

ACTS TODAY

今日 ACTS



Of Coffee Theology
and
Learning Community

于咖啡神学与学习社群



Rev. Dr. Casey Ng
伍光照士博士牧师

See The Unseen
(LUKE 19:1-10)

见所未见
(路加福音 19:1-10)



Rev. Dr. Davina Soh
苏慧宁博士牧师

Of Coffee Theology and Learning Community

By Rev. Dr. Casey Ng

One of the distinctive features of a learning community is Coffee Theology. Coffee Theology is where we reflect and exchange some of our nuances of life and faith. It offers a similar experience to that of the disciples walking on the Emmaus Road when Jesus asked, "What are you discussing with each other while you walk along?" (Luke 24:17 NRSV). We grow, change, and transform as we discover new things about each other and Jesus.

Just like drinking coffee, there is such a wide variety of choices. Some prefer to have espresso for its small dose of dark and intense coffee. One sniff is enough to revitalise you for the day. So, in Coffee Theology, this group would prefer to discuss the gems of truth in the Bible. Their heated conversations would centre around or confront the latest theological discoveries or interpretations.

Others enjoy cappuccino because the coffee comes with artistic milk foam shapes that bring delight to the eyes. For this group, Coffee Theology is not just theoretical debates or dialogues. Theology must connect to their personal life experiences. What can be more exhilarating than discovering that knowing God is more than reading and memorising the Bible. Coffee Theology is unpacking how God is working in and through their daily lives.

Of course, some may even opt for the quintessential yuanyang (a blend of coffee and milk tea) for the best of both worlds ---- a double shot of caffeine and antioxidants. This group would muse about life and how they can remain relevant and resilient in this rapidly changing world. What is God doing amid the upheavals of the world? What role should Christians play in such a time as this? These would be the questions stirring in their minds as they contemplatively stir their cup of yuanyang.

And for those who prefer a much sweeter and milder taste, cold brew coffee would be their choice. Things in life do not need to be intense all the time. During Coffee Theology, waves of laughter would reverberate throughout the room as funny incidents of life are shared. The mundane and trivial happenings at home, college, and work are shared and enjoyed as gifts of simple joy that lighten up the day.

Best of all, Coffee Theology, like drinking coffee, is best done together with others, regardless of their preferred choice of coffee or beverage. Hallelujah! There is that unhurried and meaningful bonding together as we sip our preferred choice of beverage leisurely and talk about everything and anything under the sun. As such, Coffee Theology is essential for binding us closer together as an open and informed learning community in Christ.

(Acknowledgement: Having been served freshly brewed espresso every Wednesday morning class, I am indebted to Dr. Graham Cheesman for introducing me to Coffee Theology in the learning community.)



于咖啡神学与学习社群

文：伍光照博士牧师

学习社群的显着特征之一是咖啡神学。咖啡神学让我们反映和交流生活和信仰的一些细微差别。它提供了一种类似门徒在以马忤斯路上行走时的经历，当耶稣问：“你们走路时彼此在讨论什么？”（路加福音 24:17）。随着我们发现关于彼此和耶稣的新事物时，我们就会成长、改变和转变。（11-15）

就像喝咖啡一样，有各种各样的选择。有些人喜欢喝浓缩咖啡，因为它有少量的深色和浓咖啡。闻一闻就足以让您精神焕发一整天。因此，在咖啡神学中，这个小组更愿意讨论圣经中真理的瑰宝。他们激烈的谈话将围绕或面对最新的神学发现或解释。

其他人则喜欢卡布奇诺咖啡，因为咖啡带有艺术化的奶泡形状，令人赏心悦目。对于这个群体，咖啡神学不仅仅是论理辩论或对话。神学必须与他们的个人生活经历联系起来。有什么比发现认识上帝不仅仅是阅读和背诵圣经更令人振奋的了。咖啡神学正在解开上帝如何在和通过他们的日常生活中工作。

当然，为了两全其美，有些人甚至可能会选择典型的鸳鸯（咖啡和奶茶的混合物）——咖啡因和抗氧化剂的双重作用。这个群体会思考生活以及他们如何在这个瞬息万变的世界中保持相关性和弹性。在世界的动荡中，上帝在做什么？在这样的时代，基督徒应该扮演什么角色？这些都是他们在搅动那杯鸳鸯时沉思着，脑海中浮现的疑问。

而对于那些喜欢更甜、更温和的口味的人来说，冷萃咖啡将是他们的选择。无需一直紧张于生命中的事情。在咖啡神学期间，随着生活中有趣的事件被分享，笑声会在整个房间回荡。分享家庭、学院和工作中平凡而琐碎的事情，并享受如照亮一天单纯快乐的礼物。

最重要的是，咖啡神学就像喝咖啡一样，最好与其他人一起完成，无论他们喜欢哪种咖啡或饮料。哈利路亚！当我们悠闲地啜饮我们喜欢的饮料并谈论阳光下的一切事物时，这种一起不慌不忙且有意义的联系。因此，咖啡神学对于将我们作为在基督里的开放和知情的学习社区更紧密地联系在一起至关重要。

（致谢：每周三早课都喝过现煮的浓缩咖啡，感谢 *Graham Cheesman* 博士向我介绍了学习社区的咖啡神学。）



SEE THE UNSEEN (LUKE 19:1–10)

By Rev. Dr. Davina Soh

Can money buy us happiness and friends? Some people claim it can while others doubt it. A closer look at Luke 19:1–10 will show us how lonely a rich man can be. Small in height and in the eyes of the community in Jericho, this wealthy man, named Zaccheus, hid himself just to have a peek at Jesus. His miserable lonely life pivoted when Jesus invited himself to his house.

It all began when Jesus, knowing his destiny, made a firm decision to go to Jerusalem (Luke 9:51). As he was approaching Jericho on his way to Jerusalem, he healed a blind beggar ---- who was sitting by the road (Luke 18:35–43). That miracle created quite a commotion. Immediately after the beggar regained his sight, he began following Jesus, glorifying God as he followed. And when all the people saw what had happened, they gave praise to God. The news of this spectacular happening spread quickly like wildfire among the residents of Jericho and reached the ears of Zaccheus.

What Zaccheus heard piqued his curiosity. “Wow, who is this man Jesus?” he wondered. Knowing that Jesus had entered Jericho and was passing through it, Zaccheus jostled his way through the crowd, wishing to check out for himself who this miracle worker was. However, Zaccheus was “small in stature” (Luke 19:3 NASB), meaning, Zaccheus was a short fellow. With such a throng gathered to see Jesus, it would be impossible for Zaccheus to catch even a glimpse of this great man. Judging from the excitement of the people around him, Zaccheus knew that “he [Jesus] was about to pass through that way” (Luke 19:4 NASB). It was now or never. So, Zaccheus ran ahead and climbed a sycamore just so that he could see Jesus.

“What’s so wrong about running and climbing a tree?” we may ask. Well, Zaccheus was an adult and “Middle Eastern adults do not run in public if they wish to avoid public shame” (Bailey 2008, 177). People would look at a man running with condescension since running was considered undignified and brought humiliation to the person who was running. And if they had seen that it was Zaccheus who was running, they probably would have snickered with contemptuous glee because this chief tax collector, who made life difficult for them, was making a fool of himself.

The right to collect taxes and tolls was obtained through a bidding system and given to the highest bidder. Having paid in advance the expected revenue to those auctioning these collection rights, this system of tax-farming forced tax collectors to collect more than what was imposed as a protection against possible financial loss. They probably pocketed the surplus for their personal gain as well. (Soh 2016, 173)

This explains why the general public hated tax collectors ---- cheating others of their wealth to gain wealth. Collecting taxes was thus a lucrative job and understandably, as the chief tax collector overseeing a group of tax collectors, Zaccheus was a wealthy man, albeit a hated social outcast.

Besides humiliating himself by running, Zaccheus climbed a sycamore tree. Most likely, this was a sycamore-fig tree which “is like a short oak tree, with a squatty trunk and wide branches,” making it easy for a short man like Zaccheus to climb (Bock 1994, Luke 19:1–10). Now, how dignified can that be? Zaccheus was so adamant in his desire to see Jesus that he was willing to throw his pride to the wind.

SEE THE UNSEEN (LUKE 19:1–10)

By Rev. Dr. Davina Soh

Perched on a branch of the tree, Zaccheus would now be able to see Jesus when he passed by. At the same time, Zaccheus must have felt relieved since he was mostly hidden from the eyes of the crowd below by the large evergreen leaves of the tree (Edwards 2015, 530). Thinking he was unseen, he became seen when Jesus reached the spot where he was and looked up at him. It must have been an electrifying moment for Zaccheus when both their eyes met. Yet, it was an exhilarating moment for Zaccheus when we see his immediate obedient response to Jesus' self invitation to his house, as we can see from the text:

Jesus said, "Zaccheus, hurry and come down, for today I must stay at your house." Zaccheus hurried and came down, and welcomed him with joy (Luke 19:5–6, emphasis mine). ¹

Such a gesture of acceptance by a person of higher status to a person of lesser status — a social outcast like Zaccheus — was not the cultural norm (Soh 2016, 180). By so doing, Jesus bestowed honour upon Zaccheus, something Zaccheus could not gain through his riches and as a chief tax collector. When the crowd saw this, they expressed their disapproval of Jesus becoming a guest in the house of a sinner (Luke 19:7). At this moment, "he [Zaccheus] stood there and said to the Lord, 'Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much'" (Luke 19:8 NRSV). With this public declaration, we can see both Zaccheus' conversion and repentance. In response, Jesus declared, "Today salvation has come to this house, because he [Zaccheus], too, is a son of Abraham" (Luke 19:9 NASB).

1. Repetition is a literary device used to show emphasis. The two verbs, "to hurry" and "to come down," in verse 5 are repeated in verse 6. As Howard Marshall (1978, 697) puts it, "the repetition . . . is no doubt deliberate" and shows that "Zacchaeus does exactly what he is told."

In this narrative, Jesus did not preach a lengthy sermon. He merely invited himself over to Zaccheus' house. That one inviting welcome extended to Zaccheus brought about a surprising transformation to his miserable lonely life. In the world we live in, there are many people who, for various reasons, are hiding from our sight and watching silently from a secluded corner. As disciples of Jesus, we need to have the eyes of our Lord to see these who try to remain unseen, and invite ourselves into their lives. Our gentle welcoming invite can bring about surprising transformations. And if I may use Singlish here, all we need to say is, "Hurry and come down, for today I must *lim kopi* (meaning, "drink coffee") with you."

References

Bailey, Kenneth E. 2008. *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels*. Downers Grove, IL: IVP Academic.

Bock, Darrell L. 1994. *Luke*, IVP New Testament Commentary Series. Downers Grove, IL: InterVarsity Press. Logos.

Edwards, James R. 2015. *The Gospel according to Luke*. Pillar New Testament Commentary. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Marshall, I. Howard. 1978. *The Gospel of Luke: A Commentary on the Greek Text*. New International Greek Testament Commentary. Exeter: Paternoster Press.

Soh, Hui Leng Davina. 2016. *The Motif of Hospitality in Theological Education: A Critical Appraisal with Implications for Application in Theological Education*. ICETE Series. Carlisle, UK: Langham Global Library.



见所未见（路加福音 19:1-10）

文：苏慧宁博士牧师

金钱是否能买来幸福与友情？有些人认为可以，而另一些人却质疑。细读路加福音 19:1-10，我们可看到一个如此孤独的富人。。在耶利哥社会的眼中，这位身材矮小，家财丰厚的撒该，竟躲起来窥视耶稣一眼。当耶稣邀请自己到他家，他痛苦孤单的生活发生了转折。

这一切始于耶稣知晓自己的命定，坚定前往耶路撒冷（路加福音 9:51）。在去耶路撒冷的路上，将近耶利哥时，耶稣医治一个坐在路旁讨饭的瞎子（路加福音 18:35-43）。那神迹引起了相当大的骚动。乞丐立刻重见光明，就跟随耶稣，一路归荣耀给神。目睹这事的人也都赞美神。这惊人的消息就像野火一般，迅速在耶利哥的居民中传开了，并传到了撒该的耳朵里。

这事激起了撒该的好奇心。他自忖道：“哇，这耶稣是怎样的人？”撒该知道耶稣已进了耶利哥，正从那里经过，就从众人中间挤过去，想亲自看看这位行神迹的是谁。然而，撒该“身材矮小”（路 19:3 新译本），意思是撒该是个矮子。有许多人拥挤着要看耶稣，撒该根本无法一睹这位伟大的人物。看到周围人的兴奋，撒该知道“耶稣就要从那里经过”（路 19:4 新译本）。机不可失，时不再来。于是撒该跑到前头，爬上一棵桑树，以便能够看见耶稣。

我们或许会问：“跑和爬树有什么不对？”撒该是个成年人，而中东的成年人是不会在公共场所跑以免当众受辱”（Bailey, 2008, 177）。人们藐视一个在跑的人，因为跑有失体统，带来耻辱。他们若看见在跑的是撒该，或许会轻蔑窃笑，因为这位使他们受苦的税吏长，自取其辱。

征收税金和通行费的权利是通过拍卖，给予出价最高拍卖者。由于预先向拍卖税权的人支付预期收入，并为了防止经济损失，这种包税制迫使税吏收取的税额比征收的更多。他们或许将剩余款项中饱私囊。（苏 2016, 173）

这就为什么公众讨厌税吏——欺骗别人的财富来获取财富。收税是一份有利可图的工作。可以理解的是，撒该作为监督一群税吏的税吏长，虽然被社会所唾弃，却很富有。

撒该除了跑来自取其辱，他也爬上一棵桑树。这像一棵矮小橡树的桑树，有着强韧的树干和宽阔的树枝，较易矮小的撒该攀爬（Bock 1994, 路加福音 19:1-10）。这能有多尊严呢？撒该如此执意瞥见耶稣，甚至愿意把他的自尊抛到一边。

撒该坐在树枝上，可以在耶稣经过的时候看见他。与此同时，撒该一定感到宽慰，因为他被大树的常绿树叶遮住了，几乎没有被人群看到（Edwards 2015, 530）。他以为没人看见他，但当耶稣走到他所在的地方，抬头看着他时，却被耶稣看见了。此刻，四目相对，撒该一定非常激动。然而，对撒该来说，是一个令人兴奋的时刻，因为我们看到耶稣自己应邀到他家去，他立即顺从地回应：

耶稣说：“撒该，快下来，今天我必住在你家里。”撒该就急忙下来，欢欢喜喜的接待耶稣（路加福音 19:5-6，我强调的）。¹

1. 重叠是一种用来强调的文学手段。第5节中的两个动词“赶紧”和“下来”，在第6节中重复。正如霍华德·马歇尔（Howard Marshall, 1978, 697）所说，“这种重叠。。。毫无疑问是故意的”，并表明“撒该完全按照他所说的去做。”

见所未见（路加福音 19:1-10）

文：苏慧宁博士牧师

这样一个地位高的人接受一个地位低的人——像被社会排斥的撒该——不是文化规范 (苏 2016, 180)。如此，耶稣将荣誉赐给撒该，这是撒该作为税吏长，无法从他的财富中获得的。众人见了，表示不赞成耶稣在罪人家里作客 (路加福音 19:7)。就在此时，“撒该站着，对主说：‘主阿，你看，我愿将一半的财产给予穷人；若讹诈了谁，就以四倍赔偿’” (路加福音 19:8)。透过这公开声明，我们看到撒该的归信和悔改。耶稣回应宣告：“今天救恩到了这家，因为他 (撒该)也是亚伯拉罕的子孙”(路加福音 19:9 新译本)。

在这叙事中，耶稣没作冗长的讲道。他只是邀请自己到撒该的家。而那热情的邀请，为撒该痛苦孤单的生活带来了意想不到的转变。在我们生活的世界里，有许多人，由于各种原因，躲在我们的视线之外，在一个僻静的角落里默默地看着。作为耶稣的门徒，我们需要主的眼睛去看那些试图隐藏的人，邀请自己进入他们的生活。我们温和热情的邀请可以带来意想不到的转变。若我可以用新加坡式英语的话，我们只需要说：“快下来，因今日我要与喝咖啡 (意思是团契)。”

References

Bailey, Kenneth E. 2008. *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels*. Downers Grove, IL: IVP Academic.

Bock, Darrell L. 1994. *Luke*, IVP New Testament Commentary Series. Downers Grove, IL: InterVarsity Press. Logos.

Edwards, James R. 2015. *The Gospel according to Luke*. Pillar New Testament Commentary. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Marshall, I. Howard. 1978. *The Gospel of Luke: A Commentary on the Greek Text*. New International Greek Testament Commentary. Exeter: Paternoster Press.

Soh, Hui Leng Davina. 2016. *The Motif of Hospitality in Theological Education: A Critical Appraisal with Implications for Application in Theological Education*. ICETE Series. Carlisle, UK: Langham Global Library.

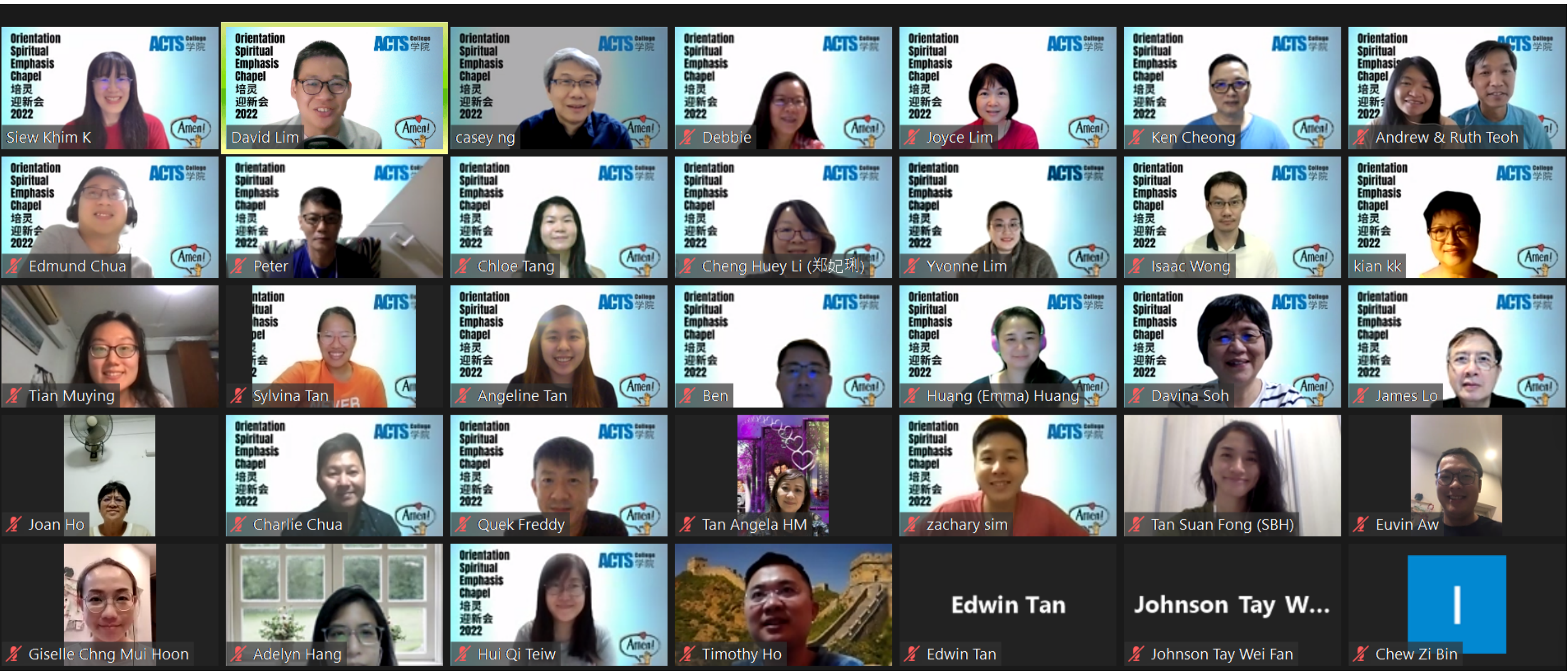


EMPOWERED BY THE SPIRIT 圣灵赋予能力

Orientation Spiritual Emphasis Chapel 培灵迎新会 2022

ACTS welcomes our new and returning students to a new academic year in 2022 with a virtual orientation and chapel. This year, ACTS is celebrating its 45th Anniversary and the anchor verse of the year is from Zech. 4:6 —echoing our need to be “Empowered by the Spirit” to be and to do all God calls us to this year. President Casey encouraged all students to be more conscious of the person and work of the Holy Spirit in every aspect of their lives. As a family of ACTS, we look forward to increasing partnership with the Holy Spirit through this new academic year. To God be all glory!

ACTS欢迎我们的新学生和返校学生在2022年进入新学年，并提供虚拟的定向和礼拜堂。今年，ACTS将庆祝其45周年，今年的主题经文是撒迦利亚4:6——呼应了我们“圣灵赋予能力”的需要，去行上帝今年呼召我们做的一切。光照院长鼓励所有学生要更加意识到圣灵的存在和工作于各自的生活里。作为ACTS的一个大家庭，我们期待在新的学年里与圣灵同行。愿荣耀归于上帝！



Introducing the Student Life Committee 2022 介绍2022年学生生活委员会

The Student Life Committee is
committed to serve the college
community with passion.
学生生活委员会致力于热心服务
学院社群。



Euvin Aw (President);
Ken Cheong (Vice President);
Sylvina Tan (Secretary);
Freddy Quek (Treasurer);
Joseph Shi (Member)



CONTRIBUTE 捐献

ACTS College Ltd. is a non-profit college that depends on the generosity of supporters and well-wishers. We subsidise the tuition fees to make the training affordable for each student. By investing in ACTS, you are contributing to our mission in empowering leaders to succeed in transforming lives and society.

YOU CAN NOW CONTRIBUTE
ANYTIME, ANYWHERE

Kindly tap PayNow to ACTS College Ltd. (UEN: 201422314G) or scan the QR code below together with your name as "Reference No." and email to "adminmanager@acts.edu.sg" for receipt.

ACTS学院是一所非盈利学院，完全依靠爱心人士的慷慨奉献。我们资助学费，使每个学生都能负担得起培训费用。透过您的爱心奉献，您为我们装备领袖去转化生命和社会的使命出一份力。

现在你可以
随时随地捐献

请点击PayNow 到ACTS College Ltd. (UEN: 201422314G) 或扫描以下的二维码以及您的姓名作为“参考编号”并发电邮至“adminmanager@acts.edu.sg”获取收据。



THANK YOU FOR YOUR SUPPORT
感谢您的支持

ACTS College 学院

Certificate of Theology

神学证书

Diploma of Theology

神学文凭

Bachelor of Theology

神学学士

Graduate Diploma of Theology

神学研究生文凭

Master of Theological Studies

神学研究硕士

Master of Divinity

道学硕士

Doctor of Ministry

Globally Recognised Education

国际认可的神学教育

Accredited by ATA & APTA

获得 ATA 与 APTA 认证

SINCE 1977

EMPOWERING LEADERS TO SUCCEED

培训成功领袖

FOLLOW US ON



110 Lor 23 Geylang, #07-06,
Singapore 388410

