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Hong Kong Baptist Theological Seminary

Newsletter

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President's Message



In Search of Authentic Humanity

Joshua Cho

How marvelous is the guidance of our gracious God! Throughout my ministry at the seminary and in the churches, God has faithfully led me, allowing me to experience God's abundant grace time and again.

The Dark and Bright Sides of Human Nature

As I reflect on God's grace, I also recall the difficulties I have faced. For example, 2022 was a challenging year for me. My mother fell gravely ill and passed away, and in the same year, I witnessed how dark and vicious people can become when they are driven by selfish desires. I saw how unchecked ambition led to betrayal—even rebellion against God. In their narcissism, some abused “freedom,” becoming arrogant, feeling superior, and even imposing their views upon others. They pursued their goals through oppression, envied what others possessed, and even sought to destroy others. They stood above all others, heedless of anyone else. Having glimpsed the darkness within human nature, I also came to appreciate the preciousness of friendship. Some bonds faded like the wind, while others, forged over just a few years, grew ever stronger and more

resilient—free of pretense or artifice, sustained by trust, mutual reminding, and encouragement. ***These experiences moved me to write a sequel to my books HUMANITY AND VIRTUE and FRIENDSHIP OF THE HEART AND SPIRIT.***

One afternoon in 2022, I had lunch with a member of a seminary's advisory board. During our conversation, he remarked that the events unfolding in Hong Kong over recent years essentially revolved around “anthropology,” and suggested that there was a growing need for churches to delve deeper into this subject. I thanked him for his insight and shared that back in the early 1980s, when I first began exploring theology, anthropology had been the theological direction I was most passionate in pursuing. At that time, I had just begun pastoral ministry in the church. Every Saturday morning when I was free, I would pore over *Systematic Theology* written by Paul Tillich (1886-1965) page by page, desperately trying to make up for my lack of foundational knowledge in modern theology. During the subsequent decade of my studies in the United States, anthropology remained my primary research focus. Upon returning to Hong Kong, however, my attention shifted to seminary work and church ministry, temporarily



setting aside those research projects. I told him, “It seems God is using you to remind me to revisit my reflections on anthropology.”

Starting with Truth-Seeking, Ending with Mission

As I spoke with him, the long-held ideal from my youth—the pursuit of authenticity—resurfaced in my mind. This quest, which was deeply rooted in my teens, remained a cherished conviction throughout my formative years.

In my youth, I spent countless hours with a group of kindred spirits. We strummed guitars and sang hymns in fellowship, engaged in spirited discussions during Bible studies, and illuminated each other in shared laughter and silence. It was a connection forged through passion: we yearned for truth and rejoiced in the moments when our souls were illuminated by its light. Even then, I could not turn a blind eye to what is not authentic in the church. I began immersing myself in prophetic literature and other biblical texts, and my heart burned with fervor as a vision took root: the hope that the church might walk more steadfastly on the path of truth and purity. Unexpectedly, God transformed that hope into a guiding light. Through my longing and pursuit, God miraculously led me onto an unforeseen path—later, I answered God’s call, entered the seminary, received training, and embarked on a journey that began with truth-seeking and culminated in mission.

The Truth and Theological Anthropology

In 2023, to meet the needs of the seminary, I co-taught the Systematic Theology course with a new colleague, helping him adapt to our teaching environment. My role involved delivering a small portion of the course content, but I saw an opportunity to enrich the curriculum by broadening its theological scope. To help students develop a balanced and expansive theological perspective—one that engages diverse traditions and avoids narrow bias—I proposed incorporating the

systematic theology works of Wolfhart Pannenberg (1928-2014) into the curriculum. I believe his approach offers insights that are valuable for Chinese churches. ***In my view, the underlying divergence in the debate between Pannenberg and modern Christianity stems from differing understandings of the concept of “truth.”*** For Pannenberg, truth by nature cannot be merely subjective. Only when it can be claimed—at least in principle—to be true for everyone can it simultaneously be personal. ***Therefore, systematic theology seeks to be coherent with all other fields of knowledge. This endeavor is based on the conviction of God as the Creator of the world, and thus demands theological reflection that incorporates insights from humanity, the natural world, and history—all can be illuminated by the revelation of Christ.*** In this light, Pannenberg tried to develop “theological anthropology”—not as the foundation for constructing the entire systematic theology, but as a methodological starting point for theological reflection. He examined discoveries within the humanities concerning human existence, probing their theological significance and implications.

Reading Theological Classics Together

In 2024, I launched a new course, “Guided Reading Seminar,” at the Lay Theological Education Department (LTED) of the Hong Kong Baptist Theological Seminary. The aim was to lead students into the rich world of theological classics through close reading and deep reflection. I wanted their learning to extend beyond lectures—to include personal engagement, savoring, and contemplation of the original texts. I selected *The Peaceable Kingdom* by Stanley Hauerwas (1940-) as the course reading to explore with students the kingdom of peace promised by God. In this book, ***Hauerwas also reflects on how the stories of Jesus shape human identity and character.*** I guided the class through this classic page by page, encouraging them to carefully ponder the meaning of the text. ***I believe that to truly understand a theologian, one must read their original works. Relying solely on secondary interpretations risks grasping only a superficial understanding.*** I hope that the church will raise leaders with a solid theological foundation—leaders who embody wisdom, perseverance, justice, courage, and love in the midst of turbulent times. I am well aware that Hong Kong churches have passed through a “baby-talk” stage of theological development—a natural and necessary process. Like infants learning to speak, we still carry traces of imitation in our theological discourse. But we must

move beyond the immature state of blindly echoing others' opinions or accepting one-sided perspectives. For instance, it is not enough to say, "This is Bonhoeffer's view, so we must follow it," or "This is Hauerwas's position, so we should apply it directly." **Theology requires discernment, reflection, and critical evaluation—followed by faithful application.**

After the conclusion of the "Guided Reading Seminar," Mr. Carter Pang, LTED Director, invited me to organize another seminar. I gladly accepted. This time, he proposed studying **Paul Tillich's *The Courage to Be***, a work seldom explored within Chinese churches. I also gladly agreed. Tillich's writing is profoundly thought-provoking. He argues that **the courage to be which is rooted in God unites and transcends both "the courage to be as a part" and "the courage to be as oneself."** It avoids both the loss of oneself by participation and the loss of one's world by individualization. Therefore, our self is not lost in a larger whole. If the self participates in the power of the being-itself, it receives itself back. For the power of being does not swallow individual selves as collectivism does. This is why the Church claims to be "the mediator of the courage to be." Though differing from Hauerwas's perspective, Tillich's insights help brothers and sisters broaden their horizons and cultivate rigorous theological discernment.

In April of this year, I appointed Ms. Michelle Chan as Director of the Pastoral Continuing Education Program, with the expectation that she would vigorously promote lifelong learning among pastors. One of her key responsibilities is to develop courses similar to the "Guided Reading Seminar" for pastors in Hong Kong and abroad. **I hope that through reading together, we may deepen our thinking and renew our minds.** I am currently considering leading pastors and ministers in reading traditional theological classics, including *A Treatise Concerning Religious Affections* by Jonathan Edwards (1703-1758) and *Institutes of the Christian Religion* by John Calvin (1509-1564).

Public Theology and Human Nature

Additionally, I am also considering offering a new course on reading public theology classics and invited Dr. Philip Chia to participate in teaching it. As early as the beginning of the 21st century, he was already pioneering within public theology in Chinese academic circles and remains a significant scholar in this field. In December 2004, I had the privilege of presenting a paper at a public theology conference he organized. Remarkably, when preaching in Taiwan this past June, I discovered that public

theology had become a hot topic of discussion there. As I write this, I hear that public theology is also beginning to attract attention within the Chinese-American community in the United States.

During that same month, while conceptualizing these courses, I received an unexpected invitation from the Institute for Chinese Christian Culture to write the foreword for **Professor Hak-joon Lee's new book, *COVENANT AND COMMUNICATION: A CHRISTIAN MORAL CONVERSATION WITH JÜRGEN HABERMAS***. This invitation seemed to inject a new impetus, prompting me to delve deeper into the essence of public theology. I revisited Professor Lee's work with renewed attention. Professor Lee was my classmate during my doctoral studies at Princeton Theological Seminary, where he studied under Peter Paris and Max Stackhouse. Together, we took such specialized seminars as "Studies in John Calvin," "Studies in Jonathan Edwards," and "Studies in Karl Barth," as well as such courses as "History of Ethics" and "Theory and Practice." We engaged in deep discussions in classes exploring the thought of Friedrich Schleiermacher (1768-1834), among others. Professor Lee's scholarship centres on the work of Jürgen Habermas (1929-), engaging in creative dialogue with contemporary public philosophy through his unique Christian theological perspective. As a Korean-American scholar, he emphasizes both a faithful engagement with the Christian tradition and a courageous embrace of diversity in religion, politics, ethics, and worldviews. This tension, he argues, serves as the wellspring of creative theological reflection. Therefore, theology must be a public discipline. Faith is not a mode of cognition independent of reason; rather, it is grounded in universal, historical knowledge. This implies that if the concept of God corresponds to an actual existing reality, it should illuminate human existence and our experience of the world. **Humans are created in God's image, yet remain characterized by sinfulness until the day of eschatological fulfillment—these ideas shape not only individual lives but also profoundly our view of human society.**

As I weave these threads together, I cannot help but marvel at God's wondrous guidance—unwittingly, I find myself returning to the path of exploring anthropology. Responding to the needs and calls of our times, and under God's leading, I have come full circle to the quest I began forty years ago: the search for truth about human nature. Now I dedicate myself more deeply to the study and writing of anthropology. May this journey of life's learning leave behind the enduring traces of my heart and mind.

Transformational Theological Training

Brothers and sisters are called to enroll in the Hong Kong Baptist Theological Seminary (HKBTS) to equip themselves to become faithful servants of God. How have they navigated the course of theological training? What feelings and insights have they gained? In this issue of the *Newsletter*, several graduates of the Main Campus Programs share their life-transforming journeys and bear witness to the God of all grace.

Trust the God Who Will Provide

Embark on a Journey of Faith and Grace

In the blink of an eye, my four years at the seminary have come to an end. Looking back, I am truly filled with gratitude!

As someone with physical disabilities, I rely on a wheelchair for mobility and have difficulty writing. Yet by God's grace—and with the support of faculty, staff, and my fellow students at the seminary—I was able to complete my studies smoothly and joyfully!

I recall how anxious I felt when I was called to serve God four years ago. I was afraid that I was not capable; I had health issues, and I had been away from school for 20 years. I also had to think about practical issues like transportation to the seminary. Should I commute on my own, or have a domestic helper accompany me? I had to consider all these things

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and make the necessary arrangements. All these were huge challenges for me. Entering the seminary meant stepping out of my comfort zone and spending time away from my husband and pre-teen daughter, who was about to start secondary school, and everything I was familiar with. All I could cling to was God: I trusted that His call at that moment was the best, and I only needed to respond in faith and walk in obedience; the rest, I believed, He would prepare for me. Thus, with trepidation, yet also with inexplicable excitement and anticipation, I entered the seminary to respond to God's call.

A Theological Journey of Abundance

Reflecting on the past four years, I find that the seminary has helped me build a solid foundation of faith through a diverse curriculum. The courses covered not only biblical topics but also social issues and philosophy. Previously, my understanding of God came almost exclusively from the Bible, but now my knowledge encompasses church history, the perspectives of church fathers and theologians, and much more. I used to absorb teachings passively; now I have learned to verify, reflect, and integrate them.

Lam Cheung (B.Th.)

Every subject and learning experience has broadened my horizon and enhanced my perspective, transforming my once-narrow and simplistic thinking. I have learned to consider issues from multiple angles, which has enriched my understanding of God.

Over those four years, God has enriched not only my mind but also my life. In the past, I only saw examples of faithful servants in the service of church pastors. Now, at the seminary, I see different models of faithful servants in the service of our teachers, staff, and fellow students—each with unique personalities and gifts. I have watched them shepherd, collaborate, and care for others in ways that exceeded my expectations and imagination.

After completing my studies, I have come to realize the importance of lifelong learning. Rather than feeling like “I made it,” I sense my inadequacy and feel a deep longing to learn more. Although my ministry responsibilities prevent me from further pursuing full-time studies right now, I am grateful that the seminary offers flexible continuing-education options. I am even more grateful that HKBTS has restructured these programs to allow greater flexibility in the courses available and their duration. Most importantly, inspired by the dedicated teachers and enthusiastic staff at the seminary, I have decided to continue my studies at HKBTS.

Be Faithful and Do Not Worry

Reflecting on my four years of study, I have learned one crucial lesson: trusting in God. Had I not trusted that He would care for my health and my family, I would never have dared to enter the seminary. Without His grace, I could not have endured long hours of daily study or completed my assignments and exams. Without His sustaining strength, this theological journey would not have been smooth or joyful. ***God has shown me that His grace overflows whenever I respond faithfully, and His***



Lam Cheung and her family

mighty care never ceases. This is of the utmost importance to me as I am about to embark on the path of ministry. Ministry is a lifelong journey, and I must rely on God's grace and care, making His power my steadfast support. I am convinced that **as long as I serve faithfully, He will surely provide everything I need!**

Thank God for calling me and allowing me to respond with a lifetime of service. I am also grateful to the teachers, staff, and fellow students at the seminary for enriching my life. May God continue to use this seminary community to bless many more people.

Wait for God, Others, and Myself

There is an old Chinese saying: "One day apart feels like three years." The poet, longing for his beloved, felt that a single day was like three years. Yet now I feel that three years are like a single day. It has been three years since I enrolled at HKBTS, and soon I will be graduating. Even after three years of full-time study, I still ask myself: Who am I? What qualifies me to serve God, the great Creator?

Learning to Care

When I shared my testimony of God's calling, I explained how God opened my eyes to the needs around me and moved me to care for others. This was one of the reasons that led me to pursue full-time theological studies. At the start of my first year, a classmate asked what I was most looking forward to learning at the seminary. I replied that my greatest desire was to learn how to live meaningfully within a community, how to care for others and be cared for, and how to walk alongside others as companions in faith. Three years passed, and I now realize that to walk alongside others, I must learn not only how to care for them but also how to wait—to have patience for God, for others, and for myself.

Over the past few years in both seminary and church settings, I have had many opportunities to practice listening and pastoral care. As a result, I have acquired various counseling skills, and I thought I began to understand how to care for others. However, during a practicum on pastoral care techniques, while I believed my responses were effective, a classmate later said that she felt stressed and rejected by me, reminding me that my "care" can become an imposition of my own ideas—justified by "it's for your own good"—when in truth I desire to control rather than to **walk with them in step with the Holy Spirit and wait for God to work in their lives.**

Learning to Wait

From various classes, I have come to understand that God is patient. He does not force Creation to grow but patiently

Brian Lei (M.Div.)

allows each created being to develop at their own pace, gradually becoming what God intended them to be over time. Likewise, **a church is not a community that manipulates its members; it is a body of brothers and sisters who, empowered by the Holy Spirit, walk together, each at their own pace under God's guidance and governance.** However, when walking alongside others, I believed I could "help" them. Yet, I failed to embody this spirit of waiting for God and others. Looking back, in fact, God had been teaching me right from the start to learn patience and to understand that humans cannot control everything. From submitting my seminary application to taking the entrance exam, completing administrative procedures, and finally moving from Macau to Hong Kong, unexpected delays reminded me again and again that there are always matters beyond my control. These unexpected circumstances made me realize that I was not trusting in God and waiting for Him as much as I thought. I was pursuing a sense of security and trying to have everything under my control. Perhaps we all know in our minds that we should let go and entrust everything to God, but in this modern society that seeks to control everything, learning to be a "useless" person as such turns out to be something that we need to learn.

In addition to waiting for God and others, I realized that I must also wait for myself. During a first-year spiritual formation group, one exercise invited us to examine our "dark side." Over these years of study, I have gained a deeper understanding of my own weaknesses. In the midst of darkness, I am grateful that through His Word and the companionship of brothers and sisters, God has shown me that He has been waiting for me to grow, helping me to understand and embrace my weaknesses through these experiences. I need not force myself to be a minister who "meets the standards" but rather a "helpless one" who learns to rely on the Holy Spirit.

The Good Work God Has Begun in Our Lives

Finally, I thank God for allowing me to enter this seminary, where I met brothers and sisters from different churches and



made friends with neighbors at nearby restaurants. While Hong Kong did not feel like home or a foreign land, these friends made me feel truly at home. They cared about whether I had enough to live on in Hong Kong. At church, I also met a fellow from my hometown who looked after me, allowing me to experience God's abundant grace in a deeply personal way. I wish I could

also become a channel of God's grace.

Who am I? I am a mere "useless" servant, and yet one of God's beloved children. Together with my brothers and sisters, I wait for God to complete the good work He has begun in our lives.

My Vocational Journey

As my graduation date approaches, I look back on my time at the seminary with gratitude and awe for God's guidance and grace. From the day I decided to embark on the path of theological training to my new phase of pastoral ministry, it is clear that the hand of God, the Great Shepherd, has faithfully guided me on this journey. Whether I longed to know Him, sought to understand His will, or faced challenges and struggles, He always provided timely feedback, ensuring that I lacked nothing.

Setting Out: From Struggle to Passion for Missions

For me, God's vocational calling is a journey of faith where His abundant love and guidance has become increasingly evident

For me, God's vocational calling is a journey of faith where His abundant love and guidance has become increasingly evident along the way.

along the way. In 2018, I joined my church's ministry team, coinciding with my career change and the dynamic transformation of Hong Kong society. These challenges left me feeling spiritually weak and made me realize my inadequate understanding of faith. Longing

to know God more deeply, I enrolled in an evening program at the Lay Theological Education Department of the Hong Kong Baptist Theological Seminary, hoping to discern His will for life.

Through my studies, God broadened my horizons and enabled me to grasp more fully His triune love and relational nature, as well as His will for humankind to grow in harmony and unity through mutual respect and care. I have also come to deeply recognize humanity's passivity in matters of faith—without God's unconditional offer of His abundant love of life, no one, regardless of intellectual ability, could be saved. Studying the passionate dedication of saints in church history and personally observing pastors walking alongside and guiding their flocks rekindled my passion for full-time ministry.

Moving Forward: From Doubt to Submission

However, I was like a lamb, lacking courage and foresight. Although I had long admired the pastoral ministry, my several attempts to explore that calling bore no fruit. My heart was full of doubts, and I feared that it was merely my wishful thinking, so

Pakey Chik (M.Div.)

I hesitated to give up the stable life I enjoyed. Yet the Lord of compassion did not overlook every struggle in my heart. It was during a church retreat that God made a clear calling to me, completely dispelling my hesitation. With my pastor's

endorsement and my family's support, I entered seminary in early 2021, embarking on a journey of full-time training to further explore God's will for me.

During my seminary studies, God's Word, which is sharper than any double-edged sword, cut deep into my heart, inspiring me to reflect on myself and enabling me to affirm my calling with clarity. Since entering seminary, the little things in life have often made me question myself: "What kind of pastor can I be?" Whenever I ponder this question, I would feel confused and discouraged about what I could do for the Lord and how I could fulfill His calling; I was even tempted to give up. But, during these moments of darkness and doubt, the Lord guided and supported me through His staff: by studying various disciplines, I came to understand the Christ-like quality of being with others and the importance of the Holy Spirit's help for us to imitate Christ, which would shape the disciples' identity and practices. This helped guide me to grasp my true pastoral vocation and create a theological foundation for my future ministry. In addition, through class activities on Christian coaching and pastoral care, and through the encouragement of pastors and the companionship of fellow believers, ***He dispelled my self-doubt and anxiety during times of confusion, discouragement, and retreat. He guided me to face and learn to accept my own weaknesses and needs, as well as those of the community, and gradually shaped my path as a pastor.***

Looking Ahead: From Response to Commitment

Following the Lord's footsteps in full-time ministry, bi-vocational service, or everyday life has never been easy. Yet, this journey of theological training has convinced me that the hand of God, the Great Shepherd, will continue to guide His sheep along the abundant path He has prepared. In the future, whether in



Pakey and her mother

green pastures, beside still waters, or in the valley of the shadow of death, I will remain true to my original aspiration, faithful to my vocation, and grow alongside my brothers and sisters in God's

Word, becoming the ones who He intends us to be, bearing witness to Christ's glory and grace, and striving toward the eternal light and peace of the Lord.

From Learning to Serving: The Transformative Journey of Seminary Studies

With a deep reverence for God and a passion for service, I entered the gates of the Hong Kong Baptist Theological Seminary. Little did I realize that this quest for knowledge would soon become a soul-stirring baptism—God, with His boundless grace and subtle guidance, gradually shaped me into a servant fit for His service.

A Hall of Knowledge: Opening the Door to Spiritual Wisdom

The seminary curriculum is like a grand hall of knowledge, each course serving as a key pathway to spiritual wisdom. In the course "Systematic Theology" taught by Dr. Andres Tang, I gained a more comprehensive and in-depth understanding of Christian doctrines and realized that faith is not a mere personal pursuit but also involves responsibility and commitment to the church, society, and the world. This realization is like a guiding light, leading me to focus on building character in my life and to strive to become a preacher who glorifies God and benefits others. The course "Biblical Interpretation" taught by Dr. Kai-hsuan Chang guided me step-by-step from accurately understanding the literal meaning of words to carefully analyzing sentence structures and interpreting passages, so that I could appreciate the Bible's profound subtleties and message. Dr. Curie Qu's course "Christian Ethics in a Cultural Context" inspired me to engage in profound reflection on real-life situations. It guided me to consider how to apply Christian ethical principles in daily life, how to remain sober and rational in a complex and ever-changing social environment, and how to provide constructive assistance and guidance to believers on challenging issues within Christian ethics.

The Cultivation of Spirituality: Transformation through Challenges

Life at the seminary was not only about accumulating knowledge but also about cultivating spirituality. The prayer meetings on Wednesdays and Fridays were the cradle of my spiritual growth. The monthly one-on-one meetings with my spiritual mentor provided me with consolation and soul nourishment amidst academic pressure and life's challenges. In addition to my growth through prayer and communication

Ye Cao (M.Div.)

with my mentor, attending classes was also highly rewarding. In the course

"Pastoral Care," Rev. Brian Lam, Dr. Chi-yeung Lam, and Mr. Carter Pang helped me understand the essence and importance of pastoral care. Through case discussions and practice reports, I learned how to use pastoral care techniques to care for and counsel believers. Rev. Lam's explanation of the mentor-mentee relationship helped me understand that a true mentor-mentee relationship involves the transmission not merely of skills but also

Life at the seminary was not only about accumulating knowledge, but also about cultivating my spiritual life.

of one's life. Dr. Ken Lui's course "Homiletics" enabled me to master the art of preaching without notes, effectively utilize language techniques, objectively evaluate and identify areas for improvement in my sermons, and make necessary adjustments. Although each preaching sermon without notes was a rigorous challenge to me, it fostered my own growth through the process of refinement, allowing me to emerge as a more confident and mature preacher.

Preparation for Service: Rooting and Growing through Practice

The seminary not only provided me with a wealth of theoretical knowledge but also offered me valuable research opportunities. Through my research project on the Baptist Oi Kwan Social Service, I gained a deep understanding of how to apply theological knowledge in practice. In this research, I saw how a church combined faith with action, caring for disadvantaged groups through diversified services. This made me realize that as a servant of God, I must not only preach the gospel but also care for and help others through actions, putting into practice the teaching of "love your neighbor as yourself." Under the careful guidance of Dr. Lui, I completed my thesis titled "The Homiletics of Wei-fan Wang: The Practical Integration of Traditional Chinese Culture and Homiletical Techniques" for



Ye Cao and his family

the Senior Integrative Colloquium (SIC). Studying Rev. Weifan Wang's works not only enhanced my academic capabilities but also led me to a profound reflection on my preparation for ministry.

Looking back on my studies at the seminary, my heart is filled with gratitude. **God has guided me with His grace through**

the ocean of knowledge, across the valleys of spirituality, and into the fields of ministry, allowing my fledgling spiritual life to gradually mature into a servant of the Lord who is growing in knowledge, vibrant in spirit, and committed to service. In the future, I will continue to walk on the path of ministry with even greater determination, bringing glory to the name of the Lord.

A Precious Equipping and a Cherished Gift

Oscar Cheung (Th.M.)

Looking back on these years of study at the seminary, I have found that my every step was filled with God's grace and guidance.

Equipping Myself for In-Depth Ministry

Over the years, many brothers and sisters, as well as friends, have asked me, "Why did you choose to pursue further studies in theology? What good do they bring?" These are very good questions. I have realized that the knowledge acquired at the seminary—be it theological theories, biblical languages, or church history—is often difficult to apply directly and fully to the pastoral setting or the Sunday pulpit. **However, this tension between knowing and doing is what makes this training so precious.**

I once heard a beloved pastor share a parable: daily pastoral ministry is like driving on a smooth highway. Normally, you arrive

These years of study are precious to me because they have broadened my options ... help[ing] me to interpret God's Word more faithfully.

at your destination without issue. But when the car suddenly breaks down or the road turns rough, you need repair skills and contingency tactics. To me, theological training equipped me with those "repair" skills. Though receiving the training may not enable me to solve all

difficult problems, it can at least give me the confidence to face any challenges of faith or pastoral crises. After all, I gained more strategies and tools for problem-solving in my "toolbox."

These years of study are precious to me because they have broadened my options. Had I not immersed myself in the seminary study, I would have served only within my existing, relatively limited framework of reference. Now, having studied more attentively and in depth, even though I know that learning is endless, I can be more confident in distinguishing between competing arguments in certain areas and understanding their underlying contexts, so that I can make wiser choices in teaching and pastoral care. This confidence, rooted in knowing the sources of knowledge and the contemporary academic dialogues, helps

me to interpret God's Word more faithfully. I trust that as we are faithful in service, God will be pleased with us.

A Gift of Life and a Warm Community

During my master's program, God gave our family the most cherished gift: our son, Ethan, born in early 2024. His arrival certainly brought great challenges to my academic studies. Amidst the hustle and bustle of caring for a newborn, it was not easy to stay focused on my studies. Yet, I persevered and graduated thanks to the understanding of my classmates and the patience of my wife and teachers. They enabled me to complete the rest of my studies, step by step, within my limited time and capacity. **Through this, I learned how God's grace often comes to us through the people around us, like our brothers, sisters, and teachers.**

I give special thanks to Prof. Fook-kong Wong. From the HKBTS evening program through my M.Div. and Th.M. studies, Prof. Wong has been my mentor. He gave me academic guidance while caring for me and offering me countless encouragement and support far beyond the classroom. I am deeply grateful for his kindness.

The attached photo was taken at my mother church, Chinese Evangelical Zion Church Tsz Wan Shan Zion Church. In the photo, there are my wife Phoebe and my son Ethan, whom I am holding in my arms. On that day, the church held a baby dedication ceremony for our son. **That moment seems to epitomize my theological journey: with a change in my family life and under the watchful gaze of my spiritual community, I learned to entrust the most cherished gift in my life to the Lord and resolve to serve His church faithfully with all I have learned.**

To our Father in heaven be all the glory!



Oscar, his wife Phoebe, and their son Ethan

Declare God's Glory to Every Generation

Grace Chan

Chaplain, Lecturer of Practical Theology



The Psalms are a collection of the Israelites' hymns, containing songs sung by individuals and congregations during worship. Throughout the ages, God's people have expressed their love and reverence through worship, praise, supplication, and thanksgiving to the glory of God. These hymns are rich in

content, focusing on God's attributes and works, including His Creation, sovereignty, redemptive

history, protection, and providence.

By declaring God's works, the Psalms reveal His nature, showcase His greatness, power, righteousness, and mercy, and remind God's people that He is the Lord

of all and the eternal King. As they join together to honor and praise Him, His kingdom is manifested on Earth!

Psalms 145 is an acrostic poem in which each verse begins with a successive letter of the Hebrew alphabet. Its orderly structure makes it easy for readers to memorize. This psalm extols God as the universal King and celebrates His everlasting kingdom. **His throne and reign are forever and unchanging from beginning to end. Therefore, the psalmist leads the entire congregation in worship, praising God and giving thanks for His marvelous works.**

Praise the Mighty Power of God

The introduction of the psalm (vv. 1-2) is like a call to worship. The psalmist, acting as the officiant, gathers and leads the Israelite congregation to worship God as the most glorious King.

At the outset, the psalmist addresses Yahweh as "my God and King," acknowledging Him as the one true God and great King. He then expresses his resolve to praise His name forever, committing himself to worship and serve Him as an expression of reverence, faith, and devotion (vv. 1-2). The psalmist then calls the entire congregation to join in fervent worship, using a series of verbs—such as "extol," "bless" (v. 1); "bless," "praise" (v. 2); "commend," "declare" (v. 4); "speak of" (see NIV note), "meditate" (v. 5); "speak of," "declare" (v. 6); "pour forth," "sing aloud" (v. 7)—to convey their unceasing adoration.

The first section (vv. 1-9) points out the reason for praise: **God is great.** He stands above all Creation, is incomparable, and performs awesome deeds independently; He is worthy of honor and praise. His greatness, wisdom, and might are way beyond human comprehension. Thus, God's people should always sing about His infinite greatness and wonders. The psalmist employs various terms—including "great" (v. 3); "mighty" (v. 4); "glorious splendor," "majesty," "wondrous works" (v. 5); "the might of your awesome deeds" and "greatness" (v. 6)—to extol God's wondrous works in Creation and history, where His glory and power are revealed.

In particular, words such as "glorious," "splendor," and "majesty" (v. 5) to emphasize God's exalted kingship. He alone is the King of kings and Lord of lords, surpassing all other powers. His majesty and glory inspire awe and submission, prompting people to honor and revere Him and to offer their lives as

a sacrifice. Therefore, he calls God's people to proclaim His great mercy and grace, to speak of His grace of redemption, and to pass this testimony from generation to generation, so that praises may pour forth, composing an everlasting symphony (vv. 4-7).

Next, in verse 8, the psalmist recalls God's mighty acts of salvation in history with a specific reference to His abundant love, mercy, and forgiveness. This verse takes the Israelites' exodus from Egypt as a backdrop, recounting how God's righteousness, goodness, and faithfulness were manifested among them as a historical testimony (cf. Ex 34:6). It reminds God's people how they experienced His love and mercy in the past and serves as a witness to His abundant grace. Verse 9 further highlights God's sovereignty over all Creation and His purpose for the world (His redemptive plan), salvation, and providence. It reflects that His grace and mercy extends not only to Israel but also to all nations and peoples, as well as all created beings, thus revealing that God is the Lord of all and the King of the universe!

Today, we must be clear about whom we worship. ***We worship the Almighty God who rules the universe and possesses supreme power.*** In worship, we, as God's people, must humbly bow before Him and publicly acknowledge His sovereignty. He is the Lord of our lives, and we must allow His glory to be revealed in us!

Proclaim the Glory of God's Kingdom

At the beginning of ***the second section*** (vv. 10-13a), the psalmist calls again the entire congregation to praise God, even inviting all

God desires His people to bear witness to Him on Earth, so that all may know of His mighty deeds.

Creation to join in (v. 10), acknowledging Him as the supreme Ruler and eternal King, worthy of honor and worship. Praise is not only based on God's nature and deeds but also on His kingship.

The kingdom of God is everlasting, majestic, and powerful, bringing about perfect justice, goodness, and peace. Thus, the psalmist proclaims the glory of God's kingdom and celebrates His universal reign, for He alone is the great King whose authority extends over everything in heaven and on Earth (vv. 11-13).

From generation to generation, God's people have proclaimed His eternal kingdom and declared His victory and authority. God desires His people to bear witness on Earth so that all may know His mighty deeds. Today, His kingship and reign are manifested on Earth in the worship of the church and can be experienced here and now. The church is called to exalt God and proclaim His name. The church is to proclaim God's kingship through worship so that His kingdom may expand and His glory be revealed. Therefore, ***we must live out a life of worship, openly confess our faith, and remain steadfast in our allegiance to God.***

Praise the Loving Care of God

In ***the third section*** (vv. 13b-21), the psalmist praises God as the faithful, covenant-keeping, merciful, and gracious Lord, expressing profound gratitude for His kindness.

God is the Creator and Ruler of the universe. Every creature depends on Him for existence. He governs, provides for, and sustains the world and all that is in it. His care and providence reveal His love, and all Creation reflects His glory, fulfilling His good will. In short, all of Creation testifies to God's glory and power:

God is not only majestic and powerful but also caring and providing for all the needs of His Creation. His grace extends across the Earth and benefits all peoples; all Creation depends on His provision. Therefore, the psalmist repeatedly uses words such as "all" and "every" to emphasize that God's providence encompasses the entire created order. The psalmist uses various terms to describe God's care for humanity and His people, including "upholds," "raises up" (v. 14); "give ... food" (v. 15); "open [His] hand," "satisfy

the desire" (v. 16); "[be] righteous," "[be] kind" (v. 17); "[be] near to all who call on Him" (v. 18); "fulfills the desire," "hears their cry," "saves them" (v. 19); "preserves all who love Him" and "destroy the wicked" (v. 20).

On the one hand, God treats humanity with justice and mercy, generously providing for their needs so they lack nothing. This demonstrates His love, care, and provision for all people (vv. 14-17). On the other hand, He bestows grace and blessings on those who call upon Him—He hears their prayers, responds to their needs, and protects and delivers His people from evil and danger (vv. 18-20). God's steadfast love is humanity's ultimate assurance. His meticulous care and preservation of His people always evoke them to respond to His abundant grace with hearts filled with gratitude and praise.

The goodness and mercy of God have been revealed throughout the ages. Today, as we deeply experience His abundant grace and love, our hearts overflow with joy and satisfaction. We should likewise offer Him our reverence, praise, and gratitude from the depths of our hearts, presenting ourselves to Him so that our spiritual lives may be renewed and revived!

All the World Shall Come and Praise God

The conclusion of the psalm (v. 21) echoes its introduction (vv. 1-2). At the climax of worship, the psalmist leads the entire congregation in unison, committing to praising God all their lives, and he further invites every nation and people to join in, coming together to extol God's authority, power, and glory.

As we can see, this song of praise builds step by step, starting from within and gradually extending

Today, whenever we offer reverent worship to God, it is as though we are joining the eternal choir in heaven, singing alongside saints of all ages, angels, and heavenly hosts to honor the Most High ...

outward: from the officiant's opening declaration, to calling the congregation to join in, and finally to a universal call for all nations and peoples to bow down in worship. Together they offer

joyful praise and acclamation, extolling all the works and blessings of God and giving Him glory and praise forevermore!

The worship spans from the individual to the community, from Earth to heaven, and even reaches across the entire universe.

Today, whenever we offer reverent worship to God, it is as though we are joining the eternal choir in heaven, singing alongside saints of all ages, angels, and heavenly hosts to honor the Most High, partaking a worship that is broader, richer, and everlasting. In other words, church congregations on Earth are closely connected with these celestial worshippers, gathering before God's throne and echoing, "Hallelujah! Salvation and glory and power belong to our God" (Rv 19:1). In worship, we realize that God's kingdom and reign are now among us, enabling us to see His glory and live out a life on Earth "as it is in heaven."

Conclusion

Psalm 145 highlights God's majesty, power, and His everlasting kingdom. As Sovereign Ruler of the universe, God's greatness, awesomeness, and transcendence deserve praise from all Creation throughout the ages, from eternity to eternity. His governance, protection, grace, and mercy over all Creation reflect that His salvation is not confined to Israel but extends to all nations and peoples. This psalm urges God's people to sing praises to Him from generation to generation, proclaiming His mighty act of salvation and wondrous works, and bearing witness to His presence and glory in the world. ***God desires His people to reveal His glory so that all may come to know Him and turn to Him.***

The next year marks the 75th anniversary of HKBTS. We look forward to gathering choirs from all Baptist churches to participate in the ***75th Anniversary Thanksgiving Service and Concert of Praise***. Let us sing praises to God as a sacrifice, testifying to His mighty salvation and wondrous works, giving thanks for His great mercy and grace, and showing gratitude for all His kindness, "for he is good, for his steadfast love endures forever!"

The ultimate meaning of life is to glorify God. May we always remember His abundant grace, guidance, and protection, and offer our lives as living sacrifices, hallowing God in every moment, living a life of worship, and becoming His children pleasing to Him!

* All Scripture quotations are taken from the ESV.

Academic Affairs News

Opening Convocation for the New School Year

The Opening Convocation Ceremony for 2025-26 was held on Tuesday, August 26. President Joshua Cho preached a message titled "Be Courageous and Wise." Based on Joshua 1:1-9, President Cho reminded us to be strong and courageous when facing difficulties or walking paths we have never taken, for God's promises and presence go with us. By faith, we can all be both wise and courageous. As the seminary approaches its 75th anniversary, let us follow the example of the Israelites by setting up stones of remembrance, believing in and commemorating God's faithfulness.

Opening Convocation Lecture

The lecture was held on Wednesday, August 27. Dr. Daniel Lam, Assistant Professor of New Testament, delivered a lecture titled "What's So Divine about the Divinity of Christ? A Comparison with Enoch."

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 16, 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 2025-26

Applications are now open for admission to the Main Campus Programs in the 2025-26 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 15, 2026. The application deadline is November 28, 2025.

Events and Activities

Online Taster Lessons

An Online Taster Lesson on church history was held from 8 to 9:30 pm on September 26 (Friday). Dr. Nathan Ng, our Vice President (Academic Affairs) and Professor of Christian Thought (Church History), gave a lecture on the topic **"Spiritual Theology: Categories of Devotional Pursuit in Historical Perspective."** Christianity emphasizes the practice of faith—but what exactly are the criteria? What are the different models of spiritual pursuit in history? In the lecture, Professor Ng explored various expressions of faith across time, analyzing their historical backgrounds and defining characteristics.

Another Online Taster Lesson on practical theology (homiletics) will be held from 10 to 11:30 am on November 8 (Saturday). Dr. Ken Lui, Researcher and Visiting Assistant Professor of Preaching, will give a lecture on the topic **"Insights from the Master of Homiletics: A Guided Reading of Augustine's On Christian Doctrine."** Augustine is commonly regarded as a great theologian and philosopher among Chinese churches, yet his exceptional contributions to the history of preaching are often overlooked. His work *On Christian Doctrine* is not only the first homiletics textbook in church history, but it also laid the foundational framework for preaching theory—its ideas continue to shape contemporary homiletical theories and practice. How can preachers keep congregants from drifting off during sermons? Why is it so crucial to engage the audience? And why did Augustine prefer preaching without notes to reading from a manuscript? This lecture will offer a guided reading of *On Christian Doctrine*, exploring its enduring insights for today's Chinese church pulpits. We welcome both local and overseas believers who desire to receive theological training, seek flexible options for studying seminary courses, or have an interest in homiletics to join us. Registration deadline is November 1 (Saturday). Admission is free.

The Second Conference on Chinese Preaching

The second Conference on Chinese Preaching titled "The Underlying Logic of Old Testament Preaching" will be held from 2 to 5 pm on December 1 (Monday) at the Applied Theological Education Centre. Four of our faculty members will examine the topic from different perspectives: "From Interpretation to the Pulpit: My Reflections on Preaching the Old Testament" by Prof. Fook-kong Wong, "Christian Reflections on Preaching the Old Testament" by Prof. Andres Tang, "Preaching the Old Testament

Retrospectively” by Dr. Bernard Leung, and “The Approach of Timothy Zhao Shiguang to Preaching the Book of Daniel” by Dr. Ken Lui. Dr. Hing-weng Seng, our Assistant Professor of Old Testament, will host the conference. All pastoral staff are invited to join. Admission is free.

From the Chaplain

Dr. Grace Chan *Chaplain*

The Promise to Those Who Conquer

The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. (Rv 3:21)

In a world marked by constant change and mounting challenges, how can we as Christians resist the tide of secularism, remain true to our identity, and faithfully live out our calling?

To find answers, let us turn to the first three chapters of Revelation. Revelation is a letter addressed to seven churches. Chapter one opens with a majestic vision of Christ, the Son of Man, who has triumphed and now reigns in authority. His victorious presence assures the churches of their inevitable victory, offering encouragement and comfort to believers who are oppressed and suffering, for no power can overcome the Lord who rules over all.

Chapters two and three depict the risen Christ walking among the churches, speaking words of encouragement, rebuke, exhortation, and promises. He calls His people to repentance and renewal, urging them to conquer! Note that each message follows a similar structure and is equally rich in meaning. For example, the image of Christ revealed to each church is precisely relevant to the challenges that church faces; these portrayals of Christ actually offer assurance and comfort. Christ's rebukes and promises provide each church a way out and solutions. Finally, each message concludes with a promise to “the one who conquers” (Rv 2:7, 11, 17, 26-28; 3:5, 12, 21), reminding those who remain faithful to Christ, who fight for Him and endure to the end, that they will share in His victory, inherit eternal life, and receive their reward.

Today, Christ speaks to us in the same way, challenging

us to renew and revitalize our lives. In this chaotic age, we must remain vigilant and unwavering in our faith, refusing to drift with the tide or compromise with the world. Only then can we truly fulfill the Lord's calling and continue His mission on earth. Though we face challenges and difficulties of every kind, we need not fear, for Christ is our assurance, strength, and hope, leading us to conquer!

Admissions and Registration

Jennifer Mak *Registrar*

As spring fades and autumn arrives, we find ourselves stepping into a new school term seemingly in the blink of an eye. Now more than a month into the term, everything begins anew. We sincerely hope that students across all programs and year levels will have a beautiful beginning—whether smooth or challenging, may they hold fast to the truth, embrace the present, and walk with the Lord.

Starting this fall, the Main Campus Programs will host **“Seminary for a Day” events** for each term. These events offer brothers and sisters in Christ an opportunity to explore our ministry programs and discover the unique features of our seminary. Participants may choose time slots and activities that best suit their needs, including visiting our Sai O campus, sitting in on classes, meeting faculty and current students, touring the campus and dormitories, and enjoying a rewarding morning or afternoon. The event dates for this term are: September 16 (Tuesday), September 25 (Thursday), October 16 (Thursday), October 22 (Wednesday), November 4 (Tuesday), and November 20 (Thursday). For details and registration, please visit our website.

Last spring, the Main Campus and Distance Education Programs jointly launched an **online taster lesson**. This academic year, the collaboration continues with five online lessons for September and November of this year, as well as January, March, and May of next year. Each will focus on a distinct area: Church History, Homiletics, Old Testament, New Testament, and Christian Thought. All lessons are taught by our faculty. We hope these online classes will connect local and overseas Christians to continually and deeply equip themselves together. The upcoming online lesson will take place on Saturday, November 8, from 10 to

11:30 am, featuring the topic “Insights from the Master of Homiletics: A Guided Reading of Augustine’s *On Christian Doctrine*,” presented by Dr. Ken Lui, our Researcher and Visiting Assistant Professor of Preaching.

Admissions for the **Main Campus Programs in the 2025-26 spring semester** are now open. The application deadline is November 28, 2025, and classes will commence on January 15, 2026. Registration for **Spring audit courses of the Main Campus Programs** will begin in early December this year. Alumni, pastoral staff, and church leaders are welcome to apply.

Lay Theological Education Department

Carter Pang *Director*

Being a Companion on the Journey of Equipping

From June to September each year, our department enters a season of lively activity. In addition to organizing evening courses year-round, we are also dedicated to promoting our programs and recruiting students for the upcoming academic year, hoping to encourage more brothers and sisters to learn about and join us. On June 1 (Sunday), the free open seminar “**President Cho’s Lecture: The Baptist Tradition of Spiritual Discipline**,” presented by President Joshua Cho, was held at the Causeway Bay Baptist Church. This event marked the official commencement of our enrollment period.

On the afternoon of June 7 (Saturday), we hosted our annual Life and Death Education Day with four panel discussions led by eight speakers under the theme “What if, something is LOST?” More than 350 participants gathered at the Tsim Sha Tsui Baptist Church to explore the topic of “losing” from four perspectives: Bible and theology, Christian life and death education, family caregivers and carers of the elderly, and spiritual growth and pastoral care. This marked the third consecutive year our department has organized such large-scale Christian life and death education events to promote our **Christian Life and Death Education Programs**.

Apart from these major gatherings, we explored alternative ways to introduce our programs to brothers

and sisters in August and September. First, on the evenings of August 1 (Friday) and September 12 (Friday), we held two taster classes on the topics “Children Speak Their Minds: Life and Death Education for Children through Picture Books” and “Companionship and Pastoral Care for Youth in the Midst of the Cyber Storm.” These two classes can be considered as “highlighted sample classes” for two of our programs next academic year: **Children Ministry Certificate Program** and **Youth Pastoral Ministry Certificate Program**. We hope these classes offered participants a joyful glimpse into the experience of theological training while introducing them to the content and features of the respective programs.

In addition, on the evening of September 5 (Friday), we invited our adjunct lecturer, Ms. Helen Yiu, to deliver a free “pop-up” open seminar titled “How to Choose? What to Consider? An Overview of Elderly Homes in Hong Kong and Mainland China.” Ms. Yiu will be teaching the ministry course titled “A Comprehensive Guide to Caregiving and Elder Care” in our **Family Caregivers and Golden Age Ministry Certificate Program** next academic year. This course aims to equip participants with a holistic understanding of caregiving and eldercare resources, encompassing physical, mental, social, and spiritual dimensions, thereby enhancing the quality of service and pastoral care provided to caregivers and their families. Ms. Yiu’s seminar serves as a meaningful introduction to our ministry courses, offering participants valuable insights into our family caregiver and golden age ministry programs.

Furthermore, on the afternoon of September 6 (Saturday), our department collaborated with the Christian Ministry Department of Baptist Oi Kwan Social Service to co-organize an interactive event titled “**The Baptist Life and Death Cha Chaan Teng**.” Guided by the facilitator, participants engaged in casual, constructive, and meaningful conversations about life and death issues from a Christian perspective. They also learned how to further explore Christian life and death education, such as enrolling in relevant courses offered by our department.

Praise the Lord! Through these various events, we reached over 800 individuals during this year’s enrollment period. May the Lord continue to use our ministry to help more brothers and sisters discover our diverse lay theological programs and our eagerness to walk with them on their journey of equipping!

Distance Education Program

Charis Chan *Director*

Glorifying God and Benefiting Others through Flexible Learning

The fall term officially commences on September 1 for non-degree and on October 1 for degree programs. This term, we are pleased to introduce the **Master of Arts/Postgraduate Diploma/Postgraduate Certificate in Christian Studies degree programs**. These programs offer exceptional flexibility, allowing students to manage their schedules freely and engage in learning through pre-recorded lectures. Additionally, each course is supported by dedicated tutors who provide guidance and assistance to students. These degree programs also serve as a pathway to the seminary's master's degree programs. We are currently accepting applications. Brothers and sisters are welcome to inquire and apply.

Starting this May, we have partnered with the Main Campus Programs to co-organize bi-monthly online taster lessons, aiming to provide Chinese communities worldwide with more opportunities to learn about our seminary's theological programs. The second lesson, held on September 26, featured Dr. Nathan Ng, Vice President of our seminary, who presented "Spiritual Theology: Categories of Devotional Pursuit in Historical Perspective." The upcoming third lesson will take place on November 8, led by Dr. Ken Lui, Visiting Assistant Professor of Preaching. His presentation, **"Insights from the Master of Homiletics: A Guided Reading of Augustine's On Christian Doctrine,"** will explore the relevance of this classic work for contemporary Chinese church pulpits. We encourage those interested in theological studies or homiletics to attend.

Starting this term, Pastor Wilson Leung will teach the course "Judges" in the Diploma in Christian Studies non-degree program. Mr. Man-chiu Ho will teach "Christian Ethics," while Pastor Siu-lun Cheung will instruct "Church History I" and "Church History II" in the Bachelor of Arts/Higher Diploma/Diploma in Christian Studies degree programs. May the Lord bless their teaching, enriching both their teaching experiences and their students' learning experiences.

This year's **Joint Graduation Ceremony**, held in collaboration 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 16. Approximately 16 students will graduate from the Distance Education Program, including one graduate from the Spiritual Light Project, a joint initiative with the Christian Ministry to Visually Impaired Persons, which serves visually impaired believers. We pray that the lives of our graduates will become a blessing to many.

Student Union

Kai-sum Yip *Chairperson*

Walking Together in the Spiritual Journey

In August, the Student Union's Spiritual Devotion Committee chose "Walking Together in the Spiritual Journey" as the theme for this year's Spiritual Formation Camp. The first day of the camp kicked off with the motif "Journey," with a special emphasis on "farewell." The activities were designed specifically for graduating students who are preparing to enter their ministry fields, closing this chapter of their lives focused on theological study and beginning a new one focused on service. The second day centred on the motif "Together," celebrating unity in diversity. Through "Hospitality" exercises, faculty and students extended heartfelt greetings and warmth to one another, fostering genuine and meaningful fellowship. The third day's motif, "Walking," reminded us that we are called to be both bearers and doers of the Word as we embark on this new path. A series of orientation activities helped new students integrate into campus life. On this journey of theological training, we willingly submit to God's shaping, renewal, and transformation to become His faithful servant-leaders. After a summer filled with demanding work and ministry, we needed to pause and turn our eyes solely upon God. Through thematic presentations, information sharing, devotional reading, small group discussions, and team-building activities, we experienced God's presence together, connected with one another in the Lord, and enjoyed wonderful fellowship.

This spiritual retreat was not merely an event but a cleansing and renewal of our souls. Over these three days, participants had the opportunity to deeply reflect on their faith journeys and learn how to maintain inner peace and steadfastness amidst the complexities of the world. The motif "Journey" was chosen to encourage graduating students to boldly embark on their future paths with blessings and aspirations. The motif "Together" reminded us that despite varied backgrounds and perspectives, we can forge powerful connections through love and understanding. The motif "Walking" inspired new students to embrace the challenges and growth ahead with open hearts. During the camp, we shared with one another, listened attentively, strengthened our friendships, and deepened our understanding of God. Whether through worship, meditation, or small group discussions, every moment was designed to help us better serve God and others. We sincerely hope every participant found inspiration and satisfaction in this camp.

Publication News



The seminary's semi-annual academic journal, *Hill Road* (issue 56) will be published in December on the theme **"Religious Reflections on the 'De-Churching' Phenomenon."** There will be six thematic articles: "Erosion of the Sacred Collective: An Old Testament Reassessment of the Church's Shift to De-Congregationalization" (Yew-ming Chan), "The Pauline Communities and the Imagination of 'the Deinstitutionalized Church'" (Bernard Chun-ho Leung), "What Is Church Community? Theological Reflection from the Perspective of 'De-Churching'" (Andres S. Tang), "The Liquid Society and the Liquid Church: Destructing Traditional Model of

Congregations" (Kin-yip Louie), "The Phenomenon of 'De-Churching' and Its Challenges to Hong Kong Church" (Kwok-chuen Leung), and "Why Do Young People Choose to Stay in the Church amidst the Exodus?" (Chi-yeung 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.

Alumni News

- Alumnus **Chung-sang Li** (class of 2004) rested in peace on July 16. May the Lord's consolation, grace, and peace be with his family.
- Alumnus **Daniel W. C. Wong** (classes of 1971 & 1980) rested in peace on July 17. May the Lord keep and watch over his family and grant them peace.
- Alumnus **Chi-hong Tang** (classes of 2018 & 2024) was ordained as a pastor by the Taipo Baptist Church on August 9.
- Alumna **Sheron Siu-ling Kong** (class of 2020) was ordained as a pastor by the Tuen Mun Baptist Church on September 7.

Lay Theological Education Department

Degree Program 2025-26 Spring Intake

Class Start Date: February 2026 / Registration Deadline: December 16 (Tuesday)

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 Diploma/Postgraduate Certificate Programs 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 masters-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.

Postgraduate Certificate Program in Worship and the 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.

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 LayTheological Education Department or the Bachelor ofTheology degree program in the seminary's Main Campus Programs.

Lay Theological Training Diploma/Certificate Programs 2025-26

Enrollment for Courses from January to March 2026

Subject	Lecturer	Date/Time	Instruction Mode
Interpersonal Relationships	Deacon Vincent Cheung, Ms. Wai-shun Wan, Rev. Wai-hung Koo, Ms. Lung-chu So, Mr. Chi-man Yu, Mr. Kin-man Ng	23/12/25-10/2/26 Tues 7:00-10:00 pm	In Person
Spiritual Reading—Biblical Basics and Practice	Dr. Sarah Shea	6/1-3/3 Tues 7:15-9:30 pm (17/2 class suspended)	Video Conferences
Overview of Chinese Church History	Rev. Kinia Ng	7/1-4/3 Wed 7:15-9:30 pm (18/2 class suspended)	In Person
Self-Awareness and Growth	Rev. Maisie Mui	9/1-6/2 Fri 7:15-9:30 pm, 7/2 Sat 9:00 am-5:00 pm	In Person
Caring Family Caregivers: Theory and Practice	Mr. Carter Pang	12/1-9/3 Mon 7:15-9:30 pm (16/2 class suspended)	In Person/ Video Conferences
The Gospel of Mark	Dr. Daniel Lam	22/1-19/3 Thur 7:15-9:30 pm (19/2 class suspended)	In Person
Utilize Coaching Thinking and Skills to Work with Young People	Ms. Rowena Yiu	22/1-26/3 Thur 7:15-9:30 pm (29/1, 19/2 classes suspended)	In Person/ Video Conferences
The Stories of Some Significant Women in the Bible	Rev. Pak-ping Au	26/1-30/3 Mon 9:30-11:45 am (16/2, 23/2 classes suspended)	In Person
Church Administrative Work	Rev. Brian Lam, Rev. Brahms Ma, Deacon Alice Chao, Mr. Chi-man Yu, Deacon Vincent Cheung, Ms. Sau-wa Ng, Ms. Alice Wai-yung Lau, Mr. Chi-hong Siu, Rev. Wai-hung Koo	3/3-28/4 Tues 7:00-10:00 pm (7/4 class suspended)	In Person
Let Children Love God's Word	Rev. Chi-shing Lo, Ms. Pui-sze Cheung	5/3-23/4 Thur 7:15-9:15 pm	In Person
Visitation and Experience of Life and Death Education Ministry	Mr. Pasu Ng, Mr. Arnold Leung, Rev. Kinia Ng, Mr. Carter Pang	8/1, 17/1, 24/1, 30/1, 7/2, 14/2, 6/3 Please refer to our website for the schedule	In Person

* All the programs above are conducted in Cantonese. The lecturers' names are listed in no particular order.

Inquiries/Registration Tel: 2711 2552 Email: ltedinfo@hkpts.edu.hk Website: 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
Master of Arts/ Postgraduate Diploma/ Postgraduate Certificate in Christian Studies (Degree Programs)	To nurture church leaders who aspire to serve effectively in Christian organizations or in churches. Some credits earned in these programs can be transferred to master's degree programs at the seminary.	1. Born-again, mature believers of good character who have been baptized into the Church for three years or more. 2. Holder of a recognized university degree or equivalent qualification. 3. Their pastors' recommendations. 4. Passed a written test and an interview.	February, June, and October	Spring trimester: <i>Hong Kong:</i> November 20 <i>Overseas:</i> October 20 Summer trimester: <i>Hong Kong:</i> March 20 <i>Overseas:</i> February 20 Fall trimester: <i>Hong Kong:</i> July 20 <i>Overseas:</i> June 20
Bachelor of Arts/ Higher Diploma/ Diploma in Christian Studies (Degree Programs)	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 a written test and an interview.		

These are all online degree programs.

Non-Degree Program	Description	Admission Requirements	Date of Commencement	Registration Deadline
Higher Diploma in Christian Studies (Non-Degree Program)	Providing basic theological training including biblical studies, 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	Spring semester: <i>Hong Kong:</i> February 10 <i>Overseas:</i> January 10 Fall semester: <i>Hong Kong:</i> August 10 <i>Overseas:</i> July 10
Diploma in Christian Studies (Non-Degree Program)		Secondary school graduates with their pastors' recommendations.		
Certificate in Biblical Studies	Introductory programs in biblical studies, guiding students to study the Bible systematically.	All are welcome.	January, May, and September	Spring trimester: <i>Hong Kong:</i> January 20 <i>Overseas:</i> December 20 Summer trimester: <i>Hong Kong:</i> May 20 <i>Overseas:</i> April 20 Fall trimester: <i>Hong Kong:</i> September 20 <i>Overseas:</i> 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 Website: www.hkbts.edu.hk/dist

Pastoral Continuing Education Centre

Courses and talks offered from November to December 2025

Course/Talk	Lecturer	Date	Time
Reading Proverbs Again	Dr. Mary Tse	3/11, 10/11	10:00 am-12:00 pm
Acceptance and Commitment Therapy	Dr. Anthony Tong	10/11, 17/11	2:30-4:30 pm
Make Room for the Lord: Planning and Leading Congregation Retreats	Dr. Alfred Leung	17/11 24/11	10:00 am-12:00 pm
Christian Coaching Skills Lab	Ms. Rowena Yiu	24/11	2:30-4:30 pm
Mini-Retreat: He Is Present ...	Dr. Alfred Leung	1/12	9:30 am-12:30 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\$30-40 (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/Watching Video (within 7 days of each class)

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

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

Inquiries Tel: 2768 5179
Email: pce@hkbts.edu.hk

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

Edna Wong Christian Worship and Arts Education Centre

Classes offered from October to December 2025

Class	Lecturer	Date/Time
Primary Class Voice I	Mr. Sanson Lau	18/11-16/12 Tues 7:00-8:30 pm (5 lessons)
Intermediate Class Voice I		18/11-16/12 Tues 8:30-10:00 pm (5 lessons)
Intermediate Class Voice IV		Class A: 15/10-19/11 Wed 7:00-8:30 pm (5 lessons) Class B: 15/10-19/11 Wed 8:30-10:00 pm (5 lessons)
Intermediate Class Voice VII		Class A: 14/10-11/11 Tues 7:00-8:30 pm (5 lessons) Class B: 14/10-11/11 Tues 8:30-10:00 pm (5 lessons)
Integrated Voice and Musicianship Training II (13)	Mrs. Wong Fung Chi-lai	17/10-12/12 Fri 1:30-4:00 pm (8 lessons)
Evening Class: Integrated Voice and Musicianship Training II (13)		13/10-8/12 Mon 7:00-9:30 pm (8 lessons)
Integrated Voice and Musicianship Training III (15)		15/10-17/12 Wed 10:00 am-12:30 pm (8 lessons)
Integrated Voice and Musicianship Training I Follow Up	Ms. Rachel Kwok	Class A: 23/10-11/12 Thurs 10:30 am-12:30 pm (6 lessons) Class B: 20/10-8/12 Mon 2:00-4:00 pm (6 lessons)
Integrated Voice and Musicianship Training III		Class A: 20/10-8/12 Mon 10:30-11:30 am (6 lessons) Class B: 23/10-11/12 Thurs 4:30-5:30 pm (6 lessons)
Conducting 101 Series I	Mr. Vicky Shin	24/10-28/11 Fri 7:30-9:00 pm (6 lessons)
Drama Art at Church: Creative Playwriting Workshop I	Mr. Felix Du	23/10-13/11 Thurs 7:30-9:45 pm (4 lessons)
Introduction to Community Music at Pastoral Practice I	Ms. Kitty Oi-ki Siu	4/11-25/11 Tues 7:30-9:00 pm (4 lessons)
Expressive Arts and Faith: Searching for God in Life	Ms. Joycelynn Ka-ling Yu, Dr. Ka-kit Lai	14/11-21/11 Fri. 7:30-9:30 pm (2 lessons)

* For class details, please refer to our website.

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

Financial Report
General Fund (1 June - 31 July, 2025)

	HK\$
Income	4,610,000
Expenditure	(5,780,000)
Deficit	(1,170,000)

* Amounts are rounded to the nearest thousand Hong Kong dollars.

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@hkbtse.edu.hk

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

Thank you for your support!

DONORS REPORT FOR JUNE 2025

Education Fund (Church / Organization)				Distance Education Program	
九龍國際浸信會	12,813.00	李國雄伉儷	1,000.00	無名氏	444.00
大埔浸信會	12,000.00	李新蘭	200.00	無名氏	100.00
屯門浸信教會	700.00	倪承恩	14,600.00	HK\$	<u>544.00</u>
牛潮浸信會	2,000.00	殷振強伉儷	1,000.00		
以馬內利浸信會	5,400.00	曹啟明伉儷	800.00		
尖沙嘴浸信會	10,000.00	梁錦松、郭詠文	1,500.00	Lay Theological Education Program	
阡陌社區浸信會	5,000.00	許煥英	200.00	無名氏	576.00
沙田浸信會	8,000.00	許鋒威	1,000.00	無名氏	200.00
香港（西區）潮語浸信會	5,000.00	陳偉倫	200.00	HK\$	<u>776.00</u>
香港仔浸信會	16,676.10	陳偉權	800.00		
香港浸信教會	125,000.00	曾慶忠	500.00	Campus Maintenance and Repairs	
香港堅尼地城浸信教會	1,000.00	馮德華、鄧如玉	200.00	柳慧敏	916.20
恩典浸信會	11,000.00	黃念施	200.00	許煥英	100.00
粉嶺浸信會	53,783.00	黃華娟	100.00	楊美玲	300.00
基立浸信會	7,000.00	黃雅忠	10,000.00	薛聲明	1,000.00
基磐浸信會	18,000.00	楊謝金玉	6,000.00	無名氏	500.00
深荃浸信會	1,000.00	葉玉梅	300.00	HK\$	<u>2,816.20</u>
新希望浸信會	1,500.00	葉煥章	300.00		
置富浸信教會	3,000.00	劉永生、鍾梓萍	300.00	Campus Extension Project	
銅鑼灣浸信會	3,500.00	蔡慧英	300.00	Lam Kwok Fai	1,700.00
觀塘浸信會	3,167.00	薛聲明	1,000.00	鄧小寶	500.00
鑽石山浸信會	2,000.00	羅佩珊	100.00	鄧輝祥	8,000.00
基督教宣道會大埔堂	500.00	羅凱慈	1,000.00	無名氏	500.00
基督福音堂（主愛堂）	15,000.00	關廣智、鄧慧然	500.00	HK\$	<u>10,700.00</u>
番禺恩典家教會	400.00	蘇美好	1,500.00		
迦勒牙科植牙中心有限公司	1,000.00	無名氏	4,000.00	Support “Chinese Preaching Research Project” in Practical Theology	
HK\$	<u>324,439.10</u>	無名氏	2,413.51	銅鑼灣浸信會	2,000.00
Education Fund (Individual Donor)		無名氏	500.00	翁潔萍	20,000.00
Cheng Po Yee Florence	1,000.00	無名氏	400.00	無名氏	25,000.00
方志強	200.00	無名氏	200.00	HK\$	<u>47,000.00</u>
王永揚	2,000.00	無名氏	200.00		
王紹良	700.00	無名氏	100.00	Faculty Support	
朱活平伉儷	300.00	HK\$	<u>61,713.51</u>	茶果嶺浸信會	3,500.00
何仲儀	1,000.00	Spiritual Revival Concert		無名氏	9,000.00
何栢濠、李惠芳	1,000.00	無名氏	HK\$	HK\$	<u>12,500.00</u>
吳炳榮伉儷	2,600.00		<u>100.00</u>		
吳國傑伉儷	1,000.00				

DONORS REPORT FOR JULY 2025

Education Fund (Church / Organization)					
九龍城浸信會	17,500.00	吳炳榮伉儷	2,600.00	Distance Education Program	
九龍城潮語浸信會	55,000.00	吳國傑伉儷	1,000.00	無名氏	444.00
上水浸信會	15,000.00	李國雄伉儷	1,000.00	無名氏	100.00
上環浸信會	10,000.00	李新蘭	200.00	HK\$	<u>544.00</u>
大埔主恩浸信會	1,750.00	李毅	5,000.00	Lay Theological Education Program	
大埔浸信會	12,000.00	洪錦漢	100.00	葉吳秀華	690.00
屯門浸信教會	700.00	洪鷹輪	200.00	劉惠容	690.00
以馬內利浸信會	5,400.00	殷振強伉儷	1,000.00	無名氏	150.00
竹園浸信會	8,000.00	曹啟明伉儷	800.00	HK\$	<u>1,530.00</u>
阡陌社區浸信會	5,000.00	梁錦松、郭詠文	1,500.00	Campus Maintenance and Repairs	
沙田浸信會	16,000.00	許煥英	200.00	許煥英	100.00
旺角浸信會	2,000.00	許鋒威	1,000.00	楊美玲	300.00
香港（西區）潮語浸信會	5,000.00	陳偉倫	200.00	無名氏	1,000.00
香港仔浸信會	7,180.60	陳毓倫	500.00	無名氏	1,000.00
香港浸信教會	125,000.00	麥從恩	450,000.00	無名氏	500.00
香港堅尼地城浸信教會	1,000.00	曾慶忠	500.00	HK\$	<u>2,900.00</u>
朗福浸信會	600.00	馮德華、鄧如玉	200.00	Campus Extension Project	
將軍澳浸信會	500.00	黃念施	200.00	溫恩智伉儷	30,000.00
深荃浸信會	500.00	黃華娟	100.00	鄒小寶	1,700.00
第一城浸信會	8,000.00	黃雅忠	10,000.00	鄧輝祥	500.00
愛群道浸信會	17,500.00	葉煥章	300.00	無名氏	8,000.00
置富浸信教會	3,000.00	賈澳	20,000.00	HK\$	<u>40,200.00</u>
樂滿浸信會	4,000.00	劉永生、鍾梓萍	300.00	Support “Chinese Preaching Research Project” in Practical Theology	
興田浸信會	4,000.00	蔡慧英	300.00	莫韋倫	HK\$ <u>3,300.00</u>
觀塘浸信會	2,148.00	鄧炳光伉儷	3,000.00	Faculty Support	
基督教宣道會大埔堂	500.00	羅佩珊	100.00	茶果嶺浸信會	4,804.00
基督教會以琳堂	1,000.00	關廣智、鄧慧然	500.00	無名氏	8,000.00
番禺恩典家教會	400.00	蘇美好	1,500.00	HK\$	<u>12,804.00</u>
迦勒牙科植牙中心有限公司	<u>1,000.00</u>	無名氏	10,000.00	Ming Yee Theological Bursary	
HK\$ <u>329,678.60</u>		無名氏	4,000.00	北角浸信會	HK\$ <u>300,000.00</u>
Education Fund (Individual Donor)		無名氏	500.00		
方志強	200.00	無名氏	500.00		
王永珍	1,000.00	無名氏	400.00		
王紹良	700.00	無名氏	200.00		
朱活平伉儷	300.00	無名氏	200.00		
何仲儀	1,000.00	無名氏	101.00		
何栢濠、李惠芳	1,000.00	無名氏	100.00		
		HK\$	<u>522,701.00</u>		

Precious Moments

August 7, 2025

Faculty Retreat

The retreat's theme was "Reimagining Theological Education." Our faculty members sought God's guidance and envisioned the seminary's future.

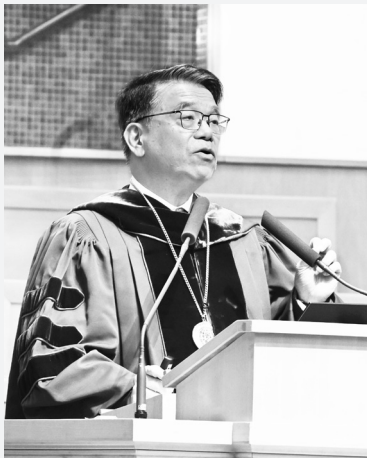


August 19-21

Spiritual Formation Camp

Before the school year began, all the 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 "Walking Together in the Spiritual Journey." Through worship, meditation, and open-hearted conversations, participants learned to live in harmony, nurturing fellowship, and committing to watching over one another as they journey together in faith.





August 26

Opening Convocation Ceremony

During the opening convocation ceremony, President Joshua Cho preached a sermon titled "Be Courageous and Wise." Drawing from Joshua 1:1-9, he encouraged both teachers and students to face challenges with strength and courage, to trust in God's promises and presence, and to grow into persons of both wisdom and courage.

August 27

Opening Convocation Lecture

Dr. Daniel Lam, Assistant Professor of New Testament, delivered the opening convocation lecture on "What's So Divine about the Divinity of Christ? A Comparison with Enoch." He explored the divinity of Jesus by a comparative study of Jesus in the New Testament and Enoch in ancient Jewish literature, highlighting how one's context and social position often shape one's perspectives and judgments. This underscores the need for self-reflection and openness when engaging with others.



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

Translator: **May Chan**

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Tel: **(852) 2715 9511** Fax: **(852) 2761 0868** Email: inquiry@hkbts.edu.hk Web Address: <http://www.hkbts.edu.hk>

香港浸信會神學院 **Hong Kong Baptist Theological Seminary** **hkbts_1951**

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

Jointly organized by the Main Campus and Distance Education Programs
Online Taster Lesson (Practical Theology—Homiletics)

Homiletics Insights from the Master of Homiletics: A Guided Reading of Augustine's **On Christian Doctrine**

2025-26 Spring Admissions

Free
Admission

How can preachers keep congregants from drifting off during sermons?

Why is it so crucial to engage with an audience?

And why did Augustine prefer preaching without notes rather than reading from a manuscript?

This lecture will offer a guided reading of *On Christian Doctrine*, exploring its enduring insights for today's Chinese church pulpits.



Dr. Ken Lui

Researcher

Visiting Assistant Professor of Preaching

Ph.D., Taiwan Theological College and Seminary



November 8, 2025
(Saturday)



HKT 10-11:30 am



Zoom



Cantonese



(852) 2768 5130



www.hkbts.edu.hk



admissions@hkbts.edu.hk

The Second Conference on Chinese Preaching

The Underlying Logic of Old Testament Preaching

From Interpretation to the Pulpit: My Reflections on Preaching the Old Testament

Prof. Fook-kong Wong *Vice President (Research) and Professor of Old Testament*

Christian Reflections on Preaching the Old Testament

Prof. Andres Tang *Professor of Christian Thought (Theology and Culture)*

Preaching the Old Testament Retrospectively

Dr. Bernard Leung *Associate Professor of New Testament*

The Approach of Timothy Zhao Shiguang to Preaching the Book of Daniel

Dr. Ken Lui *Researcher and Visiting Assistant Professor of Preaching*

Moderator

Dr. Hing-weng Seng *Assistant Professor of Old Testament*

Date: December 1, 2025 (Monday)

Time: 2-5 pm

Venue: The Applied Theological Education
Centre (8/F, Christian Centre,
56 Bute Street, Mong Kok, Kowloon)

* Onsite participation only

Free Admission



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



2768 5159



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Hong Kong Baptist Theological Seminary



2025

Joint Graduation Ceremony

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 16, at 3:30 pm
at
the Kowloon City Baptist Church
(206 Argyle Street, Kowloon)



Hong Kong Baptist Theological Seminary
75th Anniversary Thanksgiving Service
& Concert of Praise

upcoming

Stand Firm in Christ, Advance Toward the Future

April 2026* 4:30 pm
Kowloon City Baptist Church

Inquiry: ☎ 27685 117 (Sanny Law)

✉ 75th_anniversary@hkbts.edu.hk

* The tentative date is set for April 19, 2026,
with the final date to be confirmed later.

★ The Joint Choir is now recruiting
choir members. All Baptist
churches are welcome.

★ Please pray for our preparations



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

Seminary for a Day Fall 2025

Intended Participants:

Christians seeking theological training and
a deeper understanding of our seminary's programs

Venue:

HKBTS Sai O campus

Sessions Available (choose one):

Morning Sessions (9:30 am-12:30 pm): September 16
October 16
October 22

Afternoon Sessions (2:00-5:00 pm): September 25
November 4
November 20

Register now via our website.

Free admission.

Offerings are welcome.

Activities:

Morning chapel service, class experience, campus tour, dormitory visit,
meeting with faculty members, and conversations with current seminary students.

Main Campus Programs 2025-26 Spring Intake

Application Deadline November 28, 2025

Spring Term Start Date January 15, 2026



Learn more

Inquiries

2768 5130

admissions@hkbts.edu.hk

www.hkbts.edu.hk

Ministry Program

Master of Divinity:

Full-time (3 years)
part-time (7 years)

Bachelor of Theology:

Full-time (4 years)

Pastoral Training

Master of Divinity (Further Studies):

Full-time (2 years)
part-time (5 years)

Lay Education

Master of Christian Studies:

Full-time (2 years)
part-time (5 years)

Graduate Programs

Master of Theology:

Part-time (5 years)

Doctor of Theology:

Part-time (7 years)