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**Soaring High and Preaching
the Gospel across Boundaries in**

*Faith, Hope,
and Love*



**Feature
Students' Testimonies of God's Call**

Soaring High and Preaching the Gospel across Boundaries in

Faith, Hope, and Love

Joshua Cho

Led by the gracious hand of God, the Hong Kong Baptist Theological Seminary (HKBTS) has been fulfilling its mission of theological education in Hong Kong for 70 years, and under His blessings HKBTS has been growing and evolving. The year 2021 marked the 70th anniversary of HKBTS; and if we also count the 80 years of operation of its predecessor, the Leung Kwong Baptist Seminary in Guangzhou, we have a history of 150 years. The last year can indeed be celebrated as our “dual birthday.” Here, I would like to reflect on and count with you God’s blessings, and share with you His Word, as well as looking ahead together toward the seminary’s future development.

The Four Pages of HKBTS

One of the key preaching methods in contemporary homiletics is inductive preaching. What is inductive preaching? Simply put, sermons should be shaped according to the same process of creative discovery employed by preachers in their exegetical work. When preachers study biblical texts, they do not know in advance what those texts mean; they must search for the meaning, putting clues together until the meaning emerges at the end. Likewise, listeners ought to move through the sermon as a process, putting together various bits and pieces of evidence until they are able to discover the key claims and appeals of the sermon in the conclusion. What does inductive preaching look like? It involves a series of minor “movements” building cumulatively toward a climactic “Aha!” Hence, sermon structure is important.

One of the ways of organizing the sermon is Paul Scott Wilson’s notion of “the four pages” of the sermon. His preaching is based on the law/gospel structure: the law is God’s judgment of human sin; the gospel is God’s redemption. Wilson recommends dividing the sermon into four pages. The “four pages” are the four fundamental movements. Generally speaking, page four is a paean to God’s grace, one that is capable of nurturing faith.

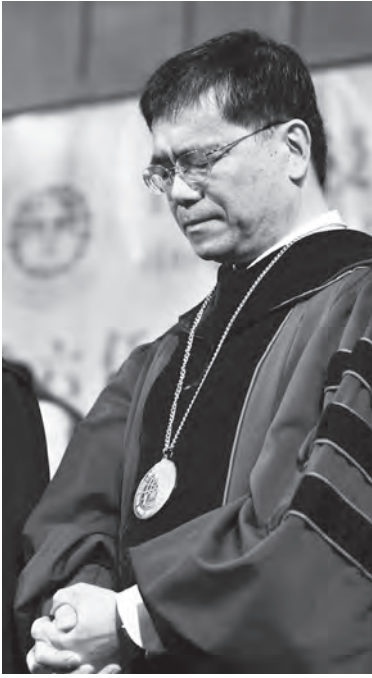
I would take this opportunity to talk about the four pages of HKBTS. They are of varying lengths with the first three pages being relatively short; page four is fairly long, one that is yet to fully develop. The four pages together coalesce into a big story, spanning 10 to 12 years.

Page One: Stand on Tradition amidst Struggle and Envision the Future

Page one was the inauguration of HKBTS’s new president in 2009. The title of my Presidential Inaugural Speech was “A Beginning and a Future That I Can See.” The background text was from Mark 13:

As Jesus was leaving the temple, one of his disciples said to him, “Look, Teacher! What massive stones! What magnificent buildings!” “Do you see all these great buildings?” replied Jesus. “Not one stone here will be left on another; every one will be thrown down.” (Mk 13:1-2)

Yet, Jesus Christ has promised: All who put their faith in Him “will see the Son of Man coming in clouds with great power and glory” (Mk 13:26).



In 2009, when I read about Jesus' description of the destruction of the Temple, I thought of the state of the seminary at the time. But we also **believe in** the promises of Christ who will descend from heaven in glory. That day I still held out my **hope**, and said: "We need to reassess how to pursue **excellence in theological education.**"

- First, an excellent theological education can build up excellent servant-leaders. Excellent servant-leaders have **moral characters that are worthy of the gospel of Christ.**
- Second, excellent servant-leaders have **theological wisdom**, "[having] the same mindset as Christ Jesus" (Phil 2:5), which is to say the thought, emotion, and action of Christ Jesus have become our thought, emotion, and action.
- Third, servant-leaders with theological wisdom are able to **respond to church and society**; they are capable of using their eyes and ears to see and hear new developments around them, and of responding to them and taking action accordingly.

My feelings about the prospects of creating excellent theological education were well reflected in the words of the poet: "When the LORD restored the fortunes of Zion, we were like those who dreamed. Our mouths were filled with laughter; our tongues with songs of joy. ..." (Ps 126:1-3) We looked forward to rebuilding the Temple, really "like those who dreamed" carried on dreaming. When we were at our wits' end, not knowing what to do, things would surprisingly turn out fine. Hence, we prayed to God that He would make us stand as firm as a rock and fill us with joy.

Indeed, we are built on tradition and born amidst struggle, but we can see a new beginning and envision the future.

Page Two:

Soaring High in Faith, Hope, and Love



Page two was HKBTS's Diamond Jubilee Thanksgiving Worship. "Soaring High in Faith, Hope and Love" was the theme of the seminary's Diamond Jubilee Celebration as well as the topic of my thanksgiving worship sermon. Scripture verses used in the sermon were from Philippians 3:13-14:

Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

In 2011, I mentioned that the Apostle Paul was a master mentor who had followed Jesus Christ for some time and known Him fairly well, but he still wanted to get to know Him on a deeper level, so much so that he was pressing on toward the goal, hoping that through the fellowship of sharing in Christ's sufferings he could experience the power of Christ's resurrection. **Likewise, I could also hear Paul calling upon our seminary faculty and students to seek to know God more deeply, and to experience Christ's resurrection power.**

I hope HKBTS becomes a disciple community because of Christ's resurrection power. **This disciple community has the same mindset as Christ Jesus, making schooling a lifelong pursuit.** Inside the disciple community, students receive instruction from teachers and God, and teachers receive instruction from God too. Together both are learning the thoughtfulness and wisdom of Jesus Christ. In other words, the best mode of theological education is **discipleship or apprenticeship training** wherein teachers are true disciples of Jesus Christ, molded by Him and live a righteous life. Inspired by teachers, students learn the Bible, church history, systematic theology, Christian ethics, preaching, missions, religious education, church music, counseling, and the like.

The marks of this kind of theological education based on a disciple community are faith, hope, and love. Faith, hope, and love are the gifts of the Holy Spirit. Faith is the trust we put in God; hope is to wait for God's redemption; and love is to receive and show hospitality to sinners, the poor, strangers, and enemies.

After the thanksgiving worship, one Board member came up to me and said: "Your preaching in front of the congregation seemed to be intended for the teachers." I replied: "You're right. Speaking to the teachers in front of

others is to show our aspiration that we 'walk the talk,' not 'talk the talk.'"This shows we are a disciple community.

Indeed, we are aiming at "soaring high in faith, hope, and love" together.

Page Three: Magnifying God the Almighty, Preaching the Gospel across Boundaries



Page three was the 65th Anniversary Thanksgiving Concert and Worship Service. "Magnifying God the Almighty, Preaching the Gospel across Boundaries" was the theme for the celebration of the seminary's 65th anniversary. I used the same topic for

my thanksgiving worship sermon. Scripture verses used in my sermon were from Luke 1:46-55:

And Mary said: "My soul glorifies the Lord and my spirit rejoices in God my Savior, for he has been mindful of the humble state of his servant. ...for the Mighty One has done great things for me—holy is his name. ...He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts. He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty. He has helped his servant Israel, remembering to be merciful..."

In 2016, the reason we sang the hymn *Magnificat* was to witness that although the seminary was born amidst struggle, we continued to grow stronger through God's grace. The other reason was: *Magnificat teaches us how to respond to the challenges of society.*

We have learned from Mary that despite her low social status, God cared for her lowliness, and through her brought the promised Messiah into the world. Mary knew that *the Lord reverses the ways of the world to bring about the Kingdom of God.* The key to this reversed order of the world lies in the protagonist of *Magnificat*, our Lord Jesus Christ. He did not go to the right (where Caesar, Pilate, and the like stood), nor did he go to the left (to stand with the Zealots). Instead, He went to stand with the poor and the sinners so that they could have forgiveness and redemption, and He called them into a community that incarnates the will of God: the church. *Through the suffering and love at the cross He triumphs over the power of sin.*

Magnificat is still the song teachers and students of HKBTS are singing today, as it is the way the seminary responds to society. Like Mary, we magnify the Lord Almighty in tumultuous times and preach the God's Word

across boundaries. *We cut across time, stride over space, and overcome all kinds of differences and hardships to pass on the gospel of Jesus Christ.*

Indeed, we are "magnifying the God Almighty, preaching the gospel across boundaries."

Page Four: Endowed in Grace for 70 Years; Forward with Faith, Hope and Love



Page four was the 2021 Platinum Jubilee Thanksgiving Worship and Dedication Ceremony for the New Academic Building. The theme for the thanksgiving worship was "Endowed in Grace for 70 Years;

Forward with Faith, Hope and Love." Scripture verses for the sermon were from I Corinthians 13:1-13. We have completed a new building, and will continue with the education of love. We strive to work conscientiously with determined efforts, and provide edification for students.

What is "edification"? The English word "edification" comes from *oikos* and *domeo* in Greek. The former means "house" or "residence," and the latter means "to build up." Richard Osmer in his study of the Corinthians points out that "*edification*" means "*to build up the Christian community, which serves as the dwelling of God's Spirit.*" In Corinthians 3, Paul portrays three images:

- First, the church is **God's field** (3:9). Under God's sovereignty, Paul's planting and Apollo's watering act in concert with each other bring about the growth of the church (3:6).
- Second, the church is **God's building** (3:9). The foundation of the church is Jesus Christ (3:11).
- Third, the church is **God's temple** (3:17). The temple is the dwelling place of God's spirit (3:16).

These three images enable me to see the seminary as God's field where we have to work *conscientiously and meticulously* under Him. As God's building, the seminary must stand *firm* in Christ. As God's temple, the seminary is recognized by the *indwelling* of the Holy Spirit, a place consecrated to God.

Paul has pointed out that upon the triune foundation of the Father, the Son, and the Holy Spirit, love is the basis of all spiritual gifts, the most excellent way.

Love is patient, love is kind...rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. ...And now these three remain: faith, hope and love. But the greatest of these is love. (1 Cor 13:4-13)

Hence, love, which is the most excellent way, must be the basis of the teaching of the seminary, as it is built upon the triune foundation. ***Theological education should not only focus on the transmission of biblical and theological knowledge; it should also emphasize the cultivation of relationships, helping people to love God and one another more.*** We hope our graduates are thoughtful, caring, and knowledgeable.

This explains why, all along, we love to work conscientiously and meticulously, and teach with "patience" and "kindness," providing an education that "only rejoices with the truth," and with a mind that "does not envy... does not boast...is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil..." (1 Cor 13:4-8). In the same spirit, we face up to what is confronting us and work conscientiously with determined efforts.

With Love and Truth Work Conscientiously and Meticulously

At the start of the 2019 autumn semester, the seminary organized 11 Theological Salons and talks. In addition to these Theological Salons, mini "President's Classrooms" were launched in June 2020 in the form of workshops and seminars to discuss the challenges facing us. We have so far shared our ministry experience and had intellectual exchanges with about one hundred pastors and church leaders in these seminars.

In addition, our Chaplain, Rev. Brian Lam organized four focus groups for more than 20 young ministers to exchange ideas. Three online conferences were held to gather ideas and prepare for the seminary's inaugural Theology Camp for Youth, which took place on September 18, 2021. Over one hundred young people came to the camp. Teachers listened intently to their questions and concerns and had candid dialogues with them.

How to Love Young People?

Building on the success of the Theology Camp for Youth, ***we extended the focus of our "education of love" specifically for the younger generation.*** As such, I talked about youth ministry on several occasions. In August, September, and October of last year during worship services at the Kowloon City Baptist Church, the Tsim Sha

Tsui Baptist Church, and the Tsuen Wan Baptist Church, I spoke on the same topic: "How to Love Young People?" I repeated this theme not because I wanted to rehash what I had preached before, but because I had thought of so many ideas I could not share them all in one go. In the process, new insights also emerged that I wanted to share with a broader audience, so that they could receive not only the message but also be prompted to think deeper, be touched, and act together.

My speech at HKBTS's Joint Graduation Ceremony on October 24, 2021 and my sermon at the Diamond Hill Baptist Church's Sunday worship seven days later on October 31 were on the topic "waiting room." Again, "waiting room" was the message I shared with heads and students from several seminaries at the annual Ming Yee Meeting held on November 7, 2021. A short while later, on November 21, at the Kowloon City Baptist Church's Sunday worship, I spoke on "Young People, For Real?!" as the sequel to "How to Love Young People?"



Waiting Room

Professor Andrew Root uses a story to illustrate the state of youth ministry in our present age, and the term "waiting room" I mentioned in my sermons during that particular period comes from his story. Root recounts the experience of a young female youth minister, referred to as J. Things were not going well for her as a youth minister, and she almost got fired. The personnel committee faulted her for failing to attract more young people to church and for failing to make church a fun experience for them. Hence, they sent her to youth ministry conferences to receive more training. The conferences asked her to organize more activities, which only left her more exhausted and feeling more lost.

Then an amazing thing happened. A young sister in Christ, Lorena, suddenly fell ill and needed hospital care. J invited the church's young people to pray for Lorena, and quite a few showed up with their parents in the hospital waiting room, sitting down and praying together. On the following afternoon, the church custodian, Bernard, also showed up in the waiting room, and stayed there listening in as kids talked and prayed. Later, a colleague senior came to the hospital. Seeing Bernard there, whom he had been



working with in church, he asked, “How come you are here too?” Bernard replied, “Twenty years ago my daughter died, but I was not there for her; I was getting too drunk.” After Bernard finished his story, adults in the waiting room started sharing their own stories, ones that had hardly been heard before by most of the young people present.

One of the women in the group called Kathy began talking about having a miscarriage in hospital. At that time, she thought she would never be able to get pregnant again. Shattered, she was in the hospital waiting room waiting for her husband. Meanwhile, an elderly woman, Nicole, a stranger to Kathy, appeared. To her surprise, Nicole quoted a Scripture verse that Kathy’s grandmother had often used to comfort her: “...you will weep and mourn...but your grief will turn to joy” (Jn 16:20). In fact, Kathy’s grandmother had also struggled with infertility. Kathy asked Nicole how she knew that verse her grandmother used to quote to comfort herself. Nicole said: “I have no idea. I came to the hospital because I have got some blood clots. It looks like Jesus wanted me to be with you.” Later, Kathy was pregnant again. Through the whole pregnancy, they prayed together every week. Kathy said: “In this waiting room, God sent Nicole to pray for me, and to bless us.”

J said from this point on she looked at youth ministry from a different perspective. **Youth ministry is a “Waiting Room,” a place where people share their life stories and act together.** She added, whenever brothers and sisters were in the waiting room, they would be thinking about Lorena and, instinctively, moved into action to help her whole family. J continued: “I soon invited adults to share their stories. ‘Waiting room’ is now a place where people of various ages come together to tell their stories.” In the “waiting room,” youngsters and adults shared their stories. Some told stories of their own experiences; others reflected on tales steeped in Christian tradition, such as the story about Augustine. They interpreted the stories and learned together God’s salvation and His work in their lives. **They inspected the stories heard and others interpreted through the lens of the Bible.** They were determined to understand the meaning of the biblical stories, figure out what things are true in life, and discern where God is.

Obviously, we can encounter God in the waiting room; we can find Him in human interrelationships. **Relationships are the way through which we enter into salvation.** When we get into a personal relationship with the living Christ, salvation will come to us. The love of God is manifested in Jesus Christ, who also brings forth both judgment and forgiveness. Jesus was born in Nazareth, and

has been called “Christ.” He is fully human and fully God. Of course, God chooses to appear within a relationship as a free, divine act.

Youth Ministry: God’s Presence in the Waiting Room

Understanding God’s presence from this new perspective has changed our perception of youth ministry, compelling us to take a second look at the current practice. What we are encountering now is this: The longstanding strategy for youth ministry workers is to attract young people to church through organizing as many activities as possible. The reality, however, is that many young people can hardly resist the world’s glittering attractions; they eventually drift away, making the church feel helpless.

How would this happen? Professor Root thinks that there are some churches actively organizing activities to build up their congregations like planting a forest; others may focus their work on training disciples; however, it is akin to growing trees but neglecting the theological soil that supports the roots of the trees. **The churches become a place to showcase activities, but masked behind a façade of frantic activity, they forget the core value of our faith, hence neglecting its theological foundation.** Because of this, we should not only consider planning activity schedules, but also understand the importance of teaching with our heart. We need to shift our focus to having “a theological heart and mind” as well as “theology-based practical wisdom.” Theology is indispensable, and theological wisdom must be based on the Bible. For youth ministry, the question to ask is not: “How to attract young people to church?” Rather, it is more important to ask: “Where is Jesus Christ?” Youth ministry is for young people to come to experience the presence of Jesus Christ in their lives. Youth ministers have to keep in mind that their work is to enable young people to experience God’s presence together with them. **The goal of youth ministry, therefore, is to facilitate the presence of God with young people, as well as building an environment for young people to be present with others.**

On November 11, 2021, at the All Seminary Prayer Meeting, our young students led teachers and staff to pray together. They directed our focus onto God who is “present with people,” proclaiming the promise that Jesus is “present with people”: “For where two or three come together in my name, there am I with them” (Mt 18:20). Then, they borrowed Samuel Wells’ notion of “being with” to lead

us to think and pray together. Our students proclaimed: *Because of the calling from Jesus Christ, we are able to be present with our fellow humans and with other creatures, becoming a Christocentric disciple community.*

I like having students lead us at the All Seminary Prayer Meeting. Indeed, in the beginning God decided to be with us! The way human beings experience faith, hope, and love is to continuously seek God's presence, and seek to be with one another and all of His creation. As much as worship brings us into the presence of God, the core of our mission is to be present with strangers, hoping they will meet Christ and delight in His presence as well as experiencing a relationship of faith, hope, and love given by God. This is exactly the kind of prayer in the "waiting room," which embodies the notion of "being with." This is definitely our highly anticipated vision for restarting youth ministry in the form of a "waiting room," *guiding young people through faith, hope, and love so that they recognize God's manifestation and the sanctity of life, and experience His presence and deliverance.*

The story and reflection above show a deeper body of water waiting to be further explored in the ocean of theology. This is directly related to a theology that begins and ends in practice, which will lead to more new thoughts on youth ministry.

Theological Education for Youth in the Form of a Waiting Room

After reading the four pages, particularly the fourth page, of HKBTS, what conclusion have you drawn? What have you heard?

I have heard this: HKBTS, more or less, has to take up the mission of providing theological education for youth. *With conscientious and meticulous efforts, we will continue the long-term task of launching theological education for youth through the education of love and in the form of a "waiting room."* I hope our education program for youth begins with the more than 150 Baptist churches in Hong Kong. I believe the continuing development of this kind of theological education has meaning not only for church, but also for society, capable of bringing changes to both.

New Academic Building: A Milestone for the Faith, Hope, and Love Project

In addition, *the unveiling of the new academic building, built upon the foundation of the last decade, ushered in a new phase for HKBTS. The seminary's teaching and research*



are now heading in the direction mentioned above, and moving into broader horizons as well. The new building is a symbol of ingenuity and friendship, and a sign of faith, hope, and love between God and His people. In fact, we initially came up with another name for the building—"Faith, Hope, and Love Building." As I recall, when I first took up the role of president of the seminary, Deacon Law Yiu-sheung, wife of Deacon Chan Sai-ying, intended to donate one million US dollars to underwrite the construction cost of the building. As I just started a new position as president, I told her that we should wait until the seminary had reached a higher stage of development; then we would enlist her help. I hoped this extension plan was a spiritual task, able to glorify the Lord's name, and would be completed in joy. Indeed, it has turned out to be a joyful undertaking with everyone fully involved, and doing their utmost to see the project through to the end, truly a testimony to their love of God and the seminary. Now that the building is completed, I repeat, the whole process has been one of joy.

Now, the ground floor you see is the Deacon Chan Sai-Ying Memorial Centre, which can be considered the foundation of the whole "Faith, Hope and Love Building." Deacon Chan Sai-Ying was passionate about the truth of faith, hope, and love. We started visualizing the design from the ground floor up, envisaging to have the floors above the ground level devoted to teaching and research. After that, donations from many people with thoughtfulness, wisdom, and a desire to pursue faith, hope, and love started pouring in to make this "Faith, Hope, and Love Building" a reality. We may recount these stories of charity in detail later in another article to witness God's unbounded grace so that we may give thanks to Him together. Each time I look at the building, it serves as a reminder of the fruits of combining good spirituality and hard work in teaching and research, which is nothing short of an outstanding achievement. Twelve years ago, I talked of nurturing excellent servant-leaders. Now I can boldly proclaim that excellence in research can only be attained through teaching, research, and scholarship guided by the vision of faith, hope, and love.

We are truly "like those who dreamed" and who

continue to dream. Back in the old days, there was virtually nothing we could do to move forward, but things have turned around at the end. God has made us stand as firm as a rock, and showered upon us the rain of joy.

Hence, during the construction of the building, we prepared our minds and prepared ourselves for the following teaching and research agenda.

- First, in the past two months we started **assembling international scholars** and continue to expand personal networks in order to strengthen interactions with them to advance the seminary's teaching and research.
- Second, we are in the process of **injecting young blood** into the faculty and **promoting teamwork**. The goal is to raise research capabilities of our faculty members. They must be humble and work collectively, willing to team up with their colleagues in teaching and research. They have to work collectively in research, and no longer research alone, or make progress all by themselves.
- Third, there is a need **to increase the number of locally trained teaching staff**. In the past, we relied heavily on teachers trained overseas. Now, our recruitment drive includes internationally-renowned scholars graduated from prestigious institutions, but at the same time we will nurture local experts.
- Fourth, **developing practical theology**. We will start with research focusing on youth. Then, we will expand into other areas, such as missionary work, evangelism, etc. In the past, we partnered with young alumni in organizing theological camps to teach the next generation. We will continue working with them in the future. When it comes to missionary work, we will work with churches to serve the Lord together. We set aside a room in the new academic building to be used for developing practical theology.
- As for the fifth to ninth points, I will let the teachers come up with their ideas together. ...
- Tenth, I hope **the next generation of our team** continues to carry on with the experiences we have accumulated over the last decade, inheriting them and preaching the gospel across boundaries, and moving forward in a more thoughtful and creative way.

Soaring High and Preaching the Gospel across Boundaries in Faith, Hope, and Love!

I fervently hope that the next generation builds on tradition. Although born amidst struggle, may they still see a new beginning and a future, and be equipped with virtues and theological wisdom.

I fervently hope that the next generation continues "soaring high in faith, hope, and love," as well as pursuing lifelong schooling to make HKBTS a disciple community marked by faith, hope and love.

I fervently hope that the next generation "magnifies God the Almighty, preaching the gospel across boundaries," and may they be like Jesus Christ who conquers sin through the suffering and love at the cross.

I fervently hope that the next generation continues to be "endowed in grace for 100 years (or 180 years), and forward with faith, hope, and love."

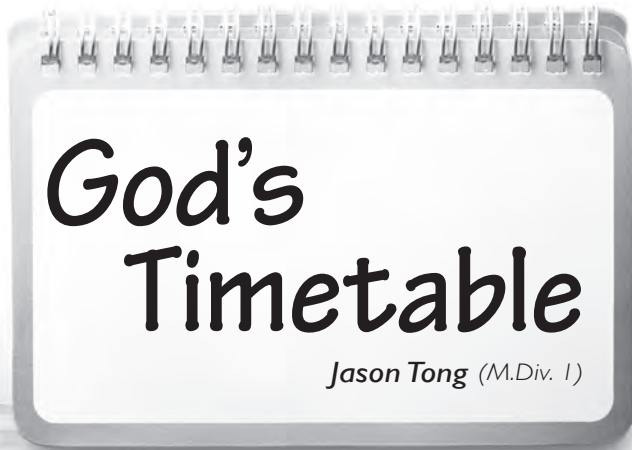
We thank God for the completion of this new building so that we can gear up and get going. I myself will vigorously promote and strengthen teaching and research at the seminary, and my faculty and staff are definitely willing to join me in this effort. We will continue with the education of love and edification, and work conscientiously and meticulously. We must build the church, which is the body of Christ, in love.

I sincerely hope that HKBTS collaborates more with other seminaries, churches, and academic institutions, and that our seminary and other seminaries love one another and are unified in the Holy Spirit. I eagerly hope to see HKBTS after its 70th anniversary remain young, filled with youthful passion and energy. I deeply hope that amid the Holy wind we "soar high and preach the gospel across boundaries in faith, hope and love." Amen.

* This article is based on the speech delivered at the 2021 Platinum Jubilee Thanksgiving Worship (November 28, 2021).



Jason and his wife Janice



The Lord of Life

I have been going to church ever since I was small. I grew up in the church and have participated in different ministries. I came to know that God is the Lord of life when I sat for the Hong Kong Certificate Examination and thus decided to be baptized and to follow Him. Later, God moved me to learn how to serve beyond my own church, so I served in the Christian fellowship in my secondary school and joined the Hong Kong Campus Crusade for Christ (HKCCC) at university. I received discipleship training from the HKCCC and attended various lay theological courses offered by seminaries. I gradually discovered that I have a heart that thirsts for deeper truth and I desire to grow along with others.

God has put a passion for youth ministry in my heart. Perhaps, as I am a “second generation believer” myself, I feel particularly sad when I see young believers leaving the church. ***I am convinced that God's truth does make people grow;*** and I myself witness how God has been working in my life. God urged me to make a greater commitment in ministry, so I began to think about serving full-time.

The Intersection of God's Calling

In 2016, I joined the Experiencing Seminary Life Camp held by the Hong Kong Baptist Theological Seminary (HKBTS) for the first time. The pastor in the camp talked about calling; he said that ***the place that God calls us to is the intersection of “what make us satisfied and joyful when we do them” and “what we find this world needs.”*** I found myself joyful and satisfied when serving God in various positions. And the needs of young believers in the church does concern me. Hence, I felt what that pastor said matched my situation. So I began to consider serving full-time in ministry seriously. After the camp, I prayed to God, hoping He would speak to me and attest to these thoughts.

After that, my church's pastor once preached about how David provided resources for Solomon to build the Temple in 1 Chronicles. My pastor shared with us how he was called to ministry and recollected how God has shaped and prepared him continually. I was deeply moved, and this message resonated with what I thought earlier in the camp. I had flashbacks to my past experiences of God and of how I grew in life, and ***I knew that God had been shaping and equipping me unceasingly in various ways.*** Then, my pastor concluded by 1 Chronicles 29:5, ***“Now, who is willing to consecrate themselves to the LORD today?”*** Upon listening to this question, my heart was stirred again, thinking that it was God's calling, and I was more than willing to respond to His call deep in my heart.


Since then, I began to share my intentions with people around me. At first, my family still found it hard to fully support my decision. One year later, I joined the camp held by HKBTS again; this time, God also moved my then girlfriend (now my wife) to join it with me. In the camp, my heart was touched as before, and I became even more inclined to respond to God's calling. I prayed again, asking God to prove that these feelings did come from Him. The next day, the Bible reference selected in my devotional material was 1 Kings 5; it was about how Solomon built the Temple. The subtitle in the Bible was "Preparations for Building the Temple." It immediately evoked memories of my pastor's sermon and my experience of being moved by God in the camp last year. I felt like this was a call. God answered my prayer, and I recalled again how He has been working in my life. Eventually I became convinced that this was God calling to me.

God's Timetable

In 2018, after I got married, I shared with my church my wish to serve in the full-time ministry. My pastor advised that I should first undergo more preparation, so

I joined the HKBTS's Master of Arts in Christian Studies Program. Although the program was challenging, it drove me to pray and rely on God more.

During the last two years, there have been social movements and a pandemic. In the midst of all these, I asked God for my future direction, and He reminded me in my prayer that God has His own timetable. When I recalled those experiences and the training I received after recognizing God's calling, it dawned on me how God shaped me through various events and people in those years. These experiences remind me to fully trust Him. I am sure that God has called me, and He will make my way. ***No matter what the situation may be, I am willing to serve God; so I need not worry about anything.*** God also clearly confirmed His calling to me in this waiting period. My wife and my family have become increasingly supportive of my decision and my calling to serve in full-time ministry; I believe these are all God's work. I, therefore, wish to respond to God's call and become His servant. I want to offer my entire life to work for Him, and to influence more lives. May all glory be to our Heavenly Father.



Walk through the Valley and Respond to the Calling

Wilson Leung (M.Div. I)

When I was young, I studied in a Christian primary school. I was asked to memorize biblical verses in Religious Education classes, and gradually God's word was put into my heart. In my first year of secondary education, I accepted Christ as my Savior in the school's evangelistic meeting. Since then, God has been working in my life. He changed my perfectionist tendency, taught me how to entrust everything to Him, and helped me to accept my God-given self-worth.

2021 was my first year studying in HKBTS; it was also my tenth year involved in church life. Looking back, from a very early stage, God had already put the will of



full-time serving in my heart. I was first called in the 2012 Hong Kong Bible Conference when I was still a secondary school student. Since then, the will to serve God has been deep in my heart.

Trusting God in the Valley

Looking back to my past twenty-and-more years of life, 2013 was the year that I experienced the most significant change.

That year, I was overwhelmed by stress because I was sitting the Hong Kong Diploma of Secondary Education Examination. I was exhausted both bodily and spiritually, feeling extremely depressed. Sometimes, I even wonder whether God can save me from my sadness. Probably my faith in God was not enough, and I let my negative emotion occupy too much of my life. Because of this, I decided to turn back to God, allowing God to rule my life. I learned to seek God and rely only on Him. My problems did not immediately resolve themselves, but this experience taught me about the presence of God.

Nevertheless, my soul was so weak that I was unable to continue my tertiary education. To find rest for my body and soul, and to have room for reconsidering my future, I left school. During this time, I got baptized. I found that God accepted my whole life, not only my present self but also my past traumatic memories; everything was in His hands. I began to realize that God was turning my whole life into a perfect offering. *After that year, I knew that I had to walk a different way: to offer myself totally for God's use.*

Equipment after the Reset

After those stormy days, my soul was gradually restored. I returned to school; now God helped me overcome the old burden of stress, so I was able to enjoy the study process. *God also led me through the valley of sadness, and taught me about my unique character: a sensitive heart that can enter others' hearts, listen, and accompany others.* This is what I learned about myself at the university; I believe these qualities would also aid my ministry in the future.

With God's goodwill, I worked in the library of HKBTS after graduation from university. In the community of HKBTS, my heart was always encouraged by teachers and students; I increasingly looked forward to studying at the seminary for better training, so I may use my gifts fully, and have a further growth of my spiritual life.

Confirmations in Prayers

God gave me two confirmations for my applying for theological studies.

The first confirmation was a prayer experience in a retreat. While I was praying, God led me into the scene in Matthew 9:35-38. I saw myself walking through an endless field with Jesus, and we saw that all of the crops were ripe and ready for harvest. Jesus, however, sighed, "The harvest is plentiful, but the workers are few." I sensed the humbleness of Jesus: He was not going to finish the harvest alone but invited me to be His worker and work with Him. I felt the urge to respond to this calling, so I decided to study theology.

The second confirmation came from the biblical verses that were deeply meaningful to me. In Ezekiel 13, prophet Ezekiel denounced those false prophets in his time, who only proclaimed peaceful messages that the people were fond of, but not the message of judgment and repentance. Ezekiel said that they were like jackals, who find food among the people without bearing the duty of rebuilding them and helping them stand firm.

When I meditated on these verses, I asked myself: Being in Hong Kong in this time, am I willing to stand out bravely and repair the breaches on the wall? No matter whether it is the breach between humans and God, or the one between the Christian communities and the world's challenges. *How can my ministry repair these breaches, build the church and prepare brothers and sisters to endure in difficulties? This is my greatest wish and target in ministry.* I hope to work together with brothers and sisters in one heart, and watch and defend Hong Kong and the church. May glory be to the Triune God!



Tse-hong and his mother Elaine

Stepping onto the Path of Vocational Ministry

Lau Tse-hong (M.Div. I)

Born into a Christian family, I am a second-generation Christian. I learned about the Bible and the Christian faith before I even started going to school, and have been attending church regularly since I was little. It is fair to say that my faith grew by osmosis, and my upbringing is the greatest blessing in my life. I made my commitment to follow Jesus when I was in Form 3. Despite being a second-generation Christian, I know clearly that my faith is not “second-hand,” and constantly remind myself to internalize my faith.

The Desire for Vocational Ministry

The Christian faith has a significant impact on my values in life. I believe God has His own unique vocational calling for each of His followers. Some may be called to fulfill their mission in their workplaces, while a minority is chosen by God to serve full-time in specific ministry settings. Therefore, I do not use the term “full-time ministry” so much, as I believe every single Christian should be serving God full-time. *As for me, I have a passionate desire for vocational ministry and long to serve Him full-time.*

While I was still at university, I was already looking forward to serving God in church or other ministries right after my graduation. However, my family held a different view. They suggested I gain a few years of experience from the workplace before seeking my direction to full-time vocational ministry work. The discussion eventually led to a heated debate once, during a family trip. “If God really calls you to a vocational ministry, He will surely change our minds as well,” said my dad. At that time, I thought to myself that I would just get any job and work for a few years in order to please my family, after which I would start seeking my calling in vocational ministry again.

Overcoming Obstacles and Seeking My Calling

As I came to the end of term during my final year at university, a head figure from a worship ministry had a talk with me to learn where I was heading after graduation. I shared with him my upbringing and what I thought my calling was, and he gave me feedback. He told me that sometimes the wills, plans, or calling of God are revealed in people’s own wills, as He is the One guiding me through the journey of my growth and building my values all along. He said that *we should not wait till all our burdens or concerns are gone before stepping onto the path of serving God.* He even rebuked me for taking into consideration the different concerns or opinions of others which allowed me to delay my plans to serve; he thought I should rely on myself, not what others’ thought which actually hindered me from serving Him. At last, I joined the 5-week full-time internship of that worship ministry. I was able to experience for myself what it was like to serve in that particular ministry, get myself equipped in different aspects, and more importantly, draw myself close to God and listen to His voice together with those who were also seeking His wills.

Beginning My Vocational Ministry

During the internship, God confirmed my calling twice. The first confirmation came when I was touched thrice in a short period of time by the same Scripture verses where the rich young ruler asked Jesus what he must do to inherit eternal life. In the Scripture, Jesus asked the young man to sell all his possessions and follow Him, yet the young man did not respond and went away sadly. The speaker reminded us that *God does not necessarily call*

a person and we should respond promptly when He does, as there is no guarantee for another chance.

The other confirmation had to do with my family. The worship ministry organization handed out application forms to those who were determined to serve full-time in its ministry before our internship ended. I was still hesitating despite being touched by the Scripture. At that time, my mother came forward and urged me to hand in my application form, as if she was urging a child to do homework! I then recalled the time when my dad said, "If God really calls you to a vocational ministry, He will surely change our minds as well." Hadn't they expected me to spend a few years in the workplace before entering a

vocational ministry? Now they were even more concerned than I was! This really gave a boost to my confidence and since then I started serving in the full-time ministry while attending part-time theology courses at night.

Three and a half years later, I decided to enter the seminary last year to study full-time. While this was in my plan all along, God also showed me new insights during the past two years. Having experienced the social unrest and the pandemic, I saw that churches needed a much clearer basis of our faith, and should have a better grasp of details in theology and what we believe. I am hoping to take up ministries in teaching, after I finish studying, so as to help our church live out our faith in the right way.



Jade and her husband Kwai-ho

Since primary school, I have had many opportunities to learn about Christianity. I, however, refused those chances because of different reasons and excuses. It wasn't until I joined the workforce that I accepted Christ in a Christmas evangelical meeting. In the past, I was only concerned with earning money and material possessions; and I liked seeking the attention and love of others. After I believed in Christ, God changed me. He took away my materialistic desire, and taught me to be contented and give thanks for everything. I ceased asking for others' recognition and compliments. God also taught me to love people around me unconditionally.

The Struggles between Desire and Worry

After I accepted Christ, the thought of pursuing theological studies came to my mind constantly. The longer I taught in the Sunday schools of my church and the more advanced classes that I taught, the more I found my limitations in biblical knowledge and teaching ability. Nevertheless, my plan to study theology remained a mere "plan." It was because I thought the cost of studying theology was huge, and I knew that my husband would give me neither consent nor support.

In the Hong Kong Bible Conference 2018, the speaker's sermon deeply touched me; I was strongly moved, and desired to study theology so as to equip myself further. When the speaker summoned those who have the will to serve in full-time ministry to come out in front of the stage, I stood up, but then I tried hard to control myself and convince myself to stay calm. In the end, I did not respond and sat back in my seat.

In mid-2020, I prepared to resume a full-time job. Thus I planned to take a specialist course to enhance my working profile. I suddenly realized that I could spend tens of thousands of dollars on further studies without hesitation. ***A strong sense of guilt overwhelmed me: I often pray about how I am willing to offer everything to God, but in reality I am incredibly stingy to God. I felt ashamed of myself. So I decided to postpone my initial plan and applied for a part-time Old Testament Studies program.*** I even enrolled in all thirteen courses at one time lest I would change my mind.

Returning to My Original Aspiration with God's Graceful Word

I wished to study at the seminary and serve in full-time ministry, but my husband was clearly against this. One day, unexpectedly, my husband told me that his supervisor and a long-time friend would resign soon and attend a full-time theology program. When he talked about this, he seemed to admire his supervisor's choice. His positive reaction implied that I was one step closer to "success."

On the Sunday before I officially commenced my new job, my pastor in worship preached about Jesus appearing to His disciples by the Sea of Tiberias after His resurrection (Jn 21:17-22). I struggled a lot the next day after work, and his messages sprang to mind again and again: "return to their old job," "get nothing," "do you love me?," "feed my lambs"... . Next week, the Sunday worship message was about fishing again (Lk 5:1-11); this time, it was about Jesus calling His disciples. Furthermore, the message also mentioned "get nothing," but what touched

me most was the two words "original aspiration." After prayers, I told my husband that I wanted to study at a seminary and serve in full-time ministry. After he asked me some questions seriously, he agreed with my decision and even promised to support me. I felt moved and grateful; God's work was truly amazing. And there was more abundant grace to come: God solved my tuition fee problem, which I worried about most, in different ways.

Breakthrough My Limitations with Christ's Love


I am an introvert; thus, I resisted pastoral work and only wanted to focus on biblical studies and teaching. I thought I could still serve in hospitals, Christian publishers or organizations—anywhere other than pastor work in churches. Nevertheless, my pastor asked me with a gentle yet severe tone to rethink why I prefer to study Bible. Amongst the various reasons, I thought the most important one was God's great love: even though I was so unworthy, God has never abandoned me from start to finish. Indeed, without God's great love and grace, I would be still living in sin, working without purpose and "getting nothing." ***God loves me and waited for my repentance and growth, and He even wills to call such weak and humble persons like me; how can I still "leave Him on read"****?

The word of God is not only for "study"; God wants us to be His disciples and to live out His words. God knows my weakness and needs clearly; thus over the past year, He was shaping and leading me, and He built up the faith of my husband and me bit by bit.

By studying the Book of Joshua in the Hong Kong Bible Conference last year, I was again encouraged and comforted by God's message. The path of studying and serving ahead may be challenging, but I believe that "I can do all this through him who gives me strength" (Phil 4:13).

* "Leave...on read" is a slang which means to have read a sender's message but not responded to it.





The Lord's Love Led Me to Step out on the Sea

Genatt Yung (M.Div. I)

Genatt with her mother
and brother

I am a blessed "second generation believer." Since I was small, I believed that as my parents told me, there is a Heavenly Father. And I personally experienced His help when I was in primary school. Since junior high school, I have participated in various mission trips where I was blown away by the works of God and my faith was strengthened.

Parallel Paths That Never Intersect?

I received my first calling from God when I was a Form 3 student, and the sense of urgency that originated not in myself is still felt to this day. Since then, my calling to missions has been confirmed time and again, and every time I was pressed by the Holy Spirit to respond. Hence, I always felt that the path I preferred and the one that God wanted me to take are two parallel paths that would never intersect. Moreover, I thought that entering a seminary was a journey of no return, and once I set foot on it, I could never turn back. This frightened me and I struggled over and over again: on the one hand, I wanted to equip myself for the Lord, but on the other hand, I was worried about losing myself and the opportunity to explore new possibilities in life.

By God's grace, I did well in my public exams and undertook a number of internships in companies which owned well-known brands during my university years. However, after graduation, I could not even find a full-time job. I doubted myself and was dissatisfied with God, but God was patient with me in showing me that it was time for me to study at a seminary.

Step out on the Sea

Over the past two years, I thought a lot about my

faith and there were many things I didn't understand, but God is powerful: He continues to equip and shape me when I am still in doubt. The social movement in Hong Kong has provided me with more opportunities to talk with non-believing friends on the topics of faith and life, and I saw that people need hope. When I recalled the commitment of my pastors and the growth of the young Christians in my church over the years, it dawned on me that I should do the same. While not working full-time, I have had more capacity for conversations with God. It may be common for many believers being touched in a sermon or moved by a devotion or hymns, but more than once, I have received immediate responses from God through the little things in life, so I dared not ignore His will revealed in them.

Last year, I worked part-time in HKBTS's Distance Education Program, and eventually attended the HKBTS Full-time Ministry Exploration Camp. On the first day of the camp, a teacher said that my calling was clear and that there was no reason not to study at a seminary. I was unconvinced at the moment, but when I thought about it that night, I truly could not raise a sound reason for not entering the seminary. On the very next day, another teacher encouraged me not to give up my passion for sustainable development, and that there were still possibilities for my future. I was so touched by my Heavenly Father who showed me how He understood me. As I walked to the beach in tears, He reminded me with the lyrics of a hymn: "Step out on the sea, let go of all fears, there is no fear in love." *My Heavenly Father who knows me so well was calling me to take courage and step out for Him, how can I refuse?*

The Shock of Entering the Eye of the Storm

That said, there was still a trembling storm in my heart before my school term at the seminary started. I felt there were chaos and confusions ahead of me; the thoughts of building relationships with a new group of people and studying the seemingly difficult subjects were scary. ***Miraculously, God's response this time was not to change my perspective on the storm, but to allow me to experience the moment of calmness when I entered the eye of the storm.***

All my worries disappeared on the first day of the semester. After the lecturers' introduction, every subject sounded interesting. And I was getting along with my fellow students well. I received unprecedented recognition from this group and saw that there were endless possibilities for my future. To this day, everyone I have met has convinced me that there is no better time to start my studies than now.

Let's Shine Together to the End

I didn't understand why God put me through those days of destructions. But now when I think about it, I find that I probably would not be as sensitive, understanding, and well learned about loving and being loved as I am now if things had gone well for me. In the last two years, while I achieved virtually nothing by the world's standards, God has shown me, through the people around me, with a love I didn't deserve that I am valuable and worthy of being loved. Now I am both a person better prepared for ministry and a person whom I like. ***It turns out that the self God is pleased with and the self I like can be the same.***

While the sky is dark at night, a starry sky is therapeutic; the stars don't even have to shine continuously or fill the whole sky so as to have the heart healing effect. May all of us who follow Jesus be the light of the world. May we all be brave and persevere by the grace of God, and support each other in our weaknesses, and shine together to the end.

Academic Affairs News

- **Joint Graduation Ceremony**

The Joint Graduation Ceremony of the Main Programs, Lay Theological Education Department and Distance Education Program was held at the Tsim Sha Tsui Baptist Church on October 24 last year.

- **Spiritual Revival Concert**

The seminary's Spiritual Revival Concert 2022 with the theme "All the Way" will be held at 5:30 pm on April 10 (Sunday) at the Kowloon City Baptist Church. Prof. Wong Fook-kong will deliver a message while the HKBTS Choir and HKBTS Alumni Choir will present the concert with conductor Ms. Rosanna Lo and accompanist Ms. Grace Chan. Testimonies will also be shared by our students. Admission is free. Pastors, deacons, brothers, and sisters are all welcome.

Publication News



The seminary's biannual academic journal, *Hill Road* (issue 48) has already been published with the theme "**Plague and Disaster.**"

There are six thematic articles: "The Problem of David's Census and Three Days of Pestilence" (Craig Y. S. Ho), "Social Identity Formation of the Christ Group in Response to Natural and Man-

made Disasters: A Narrative Criticism of Mark 11 and 13" (Daniel Sin-pan Ho), "The Metaphors of Plague" (Chiu Shung-ming), "Response to Plague: The Inspiration of Hauerwas's Ecclesiology for the Churches in Hong Kong" (He Zhiyong), "Moral Decisions under the Threat of Coronavirus Disease 2019: A Christian Reflection" (Ip King-tak), and "Digitalisation of Theological Education in the Midst of Pandemic: Opportunity or Threat?" (Lim Teck-peng). In addition, there is one miscellaneous article and several book reviews.



In celebration of the 70th Anniversary of the seminary, we have published the HKBTS 70th Anniversary Special Edition which is a collection of 4 volumes of selected articles on the theme "Faith, Hope, and Love." The collection is part of our offering to God and an expression of our thankfulness.

The first volume, the **Footprints of Faith, Hope and Love**, is a collection of essays written by our teachers and published in our *Newsletter* in the past 20 years. These are the fruitful academic achievements of our teachers, including their insights and teachings in this era of change, and their sincere reflections on their teaching careers at the seminary.

The other three volumes were selected from the best articles in our *Hill Road*. The second volume, the **Foundation of Faith**, is a collection of ten essays providing insights from biblical and academic scholarship. They cover such issues of faith as discipleship, witness, worship, Bible study approach, in addition to the relationship between the Bible and archaeology, church-state relations of the Baptists, the salvation of Jesus Christ, the relationship between theology and films and so on.

The third volume, the **Goodness of Hope**, is a collection of twelve essays exploring the hopes of personal development, of the Baptist community, and of the Israelites for God's salvation in the past, and analyzing the eschatological hope of the church for the new heavens and new earth at the end.

The fourth volume, the **Practice of Love**, is a collection of eleven essays that intend to help our readers on the journey of learning to love. In this volume, we are reminded about how to love one another and to practice love with wisdom. These essays will help our readers think about how to love others in a broader and more concrete manner.

Hill Road and the HKBTS 70th Anniversary Special Edition are now available at the seminary, its town centres and Christian book stores. For inquiries, please call the Publication Office at 2768 5168.

Faculty News

- **Dr. Andres S. Tang**, Professor of Christian Thought (Theology and Culture), spoke on the topic “The Dream of God in Christianity” at the Month of Religion, Philosophy and Ethics Lecture held by Department of Religion and Philosophy, Hong Kong Baptist University on November 12, 2021.

Student Union 2022

The Executive Committee of the Student Union 2022 took office in January. Please pray for them and support their activities this year.

Chairperson: Tong Chun-kit
Vice-chairperson: Chan Ho-sing
Secretary: Ngai Ching-yiu
Treasurer: Cheung Chau-ming, Jade
Spiritual Devotion: Ng Wai-yin
Mission: Ho Chi-kin
Living: Law Chui-ying

Alumni News

- Alumna **Cho Kit-ching** (class of 1969) rested in peace in the U.S.A. on November 14, 2021. May the Lord's consolation, grace and peace be with her family.
- Alumna **Yuen Lai-wah** (class of 2016) was ordained as a pastor by United Christian Community Church on October 3, 2021.
- Alumnus **Chan Ying-chun** (class of 2009) was ordained as a pastor by CNEC Grace Light Chapel on November 21, 2021.
- Alumna **Janet P. L. Hui** (class of 1998) was ordained as a pastor by the Yuen Chau Kok Baptist Church on December 12, 2021.
- Alumnus **Ng Wai-leung** (class of 2011) was ordained as a pastor by the West Kowloon Baptist Church on December 19, 2021.
- Alumnus **Chan Hon-kui** (class of 2020) married Ms. Kathy Fung in a wedding ceremony held at the Kowloon Tong Baptist Church on December 26, 2021.
- Alumnus **Chan Pak-ham** (class of 2018) married Ms. Jennifer Lai in a wedding ceremony held at Immanuel Baptist Church on December 27, 2021.



Lay Theological Education Department

Bachelor Program in Christian Studies

January-March (auditing is welcome)

Subject	Lecturer	Venue	Date/Time
A Survey of Church History in China	Rev. Au Pak-ping	Applied Theological Education Centre	3/1-14/3 Mon 7:00-10:00 pm (31/1 class suspended; 10 lessons)
The Essence of Systematic Theology	Ms. Cheng Suet-ling	Applied Theological Education Centre	5/1-16/3 Wed 7:00-10:00 pm (2/2 class suspended; 10 lessons)
Christian Ethics	Dr. Vincent Lau	Applied Theological Education Centre	11/2-20/5 Fri 7:00-10:00 pm (15/4 class suspended; 14 lessons)

Lay Theological Training Diploma / Certificate Program

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

Subject	Lecturer	Venue	Date/Time
Bible Book Study (OT): Proverbs	Dr. Alan Mak	Mong Kok Education Centre	4/1-1/3 Tue 9:30-11:45 am (1/2 class suspended; 8 lessons)
From Manger to Empty Tomb: Meditating on the Life of Jesus on Canvas	Dr. Sam Ip	Online video conferencing class	5/1-2/3 Wed 7:15-8:50 pm (2/2 class suspended; 8 lessons) (A 40-minute video is provided for each lesson)
Practical Church Administration	Rev. Anders Chan Ms. Helen Tai Mr. Ng Kin-man Ms. Sylvia Ng Ms. Alice Lau Mr. Benning Wong	Applied Theological Education Centre	11/1-8/3 Tue 7:00-9:45 pm (1/2 class suspended; 8 lessons)
The Concept and Practice of Worship	Ms. Grace Chan Mr. Solomon Ho	Applied Theological Education Centre	14/1-18/2 Fri 7:15-9:30 pm (4/2 class suspended; 5 lessons)
Introduction to the Old Testament	Mr. Sin Tak-yin	Applied Theological Education Centre	7/2-28/3 Mon 7:15-9:30 pm (8 lessons)
Caring for the Older Adults	Prof. Alex Kwan	Tsim Sha Tsui Baptist Church	11/2-1/4 Fri 7:15-9:30 pm (8 lessons)

Women Theological Training Diploma/Certificate Program (Year-round Enrollment)

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

The course, "Life-giving Devotions against Feelings of Depression: Daily Devotions in an Ever-changing Time" (7/4-26/5, every Thursday morning, 8 lessons), is now open for enrollment.

All the program courses above are conducted in Chinese.

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

Distance Education Program

Exploring Truth • Reflecting upon Faith • Equipping for Ministry

Student Recruitment: Diploma programs will begin in March 2022, while certificate programs can be joined at any time.

Program	Description	Admission Requirements	Date of Commencement	Registration Deadline
Diploma in Biblical Studies Program	Focusing on the context and interpretation of the Bible.	Secondary school graduates with their pastor's recommendations.	March and September	Spring semester : Hong Kong: February 10
Diploma in Christian Studies Program	Focusing on Christian faith and doctrine.			Overseas: January 10
Higher Diploma in Biblical Studies/ Christian Studies Programs	Further studies for diploma graduates.	Diploma graduates with their pastor's recommendations.		Fall semester : Hong Kong: August 10 Overseas: July 10
Certificate in N.T./O.T. Studies Programs (online/correspondence)	* Introductory programs in biblical studies, guiding students to study the Bible systematically. * Students can choose either online or correspondence programs. * Trial online program: http://elearning.hkbts.edu.hk	All are welcome	January, May and September	Spring semester: January 20 Summer semester: May 20 Fall semester: September 20

Elective students: Students can choose their interested courses in the programs.

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

Pastoral Continuing Education Centre

Courses and talks offered from January to March 2022

Course/Talk	Lecturer	Date	Time	Instruction Mode
Twelve Minor Prophets	Dr. Wong Fook-kong	3/1, 10/1	9:30 am-12:30 pm	Online/Face-to-face
Pastoral Ministry Burnout and Pastoral Renewal	Ms. Wan Mei-ye	3/1, 10/1	2:00-5:00 pm	Face-to-face
The People of God and Covenant Renewal: A Study of the Book of Joshua	Dr. Tony Sher	24/1	9:30 am-12:30 pm	Online /Face-to-face
How to Design Festival Worship	Dr. Hung Chi-kuen	14/2, 21/2	2:00-5:00 pm	Online/Face-to-face
Anecdotes of the Protestant Reformation: Church, Social Life and Identity	Dr. Sam Ip	28/2, 7/3, 14/3	2:00-5:00 pm	Online
How to Read Proverbs	Dr. Mary Tse	21/3, 28/3	9:30 am-12:30 pm	Online/Face-to-face
The Pain of Divorce: Understanding the Needs of the Divorced, Single-parents and Remarried Persons	Dr. Joseph Tam	21/3, 28/3	2:00-5:00 pm	Online/Face-to-face

Fee concessions

- (1) *Early Bird Reduction:* those who pay the full fee of the enrolled course a week before the course begins may enjoy a reduction of HK\$20 (for a 3-hour course) or HK\$30 (for a 6-to-9 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.

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.

Campus Extension News

By God's grace, the construction work of the new academic building under the "Faith, Hope, and Love Project" was completed in late November of last year. The Dedication Ceremony for the New Academic Building was successfully held on November 28. The Occupation Permit for the building may likely be issued in late January this year and the building is going to be officially opened for use during the spring term.

HKBTS has been blessed by our Lord through churches and individuals with HK\$50 million to pay for the actual construction costs. We request your continuous support by prayers and monetary donations for HKBTS to meet the fundraising target at HK\$70 million.



Hong Kong Baptist Theological Seminary Spiritual Revival Concert 2022

April 10 (Sunday), 2022
5:30-7:00 pm
Kowloon City Baptist Church
(206 Argyle Street, Kowloon)

Inquiries: 2715 9511 / 2768 5179
Free admission
Free seating
For age 6 and above

All the Way

Speaker
Prof. Wong Fook-kong
Conductor
Ms. Rosanna Lo
Accompanist
Ms. Grace Chan
Singers
HKBTS Choir
HKBTS Alumni Choir
Testimonies
HKBTS students

Financial Report

General Fund, 1 August - 31 December, 2021

	HK\$
Income	11,355,452.72
Expenditure	(14,792,931.68)
Deficit	<u>(3,437,478.96)</u>



Reply Slip

I/We would like to support the Hong Kong Baptist Theological Seminary by

- praying for the Seminary's theological education ministry
 contributing \$ _____ to the
 Educational Fund Campus Extension Project Other: _____
Name: _____ (Mr. / Ms. / Rev. / Dr. / Mr. & Mrs. / Alumnus / Alumna)

Church Affiliation: _____

Address: _____

Contact Phone No.: _____ E-mail: _____

- I/We do not wish to receive a hard copy of the Seminary's Newsletter
 I/We do not wish to receive any information from the Seminary by email

Donation Methods

- Crossed Cheque** payable to "Hong Kong Baptist Theological Seminary"
 Direct Transfer: our Hang Seng Bank Ltd. (024) account no.: 787-471721-883
 Fast Payment System Identifier (FPS ID): 166215137
 Monthly Autopay: an autopay authorization form will be sent to you (You may terminate this monthly donation at any time)
 Credit Card: VISA Master Card
 One-off Donation Monthly Donation (You may terminate this monthly donation at any time)

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Card No.: [] [] [] [] - [] [] [] [] - [] [] [] [] - [] [] [] [] Expiry Date: _____ / _____ (MM/YY)

Amount: HK\$ _____

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香港浸信會神學院 **Hong Kong Baptist Theological Seminary** **hkbtn_1951**

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DONORS REPORT FOR SEPTEMBER 2021

Education Fund (Church / Organization)		吳國傑伉儷	1,000.00	Campus Extension Project	
九龍城浸信會	280,000.00	李國雄伉儷	1,000.00	九龍城浸信會	1,300,508.00
九龍國際浸信會	10,115.00	李新蘭	200.00	牛池灣竹園潮語浸信會	15,000.00
上環浸信會	6,000.00	李德祥	10,000.00	北角浸信會	34,000.00
大埔主恩浸信會	1,250.00	洪鷹輪	100.00	朱浩一	1,000.00
大埔浸信會	12,000.00	殷振強伉儷	1,000.00	吳國傑伉儷	5,000.00
屯門浸信教會	700.00	馬德明	2,000.00	吳慧盈	2,160.00
牛池灣竹園潮語浸信會	6,000.00	曹啟明伉儷	400.00	杜國維伉儷	10,000.00
以馬內利浸信會	4,300.00	梁明財伉儷	500.00	徐張蕊琛	60,000.00
北角浸信會	120,000.00	梁錦松、郭詠文	1,000.00	許秀喜	2,000.00
阡陌社區浸信會	5,000.00	許鋒威	1,000.00	陳國權	2,000.00
沙田浸信會	8,000.00	陳偉倫	200.00	鄒小寶	1,500.00
紅磡浸信會	23,000.00	陳麗英	700.00	鄧輝祥	500.00
香港(西區)潮語浸信會	5,000.00	曾慶忠	500.00	黎耀民	10,000.00
香港浸信教會	125,000.00	馮德華、鄧如玉	200.00	羅凱慈	3,000.00
香港堅尼地城浸信教會	1,200.00	黃念施	200.00	嚴保羅	100,000.00
恩典浸信會	10,000.00	黃華娟	100.00	無名氏	10,000.00
朗福浸信會	1,000.00	溫祥、黎琼珍	500.00	無名氏	7,000.00
海怡浸信教會	12,000.00	葉煥章	300.00	無名氏	2,000.00
將軍澳浸信會	500.00	劉永生、鍾梓萍	300.00	無名氏	1,000.00
深荃浸信會	500.00	劉玉珍	1,000.00		<u>HK\$ 1,566,668.00</u>
第一城浸信會	8,000.00	劉建紅	100.00	Campus Maintenance and Repairs	
新希望浸信會	1,500.00	蔡慧英	200.00	楊美玲	<u>HK\$ 300.00</u>
置富浸信教會	3,000.00	鄧炳光伉儷	2,000.00	Distance Education Program	
廣林浸信會	5,612.00	羅佩珊	100.00	馬德明	1,000.00
觀塘浸信會	1,824.00	羅凱慈	2,000.00	溫祥、黎琼珍	400.00
基督教宣道會大埔堂	500.00	關廣智、鄧慧然	500.00	鄭鵬程	300.00
基督教宣道會華基堂	2,000.00	無名氏	5,300.00	無名氏	1,500.00
基督教銘恩堂大埔堂	3,000.00	無名氏	4,000.00	無名氏	444.00
啟關基金	500.00	無名氏	1,500.00	無名氏	100.00
	<u>HK\$ 657,501.00</u>	無名氏	1,000.00		<u>HK\$ 3,744.00</u>
		無名氏	500.00	Lay Theological Education Program	
Education Fund (Individual Donor)		無名氏	500.00	蔡艷桃	<u>HK\$ 500.00</u>
2013年MDiv畢業班	1,899.00	無名氏	500.00	Scholarship and Prizes	
方志強	200.00	無名氏	500.00	香港浸信教會婦女部	<u>HK\$ 25,000.00</u>
王紹良	700.00	無名氏	500.00	In Memory of the late	
王群	800.00	無名氏	400.00	Mr. Zachary C. S. Hsu	<u>HK\$ 10,000.00</u>
朱活平伉儷	300.00	無名氏	300.00		
何仲儀	1,000.00	無名氏	200.00		
何錦燕	1,000.00	無名氏	200.00		
吳炳榮伉儷	8,000.00		<u>HK\$ 56,899.00</u>		

DONORS REPORT FOR OCTOBER 2021

Education Fund (Church / Organization)				Campus Extension Project	
九龍國際浸信會	26,532.00	梁明財伉儷	500.00	香港西區浸信會	20,749.75
九龍塘浸信會	5,000.00	梁錦松、郭詠文	1,000.00	荃灣浸信會	120.00
上水浸信會	15,000.00	許鋒威	1,000.00	陳世英慈善基金	1,300,000.00
土瓜灣浸信會	50,000.00	陳偉倫	200.00	申融融	300.00
大埔浸信會	12,000.00	陳貴豪	2,000.00	吳國傑伉儷	20,000.00
屯門浸信教會	700.00	陳麗英	1,200.00	吳淑清	5,000.00
以馬內利浸信會	4,300.00	曾慶忠	500.00	徐春華、吳立斌	2,000.00
尖沙嘴浸信會	80,000.00	馮德華、鄧如玉	200.00	袁大衛	40,000.00
西九浸信會	2,000.00	黃兆輝、鄭少雯	10,000.00	袁永熙	40,000.00
阡陌社區浸信會	5,000.00	黃念施	200.00	袁嚴賀蘭	40,000.00
沙田浸信會	16,000.00	黃華娟	100.00	梁植棠	10,000.00
香港(西區)潮語浸信會	5,000.00	黃雅忠	10,000.00	陳麗英	5,000.00
香港仔浸信會	18,795.12	楊嘉儀	500.00	黃華娟	3,000.00
香港西區浸信會	20,749.75	溫祥、黎琮珍	500.00	鄒小寶	1,500.00
香港浸信教會	125,000.00	葉煥章	300.00	潘佩施	500.00
香港堅尼地城浸信教會	1,200.00	劉永生、鍾梓萍	300.00	鄧輝祥	500.00
恩潮浸信會	20,000.00	劉玉珍	1,000.00	鄭振華伉儷	600.00
柴灣浸信會	10,000.00	劉建紅	100.00	無名氏	7,000.00
荃灣浸信會	75,000.00	蔡慧英	200.00	無名氏	1,000.00
基立浸信會	3,000.00	羅佩珊	100.00	無名氏	1,000.00
將軍澳浸信會	500.00	譚日旭伉儷	30,000.00		
深荃浸信會	500.00	關廣智、鄧慧然	500.00	HK\$	<u>1,498,269.75</u>
愛群道浸信會	8,750.00	無名氏	10,000.00		
置富浸信教會	3,000.00	無名氏	4,000.00	Campus Maintenance and Repairs	
觀塘浸信會	1,779.00	無名氏	1,790.00	申融融	300.00
鑽石山浸信會	3,000.00	無名氏	1,000.00	楊美玲	300.00
中華錫安傳道會慈雲山錫安堂	1,000.00	無名氏	1,000.00	HK\$	<u>600.00</u>
基督教宣道會大埔堂	500.00	無名氏	940.00		
基督教宣道會華基堂	2,000.00	無名氏	500.00	Distance Education Program	
學基浸信會	9,000.00	無名氏	500.00	馬德明	1,000.00
香港神學教育協會	1,000.00	無名氏	500.00	溫祥、黎琮珍	400.00
啟關基金	500.00	無名氏	500.00	鄭鵬程	300.00
HK\$	<u>526,805.87</u>	無名氏	500.00	無名氏	444.00
		無名氏	500.00	無名氏	300.00
Education Fund (Individual Donor)		無名氏	500.00	無名氏	100.00
Suen Lap Hei	300.00	無名氏	400.00	HK\$	<u>2,544.00</u>
方志強	200.00	無名氏	300.00		
王紹良	700.00	無名氏	200.00	Lay Theological Education Program	
王群	800.00	無名氏	200.00	余麗霞	200.00
申融融	400.00	無名氏	200.00	吳美絹	200.00
朱活平伉儷	300.00		HK\$	吳家俊	200.00
何仲儀	1,000.00		<u>102,930.00</u>	沈文龍	200.00
何錦燕	1,000.00	Pandemic Prevention Supplies		施泳欣	200.00
吳炳榮伉儷	8,000.00	Prof. & Mrs. Jerry E. Juergens	HK\$	梁鳳珍	1,000.00
吳國傑伉儷	1,000.00		<u>3,000.00</u>	陳家慧	200.00
李志孝伉儷	100.00	Supporting Faculty Salary		馮凱殷	200.00
李國雄伉儷	1,000.00	茶果嶺浸信會	4,501.00	楊淑敏	1,000.00
李新蘭	200.00	Lai Ka Yui	30,000.00	蔡艷桃	500.00
洪鷹輪	100.00	S. K. Tsang	6,000.00	談民偉	200.00
殷振強伉儷	1,000.00	廖亞全	3,000.00	鄭靜嫻	200.00
馬德明	2,000.00	歐陽穎鋒伉儷	8,000.00	無名氏	200.00
曹啟明伉儷	400.00	無名氏	12,000.00	無名氏	200.00
			HK\$	HK\$	<u>4,700.00</u>
			<u>63,501.00</u>		

DONORS REPORT FOR NOVEMBER 2021

Education Fund (Church / Organization)		吳國傑伉儷	1,000.00	Distance Education Program	
CHI Baptist Ch. of Greater Boston	6,555.00	李國雄伉儷	1,000.00	馬德明	1,000.00
九龍國際浸信會	14,098.00	李新蘭	200.00	溫祥、黎琮珍	400.00
上環浸信會	6,000.00	洪錦漢	200.00	鄭鵬程	300.00
大埔浸信會	12,000.00	洪鷹輪	100.00	無名氏	500.00
元朗浸信會	20,000.00	殷振強伉儷	1,000.00	無名氏	444.00
牛池灣竹園潮語浸信會	6,000.00	馬德明	2,000.00	無名氏	100.00
牛頭角潮語浸信會	1,000.00	曹啟明伉儷	400.00	無名氏	100.00
以馬內利浸信會	4,300.00	梁明財伉儷	500.00		
阡陌社區浸信會	5,000.00	梁錦松、郭詠文	1,000.00	HK\$	<u>2,844.00</u>
香港(西區)潮語浸信會	5,000.00	許鋒威	1,000.00	Lay Theological Education Program	
香港西區浸信會	1,673.30	陳偉倫	200.00	吳美娟	500.00
香港浸信教會	125,000.00	陳麗英	700.00	杜桂鵬	3,000.00
香港堅尼地城浸信教會	1,200.00	彭偉業	1,500.00	陳國權	2,000.00
基磐浸信會	18,000.00	曾慶忠	500.00	蔡艷桃	500.00
將軍澳浸信會	500.00	馮德華、鄧如玉	200.00	HK\$	<u>6,000.00</u>
深荃浸信會	500.00	黃華娟	100.00	Pandemic Prevention Supplies	
置富浸信教會	3,000.00	黃雅各、林靜華	1,000.00	張智理伉儷	HK\$ <u>3,000.00</u>
嘉盛浸信會	2,000.00	楊嘉儀	100.00	Supporting Faculty Salary	
銅鑼灣浸信會	14,000.00	楊謝金玉	10,000.00	茶果嶺浸信會	23,201.00
灣仔浸信會	8,500.00	溫祥、黎琮珍	500.00	Ling Mei Ping	3,000.00
觀塘浸信會	1,735.00	葉煥章	300.00	HK\$	<u>26,201.00</u>
中華錫安傳道會慈雲山錫安堂	1,600.00	劉永生、鍾梓萍	300.00	Rev.Loren & Ruth Noren Scholarship	
基督教宣道會大埔堂	500.00	劉玉珍	1,000.00	American Baptist Mission	HK\$ <u>5,812.50</u>
基督教宣道會華基堂	2,000.00	劉建紅	100.00	Campus Maintenance and Repairs	
基督教銘恩堂葵涌堂	500.00	蔡慧英	200.00	申融融	300.00
港九培靈研經會	20,000.00	賴漢林、黃霧詩	5,000.00	楊美玲	300.00
啟聞基金	500.00	羅佩珊	100.00	鄒小寶	1,500.00
HK\$	<u>281,161.30</u>	羅凱慈	1,000.00	劉麗珠	1,500.00
Education Fund (Individual Donor)		關廣智、鄧慧然	500.00	HK\$	<u>3,600.00</u>
王永揚	200.00	無名氏	50,000.00	Christmas Gift	
甘振剛	200.00	無名氏	30,000.00	無名氏	HK\$ <u>20,000.00</u>
吳家駿	200.00	無名氏	20,000.00	Book Fund	
阮淑君	200.00	無名氏	4,000.00	冼家恩	HK\$ <u>10,000.00</u>
陳嘉潔	200.00	無名氏	1,000.00	Bursary and Scholarship	
陳綺華	200.00	無名氏	500.00	北角浸信會	HK\$ <u>324,592.00</u>
劉志強	200.00	無名氏	500.00		
方志強	200.00	無名氏	500.00		
王紹良	700.00	無名氏	500.00		
王群	800.00	無名氏	400.00		
申融融	400.00	無名氏	300.00		
朱活平伉儷	300.00	無名氏	200.00		
何仲儀	1,000.00	無名氏	200.00		
何錦燕	1,000.00			HK\$	<u>154,100.00</u>
吳炳榮伉儷	8,000.00	Dr. & Mrs. William J. Lacy	US\$ <u>1,000.00</u>		

DONORS REPORT FOR DECEMBER 2021

Education Fund (Church / Organization)		洪鷹輪	100.00	Distance Education Program	
九龍城潮語浸信會	55,000.00	凌氏	10.00	馬德明	1,000.00
九龍國際浸信會	18,056.00	殷振強 伉儷	1,000.00	溫祥、黎琮珍	400.00
上水浸信會	15,000.00	馬德明	2,000.00	鄭鵬程	300.00
大埔主恩浸信會	1,250.00	曹啟明 伉儷	400.00	無名氏	444.00
大埔浸信會	12,000.00	梁明財 伉儷	500.00	無名氏	100.00
元朗浸信會	20,000.00	梁錦松、郭詠文	1,000.00	無名氏	100.00
屯門浸信教會	1,400.00	許煥英	1,000.00		
以馬內利浸信會	4,700.00	許鋒威	1,000.00		
生命頌浸信會	2,000.00	陳偉倫	200.00		
石澳浸信會福音堂	1,000.00	陳偉權	800.00	Lay Theological Education Program	
阡陌社區浸信會	5,000.00	陳麗顏	200.00	岑麗嫻	3,000.00
何文田浸信會	5,000.00	曾慶忠	500.00	蔡艷桃	500.00
旺角浸信會	1,050.00	馮德華、鄧如玉	200.00		
香港(西區)潮語浸信會	5,000.00	黃念施	200.00		
香港天樂浸信教會	2,000.00	黃華娟	100.00	Graduate School Program	
香港仔浸信會	10,877.73	溫祥、黎琮珍	500.00	北角浸信會	HK\$ 500,000.00
香港西區浸信會	3,047.70	葉妙琮	1,000.00		
香港浸信教會	125,000.00	葉煥章	300.00	2021 Platinum Jubilee	
香港堅尼地城浸信教會	1,200.00	劉永生、鍾梓萍	300.00	鄭德儀 & Bryan Peistrup	HK\$ 7,000.00
恩典浸信會	10,000.00	劉玉珍	1,000.00		
真光浸信教會	8,000.00	劉建紅	100.00	Campus Maintenance and Repairs	
將軍澳浸信會	1,000.00	蔡慧英	200.00	申融融	300.00
深荃浸信會	500.00	鄧志昆 伉儷	1,000.00	楊美玲	300.00
第一城浸信會	8,000.00	鄧幸榴	500.00		
圓洲角浸信會	5,000.00	鄧炳光 伉儷	6,000.00		
新希望浸信會	1,500.00	鄭德儀 & Bryan Peistrup	300.00	Campus Extension Project	
置富浸信教會	3,000.00	蕭國強	500.00	九龍城浸信會	6,870.00
銅鑼灣浸信會	3,500.00	蕭瑞琮	500.00	香港浸信教會	500,000.00
觀塘浸信會	1,992.00	薛聲明	1,000.00	深水埗浸信會	5,000.00
鑽石山浸信會	2,000.00	羅佩珊	100.00	Ng Chung Wai	1,000.00
浸信宣道會明道堂	500.00	羅國輝	500.00	申融融	300.00
香港伯特利教會榮光堂	2,000.00	羅凱慈	1,000.00	朱浩一	1,000.00
基督教宣道會大埔堂	500.00	關廣智、鄧慧然	500.00	何鎮東 伉儷	2,000.00
基督教宣道會華基堂	2,000.00	無名氏	100,000.00	李德祥	6,500.00
基督教香港崇真會馬鞍山堂	2,574.50	無名氏	5,000.00	林秋容	500.00
基督教錫安傳道會	10,700.00	無名氏	4,000.00	孫麗芳	100.00
頌主福音粵曲合唱團	1,000.00	無名氏	1,000.00	袁善美	500.00
啟聞基金	500.00	無名氏	1,000.00	梁緯信	3,000.00
	HK\$ 352,847.93	無名氏	500.00	陸澤浩 伉儷	3,000.00
		無名氏	500.00	黃世民	5,000.00
		無名氏	500.00	黃偉富	200.00
		無名氏	500.00	溫恩智 伉儷	50,000.00
Education Fund (Individual Donor)		無名氏	500.00	鄒小寶	1,500.00
Bonny Trading Co.	500.00	無名氏	500.00	趙惠月	300.00
Cheung Yat Sun	1,200.00	無名氏	500.00	鄧次鈴	500.00
Jennetta Yuk Lan Chan	2,000.00	無名氏	400.00	鄧輝祥	500.00
Lee Shiu Yuen	100.00	無名氏	300.00	謝任生 伉儷	1,000.00
Ng Chung Wai	1,000.00	無名氏	200.00	鄭振華 伉儷	600.00
Tai Rosa Yin Har	1,000.00	無名氏	100.00	羅凱慈	2,000.00
方志強	200.00		HK\$ 171,110.00	譚小興	1,000.00
王紹良	700.00			蒙恩 伉儷	1,900,000.00
王群	800.00	In Memory of the late		無名氏	1,000,000.00
申融融	400.00	Mr. Zachary C. S. Hsu	HK\$ 40,974.00	無名氏	500,000.00
朱活平 伉儷	300.00			無名氏	30,000.00
何仲儀	1,000.00	Bursary and Scholarship		無名氏	10,000.00
何惠娟	2,000.00	北角浸信會	1,000,000.00	無名氏	10,000.00
何錦燕	1,000.00	香港華人基督教聯會	100,000.00	無名氏	10,000.00
吳炳榮 伉儷	8,000.00		HK\$ 1,100,000.00	無名氏	7,000.00
吳國傑 伉儷	1,000.00			無名氏	5,000.00
李國雄 伉儷	1,000.00	Supporting Faculty Salary		無名氏	2,500.00
李新蘭	200.00	茶果嶺浸信會	10,200.00	無名氏	1,000.00
李德祥	6,500.00	無名氏	15,000.00		
洪錦漢	200.00	無名氏	10,000.00		
林威烈	3,000.00		HK\$ 35,200.00		
					HK\$ 4,057,870.00

September 18, 2021

Theology Camp for Youth

The Platinum Jubilee Theology Camp for Youth was organized especially for the young generation. It was attended by young Christians and accompanied by their pastors. The theme of the camp was “Hope That Is Seen” and three dialogue sessions were held for our teachers, the pastors, and the young people to hear and understand each other and to reflect on their faith.



October 6-8, 2021

Open Lectures

Platinum Jubilee Open Lectures with the main theme “Living Out Faith in Tumultuous Times” were held. The first-day lecture on the topic “Hans-Georg Gadamer and the Issues of the Application of Scripture” was delivered by Dr. Wong Fook-kong, Professor of Old Testament.



The second-day lecture on the topic “Athanasius’ Response to Hostile Powers: Implications for Contemporary Christians” was delivered by Dr. Nathan Ng, Professor of Christian Thought (Church History).



The third-day lecture on the topic “God’s Story and Our History: Insights from Richard Bauckham” was delivered by Dr. Andres Tang, Professor of Christian Thought (Theology and Culture).

October 24, 2021

Joint Graduation Ceremony

The Joint Graduation Ceremony of HKBTS Main Programs (70th class), Lay Theological Education Department (22nd class) and Distance Education Program (21st class) was held at the Tsim Sha Tsui Baptist Church with live streaming. Thank God for leading our graduates to have finished their theological training at HKBTS despite all the difficulties. We pray that God may continue to lead them in their upcoming ministry and use them in this challenging age to pass on faith, hope, and love of the Lord Jesus, preach and practice the gospel of peace, and expand the Kingdom of God.





President Joshua Cho presented the graduation certificates and exhorted all the graduates.

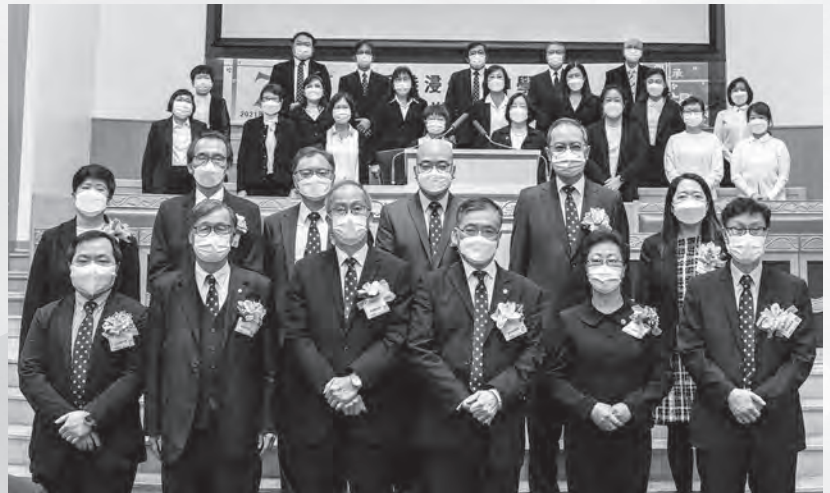


November 28, 2021

Platinum Jubilee Thanksgiving Worship and Dedication Ceremony for the New Academic Building

The Platinum Jubilee Thanksgiving Worship and Dedication Ceremony for the New Academic Building were held on our Sai O campus. President Joshua Cho delivered the message and HKBTS Alumni Choir led the whole congregation in worship. It was a day full of grace and love. Guests and friends came together to count the blessings of God given to the Hong Kong Baptist Seminary in the past and look forward to its future development.

After the thanksgiving worship, everyone went out of the chapel to attend the Dedication Ceremony of the New Academic Building in front of the new academic building. The officiating guests were divided into six groups. Each group opened one of the six scrolls in turn which together showed Psalm 100:4-5. It represented our praise for the lovingkindness and faithfulness of our Lord. And it also marked that HKBTS has entered a new stage of development and turned over a new leaf.



The officiating guests of the Platinum Jubilee Thanksgiving Worship and the HKBTS Alumni Choir.



President Joshua Cho delivered a message titled "Soaring High and Preaching the Gospel across Boundaries in Faith, Hope, and Love" in the Thanksgiving Worship.



Those who represented the teachers, students and alumni in the older, sandwich and younger generations of HKBTS were ready to open the last scroll.

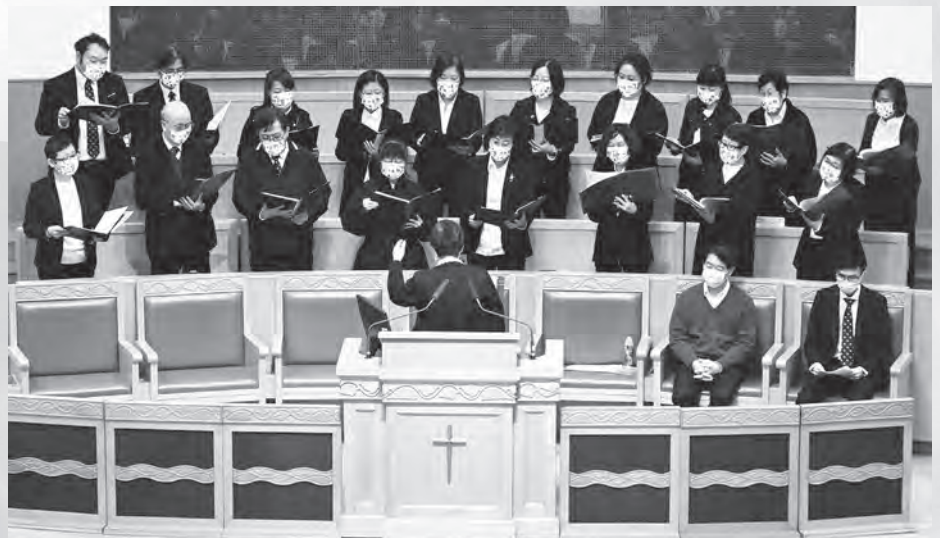


The officiating guests of the Dedication Ceremony for the New Academic Building.

December 20, 2021

**Christmas Worship:
The Christmas Gift**

The Christmas Worship Service, jointly organized by HKBTS and the Alumni Association, was held on our Sai O campus with live streaming. All our teachers, staff, students and alumni joined together to remember the birth of our Savior. The Alumni Choir led the whole congregation in worship. Dr. Benjamin Fung spoke on the topic "The Christmas Gift" and pointed out that the best Christmas gift is the Lord Jesus Himself. Whether people accept or reject this gift depends on whether they are obedient to God (like Joseph) or obsessed with things in the world (like Herod). Similarly, when we Christians are willing to give up the things we hold tight to ourselves and surrender to God, we will experience more of God's mercy, grace and power.





Hong Kong Baptist Theological Seminary

Student Recruitment for 2022-23

Bachelor of Theology

Master of Divinity

Master of Divinity (Further Studies)

Master of Religious Education

Master of Christian Studies

Master of Theology

Doctor of Theology

Wherever He Leads

**Application Date
for Admissions**

Hong Kong : January 3-June 2

Overseas : January 3-April 29

Admission Test Date

By individual arrangement during
the seminary's office hours.

Experiencing Seminary Life Day Camp

Date: March 9-10 (Wed-Thu)

Venue: Hong Kong Baptist Theological Seminary
(1 Nin Ming Road, Sai O, Sai Kung North, N.T.)

Content: Sit-in-class lesson, talk with professors and current seminary students,
testimonies of God's calling, workshop and introduction to the seminary's programs

Fee: HK\$150 (accommodation not provided)

Registration Deadline: February 25 (Fri)

* The Day Camp may switch to online due to the pandemic; please check our latest announcements.

For Inquiries Telephone: 2768 5130 | Email: admissions@hkbs.edu.hk | Website: www.hkbs.edu.hk