to cast out demons in Jesus' name, but this man was doing their work—freeing people. Shouldn't the ministry have boundaries?

Here, we see inner conflict in individuals and conflict between people. We all want to do good and seek justice, yet in the process, we often find ourselves fighting amongst ourselves and with those who are different from us; we may even become unjust. Why? This might stem from prideful desires of the heart—desires for status, power, and fame. Some people believe that the root cause of conflict is a power struggle. In this example, the disciples wanted to wield power and manipulate others.

Another reason could be the tendency to form factions. We often like to "form cliques," and even if those outside our group are fighting evil, we are not happy for them, nor do we celebrate their good deeds. We may even bully, criticize, or slander those who don't share our stance.

Seeing this human reality, Jesus told John (and us by extension), "Do not stop him, for the one who is not against you is for you" (v. 50). This is God's work. His holy work is greater than the disciples. Where God is working, we should not resist but be grateful.

## Saving vs. Destroying Lives

In the **third act**, Jesus "set his face" toward Jerusalem. Even in the face of pressure from the crowds, He did not deviate from the path God had set for Him. Jerusalem was His destination, where He was going to be crucified, die, rise, and ascend, completing the plan of salvation.

Jesus sent His disciples ahead to a Samaritan village to prepare for His arrival. However, the people there rejected them and didn't welcome Jesus. This angered the disciples, especially James and John. They asked Jesus if they should call fire down from heaven to burn them up. Jesus turned and rebuked them, "You do not know what manner of spirit you are of; for the Son of Man came not to destroy people's lives but to save them" (vv. 55-56, ESV footnote).

Jesus didn't explicitly state why He rebuked them, but from the context, we can infer a reason why. **The disciples were probably blinded by the desire for power and by their partisanship. They saw only the rejection by the Samaritans, not the immediate challenge, the true enemy, or the purpose of Jesus going to Jerusalem: "not to destroy people's lives but to save them."**

## Today's Conflict Stories

Now, let's reflect on today's stories of conflict. In general, we should avoid conflict, but I don't think we should avoid it at all costs. After all, even in the early church, the apostles Peter and Paul had to handle chaotic situations. **Like other people in the world, followers of Jesus sometimes find themselves in conflict with one another, but the difference lies in the fact that they handle it in a unique way—by facing it with faith in Jesus Christ.** We must reflect upon our own faith and life situations. Are our conflicts driven by pride, a love for power, or partisan bias?

I've seen Christian communities become notorious for their internal struggles, even leading to division and causing people to question their faith. Where did we learn such despicable infighting? Perhaps some Christians have adopted methods of handling conflicts from the power struggles of certain politicians, believing they must win at all costs, even resorting to underhanded tactics. They abandon virtue, seeing it as a sign of weakness. They forsake Jesus Christ's teaching example, considering His approach weak and out of touch. Instead, they seek more powerful and effective tools to achieve their goals.

Ironically, this is a path leading to failure. Clearly, relying solely on fierce battles and clever tactics isn't truly effective. **In fact, following Christ's way of goodness/virtue is the most effective way to resolve conflict and bring about lasting change.**

## Be on the Side of Jesus Christ

What is Christ's way of goodness?

Matthew Chapter 5 reveals Jesus' stance. We must choose His stance and be on His side. This stance is closely tied to the eight beatitudes that He mentioned (vv. 3-11). The beatitudes cover eight kinds of virtues and blessings (poverty of spirit, mourning, meekness, hunger and thirst for righteousness, mercy, purity of heart, peacemaking, and being persecuted for righteousness). At the end of the chapter (vv. 38-48), Jesus challenges His followers to love their enemies and avoid retaliation, for retaliation only multiplies hatred. **Darkness cannot drive out darkness; only light can. Hatred cannot drive out hatred; only love can.**

## Meekness and Humility

When we are on the side of Jesus Christ, how are we going to face conflicts? We can act according to insights from the Bible. I've drawn three key topics from the Beatitudes: humility, love, and righteousness.

First, let's talk about meekness. The meek are those who are humble. ***In difficult situations, they seek God and rely on Him and are gentle toward others.*** Even when they are mistreated or looked down upon by the proud, they don't get angry. "Meekness" is not about bowing to reality, but about recognizing one's own limitations and circumstances. Meek people do not blame others or resent the heavens; nor do they lament endlessly. Instead, they view their plight as a stage for demonstrating their faithfulness to God. They pray for grace and wisdom for their ongoing growth in the challenges, trusting in God's faithfulness and righteousness. Therefore, meekness is an expression of faith in God, a trusting action, and a sign of maturity in life.

In addition, the meek do not control the lives of others, for that is God's work. They do not seek to be the masters of the world, nor do they insist on becoming the centre of their family, church, or society, because they clearly understand their own role, honestly recognizing their own strengths and weaknesses. ***They know that all their strength comes from God and understand that God does not need us but graciously chooses to use us.***

The meek are willing to humbly accept others' views. They work hard to understand others' arguments and are cautious when offering criticism, knowing that everyone has flaws. Therefore, they must remain humble in the pursuit of goodness, following Christ's example of humility. Meek people are also pure-hearted and sincere. ***They do their utmost to understand the facts and engage in dialogue with their opponents on the relevant issues, working to establish a common ground and resolve conflicts based on truth.*** As Jesus said, the truth will set you free (Jn 8:32).

Whatever the circumstances, the meek trust in God and respond to issues concerned in the way Jesus Christ taught, with goodness.

## Love and Righteousness

Next, let's talk about love and righteousness. Love is expressed in "mourning" and "mercy." In the face of conflicts, we tend to see only the shortcomings of our opponents and are quick to point out their faults. ***However, those filled with love look to God for help, trying to find the strengths of the opponents and understand their perspectives with empathy. They strive to foster mutual understanding, resolve conflict, and create peace.***

## Love is also closely related to righteousness and integrity.

This reminds me of a couple who deceived both themselves and God. Acts 5:1-11 records that Ananias and his wife Sapphira sold a piece of property and gave the money to the church but lied to Peter, claiming it was the full amount when they had kept some for themselves. Peter reproached them both for not only lying to people but also to God. Upon hearing Peter's words, they both collapsed and died.

For modern people, Peter's confrontation with this couple might seem "untactful." The "tactful" approach would be to reduce conflict and minimize issues. To be "tactful" would be to soothe and help ease the discomfort of the Ananias and Sapphiras in the church. "Being tactful" means being considerate of others' feelings. Such a "considerate" pastoral approach results from the application of modern psychology, seeing the couple as no different from anyone else, with human flaws like dishonesty, greed, and theft, which even Christians are prone to. However, Peter's approach of confronting them with the mirror of truth forced them to face God honestly, to be truthful to others, and to be honest with themselves.

In reality, Peter's approach demonstrates true pastoral care, for ***true pastoral care includes addressing sin.*** If sin exists, there will be no life in the individual or the church. Honest confrontation is love—it is meant to lead people to an acknowledgment of sin, repentance, and salvation.

A theologian once told a story: There was a young boy who insisted on sitting in a place where snakes often appeared. Two adults knew about this but had different reactions. One said, "You can't let the boy sit there. If he doesn't listen, sternly teach him, forcibly pull him away, or even beat him—whatever it takes to get him out of that dangerous place." The other said, "No, leave him be! Don't beat him; don't harm him!" In the end, the boy continued sitting there and eventually died from a snake bite. Who truly had compassion? The person who rebuked the boy truly cared, having his well-being as the priority. ***Truly loving confrontation brings about true repentance and salvation.*** This is also the practice of "hungering and thirsting for righteousness." "Righteousness" refers to the correct conduct in God's eyes.

May we learn from the Lord to cultivate the virtues of meekness, love, and righteousness. Whether today or in the future, as we face various conflicts, may we always be on the side of Jesus Christ. May the Holy Spirit guard our hearts, increase our wisdom, and keep us filled with faith and hope as we persist in doing good. May we never repay evil with evil, but respect everyone, helping the weak and the suffering. Amen.

\* This article is adapted from the writer's speech delivered at our Opening Convocation Ceremony on August 27, 2024. All Scripture quotations are taken from the ESV.

# Walking Together on the Path of Theological Training

Brothers and sisters are called to enter the Hong Kong Baptist Theological Seminary (HKBTS) to equip themselves to become faithful servants of God. How have they navigated through this journey of theological training? What are their

feelings and experiences? In this issue of the *Newsletter*, we have invited some graduates of the Main Campus Programs to share their experiences and to witness the Lord who walks with us.

## Following the Gracious Guidance of God

*Dawn Che (B.Th.)*

Thanks to God our Father, I completed my Bachelor of Theology degree at HKBTS! Looking back on these four years of study, I know that it was all possible and went smoothly because of God's grace and guidance; otherwise, this would be an impossible task.

### In His Time

I came from Jiangxi and moved to Hong Kong in 2003. My husband and I have two sons. Through the principal of my son's kindergarten, God brought me to a church where I came to know Jesus and was baptized in 2009.

During my subsequent service at the church, I witnessed the life-changing power of the gospel again and again, which sparked my desire to work with God, but at the same time, I felt deeply that I was unworthy and inadequate. With the advice of my pastor, I took different courses to equip myself, but the more I learned, the more I realized my inadequacy and dared not respond to God's calling.

Even though life is short, unpredictable, and can make us feel helpless and fearful, God has shown me His guidance in the midst of it. The sudden death of my relative and the onslaught of the pandemic not only shook me with grief but also awakened God's calling to serve as a minister. I no longer hesitated and seized the opportunity to respond to God. With the support of my family, my church, and my pastors,

I submitted the application form for the bachelor's degree program to HKBTS in

August 2020 with trepidation and anticipation.

I remember when I submitted the application, it was just two weeks before the opening convocation ceremony for the new school year, which was long past the deadline for admissions. However, by God's marvelous arrangement, I became the last student to enroll that year. I was really grateful that I didn't have to wait for another year. ***There is a time for everything, and I am convinced that everything that happens in my life is not by chance, but by God's hand.***

### His Provision Suffices

What God has done is amazing. He not only prepared me to respond to His calling, but also prepared my family, my church, my spiritual companions, as well as the HKBTS faculty and fellow students to support me.

At the lowest point of my life, God took the initiative to seek me and let me experience His presence and help. He also gave me the courage to share the Gospel with others so that my life would



grow and be renewed through participation in ministry. In retrospect, I knew that God has molded me through all these experiences and prepared me to respond to His calling. I remember when I first told my family about my intention to receive full-time theological training, my son expressed concern about our family's financial status, but after prayers, our whole family eventually expressed unanimous support and was willing to share the household chores, thus relieving me of my worries. At the same time, the offerings and prayers of the church and my spiritual companions became a tangible expression of God's presence and support. So, I resolutely resigned from my job and took on training with the blessings of God and all my supporters.

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as well as the spiritual character of the students, was indeed a blessing from God, because He has been easing my worries that whether I would be able to complete the four-year program due to my age and

academic qualifications. Although the process was difficult, especially the study of the biblical languages

and theology, which often made me feel frustrated and confused, God knew everything I needed and always helped me in different ways—through teachers' assistance and the close companionship of my classmates. For example, my teachers often used their extra hours to teach us if we were in need, and the seminary provided us with one-on-one spiritual care. I felt blessed to study in such a supportive environment where I was able to graduate smoothly and experience God's faithfulness and abundant grace deeply.

### **Trust in His Unfailing Promises**

Following God is a lifelong journey, and there will be a long way to go after my graduation. ***I am confident that these four years of study will serve as a solid foundation for my future ministry and give me the faith to rely on Him. I also believe that God promises to give those who follow Him the ability to serve fully.***

The road ahead will be full of challenges, but God's grace is immeasurable. I believe that He will walk with me, just as I have experienced in the past, which is beyond what I could have asked for or imagined. My wish is to follow our Father's gracious guidance every day, by trusting in His unfailing promises firmly, by looking upon the mercy of the Lord Jesus continuously, and by becoming His faithful servant in this generation with the strength and help of the Holy Spirit. May God use me, a small and weak vessel to witness His grace and glory.

## Abide in Christ, Experience Companionship, and Live by Faith

**Angela Yeung** (M.Div.)

I used to think that full-time study at a seminary was something far away from me and not something I was expected to pursue, but I began taking evening theology courses for the laity. I never imagined that

I would be called to study at a seminary, let alone that



Angela and her husband Jones

these three years of full-time theological training would turn out to be so wonderful for me. I truly experienced the faithfulness of our Lord, who understands my weaknesses and needs, and who gently molds my life and walks with me.

### **The Lord Who Keeps Me Company: Experiencing the Power of Companionship**

I remember that upon admission to the seminary, Rev. Brian Lam, our Chaplain, reminded us that apart from the main curriculum, there was another subject to learn—the “hidden curriculum” which is unique to each student. During my first semester of the first year, I encountered my first “hidden course,” which involved expressing my needs to others. At that time, I had to undergo surgery, the consequences of which might affect my studies. Then, I told my classmates about my need for their prayers. Unexpectedly, we had to take a test the day before my surgery. Even though my classmates were nervous about the test, they willingly sacrificed their study and rest time after lunch to pray for and with me. During the first semester of my second year, I was diagnosed with stage zero carcinoma in situ and had to take my exams earlier in order to prepare for my surgery. During the course of my illness and treatment, I learned to share my needs. As a result, I experienced the sincerity and care of my brothers and sisters who offered their prayers and companionship. During the busy period of assignments and exams, my classmates, despite being overwhelmed, were willing to put aside their own assignments and projects, and for two weeks, they spent nearly 10 hours after class with me via video conferencing to complete the last Hebrew assignment together and to help me study for the final examinations. Their kindness touches me deeply even now.

***Thank you Lord for my miraculous recovery, and for the “hidden courses” where I learned the importance of “sharing my needs” and experienced the goodness of companionship along the path.*** This gave me a deeper understanding of what the Bible means, “A friend loves at all times, and a brother is born for adversity” (Prv 17:17).

### **A Theology Integrating Beliefs, Knowledge, and Thinking: Live by Faith**

During my studies in theology, I discovered how traditional thinking, philosophies, rationalism, and all sorts

of doctrines influenced how I viewed myself and others. My studies in theology and specifically, the systematic theology course taught by Prof. Andres Tang recalibrated my understanding of God, humans, and the community of disciples. During the past three years, I encountered a lot of challenges and difficulties, including my father’s hospitalization due to cerebral hemorrhage, and another family member’s debt issue which was so extreme he became suicidal. ***The theology I learned strengthened my faith in the Triune God whatever the circumstances, and I learned to love and accept my flawed family member by remembering that “God loves the world.”*** These life experiences enabled me to integrate what I have learned and what I believe, enabling me to live out my faith.

### **God’s Thoughts Are Higher than Humans’**

Initially, I pursued theology thinking I was making sacrifices for the Lord. However, upon finishing my three-year study, I realized how much God blessed me and let me experience His faithfulness. In these three years, I worried about my tuition fees, surgery costs, and the expenses incurred while taking care of my father. Ultimately, God not only provided all my needs but also placed me in a community of disciples

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who would support me through various hardships and walk alongside me in my weakness. God’s plans are far higher than my own. I had a genuine encounter with the Lord who conquered death and was resurrected from the dead during my years as a seminary student. This allowed me to know Him not only from books but also from life experiences so that I could trust Him more and live out the truths I believe.

“Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths. Be not wise in your own eyes; fear the LORD, and turn away from evil” (Prv 3:5-7).

# Grace Beyond Imagination

Jade Cheung (M.Div.)

## A Friendly, Yet Strange Environment

I still think about three years ago when I participated in the Spiritual Formation Camp with the teachers and students of HKBTS. At that time, I was apprehensive and worried about whether I could fit in with all the other young and energetic classmates and cope with the next three years of study, internship, and subsequent pastoral work.

Having been out of school for a long time and caring for my family as a housewife over a decade, I was excited but found it nerve-racking to be a full-time student and enter a new environment. **Those challenges were real, yet the grace was unimaginably abundant.** I met a sister from my mother church, the Fanling Baptist Church (FBC), a former administrative staff of FBC, and also a former seminary intern at FBC. All three of them were third-year students at the seminary who became my seniors. In addition, a sister from my fellowship group in FBC was also a part-time student at the seminary, so we could occasionally take the same subjects and attend classes together. Encountering them at the seminary gave me a special sense of warmth.

## My Supportive Classmates

Moreover, my classmates were full of love. I remember my experience during my first test in the “Philosophy and Theology Methods” course. Despite my preparation, I failed because I did not fully grasp the content. When my classmates noticed and discovered my struggles, they shared their learning insights with me. As a result, my score doubled on the second test.

Theology was an unfamiliar subject to me; I could not understand the lectures, let alone ask or answer questions. Even though I had questions, I could not articulate them clearly. My classmates often acted as my translators, rephrasing my questions so that the teachers could understand my queries. Sometimes they even shared their perspectives, so we could exchange ideas.

## Teaching Beyond the Classroom

Apart from my classmates, the teachers at the seminary also exceeded my previous impressions of the role of teachers. They were unpretentious, helping to set up venues and move tables and chairs during events. Although we didn't have Dr. Andres Tang's course in the first semester, one of our assignments was to write reflection on his book. When he knew that we did not

understand his book, he tutored us in his spare time. Over the three years, despite my not staying in the dormitory, our class and I often stayed together, along with teachers like Dr. Tang and Dr. Chang, for meals, morning prayers and breakfasts, casual chats, word games, karaoke, bowling, and even having “graduation trip.” Learning happened not just in academic settings but also in our daily living and practicing our faith.

## Being With: Those Days We Walked Together

We all played volleyball together (even though I last played volleyball as a teenager). During the pandemic, we chose to eat takeaways so that we could dine together, did Hebrew assignments together via online video conferencing, used “dark memory methods” (our collectively invented mnemonics) to review Hebrew vocabularies together, welcomed our classmates' newborns, and went on outdoor retreats together. We served each other as Student Union executive committee members and by praying together for peers' surgeries, family issues, and other difficulties.

Despite differences in ages, backgrounds, personalities, interests, and abilities, we accepted each other, watched over each other, and walked through these three years together: **It is hard to imagine how we could have come together without God or completed this program without the fellowship, help, and companionship of my teachers and classmates.** I am grateful to every staff member, teacher, and classmate at the seminary! Thank God for bringing us together and letting us to experience and witness His abundant grace! May we be faithful to what God has entrusted us, and may our work be pleasing to Him!



Jade and her family

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**Learning happened not just in academic settings but also in our daily living and practicing our faith.**

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# Theological Training in Community Living

Wilson Leung (M.Div.)

Time flies! I have spent six years at HKBTS. For the first three years, I served as a staff member in the library, which was my first step toward my ministry. In the latter three years, I studied in the Master of Divinity program at the seminary and embarked on this never-ending theological journey.

## The Calling

Looking back on how I was called to ministry, I realize that it was a time of turmoil in my life. I was under overwhelming pressure and was uncertain about the way forward. Nonetheless, God saved me and placed this sacred calling in my life so I could make a fresh start.

Later, during a prayer experience, the Lord Jesus invited me to be His worker, to walk with Him into the ripened field and to harvest crops together with Him. At that moment, I was saddened by the shortage of workers in the harvest. I felt a sense of urgency to respond to this call and decided to enter the seminary to become equipped.

## The Journey

When I entered the seminary, the biggest lesson I had to learn was how to live in a community. This was not easy for me as I am an introvert. I am thankful that the seminary made room for us to “learn how to live” and to learn to become Christians after God’s own heart. **Realizing that Jesus Christ’s salvation is not just about individuals being saved, but also about building up a community that belongs to Him, we not only need to have a reconciliation with God but also with others in the community and with nature.**

In my community life, one of the most memorable moments took place during the study of the Hebrew language. The course required us to complete three Hebrew translation exercises. For students with little language skills, this was undoubtedly rather frustrating. However, our class chose to work together on all three exercises by organizing study groups before submitting each assignment. Group members discussed to work out the best answer. We deliberately invited students who were not doing well to participate. Our group spent four to six hours discussing each exercise word by word and helping the less capable students to complete them together.

At times, I reflected on whether it was worth spending so much time to complete the assignments in such a way because

I am a fairly independent person. Working alone is always much more efficient than

working together, and I was confident that I would be able to complete the exercises on my own. Yet upon reflection, I recognized that it was a challenge for me, whether or not I was willing to sacrifice for my brothers and sisters who were lagging behind. Even if it took more time, or if I had to give up efficiency, or if I had to change my style of doing things alone, would I still be willing to stand with those who were lagging behind and walk with them so that they could keep up? I realized that the community of the Kingdom of Heaven is not about individual breakthroughs—rather it is a community of solidarity. No one is going ahead, and no one is lagging behind. Perhaps this is what God sees as a community of unity.

## The Future

Such thoughts prompted me to reflect further: “Who is the most neglected group in churches?” I would say it is the elderly. Compared to the youth, fewer full-time ministers and co-workers are serving the elderly, and fewer resources are devoted to the development of elderly ministries. In addition, as many young people have emigrated overseas due to social changes, many of those remaining in Hong Kong churches are the “left behind” who are elderly and are in dire need of pastoral care and support. During my two-year pastoral internship, I realized that the elderly are a great treasure and can be faithful intercessors, ministry promoters, and servers of churches. This motivated me **to become “a pastor for the elderly” upon graduation so that the elderly can experience love and acceptance in the church community.**



Wilson and his parents

# Unworthy, Unbearable, and Unwilling

Guangpu Yue (Th.D.)

## My Joke Turned Real

Now that graduation is approaching, I have nothing but gratitude in my heart.

My name is Guangpu Yue, and I come from Zhengzhou, Henan province. When I was born, my father wanted me to be God's servant when I grew up. He was inspired by 1 John 1:5, which says "God is light," and named me Guangpu which means "servant of light." In this sense, "Guangpu" actually means "God's servant." When I was about 7 or 8 years old, to please my parents, I once told them, "When I graduate from high school, I won't go to university, but I will read all of my daddy's theological books at home. Then I will go to seminary." I was just kidding at that time, but unexpectedly my joke came true, and I went to seminary indeed. Moreover, I even had the opportunity to further my study in theology.

## The Grace of God's Molding

Here I would like to share with you three words to describe the feelings in my heart right now.

The first word is **"unworthy"—I find myself unworthy of God's grace.** Since I was young, my teachers have recognized me as a very prideful person; but in recent years, I have been learning the lesson of humility before God. Before I came to Hong Kong to study, I had no idea what I was supposed to learn; but after I came here, I realized how little I had learned. It was then that I understood Paul's saying that he was like "one untimely born" (1 Cor 15:8). Thanks be to God that "by the grace of God I am what I am, and his grace toward me was not in vain" (1 Cor 15:10).

## The Heart of a Pastor

The second word is **"unbearable"—I find it unbearable to see the needs of the flock unsatisfied.** My father was a pastor in the church and used to preach long sermons, so I disliked listening to him. Once I complained to my mother about my father's long sermons, and she said, "Your father is always worried that the congregation does not have enough of God's word, and he always wants to feed them a bit more, lest they go hungry." About ten years ago, I watched a movie called *1942*, which is about the famine in Henan province in 1942. The first line of the narration in the movie says, "From the winter of 1942 to the spring of 1944, my hometown, Henan, had a problem with

food because of drought." As I began to serve in the church, I came to understand

my father's heart, and I too find it unbearable to see the needs of the flock unsatisfied and want to feed them better and more. Having gone through such an experience, I am now eager to share what I have learned with my brothers and sisters in Christ.

## The Will to Serve

The third word is **"unwilling"—I am unwilling to fail in my mission.** As Christians, we each have our own missions. Now that I am about to graduate, I have certainly embraced a new mission. A degree in theology is not a halo—nor is it an honor—but a responsibility. Therefore, I have to set a good example, be strict with myself, keep on learning, serve humbly, and live up to my mission!

In "The Sea," a Chinese poem by Cao Cao, it says, "How happy I feel at this sight! I croon this poem in delight." I would also like to use the lyrics of the hymn "Glorify God and Benefit Others" to express my aspiration: "If I am honored by others, it is all up to my Lord. Now I move on with all my heart, to glorify God and to benefit others."

Finally, I would like to thank the President and the faculty for their kind understanding and help during the course of my studies, which enabled me to complete it. I would also like to thank my academic advisor, Dr. Andres Tang. I will always remember his guidance for me, as well as his scholarly attitude and manner. I would like to thank my wife, parents, and children for the countless times they have been my strength and support when it was difficult for me to carry on. I thank my brothers and sisters in Christ for their loving care and prayers. Thank God for His guidance along the way.

To God be the glory!



Guangpu and his family

**A degree in theology is not a halo—nor is it an honor—but a responsibility. Therefore, I have to ... serve humbly, and live up to my mission!**

## Clutching at Life's Edges

**Hing-weng Seng**

*Assistant Professor of Old Testament*



The prophet Elijah stands as a unique figure within the Old Testament prophetic corpus and is distinguished by his unprecedented avoidance of physical death as depicted in the biblical text. These distinctive characteristics extend beyond his departure via the fiery chariot, manifesting early

in his prophetic career as recounted in 1 Kings 17. This article will provide a concise description of the book of 1 Kings's provenance and a description of the context and structure of Chapter 17 before delving into an interpretation of the chapter with a focus on its narrative features.

### A Brief Word on the Provenance of 1 Kings

One approach to understanding the provenance of 1 Kings locates its composition within the exilic period. This theory posits that the demise of the Judean monarchy and the Babylonian conquest of Jerusalem compelled the exilic generation to seek an explanation for these events. While experiencing ungodly leadership presented challenges, the utter loss of their nation represented a far more profound crisis for the Israelites. The subjugation of Judah by the Babylonians resulted in the erasure of Judah's name from the political map, and the Israelites—God's elected people—were stripped of their ancestral right to dwell in the land promised by YHWH. **This state of national and territorial dispossession demanded answers. The exilic readership needed to understand how YHWH's chosen people could have suffered such a significant loss.**

### Context

Preceding Elijah's entry is the introduction of King Ahab and Queen Jezebel in 1 Kings 16:29-34. The text portrays Ahab as a king who not only commits acts of wickedness according to YHWH's standards but surpasses the previous kings in severity. The defining sin of the previous king, Jeroboam's establishment of a rival temple to YHWH in Samaria, seems insignificant to

Ahab. He takes Jezebel, a Sidonian princess, as his wife and forms alliances with the foreign deities Baal and Asherah, placing the land of Israel under a significant religious threat.

Then in 1 Kings 18, Elijah encounters Obadiah and ultimately confronts Ahab and the priests of Baal. As the sole Yahwistic prophet, Elijah stands alone on Mount Carmel in a decisive contest of prophetic power against the Baal clergy. Emerging victorious, Elijah vanquishes the Baal priests and the drought ends.

Situated between the growing problem of apostasy and Elijah's eventual victory over the prophets of Baal, this chapter depicts Elijah's initial isolation and divine sustenance. In contrast to the more public events of 1 Kings 18, Chapter 17 focuses on Elijah's encounters with figures like the ravens, the woman of Zarephath, and her son, all of whom appear in more private settings such as the Kerith Ravine and the woman's home in Sidon's area. Against the backdrop of these locations and characters, the narrative of 1 Kings 17 depicts three encounters that are related to equipping Elijah for his upcoming prophetic role. Furthermore, these incidents present an escalating level of difficulty that tests his resolve to sustain lives.

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**... the narrative of 1 Kings 17 depicts three encounters that are related to equipping Elijah for his upcoming prophetic role.**

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### Structure

1 Kings 17 can be divided into three distinct episodes according to their content wherein each contributes to the narrative of Elijah's preparation for his prophetic role. Verses 1 to 6 depict the first episode, in which YHWH instructs Elijah to take refuge near a brook during a drought to ensure his survival. The second episode narrates Elijah's encounter with a woman concerning sustenance (vv. 7-16), while the third describes the miraculous restoration of life to the woman's son (vv. 17-24).

### Episode I: A Rather Unusual Start for a Prophet

The narrative introduces Elijah (אֵלִיָּהוּ) abruptly. His name signifies devotion to YHWH, literally meaning "My God is YHWH." The first action attributed to him is direct speech directed at King Ahab, as indicated by the combination of וַיֵּאמֶר

("and he said") and אֶל־אַחָב ("to Ahab"). The absence of any introductory description regarding the setting creates a sense of immediacy and makes Elijah's pronouncement seem almost confrontational. This initial presentation suggests a dynamic of relative equality between the prophet and the king, at least from the narrator's perspective.

Interestingly, Elijah's background information—the Tishbite from Tishbe of Gilead—remains unclear. While other prophets are introduced through their lineage (e.g., the previously mentioned prophet—Jehu—is the "son of Hanani," and the succeeding prophet—Elisha—is the "son of Shaphat of Abel-meholah"), Elijah's introduction is tied to a location rather than his father. Additionally, the inaugural episodes of Jehu and Elijah highlight a striking contrast in their introductions. Jehu's call narrative begins with the formulaic phrase "the word of YHWH came to Jehu" (1 Kgs 16:1), \* indicating his passive reception of divine revelation. In contrast, Elijah's introduction presents him as a proactive figure, initiating the narrative with a declaration of his own devotion to YHWH (17:1). This initial act is followed by a seemingly contradictory divine command: YHWH instructs Elijah to hide by the Wadi Cherith, isolating him from human contact and sustaining him through ravens—an unclean animal according to Leviticus (Lv 11:15).

***This sequence deviates from the typical prophetic call narrative***, where prophets receive a message from YHWH and then relay it to a wider audience. Elijah, however, begins with his own statement and then retreats into seclusion. While verses 1 to 4 present an unconventional portrayal of YHWH's messenger, verse 5 reassures readers of Elijah's obedience: "and he went and did just as YHWH had spoken" (1 Kgs 17:5). Although an unusual introduction and sequence of events, this concluding verse serves to alleviate any potential tension regarding Elijah's faithfulness to YHWH's intriguing command to preserve life.

## **Episode 2: The Somewhat Obedient Powerful Agent of YHWH**

The second episode (1 Kgs 17:7-16) opens with the narrative establishing the fulfillment of Elijah's pronouncement of the drought (v. 7). ***This emphasis on the actualized prophecy underscores Elijah's role as a powerful agent of YHWH.*** Interestingly, the episode then presents a reversal in the typical sequence of prophetic pronouncements. In the previous incident, Elijah was the first to speak; in the second episode, the first to speak is YHWH: in verse 8, the expression "the word of YHWH came to him" signifies a divine directive preceding any action or speech from Elijah. This contrasts with the first episode where Elijah's own declaration initiated the sequence of events.

The content arrangement in verses 8 to 10 is also noteworthy. YHWH's command to Elijah contains two elements: to reside in Zarephath and to rely on a woman for sustenance. The narrative emphasizes Elijah's immediate obedience with

three consecutive verbs ("he rose," "he went," and "he came") in verse 10. After his arrival in the Sidon kingdom's area, the ensuing dialogue between Elijah and the woman (vv. 10-12) reveals a fascinating dynamic. The woman readily fulfills Elijah's request for water but expresses hesitation when asked for food as she herself lacks food. Elijah's response, however, is marked by boldness. He instructs the woman to prepare bread for him prior to making any for her family, promising that the LORD's provisions will not be depleted. This assurance is significant as it introduces an element not explicitly mentioned in YHWH's initial command. Such a content arrangement creates suspense as to whether or not Elijah's words would come true. Yet, the narrative strategically omits any further dialogue after Elijah's words, relying solely on the actions and subsequent events to implicitly demonstrate the truth of Elijah's words. In the end, the reader is informed through the narrator that the woman complied, revealing that Elijah's prophecy regarding the food supply came true (v. 15).

While the episode lacks an explicit statement of Elijah's obedience akin to the first episode ("and he went and did as the Lord said," 17:5), ***his actions throughout undeniably demonstrate his adherence to YHWH's directives.*** This narrative strategy invites the audience to actively engage with the text, drawing their own conclusions about Elijah's faithfulness based on his actions and the unfolding events amidst a time when preserving life is difficult. Of equal importance is that through the actualization of what is not mentioned by YHWH but spoken by Elijah—the drought and the supply of flour and oil—the narrative hints that ***YHWH is behind the drama of the life-threatening situation and the life-preserving acts.***

## **Episode 3: A Puzzle to Be Solved?**

In the final incident (vv. 17-24), the opening verse stands out for its use of two occurrences of הָיָה in describing the child's health. The narrator's shift from referring to the woman as simply אִשָּׁה ("woman") to הָאִשָּׁה בְּעֻלַּת הַבַּיִת ("the owner of the house") is noteworthy. This change suggests a transformation from a figure in need of assistance to one who wields legitimate authority within the household where Elijah resides. Significantly, the woman's voice is the first to be heard in the final episode, superseding both Elijah and YHWH. Despite the narrator's prior description of the child's condition, the woman's words to Elijah seem to imply that she holds him accountable for the child's condition. This voice is almost accusatory. In the third incident, the first voice comes from a foreign woman accusing a man of God for failing to perform his duty to preserve life.

In response to the woman's grave accusation, Elijah takes the child from her without receiving a response. Notably, he retreats to his private quarters in the roof chamber. In privacy, Elijah directs his own plea toward YHWH, holding YHWH responsible for the child's failing health. The text emphasizes this by stating

“he cried out to YHWH and stretched out his arms holding the child three times.” This act marks a climax in the chapter as it is the first instance of Elijah speaking to YHWH since his arrival on the scene; and, it is a plea to YHWH for preserving life. However, the success of this act hinges entirely on YHWH’s will—whether YHWH will choose to answer Elijah’s plea. YHWH did.

After the child returns to good health, the woman accepts Elijah as a true “man of God.” ***In the portrayal of the woman in the final episode (vv. 17-24), a narrative puzzle emerges.*** While she initially blames Elijah for the child’s death (v. 18), she ultimately acknowledges him as a “man of God” (אִישׁ אֱלֹהִים) in verse 24. This delayed recognition presents a noteworthy dissonance. In fact, an earlier acknowledgment immediately after Elijah’s successful intervention (v. 16) would have created a more pleasing narrative. In the second episode, Elijah’s words in verse 14 come true in verse 16, potentially prompting an earlier recognition of his divinely-linked abilities. However, the narrative withholds the woman’s acknowledgment until verse 24. This delay compels the reader to consider the reasons behind it and its potential significance.

### A Delayed Recognition?

One possible interpretation of 1 Kings 17 is that it depicts a “prophetic training camp” for Elijah. The text portrays him as receiving challenging assignments from YHWH. Surviving on sustenance provided by an unclean bird and relying on the charity of foreigners were difficult tasks. Only after enduring these progressively challenging episodes, which fostered his dependence and trust in YHWH, does Elijah emerge as a public prophet (1 Kgs 18). However, it is crucial to remember that the book was composed much later for an audience long removed from Elijah’s time. Therefore, ***establishing Elijah’s legitimacy as a prophet*** might not be the only theme.

An alternative thematic focus could be ***the preservation of life***. All the human characters in these episodes face the challenge of survival. These threats come in various forms, including hiding from enemies, food scarcity, and failing health. Elijah, the narrative’s protagonist, is introduced during a life-threatening event (the drought) and is subsequently presented with three situations that require the preservation of life: his own, the woman’s, and her son’s. Initially, he is sustained silently by the ravens and the wadi. Subsequently, he interacts with the woman to secure his own sustenance. Finally, his role transforms from being dependent on others’ care to becoming a conduit for preserving life. The text portrays Elijah’s encounter with the woman and her son as a counterpoint to the severe threat to their survival. Notably, the woman’s precarious situation, compounded by the drought, likely exacerbates the child’s illness (v. 17). Without Elijah’s presence, their ability to secure food and the possibility of her son getting healed would be significantly hampered. Interestingly, the woman does not directly interact with YHWH in either incident. Her

interactions and frustrations are directed solely toward Elijah. It is only after a life is lost and miraculously restored (vv. 17-22) that she acknowledges Elijah’s divinely-sanctioned role. In Elijah’s presence, they overcame the drought and illness. However, they are not simply passive recipients of his aid. The woman’s willingness to share her meager provisions with Elijah, even if initially hesitant, establishes a connection between her household and the “man of God”—hence, to God.

### The Exilic Audience

For the exilic audience, the message communicated by the passage might derive from the juxtaposition of the non-Israelite woman’s acknowledgment of a Yahwistic prophet in the face of an existential threat. Initially, both the drought and the endangerment of loved ones appear as manifestations of divine activities. However, the narrative also suggests that life-preservation is ultimately a divine act. When seeking explanations for their calamities, those in exile might have recognized in this paradoxical perspective a theological framework: ***YHWH as both the source of tragedy and the agent of salvation***. A second strategy involves the perspective of a non-Israelite woman. The emphatic affirmation of the Yahwistic prophet coming from a foreigner prompts an awakening call to the Israelites. When faced with threats to one’s life, even a foreigner recognizes and relates to YHWH, what about the people of YHWH?

### Closing

How should our era be characterized? An age of uncertainty? The post-COVID world? The age of artificial intelligence? Amidst unprecedented technological and scientific progress, we have also witnessed the vulnerability of human society in various domains: interpersonal relationships, international relations, health, and governance. Different aspects of life are under threat. This contemporary experience of fragility bears striking resemblance to the types of existential threats faced by these biblical characters. ***Given these parallels, do Christians rely on external voices to reassert the significance of the divine as both threatening and preserving life, in human affairs?*** Are the people of God waiting for a wake-up call from others? Or can we proactively engage with the challenges of our time, trusting in God’s active presence and life-giving power? For the drought, in a metaphorical sense, may have already arrived.

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**When faced with threats to one’s life, even a foreigner recognizes and relates to YHWH, what about the people of YHWH?**

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\* All biblical citations, unless noted otherwise, are my translations.

## Academic Affairs News

### Faculty Movements

Rev. Brian Lam, the Chaplain, retired in July. We thank him for his years of faithful service and dedication to the seminary. The chaplaincy will be coordinated by Dr. Grace Chan, who will work closely with a newly formed chaplaincy team to promote holistic chaplaincy at the seminary. The team members include Rev. Miguelito Kwok, Rev. Pui-yee Cheung, Mrs. Wai-sze Yiu, and the recently retired Rev. Brian Lam. We pray for the Lord's blessing and guidance in their ministries at the seminary.

### Opening Convocation for the New School Year

The Opening Convocation Ceremony for 2024-25 was held on Tuesday, August 27. President Joshua Cho preached a message titled "Be on the Side of Jesus Christ." Based on Joshua 5:13-15 and Luke 9:46-56, President Cho reminded us to cultivate the virtues of humility, love, and righteousness, and to do what is right in the eyes of God, standing with Jesus Christ in a world full of conflicts and making peace in freedom.

### Opening Convocation Lecture

The lecture was held on Wednesday, August 28. Dr. Curie Qu, Assistant Professor of Christian Thought, presented a lecture titled "The Crises and Opportunities of Our Secular Age: Rethinking Barth's Critique of Modernity in Contemporary Chinese Context."

### Joint Graduation Ceremony

The Joint Graduation Ceremony of HKBTS for Main Campus Programs, Lay Theological Education Department, and Distance Education Program will be held on Sunday, November 17, at 3:30 pm at the Kowloon City Baptist Church. Church pastors, deacons, and members are welcome to attend.

### Main Campus Programs Admissions for Spring 2024-25

The Main Campus Programs are now open for admissions in the 2024-25 spring semester. Programs

available include Bachelor of Theology, Master of Divinity, Master of Divinity (Further Studies), Master of Christian Studies, Master of Theology, and Doctor of Theology. The spring semester begins on January 9, 2025. The deadline for applications is November 29, 2024.

## Activity News

### Mini-Conference

A mini-conference titled "Biblical Studies and AI: An Intellectual History Case" by Dr. Philip Chia was held on Monday, August 26, in the grand conference hall on the third floor of the new academic building on our Sai O campus. Before the conference, participants enjoyed lunch and fellowship in our canteen.

### Seminar on Chinese Preaching

The Seminar on Chinese Preaching titled "Is There 'Light' in Your Sermon?" was held on Monday, October 14, at the Applied Theological Education Centre. In the seminar, five of our faculty members, namely Prof. Fook-kong Wong, Prof. Andres Tang, Dr. Bernard Leung, Dr. Kit-ying Law, and Dr. Ken Lui, explored ways to enhance the quality of preaching by unraveling the concept of a "Chinese Pulpit" from various perspectives.

## From the Chaplain

*Grace Chan Chaplain*

### Life Transformation: Strength in Weakness

But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong. (2 Cor 12:9-10)

We all encounter different challenges and difficulties in our lives. Paul teaches us to look at things from God's point of view: during times of suffering, God often demonstrates His power, allowing us to experience His comfort,

presence, and salvation. Moreover, God may test and mold us through suffering to make our lives stronger and deeper.

In 2 Corinthians 12:7-8, Paul mentions that he bears a thorn in his flesh. (This "thorn" most likely refers to the attacks, hostility, and persecutions he endured.) Because of this, he prayed many times for the Lord to remove the thorn. However, the Lord's response was not what Paul expected. In 12:9, the Lord told him that the thorn would not be removed, but at the same time assured him that He would give him sufficient grace and power to endure and persevere. For Christ's power is "made perfect in weakness"! The power to overcome does not come from Paul himself but from Christ.

Hence, we can see that weakness and power can co-exist. When one is weak, the power of Christ is actually at work. Therefore, Paul saw his weakness in a new light and even boasted of his weakness, being proud to suffer for the

Lord, so that the power of Christ might come and dwell in him, and he might witness and glorify God.

For Paul, as compared to the enviable "third heaven experience," what was really beneficial and more meaningful to him was to experience the power of Christ amidst weaknesses and difficulties, so that he would have his life transformed and become a servant of Christ. Therefore, Paul proclaimed that in all circumstances, by the overcoming power of Christ, whenever one is weak, one will be strong!

Now, how can we experience God's power manifested in our weakness? In times of weakness and distress, God's power becomes our strength and transforms our lives. More importantly, God assures us that with His grace and power, we can overcome anything. So let us proclaim, "When we are weak, then we are strong!" Amen!

## Lay Theological Education Department

*Carter Pang* Director

### An Experience, An Opportunity

On the afternoon of August 17 (Saturday), we organized a Lay Theological Education Experiential Day at the Applied Theological Education Centre (ATEC) in Bute Street, Mong Kok. In addition to the introduction of our programs by our staff, we also invited six adjunct lecturers with rich teaching and life experiences to give sample lectures. Participants could choose one or two of those lectures to get a taste of the programs. The six lecturers were Rev. Fong-yu Cheng, Ms. Fung Yiu, Mr. Arnold Leung, Principal Man-yee Chan, Rev. Miguelito Kwok, and Rev. Maisie Mui.

More than 70% of the participants were not our

students and this classroom experience was quite new to them. In fact, we have organized similar activities for two consecutive years. We hope that the participants will find it rewarding and that they will take this opportunity to consider the possibility of receiving further training in areas where they are interested or feel drawn to. Moreover, we are eager to let the participants know more about us, including our programs, classroom environments, teacher-student interactions, etc. If you missed out on the Experiential Day this year, we invite you to keep a close eye on our announcements as we gear up for the next event.



## New Academic Year, New Programs

The Opening Convocation of LTED held on Monday, September 30, at the ATEC marked the commencement of the new academic year. This year, we offer nine non-degree programs and four degree programs. Among the non-degree programs, there are the brand new “Christian Arts and Spirituality Practice Certificate” program, and the restructured “Women’s Theological Training (Spiritual Care and Growth) Certificate” program. In addition, there are two brand new degree programs, the Postgraduate Certificate Program in Worship and Arts and the Postgraduate Certificate Program in Christian Life and Death Education.

We keep offering a wide variety of programs in the hope that we can respond to the changing times and



provide believers with appropriate training so that their spiritual lives would be more deeply rooted and richly nourished. We have just started the enrollment for the degree programs for the spring semester of this academic year (February 2025), and the deadline for application is December 18 (Wednesday) this year. We invite you to join us on the path of equipping yourself.

## Distance Education Program

*Charis Chan Associate Director*

### Thanksgiving and Prayer

The 2024 Fall term non-degree and degree programs began on September 1 and October 1 respectively. Thanks to the Lord, the number of new students has increased. They come from different places, including Hong Kong, Macau, and Mainland China. They are interested in the Distance Education Program because the flexibility of our programs allows them to balance their studies, families, and work. We wish every new student a wonderful learning experience! We are now enrolling new students for the 2025 Spring term for both degree and non-degree programs. Brothers and sisters are welcome to submit applications or inquiries.

We are grateful to Ms. Yuk-kwan Mak for teaching “Fundamental Christian Doctrines” starting this quarter.

May the Lord make her a conduit for the blessings of many.

The Spiritual Light Project Certificate Presentation Ceremony 2024 was successfully held on September 28 at the Applied Theological Education Centre. The ceremony was held to award Higher Certificates in Biblical Studies to visually impaired students who have completed the eight subjects of the Spiritual Light Project Diploma Program and to encourage them to continue their studies. Upon completion of eight additional subjects, they will be awarded the Diploma of Biblical Studies. We thank President Joshua Cho for presenting the certificates to the six students and Dr. Nathan Ng, Vice President (Academic Affairs), for sharing a message. We had a wonderful day filled with joy and thankfulness.

This year, our Joint Graduation Ceremony with the seminary’s Main Campus Programs and the Lay Theological Education Department will be held at the Kowloon City Baptist Church on Sunday, November 17. Approximately 14 students will graduate from the Distance Education Program, two of whom are from the Special Training

Ministries: one from the Onesimus Training Project, co-organized with Hong Kong Christian Kun Sun Association, which aims to serve incarcerated believers in Hong Kong; and the other from the Spiritual Light Project co-organized with the Christian Ministry to Visually Impaired Persons, which serves visually impaired believers. We hope that they will continue their studies after graduation and equip themselves to become blameless workers who will rightly handle the word of truth.

Since October of last year, we have been offering online degree programs like the Bachelor of Arts in Christian Studies Degree Program and Higher Diploma/ Diploma in Christian Studies (Degree) Programs. Students in these programs learn mainly through watching pre-recorded lectures online. It is not an easy task to produce those videos. We put in a lot of time and resources, and we have encountered a lot of challenges. With God's gracious provision, we received support from many brothers and sisters, which made the production go smoothly. We are especially grateful to several seminary

students and a part-time summer worker for their help in editing the videos and proofreading the subtitles. We are also grateful to the staff of the Audio Visual Office and Information System Office for their hard work in solving many technical problems, and to our own staff members who have been doing our best to deal with issues of the learning management system and to answer inquiries of the students.

Due to the physical constraints of the venues, we encounter many challenges during the recording process. We need to purchase new audio equipment and software to increase our efficiency and ensure a more consistent quality of the videos. Please pray for our video production. May the Lord give us patience and wisdom to overcome the technical difficulties and help us to complete each video successfully. We hope that the Lord will inspire more brothers and sisters to support the work of the Distance Education Program with prayers and offerings. May our efforts glorify the name of the Lord and bring blessings to others!

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## Student Union

*Ka-him Lee* Chairperson

### Be Still and Rest, Listen, and Pray

At the time of writing, the Executive Committee of the Student Union (SU) has completed most of its term in the past eight months. During this period, Hong Kong society has gradually returned to its pre-pandemic conditions, and the seminary has gradually resumed the disciple community lifestyle as it used to be. The various activities we organized or co-organized, such as Chinese spring dinner, Indonesia mission trip, prayer meetings, sharing sessions, and so on, allowed our students to feel the vitality and warmth of the disciple community again.

In August, we participated in the Spiritual Formation Camp for the new school year. The theme of the camp was "Rest in Quietness." The various activities in the camp provided an opportunity for teachers and students to pause and rest so that each of us could refresh and recharge our bodies, minds, and souls. It was not only an occasion for us to prepare our hearts and minds before the school year began, but more importantly, it was also

a time for us to reconnect with God in the Lord Jesus Christ and to listen to His voice. Through meditation and reflection, teachers and students were able to rediscover their strength in God's love and embrace the new semester of teaching and learning with a healthy body, mind, and soul.

The next day after the camp, a retreat was held for the SU Executive Committee members and teacher advisors. Continuing the camp's theme, the retreat's focus was "Be Still, Rest, and Listen," which was to recalibrate ourselves through a longer period of quietness and rest. Through devotional prayers and readings, we focused on listening to God's voice and seeking His guidance and revelation. Finally, we reflected, shared, and prayed for each other in different activities. The teacher advisors and members of the Executive Committee supported and encouraged each other to uphold and build up the HKBTS teachers and students as a healthy disciple community, and to move forward together on the path of faith.

We pray that in the new school year, the HKBTS teachers and students will care for each other, watch out for each other, grow together, and become a disciple community after God's heart.

## Publication News



The seminary's academic journal, *Hill Road* (issue 54) will be published in December with the theme

### “Equipping Believers.”

There will be six thematic articles: “The Equipment of Disciples according to the Gospel of Matthew” (Simon Chow), “The Pursuit and Renewal of

Faith Led by Lay Believers: The Late Middle Ages Devotio Moderna Movement” (Pui-shum Ip), “The Needs and Responses on Equipping Believers during the Reformation” (Nathan Ng), “The Disciples’ Training of the United Church of Christ in Japan during the Pacific War” (Jun Song), “The Role of Christian Spirituality Training in Christian Education: A Case Study on the Learners’ Experience” (Yuk-ping Pun), and “Equipping Believers in a Liminal Season: A Practical Theological Perspective” (Brian Lam). In addition, there will be discussion articles and book reviews.

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

## Visitors

- Rev. Richard Cheung, President of the Bible Seminary of Hong Kong, Dr. Francis Yip, President of the Divinity School of Chung Chi College of the Chinese University of Hong Kong, Dr. Josaphat Tam, Academic Dean of the Evangel Seminary, and Dr. Winnie Chan, Acting President of United Wesleyan Graduate Institute, visited the seminary on June 13 and met with President Joshua Cho to discuss the ministry of the Hong Kong Theological Education Association.

- Dr. Yew-ming Chan, the Bishop William F. Oldham Professor of Old Testament at Trinity Theological College in Singapore, spoke in the mini-conference titled “Returnees and ‘Remainees’: The Composition of the Patriarchal Narratives” on June 17.
- Dr. Philip Chia, Adjunct Professor Rank Professional Specialist at the Graduate School of Religion of Chung Yuan Christian University, spoke in the mini-conference titled “Biblical Studies and AI: An Intellectual History Case” on August 26.

## Faculty News

- The Chinese book of **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture), *A Chronicle of Grief: Living with Loss in Eschatological Hope* (Hong Kong: InPress Books, 2024), was published in July.
- **Dr. Fook-kong Wong**, Vice-President (Research), spoke on the topic “Book of Exodus—Journey of Redemption” in the Bible Exposition sessions of the 96th Hong Kong Bible Conference from August 1 to 10.

## Alumni News

- Alumnus **Ka-hung Lam** (class of 2017) was ordained as a pastor by the Tsuen Wan Baptist Church on September 22, 2024.
- Alumnus **Shing Yeung** (class of 2015) was ordained as a pastor by the Zion Baptist Church on September 29, 2024.
- Alumnus **Wai-yan Lau** (class of 2024) married Ms. Cheryl Lok-mun Lui in a wedding ceremony held at the Hong Kong Baptist Theological Seminary on August 10, 2024.

# Lay Theological Education Department

## Degree Programs Admissions Open 2024-25 (2nd Intake)

Class Start Date: February 2025 / Registration Deadline: December 18 (Wednesday)

### Master of Arts/Postgraduate Diploma/Postgraduate Certificate Programs in Christian Studies

- These masters-level degree, part-time evening programs enable students to lay a solid foundation in biblical hermeneutics and theology.
- Some credits acquired in these programs can be transferred when being admitted to the Master of Divinity or the Master of Christian Studies degree programs in the seminary's Main Campus Programs.
- Students may start with the Postgraduate Diploma/Postgraduate Certificate Programs and the certificate program can be finished in as little as one year.
- Students may attend real-time classes in our classrooms in Mong Kok in person or online.

### Postgraduate Certificate Program in Worship and Arts

- This masters-level degree and part-time evening program enables students to deepen their biblical and theological reflection through study and research in such areas as worship, church music, and art, and to explore topics such as worship leadership, pastoral care, art, and spatial arrangement.
- Offers a flexible course selection and the program can be finished in as little as one year.

### Postgraduate Certificate Program in Christian Life and Death Education

- To equip believers who are motivated to explore and further define the meaning of their lives from a Christian perspective with master-level skills and knowledge in reflecting, integrating, researching, and practicing Christian life and death education.
- Offers a flexible course selection and the program can be finished in as little as one year.

### Bachelor of Arts/Higher Diploma/Diploma Programs in Christian Studies

- These bachelors-level degree programs provide students with theological training and spiritual nurturing, enabling them to lay a solid foundation of faith and develop a good spiritual life.
- Our real-time classes enable instructors and students to interact in real time. Students may attend classes in our classrooms in Mong Kok in person or online.
- Some credits acquired in these programs can be transferred when being admitted to the master's degree programs in the Lay Theological Education Department or Bachelor of Theology degree program in the seminary's Main Campus Programs.

## Lay Theological Training Diploma/Certificate Programs 2024-25

Enrollment for Courses from January to March 2025

Subject	Lecturers*	Date	Time
Interpersonal Relationships	Deacon Vincent Cheung, Mr. Eddie Lo, Rev. Wai-hung Koo, Ms. Lung-chu So, Mr. Chi-man Yu, Mr. Kin-man Ng	17/12/24-25/2/25 (Tues) (24/12, 31/12, 28/1 classes suspended)	7:00-10:00 pm
Tradition x Mindfulness x Positive Psychology	Dr. Chi-yeung Lam	13/1-10/3 (Mon) (27/1 class suspended)	7:15-9:30 pm
The “Being” and “Emotion” of Golden Ages	Prof. Yui-huen Kwan, Mr. Andrew Lau, Ms. Peony Yuen, Ms. Conny Lui	14/1-11/3 (Tues) (28/1 class suspended)	7:15-9:30 pm
Try Spiritual Disciplines for Yourself: Spiritual Bible Reading and Calligraphy Spiritual Practice	Ms. Echo Cheng	17/1-21/3 (Fri) (31/1, 7/2 classes suspended)	9:30-11:45 am
Character, Temperament, and Service	Mr. Johnny Tsang	6/2-27/3 (Thur)	7:15-9:30 pm
Hospice Care and End-of-Life Decisions	Ms. Marcella Lo	7/2-28/3 (Fri)	7:15-9:30 pm
Theological Cinderella: Pneumatology	Dr. April Lam	12/2-2/4 (Wed)	7:15-9:30 pm
Teach Children to Know God's Words	Dr. Helen Mui, Rev. Chi-shing Lo, Ms. Pui-sze Cheung	6/3-24/4 (Thur)	7:15-9:15 pm
Church Administrative Work	Rev. Brian Lam, Rev. Brahms Ma, Rev. Benny So, Mr. Eric Chu, Deacon Alice Chao, Mr. Chi-man Yu, Deacon Vincent Cheung, Rev. Wai-hung Koo	11/3-29/4 (Tues)	7:00-10:00 pm

\* The names are listed in no particular order.

All the programs above are conducted in Cantonese.

Inquiries/Registration Tel: 2711 2552 Email: [ltedinfo@hkpts.edu.hk](mailto:ltedinfo@hkpts.edu.hk) Website: [www.hkpts.edu.hk/lted](http://www.hkpts.edu.hk/lted)

# Distance Education Program

## Exploring Truth • Reflecting upon Faith • Equipping for Ministry

Degree Program	Description	Admission Requirements	Date of Commencement	Registration Deadline
<b>Bachelor of Arts/ Higher Diploma/ Diploma in Christian Studies (Degree Programs)</b>	To provide students with basic practical theological training, equipping them to serve in churches and to witness Christ in society. Some credits earned in these programs can be transferred to master's degree programs at the seminary.	Secondary school graduates with their pastors' recommendations, who have passed our written test and interview.	February, June, and October	<b>Spring trimester:</b> Hong Kong: November 20 Overseas: October 20 <b>Summer trimester:</b> Hong Kong: March 20 Overseas: February 20 <b>Fall trimester:</b> Hong Kong: July 20 Overseas: June 20

These are all online degree programs

Non-degree Program	Description	Admission Requirements	Date of Commencement	Registration Deadline
<b>Higher Diploma in Christian Studies (Non-degree Program)</b>	Providing basic theological training including bible study, theology, and practical studies. It enables students to lay a solid foundation of faith, reshape their lives, and live out their calling.	Diploma (non-degree program) graduates with their pastors' recommendations.	March and September	<b>Spring semester:</b> Hong Kong: February 10 Overseas: January 10 <b>Fall semester:</b> Hong Kong: August 10 Overseas: July 10
<b>Diploma in Christian Studies (Non-degree Program)</b>		Secondary school graduates with their pastors' recommendations.		
<b>Certificate in Biblical Studies</b>	Introductory programs in biblical studies, guiding students to study the Bible systematically.	All are welcome	January, May, and September	<b>Spring trimester:</b> Hong Kong: January 20 Overseas: December 20 <b>Summer trimester:</b> Hong Kong: May 20 Overseas: April 20 <b>Fall trimester:</b> Hong Kong: September 20 Overseas: August 20

Non-degree programs can be taken online or by mail.

Trial online programs: <http://elearning.hkbts.edu.hk>

Inquiries Tel: 2768 5105 Email: [deinfo@hkbts.edu.hk](mailto:deinfo@hkbts.edu.hk) Website: [www.hkbts.edu.hk/dist](http://www.hkbts.edu.hk/dist)

# Pastoral Continuing Education Centre

## Courses and talks offered from October to December 2024

Course/Talk	Lecturer	Date	Time
To Deal with Difficulties by Spiritual Wisdom—About the Themes and Structure of the Book of Ecclesiastes	Dr. Raymond Chan	21/10, 28/10	2:30-4:30 pm
Rethinking the Book of Job	Dr. Joe Wong	4/11, 11/11	2:30-4:30 pm
How to Prepare Unique Wedding and Funeral Sermons	Dr. Ken Lui	18/11, 25/11	2:30-4:30 pm
Trauma Healing and Personal Growth	Ms. Esther Poon	2/12, 9/12	2:30-4:30 pm
How to Care for the Emotional Wellbeing of Church Members	Dr. Tony Wong	9/12, 16/12	10:00 am-12:00 pm

### Fee concessions

- (1) *Early Bird Reduction*: those who pay the full fee for the enrolled course a week before the course begins may enjoy a reduction of HK\$20 (for a 2-hour course) or HK\$30 (for a 4-to-6 hour course).
- (2) A 10% discount for graduates from HKBTS degree programs, pastors of member churches of the Baptist Convention of Hong Kong, and current part-time students of HKBTS.
- (3) A 20% discount for valid cardholders of HKBTS Alumni Association members.
- (4) A 50% discount for full-time seminary students from the 16 member seminaries of the Hong Kong Theological Education Association.

### Instruction Mode In Person/Video Conferences

**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/apply1.html](http://www.hkbts.edu.hk/pce/apply1.html)

**Inquiries** Tel: 2768 5179  
Email: [pce@hkbts.edu.hk](mailto:pce@hkbts.edu.hk)

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

Publishing Supervisor: Joshua Cho Editorial Consultant: Stephanie Lo Editor: Arthur Ng

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# Edna Wong Christian Worship and Arts Education Centre

**Classes offered from October to December 2024**

Class	Lecturer	Date/Time
Intermediate Class Voice I	Mr. Sanson Lau	22/10-19/11 Tues 7:00-8:30 pm (5 lessons)
Intermediate Class Voice IV		9/10-6/11 Wed (5 lessons) Class A: 7:00-8:30 pm Class B: 8:30-10:00 pm
		22/10-19/11 Tues (5 lessons) Class C: 8:30-10:00 pm
		13/11-11/12 Wed 7:00-8:30 pm (5 lessons)
Primary Class Voice I		13/11-11/12 Wed 8:30-10:00 pm (5 lessons)
Primary Class Voice IV		26/11-10/12 Tues 7:00-9:00 pm (3 lectures) 12/12 Thur 7:30-10:00 pm (practice and observation)
Choral Repertoire Search for Church	Mrs. Wong Fung Chi-la	18/10-6/12 Fri 1:30-4:00 pm (8 lessons)
Integrated Voice and Musicianship Training II (10)		14/10-9/12 Mon 7:00-9:30 pm (8 lessons)
Evening Class: Integrated Voice and Musicianship Training II (10)		16/10-11/12 Wed 10:00 am-12:30 pm (8 lessons)
Integrated Voice and Musicianship Training III (12)	Ms. Rachel Kwok	Class A: 10/10-19/12 Thur 10:15 am-12:45 pm (7 lessons) Class B: 21/10-30/12 Mon 2:00-5:00 pm (6 lessons)
Integrated Voice and Musicianship Training I Follow Up		14/10-30/12 Mon 10:30-11:30 pm (7 lessons)
Integrated Voice and Musicianship Training I		14, 21/10 Mon   6-20/11 Wed 7:30-9:00 pm (5 lessons)
Basic Aural and Sight-reading Training I	Mr. Vicky Shin	18/10-15/11 Fri 7:30-9:30 pm (5 lessons)
Conducting 101 Series: I Conducting Basics	Mr. Felix Du	31/10-21/11 Thur 7:15-9:30 pm (4 lessons)
Drama Art at Church: Bible Study through Drama Workshop I	Mr. Sonic Lam-fung Lee	6/11-4/12 Wed 7:15-9:15 pm (4 lessons)
Narrative Practice on HK Church History	Ms. Kitty Oi-ki Siu	5-26/11 Tues 7:30-9:30 pm (4 lessons)
Introduction to Community Music at Pastoral Practice I		

\* For class details, please refer to our website.

Inquiries/Registration Tel: 2789 2200 Email: [worship-arts@hkbts.edu.hk](mailto:worship-arts@hkbts.edu.hk) Website: [www.hkbts.edu.hk/waec](http://www.hkbts.edu.hk/waec)  
WhatsApp: (852) 9433 7726

## DONORS REPORT FOR APRIL 2024

Education Fund (Church / Organization)				Distance Education Program	
九龍國際浸信會	13,636.00	洪鷹輪	300.00	鄭鵬程	300.00
又新浸信會	6,000.00	徐張蘊琛	20,000.00	無名氏	444.00
大埔主恩浸信會	1,750.00	殷振強伉儷	1,000.00	無名氏	100.00
大埔浸信會	12,000.00	袁秀琮	3,000.00	HK\$	<u>844.00</u>
小西灣浸信會福音堂	2,000.00	曹啟明伉儷	800.00		
屯門浸信教會	700.00	梁明財伉儷	500.00	Lay Theological Education Program	
以馬內利浸信會	5,400.00	梁錦松、郭詠文	1,500.00	許麗兒	340.00
永興浸信會	7,000.00	許煥英	200.00	蘇玉貞	1,323.00
尖沙嘴浸信會	25,330.00	許鋒威	1,000.00	HK\$	<u>1,663.00</u>
百德浸信會	8,000.00	陳偉倫	200.00		
阡陌社區浸信會	5,000.00	陳毓倫	500.00	Campus Maintenance and Repairs	
沙田浸信會	8,000.00	曾慶忠	500.00	許煥英	100.00
青山道潮語浸信會	8,000.00	馮德華、鄧如玉	200.00	楊美玲	300.00
香港（西區）潮語浸信會	5,000.00	黃念施	200.00	無名氏	1,000.00
香港仔浸信會	6,323.00	黃華娟	100.00	HK\$	<u>1,400.00</u>
香港浸信教會	125,000.00	黃雅忠	10,000.00		
香港堅尼地城浸信教會	1,000.00	葉玉梅	300.00	Campus Extension Project	
茶果嶺浸信會	12,000.00	葉煥章	300.00	陳世英慈善基金	1,300,000.00
深荃浸信會	500.00	葉榮根	500.00	Liu Wilma	200.00
筲箕灣潮語浸信會	20,000.00	劉永生、鍾梓萍	300.00	周慧蓮	500.00
置富浸信教會	3,000.00	蔡慧英	200.00	徐張蘊琛	20,000.00
觀塘浸信會	2,166.00	謝兆祥伉儷	10,000.00	鄒小寶	1,700.00
鑽石山浸信會	5,000.00	羅佩珊	100.00	鄧輝祥	500.00
中華錫安傳道會慈雲山錫安堂	2,000.00	羅榮志	500.00	無名氏	1,000,000.00
基督教宣道會大埔堂	500.00	關廣智、鄧慧然	500.00	無名氏	8,000.00
基督教豐盛生命堂	3,900.00	無名氏	1,000,000.00	無名氏	1,000.00
啟聞基金	500.00	無名氏	4,000.00	無名氏	1,000.00
HK\$	<u>289,705.00</u>	無名氏	1,000.00	無名氏	500.00
		無名氏	500.00	無名氏	40.00
		無名氏	500.00	HK\$	<u>2,333,440.00</u>
		無名氏	400.00		
Education Fund (Individual Donor)		無名氏	400.00	Faculty Support	
Tam Po Kei	10,000.00	無名氏	200.00	茶果嶺浸信會	17,200.00
方志強	200.00	無名氏	200.00	無名氏	8,000.00
王紹良	700.00	無名氏	100.00	HK\$	<u>25,200.00</u>
朱活平伉儷	300.00	無名氏	51.10		
何仲儀	1,000.00	無名氏	40.00	Spiritual Revival Concert	
何柏濠、李惠芳	1,000.00	無名氏	40.00	李德祥	3,000.00
吳承士、吳幼靜	4,001.25	HK\$	<u>1,087,792.35</u>	無名氏	5,000.00
吳炳榮伉儷	8,000.00	Support “Chinese Preaching Research Project” in Practical Theology		無名氏	5,000.00
吳國傑伉儷	1,000.00	無名氏	HK\$	HK\$	<u>13,000.00</u>
李國雄伉儷	1,000.00				
李新蘭	200.00				
洪錦漢	300.00				

## DONORS REPORT FOR MAY 2024

<b>Education Fund (Church / Organization)</b>					
九龍城潮語浸信會	4,000.00	洪錦漢	300.00	<b>Distance Education Program</b>	
九龍國際浸信會	19,686.50	洪鷹輪	300.00	鄭鵬程	300.00
上環浸信會	10,000.00	殷振強伉儷	1,000.00	無名氏	500.00
大埔浸信會	12,000.00	曹啟明伉儷	800.00	無名氏	444.00
屯門浸信教會	700.00	梁明財伉儷	500.00	無名氏	100.00
牛池灣竹園潮語浸信會	10,000.00	梁錦松、郭詠文	1,500.00	HK\$	<u>1,344.00</u>
以馬內利浸信會	5,400.00	許煥英	200.00	<b>Lay Theological Education Program</b>	
阡陌社區浸信會	5,000.00	許鋒威	1,000.00	無名氏	HK\$ <u>50,000.00</u>
沙田浸信會	16,000.00	陳偉倫	200.00	<b>Campus Maintenance and Repairs</b>	
旺角浸信會	500.00	陸澤潛伉儷	3,000.00	許煥英	100.00
香港（西區）潮語浸信會	5,000.00	曾慶忠	500.00	楊美玲	300.00
香港仔浸信會	7,012.50	馮德華、鄧如玉	200.00	HK\$	<u>400.00</u>
香港浸信教會	125,000.00	黃少娟	500.00	<b>Campus Extension Project</b>	
香港堅尼地城浸信教會	1,000.00	黃念施	200.00	周慧蓮	500.00
朗福浸信會	200.00	黃華娟	100.00	鄒小寶	1,700.00
基磐浸信會	18,000.00	黃雅忠	10,000.00	鄧輝祥	500.00
將軍澳浸信會	1,000.00	葉煥章	300.00	無名氏	800.00
深荃浸信會	1,000.00	劉永生、鍾梓萍	300.00	無名氏	500.00
置富浸信教會	3,000.00	蔡慧英	200.00	HK\$	<u>4,000.00</u>
銅鑼灣浸信會	7,000.00	羅佩珊	100.00	<b>Support “Chinese Preaching Research Project” in Practical Theology</b>	
觀塘浸信會	2,518.00	羅懿舒	1,000.00	銅鑼灣浸信會	4,000.00
American Baptist Mission	3,293.75	譚葆基	50,000.00	林華芬	1,000.00
中華錫安傳道會慈雲山錫安堂	300.00	關廣智、鄧慧然	500.00	無名氏	25,000.00
基督教宣道會大埔堂	500.00	無名氏	20,000.00	HK\$	<u>30,000.00</u>
啟聞基金	500.00	無名氏	10,000.00	<b>Faculty Support</b>	
HK\$	<u>258,610.75</u>	無名氏	4,000.00	茶果嶺浸信會	HK\$ <u>4,802.00</u>
<b>Education Fund (Individual Donor)</b>		無名氏	2,000.00		
方志強	200.00	無名氏	700.00		
王紹良	700.00	無名氏	500.00		
朱活平伉儷	300.00	無名氏	500.00		
何仲儀	1,000.00	無名氏	450.00		
何柏濠、李惠芳	1,000.00	無名氏	400.00		
吳炳榮伉儷	8,000.00	無名氏	400.00		
吳國傑伉儷	1,000.00	無名氏	200.00		
李國雄伉儷	1,000.00	無名氏	200.00		
李新蘭	200.00	無名氏	200.00		
		無名氏	100.00		
		HK\$	<u>135,750.00</u>		

## Summer Mission Trip to Indonesia

上水浸信會	8,250.00	吳志海	1,000.00	湯永匡	100.00
恩潮浸信會	5,500.00	吳慧雯	1,000.00	馮碧嫻	100.00
宣道會景林堂	8,250.00	李少君	500.00	黃世民	3,000.00
澳門播道會傳福堂	8,250.00	李靖偉	250.00	黃兆基	1,500.00
Carol Chan	2,000.00	李鎧而	1,000.00	黃美琦	1,500.00
Chan Ling Yan	300.00	阮威儀	100.00	黃逸曦	200.00
Chan Tik Man	300.00	林小燕	2,000.00	黃敬華 伉儷	500.00
Chan Wai Fong Flora	2,000.00	林秀媚	1,000.00	黃慧儀	600.00
Chan Wai Shuen Helen	500.00	林澤麟	200.00	楊仲蓮	400.00
Chan Yu	500.00	林靜儀	300.00	楊逸男	200.00
Chou Wai Kit	500.00	邵國鈴	500.00	楊嘉儀	100.00
Chow Lai Kwan	500.00	邵慧歡	800.00	雷建宏	300.00
Hah Wai Yin	500.00	柯兆添	100.00	廖偉光	300.00
Lau Ting Sum Samson	500.00	胡德堅	1,000.00	熊天佑	500.00
Liu Pui Yee	500.00	倪承恩	500.00	趙美璇	200.00
Man Wing Yu	500.00	倪頌恩	500.00	劉庭熙	300.00
Mung Kin Sang	500.00	凌潤栢	500.00	劉浩賢	200.00
Ng Ho Ka	500.00	唐施慧	2,000.00	劉敏慧	150.00
Ngai Hau Yan	500.00	孫志傑	500.00	劉榮羔	500.00
So Yan Wing	500.00	袁浩庭	500.00	蔡強本	500.00
Tai Yun Fung	500.00	馬梓榆	100.00	鄧志偉	1,000.00
Tang Sie Ki	200.00	區詠文	300.00	鄧穎軒	200.00
Tse Wai Ming	500.00	張嘉華	500.00	鄭少聰	100.00
Wong King Wai	1,000.00	曹健恆	500.00	鄭申麗雲	1,000.00
Wong Lai Tim	500.00	梁穎璣	100.00	黎嘉雪	500.00
Wong Mui Ling	500.00	許天樂	500.00	盧成昌、鄭麗敏	2,000.00
Wong Suet Wing	500.00	陳小鳳	200.00	龍世敏	500.00
Wong Yee Lam	500.00	陳文熙	2,000.00	謝秀嫦	300.00
Wong Yuk Ying	10,000.00	陳玉蓮	300.00	謝家強	500.00
Yuen Ka Man	200.00	陳玉雙	1,000.00	謝嘉雯	300.00
Yung See Wai	500.00	陳宇恩	3,000.00	韓傑安	500.00
孔靜恩	300.00	陳金慶	500.00	鄭彩蘭	500.00
尹仲禮	500.00	陳施恩	2,000.00	鄭煦晴	500.00
王樂謙	1,000.00	陳柏領	200.00	羅大川	500.00
丘麗英	2,000.00	陳健英	200.00	羅天佑	100.00
史愛微	200.00	陳琪琪	250.00	羅婉琪	200.00
田傳基	100.00	陳傲雪	1,000.00	譚梓君	500.00
何立新	800.00	陳嘉明	500.00	譚景華	500.00
何偉基	100.00	陳德輝	1,000.00	關婉齡	1,000.00
何碧珊	200.00	麥李鑽	500.00	龐慧君	500.00
余頌光	300.00	曾柔賢	100.00	蘇卓泳	100.00
				HK\$	<u><u>112,700.00</u></u>

## Financial Report

*General Fund, 1 April, - 30 June, 2024*

	HK\$
Income	7,329,139.37
Expenditure	<u>(8,342,004.19)</u>
Deficit	<u><u>(1,012,864.82)</u></u>

## DONORS REPORT FOR JUNE 2024

### Education Fund (Church / Organization)

九龍國際浸信會	8,886.50
大埔浸信會	12,000.00
屯門浸信教會	700.00
以馬內利浸信會	5,400.00
生命頌浸信會	2,000.00
尖沙嘴國語浸信會	10,000.00
阡陌社區浸信會	5,000.00
紅磡浸信會	6,000.00
香港（西區）潮語浸信會	5,000.00
香港浸信教會	125,000.00
香港堅尼地城浸信教會	1,000.00
香港懷恩浸信教會	26,000.00
朗福浸信會	200.00
粉嶺浸信會	52,013.00
將軍澳浸信會	500.00
深荃浸信會	500.00
第一城浸信會	16,000.00
新生命浸信會	4,000.00
新希望浸信會	1,500.00
置富浸信教會	3,000.00
銅鑼灣浸信會	3,500.00
麗城浸信會	10,000.00
觀塘浸信會	1,487.00
鑽石山浸信會	2,000.00
中華傳道會活石堂	1,000.00
基督教宣道會大埔堂	500.00
番禺恩典家教會	400.00
啟聞基金	500.00

HK\$ 304,086.50

### Education Fund (Individual Donor)

Carol Chan	6,000.00
方志強	200.00
王紹良	700.00
朱活平伉儷	300.00
何仲儀	1,000.00
何柏濠、李惠芳	1,000.00
吳炳榮伉儷	8,000.00
吳國傑伉儷	1,000.00
李國雄伉儷	1,000.00
李新蘭	200.00
杜國維伉儷	2,000.00

洪錦漢	300.00
洪鷹輪	300.00
倪承恩	17,500.00
殷振強伉儷	1,000.00
曹啟明伉儷	800.00
梁明財伉儷	500.00
梁錦松、郭詠文	1,500.00
許煥英	300.00
許鋒威	1,000.00
陳偉倫	200.00
曾慶忠	500.00
馮德華、鄧如玉	200.00
黃念施	200.00
黃華焯	100.00
黃雅忠	10,000.00
楊謝金玉	4,500.00
葉煥章	300.00
劉永生、鍾梓萍	300.00
蔡慧英	300.00
鄧炳光伉儷	3,000.00
鄭庭展	1,000.00
羅佩珊	100.00
關廣智、鄧慧然	500.00
無名氏	4,000.00
無名氏	3,000.00
無名氏	1,000.00
無名氏	540.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	400.00
無名氏	300.00
無名氏	200.00
無名氏	200.00
無名氏	100.00
無名氏	15.00

HK\$ 76,955.00

### Faculty Support

茶果嶺浸信會	4,802.00
錢碧瑜女士	4,000.00
無名氏	4,000.00

HK\$ 12,802.00

### Distance Education Program

鄭鵬程	300.00
無名氏	444.00
無名氏	100.00
	HK\$ <u><u>844.00</u></u>

### Lay Theological Education Program

陳婉冰	800.00
曾禮江	100.00
葉吳秀華	690.00
劉惠容	690.00
	HK\$ <u><u>2,280.00</u></u>

### Campus Maintenance and Repairs

許煥英	100.00
楊美玲	300.00
	HK\$ <u><u>400.00</u></u>

### Campus Extension Project

周慧蓮	500.00
黃家鏘伉儷	500.00
鄒小寶	1,700.00
蒙恩伉儷	1,000,000.00
鄧輝祥	500.00
無名氏	16,000.00
無名氏	1,000.00
無名氏	500.00
	HK\$ <u><u>1,020,700.00</u></u>

### Support “Chinese Preaching Research Project” in Practical Theology

銅鑼灣浸信會	2,000.00
莫韋倫	3,300.00
無名氏	25,000.00
	HK\$ <u><u>30,300.00</u></u>

### Scholarship and Prizes

Mr. John T. & Mrs. Frances T. Carter	2,628.68
香港浸信會女傳道會聯會	10,000.00
	HK\$ <u><u>12,628.68</u></u>

### Ming Yee Theological Bursary Fund

北角浸信會	HK\$ <u><u>300,000.00</u></u>
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# Precious Moments

August 13, 2024

## Faculty Retreat

The retreat's theme was "A New Chapter in Theological Education II." Our faculty members sought God's will and discussed the future development of the seminary.



August 20-22

## Spiritual Formation Camp

Before the school year began, all students and teachers participated in the Spiritual Formation Camp to prepare their hearts and minds for the new school year. The theme of the camp was "Rest in Quietness." In the camp, they explored the true meaning of the Sabbath and learned to pause and enjoy the presence of God.



August 26

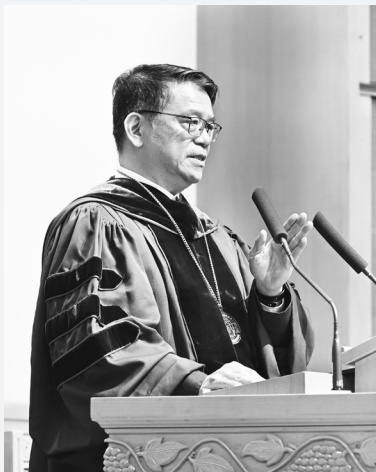
## Mini-Conference: Biblical Studies and AI: An Intellectual History Case

We invited Dr. Philip Chia to discuss with our alumni, lecturers, and church pastors the topic “Biblical Studies and AI.” At the conference, Dr. Chia also shared his academic research history, covering a wide range of subjects from hermeneutics to post-colonialism and public theology, and then to neuroscience and artificial generative intelligence, etc. The participants found it very rewarding and eye-opening.



August 27

## Opening Convocation Ceremony



During the opening convocation ceremony, President Joshua Cho preached a sermon titled “Be on the Side of Jesus Christ.” He used Joshua 5:13-15 and Luke 9:46-56 to remind teachers and students to do what is right in God's eyes in a world full of conflicts, having the same mindset as Jesus Christ and doing things in His way.

August 28

## Opening Convocation Lecture

The speaker of the opening convocation lecture was Dr. Curie Qu, Assistant Professor of Christian Thought, who spoke on the topic "The Crises and Opportunities of Our Secular Age: Rethinking Barth's Critique of Modernity in Contemporary Chinese Context," and addressed the problems of secularization brought about by modernization and the difficulties one might encounter in applying Barth's theology to contemporary situations.



## Reply Slip

I will support the Hong Kong Baptist Theological Seminary by

☐ praying for the Seminary's theological education ministry

☐ contributing \$ \_\_\_\_\_ for

☐ Educational Fund   ☐ Campus Extension   ☐ Campus Maintenance and Repairs   ☐ Others: \_\_\_\_\_

Name: \_\_\_\_\_ (Rev./Pastor/Dr./Mr. & Mrs./Mr./Ms.)

Address: \_\_\_\_\_

E-mail: \_\_\_\_\_ Tel: \_\_\_\_\_

Church Affiliation: \_\_\_\_\_

☐ I do not wish to receive a hard copy of the Seminary's Newsletter

☐ I do not wish to receive any information from the Seminary by email

☐ I do not wish my name to appear in the Seminary's Newsletter.

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

### Donation Methods

☐ **Crossed Cheque** payable to "Hong Kong Baptist Theological Seminary"

☐ **Transfer** to our Hang Seng Bank Ltd. (024) Account No.: 787-471721-883

☐ **Fast Payment System Identifier** (FPS ID): 166215137

☐ **Monthly Autopay** by bank account (Autopay form will be sent to you)

☐ **Online Donation** thru our website (via "BOCHK E-Donation Platform")

☐ **Credit Card:**   ☐ VISA   ☐ Mastercard

☐ One-off Donation   ☐ Monthly Donation

Cardholder's Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Card No.:     -     -       Card Expiry Date: \_\_\_\_\_ / \_\_\_\_\_ (MM/YY)

Amount: HK\$ \_\_\_\_\_

• Please send to the seminary the completed reply slip with crossed cheque by post, or bank deposit slip via email, fax or WhatsApp to 852-8491 4750 (designated for donation only).

• A receipt will be issued and tax-deductible in Hong Kong.

• Please tick the appropriate box ☒

• Inquiries Tel: (852) 2715 9511 Fax: (852) 2761 0868 Email: [inquiry@hkbts.edu.hk](mailto:inquiry@hkbts.edu.hk)

Address: 1 Nin Ming Road, Sai O, Sai Kung North, N.T., Hong Kong Website: <http://www.hkbts.edu.hk>

*Thank you for your support!*



*Hong Kong Baptist Theological Seminary*

# **Joint Graduation Ceremony 2024**

**Main Campus Programs**

**Lay Theological Education Department**

**Distance Education Program**

**The Board of Directors and the Faculty  
of**

**the Hong Kong Baptist Theological Seminary  
request the honor of your presence**

**at**

**the Joint Graduation Ceremony**

**on**

**Sunday, November 17, at 3:30 pm**

**at**

**the Kowloon City Baptist Church**

**(206 Argyle Street, Kowloon)**



香港浸信會神學院  
*Hong Kong Baptist Theological Seminary*

# Main Campus Programs Student Recruitment *for Spring 2024-25*

## Daytime Programs

**Bachelor of Theology**

**Master of Divinity**

**Master of Divinity (Further Studies)**

**Master of Christian Studies**

**Master of Theology**

**Doctor of Theology**

Deadline for Admissions Application: November 29, 2024

First Day of Spring Term: January 9, 2025

Inquiries Tel: 2768 5130 Email: [admissions@hkbts.edu.hk](mailto:admissions@hkbts.edu.hk) Website: [www.hkbts.edu.hk](http://www.hkbts.edu.hk)