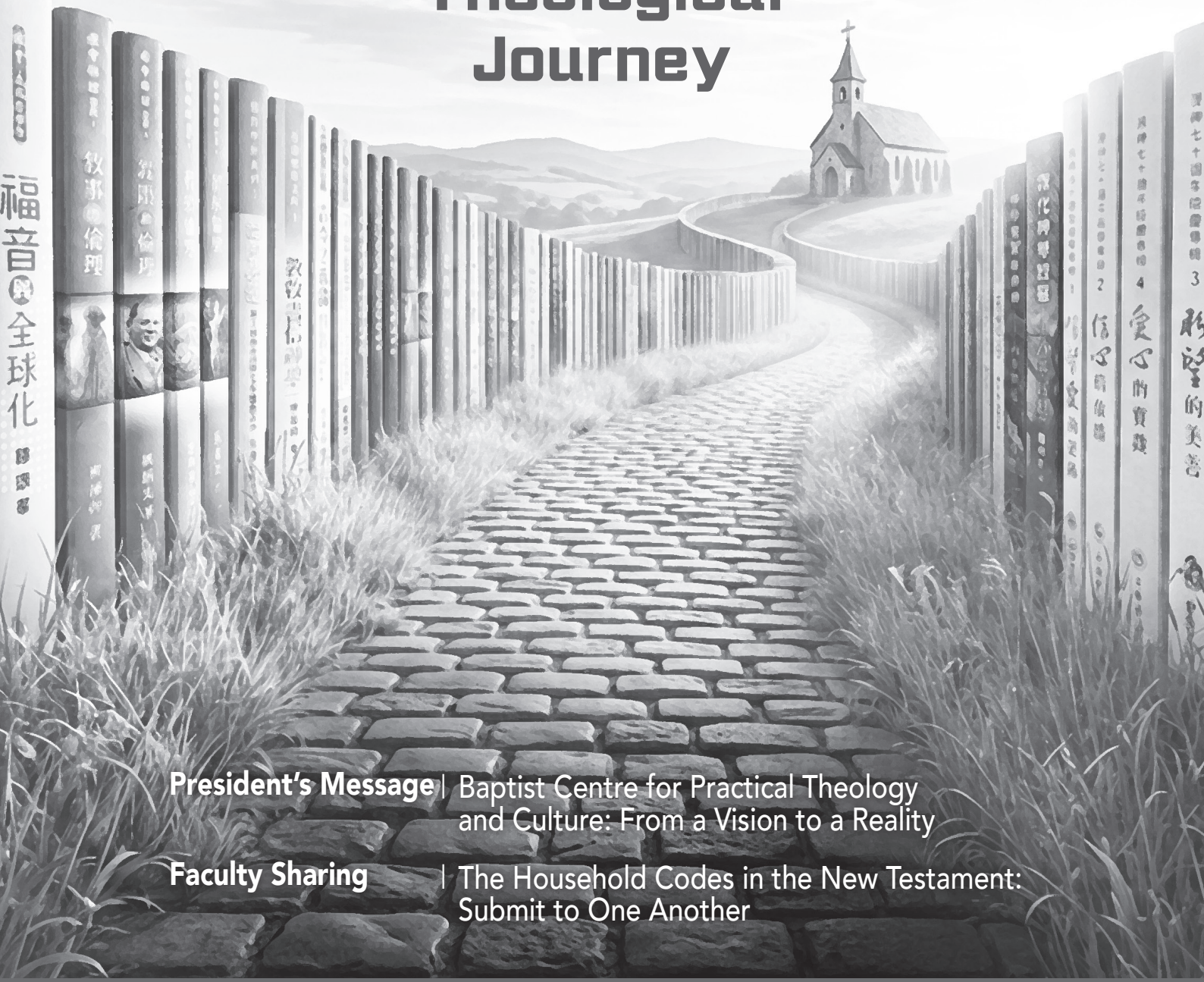
香港浸信會神學院
Hong Kong Baptist Theological Seminary

Newsletter
2026.11

Discoveries
Made on the Theological Journey



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Today's Students, Tomorrow's Pastors Today's Seminary, Tomorrow's Churches



Baptist Centre for Practical Theology and Culture: From a Vision to a Reality

Joshua Cho

Five years ago, during the thanksgiving worship service celebrating our seminary's 70th anniversary, I once again publicly proposed the establishment of a Baptist Centre for Practical Theology and Culture ("Baptist Centre"). Over the past five years, we have gradually advanced this initiative through ongoing reflection, planning, and prayer, seeking God's guidance and blessing upon this ministry. This year marks the seminary's 75th anniversary, and we hope to formally establish a Baptist Centre within the year, so that the last five years of incubation and preparation may be transformed into a concrete platform for academic research and ministerial practice.

Five Years in the Making: Bit by Bit, Step by Step

During these five years, the work of establishing a Baptist Centre has never ceased; rather, it has advanced steadily and consistently. Dr. Alex To published his book *The Quest for Baptist Origins: History and Faith* in 2022 and hosted a series of related lectures, laying a solid foundation for our further development. I, too, have shared insights on core topics—such as the Baptist perspective on spiritual disciplines, baptism, and authority—in various churches and at different events both domestically and abroad, thereby fostering broader reflection and building consensus. Together, these efforts converge on a single goal: to establish a platform that promotes theological reflection, research, and practice within the Chinese Baptist community.

Baptist Heritage Week: A Journey of Deepening Faith

Furthermore, over the years, the seminary has continued to deepen reflection and dialogue on the Baptist faith through Baptist Heritage Week events, gradually laying the groundwork for the establishment of a Baptist Centre. For example, in November 2019, Dr. R. Lawrence Ballew guided us in exploring the historical trajectory of Baptist churches in Macau under the theme "A History of Baptists in Macau." By tracing the ministry journeys from J. Lewis and Henrietta H. Shuck to John and Lilian Galloway, he offered us a renewed vision of the history and contributions of Baptists in Macau.

In October 2020, a Baptist Heritage Week was held



under the main theme "A Theologically Minded Passion for Pastorship," focusing on Baptist faith tradition, history, theology, and church polity, and facilitating the exchange of pastoral experiences. The Rev. Desmond Choi (then Senior Pastor of Chai Wan Baptist Church) and Ms. Lai-king Liu (former Senior Pastor of Hong Kong Baptist Church Good Neighbour Chapel and lecturer at Urban Peacemaker School of Missions) spoke on the topic of "Social Concern." The Rev. Ka-fai Sou (Senior Pastor of Shatin Baptist Church) and the Rev. Chi-kwong Chung (then Senior Pastor of Tsuen Wan Baptist Church; currently Senior Pastor of Diamond Hill Baptist Church and Chairman of our Board of Directors), delivered a lecture on "Church and State." The Rev. Stephen Lin (the late former Senior Pastor of Tsim Sha Tsui Baptist Church) and the Rev. Ming-choi Leung (then Senior Pastor of Kowloon City Baptist Church; currently our board member), gave a lecture on "Baptists' Church Polity." They deepened our understanding of the Baptist faith and practice from multiple perspectives.

From 2021 to 2022, Baptist Heritage Week could not be held as scheduled due to the COVID-19 pandemic. Nevertheless, the seminary persisted in fostering reflection and dialogue on the Baptist faith through other channels, ensuring that this ministry continued uninterrupted. In October 2023, the seminary resumed Baptist Heritage Week under the theme "A Survey of the Major Baptist Denominations in Hong Kong," examining the history, development, and church polity of the three major Baptist denominations in Hong Kong, as well as the impact of recent social changes on their respective congregations. Mr. Wai-tong Chiang (General Secretary of the Hong Kong Association of Baptists for World Evangelism Alliance) introduced his organization; the Rev. Kam-kwong Sin (Chief Executive Officer of the Hong Kong Conservative Baptist Church Association) shared on the development of that association; the Rev. Kwok-hong Lee (General Secretary of the Baptist Convention of Hong Kong) spoke about the current status of the convention. Through these presentations, we gained a more comprehensive understanding of the diverse landscape of Baptist churches in Hong Kong.

In October 2024, Baptist Heritage Week, held under the theme "Facing Challenges: Retrospection, Reflection, and Looking Forward," continued to explore the history, development, and church polity of major Baptist churches, as well as how to respond to the challenges posed by recent social changes. The Rev. Ann Lee (former Senior Pastor of Taipo Baptist Church) and the Rev. Christopher Law (Senior Pastor of Tsim Sha Tsui Baptist Church) shared their experiences with large congregations; the Rev. Peter Koo (Senior Pastor of Shaukiwan Swatow Baptist Church) and Ms. Deborah Yeung (Minister-in-Charge of Christ Baptist Church and our board member) shared their experience with medium and small churches; the Rev. Ken Lui (our Researcher and Visiting Assistant Professor of Preaching) and the Rev. Miguelito Kwok (our Administrative Officer and Director of Field Education) further guided us in reflecting on Baptist faith and church polity. Their practical experiences with congregations of various sizes provided us with valuable insights and inspiration.

In October 2025, Baptist Heritage Week adopted the theme "Flying against the Wind: Consolidation, Reconstruction, and Development" to address the unprecedented pastoral challenges faced by Hong Kong's churches amidst the dual impacts of the pandemic and waves of emigration. The Rev. Mun-lun Wong (Pastor-in-Charge of Kwong Lam Baptist Church), the Rev. Wai-keung Chau (Senior Pastor of Taipo Baptist Church), and the Rev. Chi-hoi Ng (Senior Pastor of Abounding Grace Baptist Church) shared how their respective congregations have strengthened their foundations, rebuilt their communities, and developed new pastoral ministries in the face of adversity, offering valuable insights and inspiration for churches across the city.

This October, as we celebrate the seminary's 75th anniversary, we were pleased to invite three alumni to

serve as speakers for Baptist Heritage Week, signaling the gradual emergence of a new generation of Chinese Baptist scholars. Mr. Tsz-hong Lau (M.Div.; currently a Th.M. student at our seminary) presented a lecture titled "James William McClendon's Narrative Ecclesiology"; Mr. Timmy Or (M.Div. and Th.M. from our seminary; currently a Ph.D. student at University of Aberdeen) spoke on "Paul S. Fiddes's Trinitarian Ecclesiology"; Ms. Michelle Chan (M.Div. and Th.M.; currently a Th.D. student and Lecturer of Biblical Studies at our seminary) delivered a lecture titled "Paul S. Fiddes on the Role of Women in the Church." This event not only embodied the continuity of academic tradition but also demonstrated that theological research within the Chinese Baptist community is entering a new stage of development.

These lectures have not only enriched the seminary's teaching and research resources but have also laid a solid theological and practical foundation for the Baptist Centre for Practical Theology and Culture currently under development.

From the "Faith, Hope, and Love Project" to a Tangible Space

As early as 2011, during the 60th anniversary celebrations, the seminary articulated its overarching vision through the "Faith, Hope, and Love Project," which encompassed the establishment of a theological research centre and the development of graduate programs. In 2013, the seminary launched its Doctor of Theology (Th.D.) program to further strengthen the training of faculty and researchers, thereby laying the groundwork for the Baptist Centre's academic positioning and human resources.

As the "Faith, Hope, and Love Project" was gradually implemented, the seminary recognized the need to expand its campus to accommodate future development needs. In 2016, the Board of Directors approved the third phase of the campus expansion project, which included the construction of a four-story academic building. By 2022, the new academic building was completed and received its occupancy permit. The third floor is designated for the use of research centres and features a Grand Conference Hall with a capacity of 80 people, suitable for hosting both local and international academic events. This development provides the Baptist Centre with physical space and necessary infrastructure required to be successful. In other words, the concept of the Baptist Centre for Practical Theology and Culture has moved from its initial vision into a substantive preparatory phase, characterized by the completion of facilities, the development of supporting curricula, and the gradual establishment of an archival and bibliographic foundation.

The Centre's Positioning: "Centre" in Two Senses

The Baptist Centre is not an isolated research institution—it is deeply embedded in the overall life of the seminary; it is composed of students, graduate students, faculty, as well as leaders and pastors from Baptist churches. In this sense, it functions as a "centre" in two ways.

First, it serves as a centre of gravity for the seminary. It serves as a focal point that advances the seminary's overarching goal of fostering the development of Baptist faith practices among all Baptist students. The Baptist Centre seeks to establish a shared discourse within a learning community, enabling students to connect Baptist faith practices with churches in an open atmosphere marked by a spirit of inquiry.

Second, the Baptist Centre functions as a centre of gathering, attracting talents from outside the seminary. For example, when hosting lecture series on topics such as missions, the role of women, pastoral ministry, power, artificial intelligence, environmental conservation, culture, and ethics, it will provide scholars in these fields and fellow Baptists with opportunities for dialogue and mutual exchange. In this way, this discourse community extends beyond the seminary, drawing more participants into the conversation.

What unites these two dimensions is the Baptist Centre's dedicated community of researchers. While each pursues their own studies across diverse fields of faith and culture, they also form a community that supports and intellectually stimulates one another. Through their interactions with the wider discourse communities mentioned above, they form their own discourse community. We hope that the Baptist Centre will enable more Baptist brothers and sisters to situate their faith within the contemporary cultural world, so that they may understand, practice, and bear witness to it.

Future Directions: Chinese Subjectivity, Ecclesial Dialogue, and Public Response

In line with the seminary's recent strategic development, the future work of the Baptist Centre for

Practical Theology and Culture may be summarized in five key objectives.

1. To Establish the Subjectivity of Chinese Baptist Theology

While continuing to engage with the Western Baptist theological tradition, the Baptist Centre will promote theological reflection, academic research, and church practice grounded in the context of the Chinese church. We hope that research on the Chinese Baptist Church will move beyond reliance on Western scholarship, gradually developing its own theological reflection, research methods, and practical wisdom through humble learning.

2. To Integrate Historical Archives with Contemporary Research

The Baptist Centre will collaborate with the Hong Kong Baptist Archive Centre and the existing Hong Kong Baptist Archive at the Seminary Library to systematically organize all the historical documents related to local Baptist communities, thereby providing a solid historical foundation and preserving the churches' collective memory for contemporary theological discourse. Historical archives are not merely repositories of the past; they serve as vital resources for contemporary theological dialogue. By drawing on the historical experiences of the Baptist community, churches today may discern directions for learning and response.

3. To Promote Interaction among the Seminary, Churches, and Society

The Baptist Centre seeks to bring together Christian scholars, church leaders, and pastors to collectively explore how faith responds to contemporary social issues, ensuring that theological reflection can practically assist churches in addressing specific challenges. Utilizing the Grand Conference Hall and research spaces in the new academic building, the Baptist Centre will host mini-conferences, thematic seminars, lecture series, doctoral forums, and cross-regional exchanges, while also connecting with our annual events such as Baptist Heritage Week. In this way, the Baptist Centre will serve as a hub that continuously fosters dialogue, produces research outcomes, and informs church practice.

4. To Cultivate a New Generation of Researchers in the Chinese Baptist Church

The Baptist Centre will integrate the doctoral and master's programs in theology, encouraging young alumni, graduate students, scholars, pastors, and church leaders to engage deeply with pressing issues faced by churches today. Rooted in the Baptist faith tradition, in-depth research will be conducted in areas such as the role of women, missionary practice, church leadership, spiritual disciplines, and Christian ethics.

Through sustained academic guidance, exchange, and collaboration, the Baptist Centre will gradually bring together the Chinese Baptist study community, nurture a new generation of theological researchers, educators, and church leaders, thereby providing long-term support for the development of theological talents in both churches and the seminary.

5. To Become a Regional Hub for Baptist Theological Studies

The Baptist Centre aspires to develop into a regional research hub, connecting scholars engaged in Baptist theological research worldwide, with a particular emphasis on collaboration with Baptist theological seminaries and research institutions in Asia. The Centre will regularly host global and regional symposia, academic conferences, and cross-cultural projects to promote theological exchange and collaborative research across different regions. Our vision is that the Baptist Centre will remain rooted in Hong Kong and Chinese churches while actively participating in global Baptist theological dialogue, ensuring that the voice of the Chinese Baptist churches is heard within the wider catholic church. At the same time, we will draw wisdom from Baptist traditions worldwide to enrich our own theological reflection and church practice.

Conclusion: From Conception to a Reality

This year marks the seminary's 75th anniversary, and we hope that the Baptist Centre for Practical Theology and Culture will be formally established, transforming the ideas cultivated over the past five years into a concrete platform for academic research and ministerial practice. In doing so, we open another small yet significant chapter in the development of Chinese Baptist theology.

Discoveries Made on the Theological Journey

My Twelve Years of Study

Patrick Chan *(M.Div.)*



The Rev. Chan, his wife RoseKelly, and their son Timothy.

Resuming the Theological Journey

It has been exactly twelve years since I graduated with a Bachelor of Theology degree in 2014. Upon graduation, I recognized that in an era where educational attainment is generally high, entering pastoral ministry with only a Bachelor's degree might prove insufficient in the near future. Therefore, in the first year after graduation, I resolutely decided to return to my alma mater to pursue a Master of Divinity degree. Seeing that many of my seniors and close friends had been unable to complete their second degree for various reasons, I made a vow to myself at the very beginning of my studies: I would see it through to the end and never allow myself to give up. However, various changes in the church, my own family, society, and my personal life at times shook my resolve to pursue further studies. However, ***when my wife was called to study at the seminary, it was a turning point for me, and I chose not only to resume but to complete my studies***. Thanks to the grace of our Heavenly Father, this year I will stand on the stage at the graduation ceremony alongside my wife.

Longing for Further Growth

After taking a leave of absence and then resuming my studies, I found a subtle shift in my mindset toward attending classes and studying. ***I was initially driven simply by the need to earn a degree, but then my motivation gradually evolved into a passionate desire to study the Bible, theology, and practical skills.*** I increasingly hoped to engage in a dialogue between my years of pastoral experience and the biblical and theological knowledge I have been acquiring, to integrate them, and to develop my own perspective among the many theological and ethical stances. In addition, I long to learn different ministry skills from various teachers, which will enhance my pastoral ministry and help me meet the needs of these rapidly changing times. Compared to the early stages of my studies, I have become increasingly aware of my own weaknesses and needs, and as a result, I now have a deeper longing to grow and deepen my knowledge—hoping to repay our Heavenly Father's grace and meet the spiritual needs of my brothers and sisters in Christ.

Breaking through Confusion and Struggles

Over the past twelve years, I have witnessed the arrival and departure of various professors. From them, I have learned different approaches and methodologies in areas such as Bible studies, theology, history, and practical ministry. These differing schools of thought once left me feeling quite bewildered and confused. In particular, I wondered: When responding to the needs of churches and social issues, are N. T. Wright's "New Perspective on Paul" and Stanley Hauerwas's ecclesiological ethics the only voices and solutions? If we were to break down the message of the Gospel into fragmented pieces, would we be able to reintegrate them? What value and significance do the hard-won achievements of the Reformers—the fruit of their lifelong efforts—hold for us today? Can we possibly supplant the contributions of the countless sages since the Reformation with the efforts of just one or two generations? Do we truly understand their perspectives and ideas? These intellectual struggles have troubled me for years.

Later, as I attended Dr. Kai-hsuan Chang's course on "Apocalyptic Paul," I realized that biblical studies are not limited to a single, unchanging approach. While the perspectives of different scholars have value, they also carry limitations. Within the context of the church, we need to learn to listen to diverse voices (including those of fellow believers and scholars), discern God's will for churches at this moment, and understand how (in practical terms) God wants us to shepherd His flock and lead them to respond to the needs of our time. Furthermore, Prof. Fook-kong Wong's teaching on biblical theology helped me find my own path among the many different approaches to biblical study. It enabled me to move beyond merely parroting the ideas

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and opinions of this or that teacher or scholar, and instead beginning to develop my own biblical theological position and methodology. As stated in the book *How to Think Theologically*, every Christian is a theologian, with their own reflections on their faith. Prof. Andres Tang also frequently reminds students: "Right Faith, Right Action." Faith is not merely about seeking understanding; true faith directly influences who we are and what we do. Lastly, Prof. Nathan Ng has reminded us on many different occasions that the best way to understand a person's thoughts and life is to study primary sources rather than rely on others' retellings. This has made me look more critically at all sources; I no longer rely solely on a single narrative or secondary sources, but instead seek out original texts or additional perspectives with repeated comparison, reflection, and learning.

Finally, I would like to thank every teacher, staff member, classmate, family member, friend, and fellow church member who has helped me on my journey of theological study. Above all, I give thanks to the Triune God who saved me and called me. May glory and praise be to Him forevermore.



Encounters: Experiencing Threefold Grace along My Theological Journey

Qiuyu Li *(M.Div.)*

One day in June, a classmate suddenly sent me a message: "Good morning, Qiuyu. It just occurred to me that you've never told me why you decided to pursue further studies at the seminary. You've sacrificed so much—especially your family life—so what's the motivation and reason behind it?" I gave a few vague reasons and admitted that sometimes I might not fully understand the choices that I have made. ***On the journey of theological study, one may begin without clear reasons, yet still encounter God's grace in unexpected ways.*** Beyond gaining knowledge and insight, this is a journey of inner growth above all. I have come to encounter my true self, to encounter God, and to encounter a genuine community of faith.

Encountering Myself: Embracing My True Nature amidst My Brokenness

Since childhood, I have been what you might call a "well-behaved" person. In school, I was considered a "good girl" and a "good student." After getting married, I became a well-rounded homemaker. At church, I dedicated myself to being a humble servant of Christ. I always secretly demanded to myself that I would never let others down and I would always do my very best. But, while reading Parker J. Palmer's book *Let Your Life Speak*, I was challenged with this question: "Are you happy right now?" I felt crushed, thinking that it may actually be true that "the life I am living is not the same as the life that wants to live in me." This idea terrified me. I had simply sought to live in a "holy" way, but in reality, that was not my true self. In solitude and silence, I realized I barely knew what I actually liked to eat or what I truly wanted to do. I became aware of many inconsistencies between my inner and outer selves, and this disconnect left me feeling lost. I was merely masking my inner emptiness and brokenness with various identities and activities.

I tried to face my true self: chaotic, exhausted, confused, and helpless. ***I admitted that there were many things I could not do, and I acknowledged my weaknesses and needs. This was not a failure, but the beginning of faith.***

Encountering God:
Responding to His Call in Stillness

Prayer is sometimes difficult for me. My religious upbringing led me to believe that devout people spend a great deal of time kneeling before the Lord in prayer. In the past, my prayers were mostly me speaking—letting God listen—or telling God my needs and waiting for Him to fulfill them. It was as if I were the initiator and God were the one responding. *Lectio Divina* and Centring Prayer have been very helpful to me. What both have in common is that ***one must be still before God, listen to His voice, and obey the promptings of the Holy Spirit***.

Now I realize that in my relationship with God, I have never been—and should never be—the one taking the initiative, but rather the one responding. God came to seek me out; it was He who first longed for me (as Augustine said). Whether it be trusting, serving, or praying, these are not merely my actions, but His. All I need to do is to be still and listen to Him, the Father who has been extending His invitation and calling to me all along, and to trust that His love is forever steadfast.

Encountering Community:
Building up One Another in Diversity

A classmate once said that there are mostly introverts at seminary and that I am very extrovert. Some say that introverts make up the majority in churches, which makes it difficult to run activities. My experiences in faith communities over the past two years have taught me that what truly binds a genuine community together is not a personality type, but whether we are all willing to adjust ourselves in Christ. The foundation of fellowship has never been whether people are kindred spirits, or whether their personalities mesh, but rather communion through Jesus Christ and in Jesus Christ (as Dietrich Bonhoeffer said).

Without Christ, even well-matched lovers can drift apart, let alone a group of people who were once strangers to one another. Within the community, people may differ in age, perspective, and personality—for example, some are rational, and others emotional. These differences are precisely the gift God has given to the community, for each of us can see only one aspect of God. But when we listen to one another and learn from one another, the image of God becomes more complete among us.

I am grateful that during my theological journey, I met fellow pilgrims who are different from me. They are like brothers, pastors, teachers, and friends who offer me acceptance, respect, support, guidance, help, and companionship, giving me a deeper personal understanding of the truth that the church is the body of Christ. Though we are so different, we can build each other up.

These differences are precisely the gift God has given to the community … when we listen to one another and learn from one another, the image of God becomes more complete among us.

May God continue to bestow His grace and guidance, so that in every moment I may encounter Him and every person He has placed in my life.



Focus on the Lord and Respond to His Love

Yannie Lau *(M.Div.)*

What Matters in God's Eyes? What Truly Matters Is …

I still remember when I began my studies at the seminary, a senior student once said to me, "Many things (including people and matters) are more important than grades." I did not quite understand it at first, but later I realized that his words echoed what a teacher reminded us of during the spiritual formation camp at the beginning of the school year: "What truly matters in the Lord's eyes? How do we live in a way that pleases Him?" Three years have passed, and I have come to understand that what matters is not proving myself to Him or to others, but focusing on the Lord, responding to His love, and living out the life of Jesus Christ.

From Responding to God's Love to Learning and Serving

God is all-knowing. Even before He called me, He already

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knew all my limitations and weaknesses. During my three-year journey of theological studies, I came to realize that I can only rely on God's grace day by day, allowing Him to renew and transform my life. ***To please the Lord means focusing on Him and making good use of all He has given me to love Him and love others.*** Learning and serving are not mutually exclusive—but rather, they enrich one another. We seek knowledge to respond to the Lord's calling and His love—to know Him better, learn to love as He does, and serve Him faithfully. We serve others to meet their needs, put love into practice, and respond to the Lord, thereby learning and understanding more deeply what love truly is.

Trusting God and Experiencing His Abundance in Weakness

The Lord has taught me ***to rely on His grace in the midst of my weakness***, which has been a tremendous challenge for me. During the summer break of my first year, multiple family members became ill and passed away one after another. In addition, I suffered a torn ligament in my right shoulder due to an accident, which limited the movement of my right arm. The lengthy rehabilitation process made me doubt whether I could continue my studies. Amidst my struggles, the Lord taught me to trust Him completely, especially in my weakest moments. I completed my studies while undergoing rehabilitation and even served alongside others in the student union. Perhaps what first motivates one to serve God is simply a willing heart—while not focusing on what one lacks and why one cannot adequately serve Him. I never imagined I could serve the Lord with peace and joy even with my limitations. I thank God for allowing me to experience His abundance.

Knowing God: From the Head to the Heart

My mentor reminded me: "When studying theology, we often come to know God in here (pointing to his head), but don't forget to come to know God in here (pointing to his heart)." ***Knowing God in the heart*** involves drawing near to the Lord always, discerning His will, and personally experiencing the deep love of Jesus Christ. Jesus Christ lived among people on earth, healing the sick, casting out demons, and teaching the truth. Christ's incarnation embodied His sacrificial love and self-denial, and He taught His disciples to deny themselves and follow Him. Being both the Son of God and the King of Heaven, Jesus willingly became a servant to serve people out of love, setting an example for us.

Learning the Love of God in Community

I thank God for letting me witness how my teachers, seminary staff, and fellow students live out His love in even the small details of daily life. While my wounds had not yet healed, they cleaned and dressed them for me. When I was physically limited and feeling lonely, they took the initiative to care for me, share with me, and pray for me. Upon learning that I could not lift my right arm, they offered me an external keyboard, helped me with my daily meals, and even went to the seminary canteen to pick up food for me. They looked not only to their own interests but also to the interests of others. Having the same mindset as Christ Jesus, they embody what it means to care for one another and inspire one another to love and good works. ***Their example reminds me that even the smallest opportunities to serve and love should be cherished and embraced.***

Learning and serving are not mutually exclusive, nor are the different ways of knowing God. Studying at the seminary involves not only gaining a deeper intellectual understanding of God but also renewing our hearts, imitating the Lord, and coming to understand His love. In every moment, we learn before the Lord, and together as a community we learn from one another, living out His love in Christ. The Lord knows our needs and understands our hearts. May He help and renew us, drawing us closer to His heart.

"By this all people will know that you are my disciples, if you have love for one another" (Jn 13:35).

Pray Always and Do Not Lose Heart

When I first began my studies, I asked the senior students, "Studying theology takes a lot of time, and even then, we might not fully understand it. How can we balance ministry and caring for others without neglecting our family and friends, while still finding time to be still and pray and read the Bible?" They simply replied, "You just have to do it." They appeared to offer no explanation, only a smile. Now I begin to understand what they meant. It is not that we are capable, but that we must strive to obey, trust the Lord who has called us, and entrust ourselves to Him. However, the most indispensable thing is prayer. The kneelers in the prayer room bear the inscriptions "Pray always" and "Do not lose heart" (Lk 18:1). ***Whether we pray quietly in solitude or intercede for one another as a community after listening to the Word together, both are indispensable to our lives as disciples.***

May the Lord continue to guide us forward, and may the Holy Spirit help us at all times, so that we may pray for and watch over one another along the way, become faithful servants who please Him, and live out the life of Christ, who gave Himself out of love.

Five Things That God Let Me See in These Two Years

Angel Mei-On Hong *(MCS)*



1. Theology Is Not about Mastering God, but Humbly Knowing Him

Prior to starting seminary, I had many questions in my heart and certain expectations regarding churches. I thought that studying theology would enable me to gain more knowledge and better respond to churches' needs. Looking back on this journey however, I realize that theology was not about fully comprehending God, but rather led me to humbly know him more.

2. The Church Belongs to God

The few years leading up to beginning seminary, I was often frustrated by divisions among Christians. I believe justice is important, yet I was puzzled: "Why do we sometimes respond to brothers and sisters who hold different views with hurtful words in the name of justice? As we try to uphold the truth, do we forget to love one another?" These questions troubled me and deepened my fear of conflict and even war. I sometimes wonder if a Third World War would happen in my lifetime.

Through studying church history and various theological traditions, I have gradually come to understand that divisions among believers are not new. ***Even though churches may not be perfect, God is still sovereign, and he keeps his church regardless of human limitations and conflicts.*** In the past, I only knew in my mind that God was in control; now I genuinely experience peace through his truth. This has even gradually lessened my fear toward the idea of war and conflicts.

3. Sometimes God Responds to My Struggles through Others

I was hoping by interacting directly with people whose thoughts are different from mine, that I can better understand their experiences and perspectives. I expected there might be tension, but God prepared for me a group of kind, sincere, and loving classmates. They are one of the blessings I cherish most during my time at the seminary. ***God's answer to me was not a set of theories, but a community that cares for one another.*** He not only taught me in the classroom, but also comforted and cared for me through the acceptance and love I received, and through the good example set by my classmates.

4. Doubts Can Deepen Faith Rather than Destroy It

I truly appreciate the space and platform that the seminary provides for us to question and reflect. Doubts are not weaknesses; rather they can serve as a gateway to seeking God. Many people come to seminary with their own perspectives, and I am no exception. The interactions between the seminary's perspectives, the church's teachings, and one's personal experiences bring different challenges for each individual. As I came to understand why I believe and learned to trust God even without having all the answers, my faith actually grew stronger. ***The seminary could not teach me everything, but it taught me how to keep seeking God.***

5. Knowing about God Is Not Equal to Knowing God

Theological knowledge is valuable. It helps us read more accurately, think more humbly, and learn from the wisdom of past believers. However, it cannot replace our relationship with God. Without praying, listening, and responding to God through the Holy Spirit, we may end up merely knowing a great deal of information about God without actually knowing him. I have come to realize that sharing the gospel does not depend on acquiring more knowledge and trying to persuade and change others. It is God himself who changes people's hearts. We must rely on the Holy Spirit to know him more. Likewise, people come to trust the LORD through the Holy Spirit, and not through our own efforts.

After graduation, I am eager to devote myself to evangelism, Bible teaching, and church unity. Administrative

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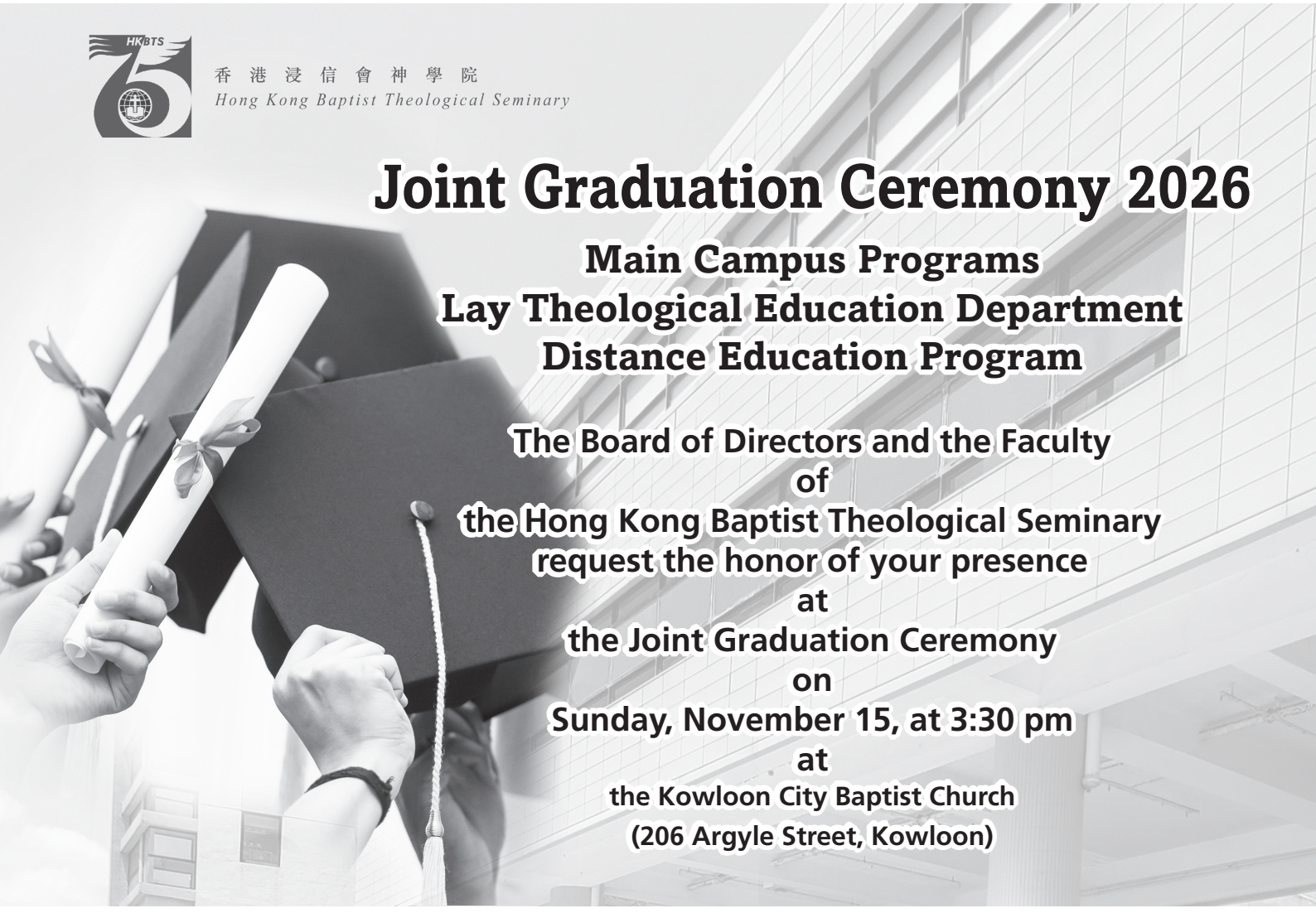
work is important; a church cannot function without any administration and organization. However, administration itself is not the ultimate mission of the church, but a means to support gospel works. Jesus commanded his disciples: "Go therefore and make disciples of all nations …" (Mt 28:18-20). This mission is not only entrusted to a selected few, to pastors or to those with theological training, but to the entire church. Therefore, theological training for me is not merely about taking on a new position at church, but about helping me respond more effectively to Jesus' calling, and I hope to help more believers devote their time and gifts to evangelism, teaching the truth, and building up lives.



The Household Codes in the New Testament: Submit to One Another

Albert Cheung
Honorary Chaplain



There is a Chinese saying: "A country has its laws, and a family has its rules." Every country has its own institutions and laws, which ensure the smooth functioning of the nation and safeguard social justice and stability. Citizens have a duty to respect these institutions and abide by the law. Similarly, every family has its own practices and norms, commonly referred to as household codes, that regulate its members' behavior and help foster good character. Family members have a responsibility to respect these practices and adhere to these norms. Whether in today's society or in first-century Greco-Roman society, family remains the basic unit of society. ***Family harmony is conducive to social harmony, stability, and prosperity.***

The household codes in the New Testament mainly consist of teachings on mutual responsibility and mutual respect between husbands and wives, parents and children, and masters and slaves. In fact, the New Testament does not use the term "household codes" (German: *Haustafeln*), which originates from Martin Luther's *Small Catechism*. While visiting the churches, Luther was surprised to find that common people had little knowledge of even basic Christian doctrines. He therefore compiled a simple and easily understandable catechism to help children and new converts correctly understand the core teachings of Christianity. The content covers the Ten Commandments, the Creed, the Lord's Prayer, household codes, and more. The household codes explicate the roles and responsibilities of each member of the family as well as members of society.

The household codes in the New Testament are primarily found in ***Colossians 3:18–4:1, Ephesians 5:21–6:9, and 1 Peter 2:13–3:7***. Both Colossians and Ephesians discuss relationships within the family—between husbands and wives, parents and children, and masters and slaves—while 1 Peter addresses relationships between rulers and the people, masters and slaves, and husbands and wives, without mentioning the parent-child relationship. Colossians contains the earliest household codes in the New Testament, while Ephesians further elaborates the household codes found in Colossians. This article focuses on the similarities and differences in the household codes found in Colossians and Ephesians.

The Background

By the first century, the Greco-Roman world had already established household codes. Aristotle formulated a set of household codes, which he termed "household management" (Greek: *oikonomia*). These codes covered relationships between husbands and wives, fathers and sons, and masters and slaves, aiming to uphold the rights of those in authority and maintain order and stability within the family and society. Household management at that time was entirely centred on the male head of the household, focusing solely on the wife's duties to her husband, the children's duties to their father, and the slaves' duties to their master. In the Greco-Roman world of the first century, the father of the family (Latin: *paterfamilias*) held absolute and unquestionable authority within the household, even wielding the power of life and death over his wife, children, and slaves.

The household codes in the New Testament are relevant for apologetic, pastoral, and social-transformational purposes. First-century

The household codes in the New Testament are relevant for apologetic, pastoral, and social-transformational purposes.

Christians faced significant tension with non-believers and the Roman government for the following reasons: (1) In the Greco-Roman world, different regions and trade guilds (collegia) had their own pagan deities and religious rituals. However, once a person became a Christian, he no longer worshiped these deities or participated in these pagan rituals. Consequently, they were viewed as lacking loyalty to their local community or trade guilds and became alienated from the general population. (2) Some Roman emperors at the time promoted the imperial cult, but Christians worshiped only the one true God and refused to participate. Furthermore, since Christians referred to Jesus Christ as King, they were perceived as being disloyal to the emperor and even suspected of plotting to overthrow the Roman regime.

The New Testament's household codes were intended to demonstrate to society and government that just as the Roman Empire had its own household codes, so did Christians, and Christians, like everyone else, valued order, harmony, and stability in the family and society. The New Testament's household codes did not seek to subvert the social order, nor did they strive for complete social equality; rather, they were reshaping the male-dominated power structure within traditional families by introducing teachings on mutual responsibility and respect among family members, because Christians believe that they all have a common Master, that is God, and are accountable to Him. The New Testament's household codes served to transform familial and social relationships gradually.

Prerequisites

As one might imagine, it was no easy task to ask a *paterfamilias*, who was accustomed to wielding absolute authority within his household, to restrain himself or relinquish some of his established power. In fact, whether in the family or society, people in different roles require different levels of authority. The proper exercise of authority is essential. But power often corrupts, and absolute power corrupts absolutely. Before setting forth the household codes, Ephesians reminds Christians that they have already been given a new identity. In Christ, they are a new creation. Therefore, they must put off their old selves, which belong to their former manner of life, and be renewed in the spirit of their minds, and fully become their new selves, created after the likeness of God in true righteousness and holiness (Eph 4:22-23). Furthermore, Christians are a faith community filled with the Holy Spirit (Eph 5:18). With the help of the Holy Spirit, they have the power to live godly lives and put into practice the teachings of the New Testament's household codes.

Before turning to the teachings on household codes, Paul first sets forth a fundamental principle: ***"Submit to one another out of reverence for Christ"*** (Eph 5:21; emphasis added here and throughout). In typical Roman households, only wives submitted to their husbands, children to their fathers, and slaves to their masters. But in Christian households, all members need to respect one another and willingly serve one another. Christians submit to one another not because of social pressure or a desire for praise, but out of reverence for Christ and in the fear of Christ, for Christ is the common Lord of all Christians, and He has set an example of self-sacrifice for believers.

Christians submit to one another… out of reverence for Christ and in the fear of Christ …

The Contents

Although the New Testament's household codes differ from those of the Greco-Roman world, when outlining the mutual responsibilities of wives and husbands, children and parents, and slaves and masters, they still follow tradition

by first addressing the responsibilities of those in subordinate positions—that is, the responsibilities of wives toward their husbands, children toward their parents, and slaves toward their masters before discussing the responsibilities of the head of the household.

Wives and Husbands

Regarding the mutual responsibilities of wives and husbands, Colossians contains only two verses: "Wives, submit to your husbands, as is fitting in the Lord. Husbands, love your wives, and do not be harsh with them" (Col 3:18-19). Ephesians draws analogies between marriage and the relationship between the church and Christ. Wives are to submit to their husbands, as to Christ the Lord. Just as the church submits to Christ, so also wives should submit to their husbands. In addition to outlining a wife's responsibilities toward her husband, Ephesians also outlines a husband's responsibilities toward his wife: husbands are to love their wives, just as Christ loved the church and gave Himself up for her.

While Greco-Roman household codes only emphasized wives' submission to their husbands, the New Testament also requires husbands' love for their wives. Ephesians draws on two metaphors to illustrate how husbands should love their wives. Firstly, husbands should love their wives with ***a self-sacrificing love***, just as Christ loved the church and gave Himself up for her (5:25). Secondly, husbands should love their wives as their own bodies (5:28). A normal person would never harm his own body; instead, he always nourishes and cherishes it. A husband should cherish his wife with the same care he shows his own body. Once a man and a woman are married, they become one—there is no distinction between "you" and "me"—so loving one's wife is to love oneself.

When Ephesians summarizes the relationship between husbands and wives, it begins by addressing how husbands should treat their wives: "let each one of you love his wife as himself, and let the wife see that she respects her husband" (5:33). The author may have intended to subtly transform the social values of the time. We often hear the saying, "Men need respect; women need love." Men long for affirmation and respect, while women need to feel loved and accepted. If a husband receives affirmation and respect from his wife, he will love her more; similarly, if a wife feels loved and accepted by her husband, she will respect him more, creating a positive cycle of interaction. In today's society, where men and women are equal, both husbands and wives need love and respect, though the degree to which men and women seek these may differ slightly.

Children and Parents

Regarding children's responsibilities toward their parents, Colossians states: "Children, obey your parents in ***everything***, for this pleases the Lord" (3:20). It is God's will that children, especially those who are minors, always heed their parents' guidance. Regarding obedience to parents, Ephesians adds a qualifying condition: "Children, obey your parents ***in the Lord***, for this is right" (6:1). Children ought to obey their parents, but after all, ultimately Christ is our Lord. If a parent's instruction contradicts God's will, biblical truth, moral standards, or legal requirements, children must not obey. For we must obey God rather than people (Acts 5:29).

Furthermore, Ephesians points out that those who honor their parents will be blessed and live long in the land; this is the first commandment with a promise (6:2-3). The first four of the Ten Commandments concern the relationship between people and God, while the remaining six concern relationships among people. The first of the latter—the fifth commandment—is "Honor your father and mother." This commandment promised that the Israelites who obeyed it would dwell securely and permanently in the beautiful land of Canaan (Ex 20:12). Similarly, believers today, with the help of the Holy Spirit, can keep the commandment to honor their parents and thus enjoy a long life on earth.

Regarding parents' responsibilities toward their children, Colossians teaches: "Fathers, do not provoke your children, lest they become discouraged" (3:21). In the past, parents often

believed that only strict discipline could raise good children. When children behaved well, parents would simply take pleasure in their hearts without offering affirmation or praise, for fear of "spoiling" them. But when children behaved poorly or failed to meet their parents' expectations, they would be criticized or rebuked, often causing them to become discouraged and lose heart. Today, however, some parents have shifted to the other extreme, defending their children at every turn and rarely requiring them to fulfill their responsibilities. As a result, their children become self-centred and have difficulty coping with setbacks. Therefore, Ephesians adds: "… but bring them up in the discipline and instruction of the Lord" (6:4b). Parents should not only let their children feel their love but also, in accordance with the Bible's teachings, help them learn to honor God and love others.

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Slaves and Masters

Regarding the responsibilities of slaves toward their masters, the teachings in Ephesians (6:5-9) and Colossians (3:22–4:1) are largely the same: slaves are to obey their masters in everything and serve them sincerely. Even when their masters are not watching, they are to perform their work faithfully. Paul urges slaves to serve their masters with the same attitude they serve Christ, and to recognize that by serving their masters in this way, they will receive the inheritance from God as their reward. Slaves must understand that ultimately, it is Christ the Lord whom they are serving. Regarding the responsibilities of masters toward their slaves, both Ephesians and Colossians contain only one verse: masters are to treat their slaves fairly. Ephesians adds, "Stop your threatening" (6:9). Masters should realize that both they and their slaves have the same Master in heaven, and that they are all accountable to Him. Ephesians adds that this Master shows "no partiality" (6:9). Today, we may be masters (such as bosses, employers, or supervisors) or servants (such as employees or subordinates); more often than not, we hold both roles simultaneously, serving as both supervisors and subordinates and as both employees and employers. Therefore, the Bible's teachings on the mutual responsibilities of slaves and masters are equally applicable to all of us.

Conclusion

The New Testament household codes are relevant for apologetic, pastoral, and social-transformational purposes. The formulation of these codes made it clear to the Greco-Roman world of the first century that Christians, too, desired social harmony and stability. ***While the Greco-Roman household codes concentrated authority in the father of the family, the New Testament household codes emphasize that all members of the household should submit to one another and bear mutual responsibilities.*** This mutual submission among Christian family members is possible because the Holy Spirit dwells among them, and they know that they all have one common Lord, who shows no partiality. Although the New Testament household codes have their historical context, they remain relevant in today's world. When Christians today follow the Lord's commands and cultivate healthy relationships between husbands and wives, parents and children, and masters and servants, they can bear a powerful witness for the Lord and transform the world.

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Academic Affairs News

Opening Convocation for the New School Year

The Opening Convocation Ceremony for 2026-27 was held on Tuesday, August 25. President Joshua Cho delivered a message titled "Trust."

Opening Convocation Lecture

The lecture was held on Wednesday, August 26. Dr. Hing-weng Seng, Assistant Professor of Old Testament, delivered a lecture titled "Borne Up, Barred Out: Tracing 'Water' and Moses across the Pentateuchal Narrative."

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 15, 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 2026-27

Applications are now open for admission to the Main Campus Programs in the 2026-27 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 7, 2027. The application deadline is November 30, 2026.

Events and Activities

Online Taster Lessons

An Online Taster Lesson on worship and church music was held on September 18 (Friday). Dr. Kit-ying Law, our Assistant Professor (Worship and Church Music), gave a lecture titled "A Spiritual Journey in an Anxious Age: The Pilgrim's Prayer in Psalms 120–121."

Another Online Taster Lesson on Biblical Studies (New Testament) will be held at 8 pm on December 18 (Friday). Dr. Daniel Lam, Assistant Professor of New Testament, will give a lecture titled "Before the Word Became Flesh: Jewish Precedents for Divine Embodiment."

From the Chaplain

Dr. Grace Chan *Chaplain*

Drawing Closer to God

O LORD, you have searched me and known me!
You know when I sit down and when I rise up;
you discern my thoughts from afar. (Ps 139:1-2)

Psalm 139 is rich in emotion. The psalmist declares that he trusts in God—the One who reigns over all, ever present and all-powerful—and he deeply experiences God's abundant love. Throughout the psalm, his intimate relationship with God is clearly evident.

The psalmist marvels that God knows him completely—everything about him, even his thoughts and innermost motives. At the same time, he experiences God's abiding presence, leading him to praise God's wondrous care and protection. The psalmist is deeply convinced that, no matter the circumstances, God will guide, sustain, and protect him; God's presence becomes his assurance and strength. Therefore, he sincerely thanks God for creating him and giving him life, and finds joy and comfort in this truth. Finally, the psalmist vows to God, asking Him to search, test, purify, and lead him in the way everlasting.

Modern life is hectic and fast-paced, filled with stress and anxiety, leaving people little room to still their hearts and draw near to God. Over time, this can easily lead to growing estranged from Him. This psalm helps us reshape our spiritual perspective, inviting us to return to God, to long for His presence, to enjoy being with Him, and to build an intimate relationship with Him. It reminds us that "having a right relationship with God and living out His will" is of the utmost importance. God fully knows and understands everything about us, so we must lay ourselves open before Him, be honest with Him, and entrust all our worries and burdens to Him—only then will our hearts find rest. God's presence, provision, and guidance are our assurance, comfort, and strength in life.

May God guide us to continually discern His work and presence in our daily walk, remain attentive to His leading, live sincerely before Him, and cultivate an intimate relationship with Him.

Admissions and Registration

Jennifer Mak *Registrar*

Be a Living Sacrifice and Serve God

By God's grace, since being appointed to assist the seminary in organizing admissions events, I have continually received support and valuable advice from the President, faculty, students, departmental staff, alumni, and volunteers. This collective effort has enabled the successful completion of all the activities. I would like to express my heartfelt gratitude to everyone for their help. May God accept our collective service and offering.

Admissions events for the 2026-2027 fall semester have concluded. We are delighted to see the new students who enrolled this fall gradually settling into the rhythm of academic and community life at the seminary, while also giving thanks that our senior students have completed a phase of their studies and returned to the seminary to be further equipped. We firmly believe that God's grace will fill each and every student, shaping and preserving them Himself to become vessels after His own heart.

Over the past year, the Main Campus Programs successfully launched three new initiatives: "Seminary for a Day," "HKBTS Discovery Day," and "Online Taster Lessons." In every encounter, whether online or in-person, we have served with one heart, enabling more people to gain a deeper understanding of our seminary's theological educational vision, curriculum, and learning environment through these events. Among the participants, some have already enrolled in the spring of 2025 and the fall of 2026 to pursue theological training.

This year, the Main Campus Programs look forward to continuing to walk alongside those discerning their calling. We warmly invite you—if you are considering theological training—to visit our Sai O campus in person and join one of our ***"Seminary for a Day" events***. Set aside time to seek God's calling, experience the daily life of a seminary student, and share your life story with us. The event dates for this term are: September 1 (Tuesday), September 17 (Thursday), September 30 (Wednesday), October 13 (Tuesday), October 30 (Friday), and November 20 (Friday). For further details and registration, please visit our website.

If you are unable to visit our Sai O campus in person on a weekday, we warmly invite you to attend the ***"2027-28 HKBTS Discovery Day,"*** to be held on Saturday, February 27, 2027, at the Applied Theological Education Centre on Bute Street in Mong Kok.

Last year, the Main Campus and Distance Education Programs jointly organized several ***"Online Taster Lessons."*** This academic year, the two divisions will continue their collaboration, offering lessons on diverse topics to connect pastoral staff with local and overseas Chinese communities for cross-regional learning. In this way, a broader community of believers can gain insight into our seminary's theological vision. Four online lessons are scheduled for September and December of this year, and for March and June of next year, covering topics such as worship and church music, New Testament studies, and Christian thought, all taught by faculty members from the Main Campus.

Admissions work never ceases. Applications for ***the Main Campus Programs in the 2026-27 spring semester*** are now open. The application deadline is November 30, 2026, and classes will commence on January 7, 2027. Registration for ***spring audit courses in the Main Campus Programs*** will begin in early December this year; alumni, pastoral staff, and church leaders are warmly invited to apply. Please visit our website for further details.

Lay Theological Education Department

Carter Pang *Director*

Highlights from Admissions Events

Time flies. Our department's various programs have entered a new academic year starting this October. During the recent admissions period from June through September, we hosted a series of wonderful admissions events.

The most notable event was the free public talk "Death and Life from a Biblical Perspective," co-hosted by our department and Immanuel Baptist Church on Saturday, June 27. The talk was jointly presented by our faculty members Prof. Fook-kong Wong, Dr. Bernard Leung, Dr. Hing-weng Seng, and Dr. Daniel Lam. It drew nearly 500 registrations, with more than 350 attendees present. The response was enthusiastic, with many participants noting that the talk greatly deepened their understanding of the Christian perspective of life and death.

From July to September, our department continued to organize a number of workshops, talks, taster classes, and free courses covering various subject areas. For example, to promote the Postgraduate Diploma/Certificate Programs in Worship and the Arts, we held a talk and experiential activity titled "Rediscovering the 'Beautiful' Realm—The Call of Faithful Living" on Friday, July 17; all 70 spots were filled two weeks before the event. Meanwhile, the "Creative Greek Learning" taster lesson, capped at 40 participants, was oversubscribed. On the evening of Monday, August 10, all participants, led by our faculty member Dr. Daniel Lam, explored the beauty of the original biblical text in a relaxed atmosphere. A similar situation of full registration and oversubscription occurred for the two "Baptist Café: A Life-and-Death Talk" events, co-hosted with the Fanling Baptist Church on Saturday, August 29, and Saturday, September 12.

In addition, on the morning of Friday, August 7, and the evening of Monday, August 24, we hosted a free taster lesson titled "Family of Origin and Upbringing" and a seminar titled "Raising Children 'Hinders' Retirement?" respectively. These events aimed to promote our Women's Theological Training (Spiritual Care and Growth) Certificate Program and Family Caregivers and Golden Age Ministry Certificate Program, while raising awareness among brothers and sisters about the importance of lay theological education.

Of particular note is the eight-session free training course for Christian caregivers, titled "Who in this World Bears No Wounds?," which was co-hosted with the Baptist Oi Kwan Social Service from August 11 to September 29. During the promotional period, more than 70 people registered—more than double the original capacity of 30—and participants ultimately had to be selected by random drawings. This reflects the tremendous demand among believers to learn how to care for and serve those affected by disasters and trauma.

Praise the Lord! Through these admissions events, we have had the privilege of getting to know the participants. We sincerely hope this marks just the beginning, for ***we firmly believe that ongoing theological training greatly enriches both life and ministry***. Indeed, lay theological education is not merely the transmission of knowledge, but rather the equipping of lives and ministries. Therefore, whether you seek a deeper understanding of the Bible, participation in church ministry, or to be a more effective witness to the Lord in the workplace and at home, our department offers suitable programs to support you. We warmly invite you to visit our website for the latest program information, so that we may walk side by side on the path of truth.

Distance Education Program

Charis Chan *Director*

Long for God, Equip Ourselves, and Benefit Others

The fall term officially commenced on September 1 for non-degree programs and on October 1 for degree programs. This semester, our Diploma in Christian Studies (Non-Degree Program) welcomes two new instructors: Pastor Ka-kiu Yuen, who will teach "The Book of Judges," and the Rev. Patrick Chan, who will teach "Apologetics." May the Lord bless their teaching, that both teachers and students may be enriched by His grace and grow together through the shared journey of teaching and learning.

This academic year, we will continue to collaborate with the Main Campus to co-host an ***"Online Taster Lesson"*** each quarter, with the aim of providing Chinese Christians worldwide with more opportunities to learn about our seminary's theology programs. On September 18, a lesson on worship and church music was held, featuring Dr. Kit-ying Law, our Assistant Professor (Worship and Church Music), who spoke on the topic "A Spiritual Journey in an Anxious Age: The Pilgrim's Prayer in Psalms 120-121." The next lesson will be held on December 18, presented by Dr. Daniel Lam, our Assistant Professor of New Testament. His topic, "Before the Word Became Flesh: Jewish Precedents for Divine Embodiment," will explore the historical roots of the

concept of "incarnation" in the Gospel of John within first-century Jewish thought. We warmly welcome all who are interested in the New Testament to participate.

The new term of the ***"Certificate of Lay Christian Training in Mandarin" program*** began on October 14. The first course, ***"Introduction to Christian Theology,"*** was taught by Dr. Cuire Qu, our Assistant Professor of Christian Thought. The course explored the core content of traditional systematic theology and examined the challenges it faces in the contemporary socio-technological-cultural context, as well as the responses offered by theologians.

This year's ***Joint Graduation Ceremony***, co-hosted by the seminary's Main Campus Programs, the Lay Theological Education Department, and the Distance Education Program, will be held at the Kowloon City Baptist Church on Sunday, November 15. Approximately 17 students will graduate from the Distance Education Program, including four from the Special Training Ministries: two from the Onesimus Training Project, co-organized with Hong Kong Christian Kun Sun Association, which serves incarcerated believers in Hong Kong; and the other two from the Philemon Training Project, co-organized with Beauty of Grace Foundation Limited, which ministers primarily to prison inmates, former inmates, individuals in drug rehabilitation, and other vulnerable groups. We pray that our graduates' lives will be a blessing to many.

Student Union

Phasura Chanvititkul *Chairperson*

Encountering Interlocking Neighbors

At the Spiritual Formation Camp held this August, the teachers and students in charge introduced us to the precious three-part lesson of "Encounter": encountering God, encountering others, and encountering oneself. Through this "Encounter," I was reminded of the verse, "in humility count others more significant than yourselves" (Phil 2:3b).

Over the past year of seminary life, whenever I heard my classmates, teachers, and staff members share their stories, I could not help but marvel at the unique and beautiful way God works in each person's life. Just when we think, "The next step should probably go like this," life always takes a dramatic turn. Truly, no two lives are ever exactly alike.

Then I thought, ***since God writes a unique story for each person, and since God's unique purpose is hidden within each person's life, could it be that every person is "significant" in their own special way?***

During the Student Union Committee retreat, we held an activity called "One-Word Gift." The rule was simple: in each round, one participant served as the "selector" and chose a word that "belonged" to oneself from a pile of word cards; the other participants then either guessed which word the selector had chosen or gifted a word to the selector that they believed best suited that person. In this way, we took turns selecting, guessing, and gifting words. By the end of the activity, the words each person received formed unique combinations. Some emphasized "kindness," others were described as full of "love," and still others received a combination of "diligence, progress, and heart."

Each of us is "significant" in our own unique way. Even though we may be rated higher or lower under different objective criteria, we must remember that God did not create us to be simple and monotonous. We cannot be fully described or portrayed on the basis of merely a few limited, one-dimensional standards.

As long as we recognize how complex and unique we and those around us truly are, we can remain humble and regard everyone as significant and even more important than ourselves—because we respect and appreciate every person God has carefully designed and deemed "good." Then, just as this year's Student Union theme, "Interlocking Neighbors," suggests, we can learn to be good neighbors who "move" each other: supporting, reminding, building up, and watching over one another.

May God help us continue moving forward in unity through Him!

Publication News



The seminary's semi-annual academic journal, *Hill Road* (issue 58) will be published in December on the theme **"The Second Temple Period."** There will be six thematic articles: "The Relationship between the Hidden and the Revealed Spoken in the Voice of 'Us': The Rhetoric of Deuteronomy 29:28 for the Postexilic Israelites" (Hing-weng Seng), "'He Went Up': Elijah's Assumption and Its Interpretation from 2 Kings to Josephus" (Daniel Tien-you Lam), "Eschatology and Identity Formation in the Qumran Community" (Xiaxia Xue), "'They Broaden Their Phylacteries' (Mt 23:5): An Exegetical Study against the Historical Background of the *Letter of Aristeas* and Qumran Artifacts" (Mavis M. Leung), "The Ambiguous Portrayal of Mark's Jesus from a Narratological Perspective: An Inspiration for the Understanding of Jesus' Identity in the Second Temple Period" (Edmund Yiu-ming Leung), and "Proselytes in Josephus" (Reuben Lee). In addition, there will be a discussion article 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

- Dr. Chloe Sun, speaker at the Hong Kong Bible Conference 2026 and Professor of Old Testament at Fuller Seminary, visited the seminary and met with President Joshua Cho and Professor Fook-kong Wong, Honorary Vice President (Research), on August 5.

Alumni News

- Alumnus **Kwai-wah Leung** (B.A.P.S. 2009) was ordained as a pastor by Ka Shing Baptist Church on August 16.

Lay Theological Education Department

Degree Programs 2026-27 Spring Intake

Class Start Date: February 2027/Registration Deadline: December 9, 2026 (Wednesday)

- **Master of Arts** (major in Biblical Studies/Christian Thought/Practical Theology/Christian Communication/no major selected)**/Postgraduate Diploma/Postgraduate Certificate Programs in Christian Studies**
- **Master of Arts/Postgraduate Diploma/Postgraduate Certificate Programs in Christian Life and Death Education**
- **Postgraduate Diploma/Certificate Programs in Worship and the Arts**
- **Bachelor of Arts** (major in Biblical Studies/Christian Thought/Practical Theology/no major selected)**/Higher Diploma/Diploma Programs in Christian Studies**

Subjects in Degree Programs

October 2026-January 2027 (auditing is welcome)

Subject	Lecturer	Date/Time	Instruction Mode
New Testament Introduction (Master's Level)	**Dr. Bernard Leung** Associate Professor of New Testament, HKBTS	8/10/26-21/1/27 Thurs 7:00-10:00 pm (14 lessons; 24/12, 31/12 class suspended)	In Person/ Video Conferences
Theology of Worship and Hymns	**Dr. Kit-ying Law** Assistant Professor (Worship and Church Music), HKBTS	12/10-21/12/26 Mon 7:00-10:00 pm (10 lessons, 19/10 class suspended)	In Person
Special Topic in Old Testament Studies: The Five Megilloth	**Dr. Fook-kong Wong** Honorary Vice President (Research), Visiting Professor of Old Testament, HKBTS	14/10-16/12/26 Wed 7:00-10:00 pm (10 lessons)	In Person/ Video Conferences
Orientation to Pastoral Thanatology	**Mr. Carter Pang** LTED Director, Lecturer, HKBTS	27/10/26-5/1/27 Tues 7:00-10:00 pm (10 lessons; 22/12 class suspended)	In Person/ Video Conferences

Lay Theological Training Diploma/Certificate Programs 2026-27

October-December 2026 (admission is now open; auditing is welcome)

Subject	Lecturer	Date/Time	Instruction Mode
To My Unique Self—Exploring the Path of Emotional Growth	Ms. Yvonne Chu	23/10-11/12/26 Fri 9:30-11:45 am	In Person
Theology in the Bible: Theological Themes of Scripture	Dr. Tiger Chan	25/11/26-20/1/27 Wed 7:15-9:30 pm (16/12 class suspended)	In Person
The Art of Contemporary Parenting and Pastoral Care	Mr. Kin-man Ng Ms. Yvonne Chu Rev. Chi-shing Lo	17/12/26-25/2/27 Thurs 7:15-9:15 pm (24/12, 31/12, 11/2 class suspended)	In Person

January-March 2027 (admission is now open; auditing is welcome)

Subject	Lecturer	Date/Time	Instruction Mode
Interpersonal Relationships	Ms. Lung-chu So, Deacon Vincent Cheung, Ms. Wai-shun Wan, Rev. Wai-hung Koo, Dr. Chi-man Yu, Mr. Kin-man Ng	29/12/26-23/2/27 Tues 7:00-10:00 pm (9/2 class suspended)	In Person
Mental Health First Aid for the Elderly	Mr. Solomon Hoh	7/1-4/3/27 Thurs 7:15-9:30 pm (11/2 class suspended)	In Person
Youth Drama Ministry in Two Dimensions: Drama Pedagogy and Performance	Mr. Felix Du	7/1-4/3/27 Thurs 7:15-9:30 pm (11/2 class suspended)	In Person
Imagining Life and Death in Biblical Narratives	Dr. Daniel Lam, Mr. Arnold Leung, Mr. Pasu Ng, Mr. Carter Pang, Chaplain Larry Lee	8/1-19/3/27 Fri 7:15-9:30 pm (15/1, 5/2, 12/2 class suspended)	In Person
Introduction to the Old Testament	Dr. Tai-tung Chan	11/1-8/3/27 Mon 7:15-9:30 pm (8/2 class suspended)	In Person/ Video Conferences
What Is the Church? Rethinking Ecclesiology	Dr. April Lam	12/1-9/3/27 Tues 7:15-9:30 pm (9/2 class suspended)	In Person/ Video Conferences
Perspectives on Issues of Life and Death (Co-organized with Fanling Baptist Church)	Mr. Carter Pang	13/1-10/3/27 Wed 7:15-9:30 pm (10/2 class suspended)	In Person
From Manger to Empty Tomb: Meditating on the Life of Jesus on Canvas	Dr. Sam Ip	15/1-12/3/27 Fri 7:15-9:30 pm (5/2 class suspended)	In Person/ Video Conferences
Christ and Me: Living in the Love of God	Dr. Che-chun Cheung	11/3-29/4/27 Thurs 9:30-11:45 am	In Person
Stories, Puppets, and Worship: Creative Teaching for Young Children	Rev. Chi-shing Lo, Dr. Sarah Lee, Mr. Tony Lee	11/3-29/4/27 Thurs 7:15-9:15 pm	In Person
Church Administrative Work	Rev. Brian Lam, Rev. Wai-hung Koo, Mr. Vincent Cheung, Ms. Sylvia Ng, Dr. Chi-man Yu, Dr. Ambrose Wong, Ms. Sin-yee Ho, Mr. Chi-hong Siu	16/3-4/5/27 Tues 7:00-10:00 pm	In Person

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

Inquiries/Registration Tel: 2711 2552 WhatsApp: 9317 5138 Email: ltedinfo@hkbts.edu.hk Website: www.hkbts.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. Certain credits earned in these programs may 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:** ***Hong Kong:*** November 20 ***Overseas:*** October 20 **Summer trimester:** ***Hong Kong:*** March 20 ***Overseas:*** February 20 **Fall trimester:** ***Hong Kong:*** July 20 ***Overseas:*** 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. Certain credits earned in these programs may be transferred to the seminary's master's degree programs in Distance Education or bachelor's degree programs on the Main Campus.	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:** ***Hong Kong:*** February 10 ***Overseas:*** January 10 **Fall semester:** ***Hong Kong:*** August 10 ***Overseas:*** 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 that guide students to study the Bible systematically.	All are welcome.	January, May, and September	**Spring trimester:** ***Hong Kong:*** January 20 ***Overseas:*** December 20 **Summer trimester:** ***Hong Kong:*** May 20 ***Overseas:*** April 20 **Fall trimester:** ***Hong Kong:*** September 20 ***Overseas:*** August 20
Certificate of Lay Christian Training in Mandarin	To provide Chinese Christians worldwide with a diverse and comprehensive theological education in Mandarin, helping them strengthen their faith and be fully equipped to dedicate themselves to serving churches and society.	Secondary school graduates with their pastors' recommendations.	March and September	-

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

Trial online programs: https://elearn.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 October to December 2026

Course/Talk	Lecturer	Date	Time
Spiritual Gifts in the Pauline Community	Dr. Kasper Wong	5/10	10:00 am-12:00 pm
The Cornerstone of Faith: The Roots and Core of the Christian Faith in the Pentateuch	Dr. Joe Wong	12/10, 2/11, 23/11	2:30-4:30 pm
Funeral Services in an Aging Society	Rev. Pak-ping Au	26/10, 2/11, 9/11	10:00 am-12:00 pm
AI Is Here: How the Internet and AI Affect Young People's Concentration and Thinking Skills	Mr. Ringo Ng	26/10	2:30-4:30 pm
Bridging the Youth Gap: An Exploration of Intergenerational Pastoral Ministry	Rev. John Tran	9/11, 16/11	2:30-4:30 pm
Don't Play Tug-of-War with Your Inner Monster: Acceptance and Commitment	Dr. Anthony Tong	16/11, 23/11, 30/11	10:00 am-12:00 pm
When Pastors Encounter Challenges of Sexual Ethics	Dr. Andy Chiu	7/12, 14/12	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$30-40 (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/apply1.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 2026

Class	Lecturer	Date/Time
Primary Class Voice I	Mr. Sanson Lau	13/10-10/11 Tues 7:00-8:30 pm (5 lessons)
Intermediate Class Voice I		13/10-10/11 Tues 8:30-10:00 pm (5 lessons)
Intermediate Class Voice IV		Class A 14/10-11/11 Wed 7:00-8:30 pm (5 lessons) Class B 18/11-16/12 Wed 7:00-8:30 pm (5 lessons)
Intermediate Class Voice VII		14/10-11/11 Wed 8:30-10:00 pm (5 lessons)
A Discussion on Music and Theology: Hymns in Cantonese as Methodology		17/11-15/12 Tues 7:00-9:00 pm (4 lessons)
Evening Class: Integrated Voice and Musicianship Training II (16)	Mrs. Wong Fung Chi-lai	12/10-7/12 Mon 7:00-9:30 pm (8 lessons)
Integrated Voice and Musicianship Training II (16)		16/10-4/12 Fri 1:30-4:00 pm (8 lessons)
Integrated Voice and Musicianship Training III (18)		14/10-2/12 Wed 10:00 am-12:30 pm (8 lessons)
Integrated Voice and Musicianship Training I	Ms. Rachel Kwok	2/11-28/12 Mon 10:30 am-12:00 pm (6 lessons)
Integrated Voice and Musicianship Training I: Follow-Up Small Group of Three		Class A 2/11-28/12 Mon 2:00-3:00 pm (6 lessons) Class B 2/11-28/12 Mon 3:00-4:00 pm (6 lessons) Class C 2/11-28/12 Mon 4:00-5:00 pm (6 lessons)
Conducting 102 Series: Choral Lab	Mr. Vicky Shin Ms. Rachel Kwok	21/10-18/11 Wed 7:30-10:00 pm (4 lessons)
Drama Art at Church: Creative Playwriting Workshop I	Mr. Felix Du	11/11-16/12/26, 6-20/1/27 Wed 7:30-9:30 pm (9 lessons)
Expressive Arts and Faith: Searching for God in Life	Dr. Ka-kit Lai Ms. Joycelynn Ka-ling Yu	6/11, 20/11 Fri 7:30-9:30 pm (2 lessons)
A Preliminary Exploration of Community Music: Extending the Possibilities of Pastoral Care	Ms. Kitty Oi-ki Siu	20/10-10/11 Tues 7:30-9:15 pm (4 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

THE THIRD CONFERENCE ON CHINESE PREACHING

Pulpit Persuasion in the AI Age

November 30, 2026 (Monday)

Time：2:00-5:00pm

Venue：Causeway Bay Baptist Church
(1/F, Cheong Shing Mansion, 61-65 King's Road
Tin Hau MTR station, exit A1)

* Each attendee will receive two complimentary books by Prof. Fook-kwong Wong, courtesy of Ming Dao Press.
* Participation is limited to 300; registration will close once all places are filled.
* No online livestream will be available.

Speakers and Topics

- **The Practical and Theoretical Considerations of Using AI for Sermon Preparation**
  Prof. Fook-kong Wong Honorary Vice President (Research), Visiting Professor of Old Testament, HKBTS
- **Can the Warmth of the Pulpit Be Separated from the Church Community?**
  Prof. Andres Tang Visiting Professor (Theological Studies) , Senior Researcher of Chinese Culture Research Centre, CGST
- **The Paschal Mystery beyond the Virtual: Seasonal Proclamation of Christmas and Eastertide in the Era of Artificial Intelligence**
  Dr. Kit-ying Law Assistant Professor (Worship and Church Music), HKBTS
- **Agreeing Is Not Believing: Persuasion in the Chinese Tradition and the AI-Age Pulpit**
  Dr. Ken Lui Researcher, Visiting Assistant Professor of Preaching, HKBTS



Join Now
Free Admission

Moderator
Rev. Brian Lam
Visiting Lecturer,
Honorary Chaplain, HKBTS

(852) 2768-5179
www.hkbts.edu.hk
event@hkbts.edu.hk

Co-organized by Hong Kong Baptist Theological Seminary · Causeway Bay Baptist Church

DONORS REPORT FOR MAY 2026

Education Fund (Church / Organization)

九龍塘浸信會	5,000.00
又新浸信會	6,000.00
上環浸信會	10,000.00
大埔浸信會	12,000.00
小西灣浸信會福音堂	2,000.00
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
阡陌社區浸信會	5,000.00
沙田浸信會	4,400.00
旺角浸信會	3,000.00
紅磡浸信會	6,000.00
香港（西區）潮語浸信會	5,000.00
香港仔浸信會	8,123.00
香港浸信教會	125,000.00
香港堅尼地城浸信教會	1,000.00
朗福浸信會	600.00
將軍澳浸信會	500.00
第一城浸信會	8,000.00
置富浸信教會	3,000.00
銅鑼灣浸信會	3,500.00
觀塘浸信會	1,438.00
中華錫安傳道會慈雲山錫安堂	800.00
基督教宣道會大埔堂	500.00
番禺恩典家教會	400.00
HK$	219,361.00

Education Fund (Individual Donor)

Carol Chan	10,000.00
Chan Tsz Wing	4,466.00
Cheng Wai Chun Florence	320.00
Ho Man Ki	440.00
方志強	200.00
王紹良	700.00
朱活平伉儷	300.00
何仲儀	1,000.00
何栢濠、李惠芳	1,000.00
吳炳榮伉儷	2,600.00
吳國傑伉儷	1,000.00
李新蘭	200.00
林威烈	1,000.00
洪錦漢	100.00
洪鷹輪	300.00
胡振江	300.00
袁秀瓊	20,000.00
曹啟明伉儷	800.00
梁錦松、郭詠文	1,500.00
許鋒威	1,000.00
陳偉倫	200.00
陸澤潛伉儷	3,000.00
曾慶忠	500.00
馮德華、鄧如玉	200.00
黃念旋	200.00
黃華娟	100.00
黃雅忠	10,000.00
楊建成	4,000.00
葉煥章	300.00
賈澳	12,500.00
廖金源	5,000.00
劉永生、鍾梓萍	300.00
蔡梓淘	350.00
蔡慧英	300.00
鄺雄輝伉儷	5,000.00
羅佩珊	100.00
關廣智、鄧慧然	500.00
蘇美好	2,500.00
無名氏	4,000.00
無名氏	2,000.00
無名氏	1,000.00
無名氏	1,000.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	200.00
無名氏	200.00
無名氏	100.00
無名氏	100.00
無名氏	100.00
HK$	103,376.00
Dr. & Mrs. William J. Lacy USD	1,000.00

Distance Education Program

吳冠杰	2,000.00
無名氏	500.00
無名氏	444.00
無名氏	100.00
HK$	3,044.00

Campus Maintenance and Repairs

番禺恩典家教會	3,000.00
Wilma Liu	243.50
張智理伉儷	10,000.00
葉余笑馨	8,000.00
無名氏	1,000.00
無名氏	500.00
HK$	22,743.50

Campus Extension Project

鄒小寶	1,700.00
鄧輝祥	500.00
無名氏	9,000.00
無名氏	500.00
HK$	11,700.00

Faculty Support

茶果嶺浸信會 HK$	3,500.00

Support “Chinese Preaching Research Project” in Practical Theology

銅鑼灣浸信會	2,000.00
吳清賓	50,000.00
HK$	52,000.00

DONORS REPORT FOR JUNE 2026

Education Fund (Church / Organization)

九龍國際浸信會	12,249.00
大埔主恩浸信會	1,750.00
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
石澳浸信會福音堂	8,000.00
尖沙嘴浸信會	12,660.00
尖沙嘴國語浸信會	10,000.00
百德浸信會	10,000.00
西沙浸信會	10,000.00
阡陌社區浸信會	5,000.00
佐敦浸信會	10,000.00
沙田浸信會	4,400.00
旺角潮語浸信會	500.00
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
恩典浸信會	11,000.00
粉嶺浸信會	50,770.00
基磐浸信會	18,000.00
將軍澳浸信會	500.00
博恩浸信會	7,124.00
新希望浸信會	1,500.00
筲箕灣潮語浸信會	22,000.00
置富浸信教會	3,000.00
銅鑼灣浸信會	3,500.00
澳門浸信教會	10,000.00
麗城浸信會	7,000.00
觀塘浸信會	1,275.00
鑽石山浸信會	2,000.00
中國基督教播道會康福堂	5,180.00
基督教宣道會大埔堂	500.00
番禺恩典家教會	400.00
迦勒牙科植牙中心有限公司	1,000.00
HK$	378,408.00

Education Fund (Individual Donor)

Chan So Lan & Lau Yuen Hoi	300.00
Chang Suet Yi	20,000.00
Liu Wah Tak Walter	2,000.00
方志強	200.00
王紹良	700.00
朱活平伉儷	300.00
何仲儀	1,000.00
何栢濠、李惠芳	1,000.00
吳炳榮伉儷	2,600.00
吳國傑伉儷	1,000.00
李新蘭	200.00
洪錦漢	100.00
洪鷹輪	100.00
倪承恩	17,400.00
曹啟明伉儷	800.00
梁錦松、郭詠文	1,500.00
許鋒威	1,000.00
陳偉倫	200.00
曾慶忠	500.00
馮德華、鄧如玉	200.00
黃少娟	500.00
黃念施	200.00
黃華娟	100.00
黃雅忠	10,000.00
楊謝金玉	6,000.00
葉玉梅	300.00
劉永生、鍾梓萍	300.00
劉鑾珍	100.00
蔡慧英	300.00
鄭庭展	5,000.00
黎浣薇	300.00
羅佩珊	100.00
羅綉雲	100.00
關廣智、鄧慧然	500.00
蘇美好	2,500.00
無名氏	20,000.00
無名氏	10,000.00
無名氏	10,000.00
無名氏	4,000.00
無名氏	1,000.00
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無名氏	800.00
無名氏	500.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	370.00
無名氏	360.00
無名氏	200.00
無名氏	200.00
無名氏	110.00
無名氏	100.00
無名氏	100.00
HK$	127,540.00

Lay Theological Education

Winnie Chan	100.00
劉桂英	200.00
HK$	300.00

Distance Education Program

無名氏	444.00
無名氏	100.00
HK$	544.00

Campus Maintenance and Repairs

Wilma Liu	243.50
無名氏	500.00
無名氏	500.00
HK$	1,243.50

Campus Extension Project

鄒小寶	1,700.00
鄧輝祥	500.00
無名氏	9,000.00
無名氏	1,000.00
HK$	12,200.00

Faculty Support

茶果嶺浸信會	8,201.00
Chan So Lan & Lau Yuen Hoi	2,000.00
HK$	10,201.00

Support "Chinese Preaching Research Project" in Practical Theology

銅鑼灣浸信會	2,000.00
林華芬	2,000.00
HK$	4,000.00

Scholarship and Bursary

香港浸信會女傳道會聯會	10,000.00
Vivian Lai	10,000.00
HK$	20,000.00

Publishing Supervisor: **Joshua Cho** Editorial Consultant: **Stephanie Lo** Editor: **Arthur Ng**
Translator: **May Chan**
Published by: **Hong Kong Baptist Theological Seminary** Address: **1 Nin Ming Road, Sai O, Sai Kung North, N.T., Hong Kong**
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
Production: **ABC Arts Centre** Printing: **Chi Tak Printing Co., Ltd.**

Financial Report

General Fund (1 May - 30 June, 2026)

	HK$
Income	4,236,000
Expenditure	(5,809,000)
Deficit	(1,573,000)

* 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: _____

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☐ 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
  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!

June 27, 2026

A Talk on Life and Death Education: Death and Life from a Biblical Perspective



This talk on life and death education was co-organized by our Lay Theological Education Department and Immanuel Baptist Church on the theme "Death and Life from a Biblical Perspective." Four teachers from our seminary's Division of Biblical Studies (pictured on the right, from left to right: Dr. Hing-weng Seng, Dr. Bernard Leung, Prof. Fook-kong Wong, and Dr. Daniel Lam) explored the topics of death and life from various biblical perspectives.



August 4-5

Faculty Retreat

The retreat's theme was "The Lord's Shaping of Theological Education in Hong Kong." During the retreat, our faculty members enjoyed time for solitary meditation as well as opportunities for small-group discussions. Together, they reflected on their lives and explored theological education in Hong Kong.



August 18-20

Spiritual Formation Camp

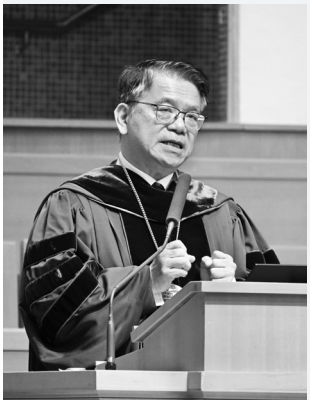
Before the school year began, all the students and teachers participated in the Spiritual Formation Camp to prepare their hearts and minds for the new school year. The theme of the camp was "Meeting." Through sessions featuring thematic messages, small-group sharing, and team-building activities, teachers and students experienced God together, strengthened their bonds in the Lord, enjoyed meaningful fellowship, and reflected on their relationships with God, with others, and with themselves.



August 25

Opening Convocation Ceremony

During the opening convocation ceremony, President Joshua Cho preached a sermon titled "Trust." Drawing from Mark 10:35-45, he reminded us that God's will is to restore the relationship of trust between people and God, and among people themselves, and to build a community distinct from the world.



August 26

Opening Convocation Lecture

Dr. Hing-weng Seng, Assistant Professor of Old Testament, delivered the opening convocation lecture entitled "Borne Up, Barred Out: Tracing 'Water' and Moses across the Pentateuchal Narrative." Dr. Seng led the congregation in exploring the passages related to Moses and water, tracing how the Pentateuch presents the storyline where Moses was unable to enter the Promised Land, thereby building up an overall portrayal and drawing a gentle lesson from this example for us.



香 港 浸 信 會 神 學 院
Hong Kong Baptist Theological Seminary

Make Room for God's calling

Seminary for a Day
9.2026–4.2027

Intended Participants:
Christians seeking theological training

Sessions Available: (choose one)
Morning Sessions (9:30 am-12:30 pm): September 1, 17, 30; November 20
Afternoon Sessions (2:00-4:30 pm): October 13, 30

Spring sessions – Coming soon

Activities:
Morning Chapel Service* | Campus tour | Dormitory visit
Classroom experience | Conversations with faculty members and seminary students
* *Subject to availability*

Registration Deadline:
One week before the session or until full

Free admission.
Offerings are welcome.

Learn more / Register

Main Campus Programs

2026-27 Spring Intake

Ministry Program
Bachelor of Theology
Master of Divinity

Pastoral Training
Master of Divinity (Further Studies)

Lay Education
Master of Christian Studies

Graduate Programs
Master of Theology
Doctor of Theology

Application Deadline
November 30, 2026

Admissions Test and Interview
By individual arrangement during the seminary's office hours

Spring Term Start Date
January 7, 2027

Learn more



(852) 2768 5130 admissions@hkbts.edu.hk www.hkbts.edu.hk