

# ACTS TODAY

# 今日 ACTS

EMPOWERED BY THE SPIRIT  
圣灵赋予能力

Celebrating ACTS 45<sup>th</sup> Anniversary  
庆祝Acts学院成立45周年

Celebrating Jesus as  
the King of Our Lives  
庆祝耶稣成为  
我们生命之王



Rev. Dr. Casey Ng  
伍光照士博士牧师

The Muratorian  
Fragment: Discovery,  
Details, and Dating  
穆拉多利残篇：  
发现、细节和年代



Pastor David Lim  
林函辉讲师

# Celebrating Jesus as the King of Our Lives

By Rev. Dr. Casey Ng

Good Friday and Easter are just around the corner. People have asked me before the logic in celebrating Good Friday since it commemorates the tragic death of Jesus. Well, may I invite you to reflect with me the meaning of this sacred holy day by looking at what happened on that day as told by the Apostle John.

The Gospel of John records both the Jews and Pilate as guilty of failing to acknowledge Jesus as King. To begin with, Pilate did not want to have a part in nailing Jesus. Against his will, he had to interrogate Jesus. Twice, he told the Jews, "I find no guilt in him" (John 19:4, 6). Deep in his heart, he knew that Jesus was innocent. He even attempted to release Jesus but the Jews cried out, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar" (John 19:12 NASB). Those words must have brought fear to Pilate. Siding with Jesus, the so-called King, would make him an enemy of his boss, the Roman King, Caesar. To keep both his job and head, Pilate could only indicate that Jesus was King of the Jews on the inscription on the cross.

As for the Jews, they were so adamant about killing Jesus that when Pilate asked them if he should crucify their king, the chief priests answered, "We have no king but Caesar" (John 19:15 NASB). It is unbelievable that the Jewish religious leaders would proclaim the Roman emperor as their only king when later, as part of the Passover liturgy, they would be singing the *Nishmat*,

From everlasting to everlasting thou art God;

**Beside thee we have no king**, redeemer, or savior,

No liberator, deliverer, provider

None who takes pity in every time of distress and trouble.

**We have no king but thee.** (Meeks 1967, 77, emphasis mine)

Out of their hostility towards Jesus, the Jews denied Jesus as King.

In the quietness of the hour, some time before the Passover, one person did acknowledge Jesus as King. That person was Nicodemus, a Jewish leader who earlier had come quietly at night to see Jesus (John 3:1). Wanting to embalm the body of Jesus, he brought along with him a mixture of myrrh and aloes that weighed about a hundred pounds (John 19:39). Compared with the one pound of lavish perfume Mary used to anoint the feet of Jesus (John 12:3), Nicodemus lavishly wrapped the body of Jesus with a hundred pounds of spices. By this act, Nicodemus gave Jesus a burial that "befits a king" (Keener 2012, 1163).

During this day, two thousand years or so ago, Pilate, the Jews, and Nicodemus had to make a stand for or against Jesus. For this Good Friday, may we make a stand for Jesus like Nicodemus did. May we celebrate Good Friday, even Easter Sunday, by renewing our commitment to Christ as the King of our lives. May we review and realign our life priorities to honour our King Jesus!



# 庆祝耶稣成为我们生命之王

文：伍光照博士牧师

耶稣受难节和复活节就要到了。人们以前问过我，既然耶稣受难节是为了纪念耶稣的悲惨死亡，那么庆祝耶稣受难节的逻辑是什么。好吧，请允许我邀请你们和我一起思考这个神圣的日子的意义，看看使徒约翰所说的那一天发生的事情。

约翰福音记载犹太人和彼拉多都因不承认耶稣为王而有罪。首先，彼拉多不想参与钉死耶稣。他违背自己的意愿，不得不审问耶稣。他对犹太人说：“我查不出他有什么罪”（约翰福音19:4，6）。在他的内心深处，他知道耶稣是无辜的。他甚至试图释放耶稣，但犹太人喊道，“如果你释放这个人，就不是凯撒的忠臣了。凡是自命为王的，就是与凯撒为敌。”（约翰福音19:12，新译本）。这些话一定让彼拉多感到恐惧。站在所谓的国王耶稣一边，会使他成为他的老板罗马国王凯撒的敌人。为了保住自己的工作和头脑，彼拉多只能在十字架上的铭文上表明耶稣是犹太人之王。

至于犹太人，他们非常坚决地要杀耶稣，当彼拉多问他们是否应该把他们的王钉在十字架上时，祭司长回答说：“除了凯撒，我们没有王”（约翰福音19:15和合本）。令人难以置信的是，犹太宗教领袖会宣布罗马皇帝为他们唯一的国王，而后来，作为逾越节仪式的一部分，他们会唱《尼什马特》，

从古到今，你是神；

除了你，我们没有君王、救世主或救世主，  
没有解放者，传递者，提供者

没有人在每一次痛苦和麻烦中都会同情。

除了你，我们没有君王。（米克斯1967，77，黑体为强调）

犹太人出于对耶稣的敌意，拒绝耶稣为王。

在逾越节前的一段时间，在这安静的时刻，有一个人承认耶稣为王。那个人就是尼哥底母，一位犹太领袖，他早些时候在夜里悄悄地来看耶稣（约翰福音3:1）。他带着一种没药和沉香的混合物，约有一百磅重（约翰福音19章39节），想用香料薰耶稣的身体。与马利亚用来抹耶稣脚的一磅香膏（约翰福音12:3）相比，尼哥底母用一百磅香料把耶稣的身体包裹得很奢华。通过这一行为，尼哥底母为耶稣举行了“适合国王”的葬礼（基纳2012，1163）。

大约两千年前的今天，彼拉多、犹太人和尼哥底母不得不站出来支持或反对耶稣。在这个耶稣受难节，愿我们像尼哥底母一样，为耶稣立一个立场。愿我们在耶稣受难节，甚至复活节的星期天，通过重申我们对基督作为我们生命之王的承诺。愿我们重新审视和调整我们的生活优先顺序，以尊敬我们的耶稣王！



# The Muratorian Fragment: Discovery, Details, and Dating

By Pastor David Lim

Many modern believers may take the canon of the New Testament for granted, but the reality is that its development during the first few hundred years of the history of the Church is shrouded in mystery. Considering how important the Bible was to the early faith communities, it is astonishing that there are so little surviving records documenting how our Scripture, especially the New Testament, came into being in the form we have today.<sup>1</sup> On top of inferring from quotations and allusions in the writings of early patristic fathers, one important source of information concerning the development of the New Testament canon is the Muratorian Fragment, named after its discoverer, Cardinal Antonio Muratori. It has been traditionally held, soon after its publication in 1740, that the content was translated from a second-century Greek work.

The Muratorian Fragment is itself found within a seventh or eighth-century Latin manuscript codex from the ancient monastery at Bobbio, Italy, that contained not just this “list” of New Testament books, but also several miscellaneous tracts and creeds that were from the fourth and fifth centuries.<sup>2</sup> The Latin manuscript showed evidence of sloppiness in the copying.<sup>3</sup> Considering the fact that the works collected within appear rather random, the manuscript was probably a common book belonging to a copyist who merely wanted to collate works he deemed as important.<sup>4</sup> Beyond the frequent orthographical errors in the manuscript, what is generally agreed is that the Fragment showing the Latin list of New Testament books was a translation by a copyist, with a poor knowledge of Latin, from an original Greek text.<sup>5</sup> In fact, there are good evidences that suggest the translation was done around the early fifth century based on the features of the resultant Latin text.<sup>6</sup>

The Muratorian Fragment itself runs across eighty-five lines, opening in the middle of a sentence supposedly referring to the Gospel of Mark. Thereafter, it mentions the Gospel of Luke and the Gospel of John (described as the third and the fourth of the Gospels respectively), the Book of Acts, Paul’s thirteen letters (without Hebrews), three Catholic Epistles, and the Revelations of John and of Peter, though the author clearly had reservations about the latter. The Fragment continues with an extended justification to exclude the Shepherd of Hermas from the list of authorized books, before concluding his writing with a list of books that are to be totally rejected and shunned.

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<sup>1</sup> Bruce M. Metzger, *The Canon of the New Testament* (Oxford: Oxford University 1987), 1.

<sup>2</sup> Metzger, 191-92.

<sup>3</sup> In fact, the codex was initially studied more for the “terrible quality” of its transcription than for the implications of its content. See Joseph Verheyden, “The Canon Muratori: A Matter of Dispute,” in *The Biblical Canons*, edited by Auwers and de Jonge (Leuven: Leuven University Press, 2003), 487-89.

<sup>4</sup> Metzger, 192; Verheyden, 500-01.

<sup>5</sup> Bruce, F. F. “Some Thoughts on the Beginning of the New Testament Canon,” in *The Bible in the Early Church* Vol. 3, edited by Ferguson (New York: Garland Publishing, 1993), 56. See also Verheyden, 492-93.

<sup>6</sup> Metzger, 193.

# The Muratorian Fragment: Discovery, Details, and Dating

By Pastor David Lim

Interest in the Muratorian Fragment has typically concentrated on establishing the possible date of the original writing behind its present form. The question of authorship has also been widely debated but is without major consensus, though Hippolytus (c. 170-235) would make a leading candidate.<sup>7</sup> In justifying the rejection of the Shepherd of Hermas, the author of the Fragment argued from the fact that the book was written “nuperrim temporibus nostris,” (line 73-74, which can be translated as “very recently, in our own times”) and while Pius was the Bishop of Rome (line 75-76), which was probably sometime between the years 138 and 155. In other words, the author of the Fragment saw the Shepherd of Hermas, which he believed was written somewhere in the middle of the second century, as being only slightly earlier to the time of his own writing. Inferring from these supposedly clear statements, the Fragment has often been dated to the end of the second century (or at most the beginning of the third) and this has largely remained the predominant consensus.

While most agree that our understanding of the history of the canon is well established by many other writings of the early church fathers, and is thus not critically hinged on the dating of the Muratorian Fragment, deciding on the date of the Fragment is not unimportant as it can provide us with a glimpse of an important development: how discussions of recognized works became reduced to authoritative lists of works.<sup>8</sup> If the Fragment did indeed come from the second century, we would have with it by far the earliest such catalogue of books deemed to be authoritative for the universal Church. It would then show that, even by the middle of the second century, the church already possessed an awareness of limiting the number of sacred writings that are to be deemed authoritative. In other words, the Fragment will become an important window into the intermediate state of the canonization process, before the canon received its formal confirmation at the Third Synod of Carthage in 397 A.D.

<sup>7</sup> Verheyden, 490-91, and Metzger, 194.

<sup>8</sup> Harry Y. Gamble, “The New Testament Canon: Recent Research and the Status Question,” in *The Canon Debate*, edited by Lee M. McDonald and James A. Sanders, 267-94 (Peabody: Hendrickson, 2002), 270-271. See also Everett Ferguson, “Canon Muratori: Date and Provenance,” in *Studia Patristica* Vol. 17.2, edited by Elizabeth A. Livingston, 677-83 (New York: Pergamon, 1982), 677.



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The Muratorian Fragment

Lines 32-85

# 穆拉多利殘篇：发现、细节和年代

文：林函辉讲师

许多现代信徒可能认为新约正典是顺理成章的，但事实是，它在教会历史最初几百年的发展一直笼罩在神秘之中。考虑到圣经对早期信仰社群的重要性，令人惊讶的是，很少有幸存的文案记录我们的圣经，尤其是新约是如何以我们今天的形式出现的。<sup>1</sup> 除了从早期教父们的著作中所引用的和典故推断之外，关于新约正典发展的一个重要信息来源是穆拉多利殘篇，是以其发现者红衣主教安东尼奥·穆拉多利 (Antonio Muratori) 的名字命名。在 1740 年出版后不久，传统上认为其内容是从二世纪的希腊著作翻译而来的。

穆拉多利殘篇本身就在来自意大利博比奥古修道院的第 7 世纪或第 8 世纪拉丁手稿抄本中，其中不仅包含这份新约书籍的“清单”，还有一些来自第 4 世纪和第 5 世纪的其他小册子和信条。<sup>2</sup> 这些拉丁文手稿有草率抄写的证据。<sup>3</sup> 里面收集的作品显得比较随意，手稿大概是属于抄写员的普通书籍，看来抄写员只是想整理他认为重要的作品。<sup>4</sup> 除了手稿中经常出现的拼写错误之外，普遍上认为这显示新约拉丁语书籍列表的片段是由一位对拉丁语知之甚少的抄写员从希腊原文中翻译出来的。<sup>5</sup> 事实上，有充分的证据表明，根据由此产生的拉丁文本的特征，该翻译是在第 5 世纪初左右完成的。<sup>6</sup>

穆拉多利殘篇本身跨越 85 行，据说是在指马可福音的句子中间开始。此后，它提到了路加福音和约翰福音（被描述为福音书的第三和第四部）、使徒行传、保罗的十三封书信（没有希伯来书）、三封天主教书信以及约翰和彼得的启示录，尽管作者显然对后者有所保留。该殘篇继续声明将赫马斯牧羊人排除在授权书籍清单之外的理由，然后以被完全拒绝和回避的书籍清单来结束他的写作。

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<sup>1</sup> Bruce M. Metzger, *The Canon of the New Testament* (Oxford: Oxford University 1987), 1.

<sup>2</sup> Metzger, 191-92.

<sup>3</sup> In fact, the codex was initially studied more for the “terrible quality” of its transcription than for the implications of its content. See Joseph Verheyden, “The Canon Muratori: A Matter of Dispute,” in *The Biblical Canons*, edited by Auwers and de Jonge (Leuven: Leuven University Press, 2003), 487-89.

<sup>4</sup> Metzger, 192; Verheyden, 500-01.

<sup>5</sup> Bruce, F. F. “Some Thoughts on the Beginning of the New Testament Canon,” in *The Bible in the Early Church* Vol. 3, edited by Ferguson (New York: Garland Publishing, 1993), 56. See also Verheyden, 492-93.

<sup>6</sup> Metzger, 193.

# 穆拉多利殘篇：发现、细节和年代

文：林函辉讲师

对穆拉多利殘篇的兴趣通常集中在确定其当前形式背后的原始写作的可能日期。作者身份的问题也引起了广泛的争论，但没有达成共识，尽管希波吕托斯（约 170-235 年）是主要的候选人。<sup>7</sup> 为了证明拒绝赫马斯的牧羊人是正当的做法，该殘篇的作者辩称在这本书里写的是“nuperrim temporibus nostris”（第 73-74 行，可以翻译为“最近，在我们自己的时代”）并且 Pius 是当时罗马的主教（第 75-76 行），这可能是在 138 年和 155 年之间的某个时段。换句话说，该殘篇的作者看到了赫马斯的牧羊人，他认为这是写在第 2 世纪中叶，比他自己写作的时间还要早一点。从这些所谓的明确陈述推断里，该殘篇的写作日期通常可以追溯到第 2 世纪末（或至多第 3 世纪初），这在很大程度上仍然是主要的共识。

虽然大多数人都同意我们对正典历史的理解在早期教父的许多其他著作中得到了很好的证实，因此并不严格断定穆拉多利殘篇的写作年代，但决定殘篇的年代并非不重要，因为它可以让我们一瞥重要的发展，这对鉴定公认作品的权威清单讨论可以减少许多。<sup>8</sup> 如果该殘篇确实来自第 2 世纪，那么我们将拥有迄今为止被认为对普世教会具有权威性的最早的此类书籍目录。这也表明，即使是在第 2 世纪中叶，教会已经意识到限制被认为具有权威性的神圣著作的数量。换句话说，在公元 397 年迦太基第三次主教会议正式确认正典之前，该殘篇将成为我们了解正典过程中途状态的重要窗口。

<sup>7</sup> Verheyden, 490-91, and Metzger, 194.

<sup>8</sup> Harry Y. Gamble, “The New Testament Canon: Recent Research and the Status Question,” in *The Canon Debate*, edited by Lee M. McDonald and James A. Sanders, 267-94 (Peabody: Hendrickson, 2002), 270-271. See also Everett Ferguson, “Canon Muratori: Date and Provenance,” in *Studia Patristica* Vol. 17.2, edited by Elizabeth A. Livingston, 677-83 (New York: Pergamon, 1982), 677.



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The Muratorian Fragment

Lines 32-65



On 12 March 2022, ACTS College Family Day 2022 began with an exciting treasure hunt challenge at East Coast Park. Groups of five made up of students, teachers, and family members embarked on separate journeys across East Coast Park, searching for clues to complete the challenge.

ACTS College is dedicated to fostering connected learning. The ACTS Family Day aimed to achieve that by allowing students to get to know one another better outside of the classroom. ACTS Family Day offers students the social environment they need to enjoy, learn from, and develop together. The primary objective and goal of ACTS are that whatever we do horizontally as a community must build our vertical connection with God.

True cohesiveness was visible during the treasure search when the individual groups switched from 'I' to 'We' to work as a team, and actions were performed with the entire group in mind. ACTS Family Day has effectively contributed to forming this networked community of Christians of various backgrounds, ages, and churches.







2022年3月12日，ACTS学院的家庭日在东海岸公园以一场激动人心的寻宝挑战开始。由学生、教师和家庭成员组成的五人小组开始了穿越东海岸公园的单独旅行，寻找完成挑战的线索。

ACTS学院致力于培养互联学习。ACTS家庭日旨在通过让学生在课堂外更好地相互了解来实现这一目标。ACTS家庭日为学生提供他们需要的社会环境，让他们一起享受、学习和发展。使徒行传的主要目的和目标是，无论我们作为一个社区横向做什么，都必须与上帝建立纵向联系。

在寻宝过程中，当各个小组从“我”切换到“我们”作为一个团队工作时，真正的凝聚力是显而易见的，行动是在考虑整个小组的情况下进行的。ACTS家庭日有效地帮助形成了这个由不同背景、年龄和教会的基督徒组成的学习社群。



*Calling All*  
致所有  
*BIS/AGBC/ACT'S*  
*Alumni* 校友



Join Us To Celebrate  
ACTS 45th Anniversary Alumni Fellowship  
on 16 May 2022

2022年5月16日，与我们一起庆祝ACTS 45周年校友团契

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# 2022 Semester 2 English Classes



## [ONSITE] T520B / T520B PENTECOSTAL HERITAGE

27 Jun - 9 Jul 2022  
Mon & Sat 9am - 5pm  
Tues & Thurs 7pm - 10pm

### Course Description:

A critical study of the Pentecostal movement including the more recent Charismatic renewal. Emphasis will be given to understanding the dynamics of the movement and its global impact.

### Rev Kwek Sew Kian (MTh)

Since 1996, besides serving as a faculty member, Rev Kwek Sew Kian has served in various other roles such as the executive librarian, school magazine advisor, mission trip advisor, and so on. Her passion is to help students discover themselves and grow in their identity and ministry as God's children. Kian enjoys reading and learning more about other cultures. She also volunteers as a Sunday School teacher at her home church, Centre of New Life.



## [ONSITE] B537A / B637A ROMANS

1 Aug - 4 Nov 2022  
Monday 7pm - 10pm

### Course Description:

An exegetical study of the Epistle to the Romans in light of its socio-historical context. Emphasis will be given to major theological issues and their significance today.

### Mr Isaac Wong (MTh Prog)

Isaac Wong had been involved in cell group ministry both during his tertiary and adult days. He graduated with a BSc (Physics) from the NUS and has been working in the education sector since 2003. He is an associate lecturer at Republic Polytechnic in addition to being a faculty at ACTS College. He completed his Master of Divinity at ACTS College in 2016, and is currently working on his Master of Theology at Trinity Theological College.



## [ONSITE] B501 / B601 BIBLICAL INTERPRETATION

27 Jun - 9 Jul 2022  
Mon & Sat 9am - 5pm  
Tues & Thurs 7pm - 10pm

### Course Description:

A study of the principles and approaches to interpreting the Bible. Emphasis will be given to developing the skill for an integrated approach to biblical interpretation.

### Ps David Lim (DMin Prog)

David Lim worked as an engineer and as a polytechnic lecturer prior to serving full-time as a research staff overseeing his church's sermon planning and development. He has been actively teaching in his church, in other churches, and in Bible seminars overseas since 2009. David sees it as his calling to help believers understand God's message and encounter God's presence through His Word.



## [ONSITE] T501 / T601 RESEARCH IN ETHICS

1 Aug - 4 Nov 2022  
Monday 7pm - 10pm

### Course Description:

A study of research methodology and the preparation of research writing in the area of contemporary ethical issues.

### Rev Kwek Sew Kian (MTh)

Since 1996, besides serving as a faculty member, Rev Kwek Sew Kian has served in various other roles such as the executive librarian, school magazine advisor, mission trip advisor, and so on. Her passion is to help students discover themselves and grow in their identity and ministry as God's children. Kian enjoys reading and learning more about other cultures. She also volunteers as a Sunday School teacher at her home church, Centre of New Life.



## [ONSITE] M520A / M620A WORLD MISSION

18 Jul - 30 Jul 2022  
Mon & Sat 9am - 5pm  
Tues & Thurs 7pm - 10pm

### Course Description:

A study of the biblical, theological, and cultural foundations of world mission. Emphasis will be given to the development of a contemporary model for world mission.

### Rev Grace Ong (DMin Prog)

Rev Grace Ong Cabusao is at heart, a missionary. She spent 18 years in the Philippines doing church planting; establishing a Christian preschool; equipping indigenous workers in a Bible school; and, in the past 10 years, sending Filipino missionaries to Thailand, Cambodia, and Vietnam to plant churches, equip workers, and touch communities. She still supervises the mission work these Southeast Asian countries. She also lectures at ACTS College and, together with her husband, is pioneering a church, Faith Antioch Hub, to reach migrants.

Fees: \$260 (Audit)  
\$370 (Credit - Undergraduate)  
\$455 (Credit - Graduate)

All matriculated students are eligible for a fee concession of \$50 for credit classes.

For more information and registration,  
kindly email: [registrar@acts.edu.sg](mailto:registrar@acts.edu.sg)

# 2022 Semester 2 English Classes



[ONSITE] B502 / B602  
**BIBLICAL LANGUAGES RESEARCH**

1 Aug – 4 Nov 2022  
Tuesday 7pm – 10pm

**Course Description:**

An overview of the structure of biblical languages and instruction in the use of various tools based on the original languages. Emphasis will be given to the proper use of reference tools to interpret the Bible.

**Rev Dr Davina Ng-Soh (PhD)**

After completing her Diploma in Bible and Theology, Rev Dr Davina began her ministry as a missionary/pastor in Sandakan, Sabah. Her one-year stint confirmed her calling to teach. In 2015, she graduated with a PhD in Education with distinction from the AGST-Alliance. Since 1990, Davina has taught at theological institutions, served in pastoral teams, and taught and administered discipleship programmes in churches. With the help of the Holy Spirit, Davina strives to be a hospitable teacher who teaches so that minds will be challenged, hearts stirred, lives empowered and transformed.



[FULL-ONLINE]  
B537A / B637A / T520H / T620H  
**HOLY SPIRIT & MINISTRY**

1 Aug – 4 Nov 2022  
Thursday 7pm – 10pm

**Course Description:**

This course provides biblical and Pentecostal-Charismatic insights to the power and anointing of the Holy Spirit in the ministry. It presents the biblical-theological base for ministry in spiritual gifts through the understanding of the cosmic context (spiritual warfare) and the church context (structure and flow). Practical applications emphasize operating spiritual gifts, ministering in the power and the anointing of the Holy Spirit. Personal preparation and development for power ministry in our own lives is emphasized and practiced.

**Rev Dr William Toh (DMin)**

Rev Dr William Toh is a Singapore AG ordained minister and has over 25 years of pastoral experience. He was also active in teaching ministry, overseas church consultation and training during his 25 years serving as a pastor. Dr. Toh graduated with Doctor of Pentecostal/Charismatic Ministries at Asia Pacific Theological Seminary. Rev. Dr. Toh's interest area of research and writing is on leadership and followership, church growth, effective preaching, pentecostalism and theology. His personal interests are cooking, baking, tennis, table tennis, art, nature walk and travelling.



[ONSITE] M510A / M610A  
**BIBLICAL PREACHING**

1 Aug – 4 Nov 2022  
Wednesday 7pm – 10pm

**Course Description:**

A study on how to develop skills in the preparation of expository sermons based on sound exegesis and interpretation. Opportunities will be given for practice and analysis of expository messages.

**Ps David Lim (DMin Prog)**

David Lim worked as an engineer and as a polytechnic lecturer prior to serving full-time as a research staff overseeing his church's sermon planning and development. He has been actively teaching in his church, in other churches, and in Bible seminars overseas since 2009. David sees it as his calling to help believers understand God's message and encounter God's presence through His Word.



[ONSITE] T520A / T620A  
**PENTECOSTAL FOUNDATIONS 1**

1 Aug – 4 Nov 2022  
Thursday 7pm – 10pm

**Course Description:**

An introductory study on the person and ministry of God, Christ, and the Holy Spirit. Emphasis is placed on delineating the essentials of Pentecostal beliefs and their practical implications.

**Rev Kwek Sew Kian (MTh)**

Since 1996, besides serving as a faculty member, Rev Kwek Sew Kian has served in various other roles such as the executive librarian, school magazine advisor, mission trip advisor, and so on. Her passion is to help students discover themselves and grow in their identity and ministry as God's children. Kian enjoys reading and learning more about other cultures. She also volunteers as a Sunday School teacher at her home church, Centre of New Life.



[ONSITE] B514 / B614  
**OLD TESTAMENT FOUNDATIONS**

1 Aug – 4 Nov 2022  
Wednesday 7pm – 10pm

**Course Description:**

A study of each of the 39 books of the Old Testament including its historical background, content outline, major themes and present day significance.

**Mr Isaac Wong (MTh Prog)**

Isaac Wong had been involved in cell group ministry both during his tertiary and adult days. He graduated with a BSc (Physics) from the NUS and has been working in the education sector since 2003. He is an associate lecturer at Republic Polytechnic in addition to being a faculty at ACTS College. He completed his Master of Divinity at ACTS College in 2016, and is currently working on his Master of Theology at Trinity Theological College.

Fees: \$260 (Audit)  
\$370 (Credit - Undergraduate)  
\$455 (Credit - Graduate)

All matriculated students are eligible for a fee concession of \$50 for credit classes.

For more information and registration,  
kindly email: [registrar@acts.edu.sg](mailto:registrar@acts.edu.sg)

# 2022年 第2学期 中文课程



[实体] M510F / M610F

## 人生督导

6月27日 - 7月9日 2022

星期二、六 9am - 5pm  
星期三、四 7pm - 10pm

### 简介:

课程初步介绍人生督导的基本知识。课程着重让学生掌握技能，帮助他人对人生进行自我评估，从而达成个人、专业和属灵的目标。

### 陈鸾卿牧师

陈鸾卿牧师是位广受欢迎的讲员。她承载着把蜕变带到列国的使命及转化人生命的恩膏。透过35年的忠心服侍，她不单在众教会证道、主领奋兴会、领袖培训及各辅导课程，她也在各机构扮演过领导及顾问的角色。1985年神学毕业后，她与夫婿在马来西亚开荒教会。1993年回到新加坡，创办活泉团契（神召会）。2008年创办蜕变国际，使命于培育丰盛生命、重整家庭关系、赋能团队卓越。



[实体] M540B / M640B

## 创意性教学

7月18日 - 7月30日 2022

星期二、六 9am - 5pm  
星期三、四 7pm - 10pm

### 简介:

研究多样改变行为的教学法与教学评估的重要性。透过创意性教学法去设计教案、编写教学目标。

### 许秀琴讲师

许秀琴姐妹有20多年的事工经验。她先后参与儿童事工、学生事工、青少年事工、成人事工、越南事工、辅导事工、方言事工及宣教。她曾任小学的主任，获教育部服务卓越奖、国庆奖。她相信提供培训和学习经验，以鼓励牧者巩固信仰，从神学的角度思考，在属灵上成长，并以谦卑的态度与世界接触。



[实体] B502 / B602

## 圣经语文研究

8月1日 - 11月4日 2022

星期一 - 7pm - 10pm

### 简介:

此课程为圣经文字与语辞结构的概论，并学习如何使用原文工具书来诠释圣经。

### 许秀琴讲师

许秀琴姐妹有20多年的事工经验。她先后参与儿童事工、学生事工、青少年事工、成人事工、越南事工、辅导事工、方言事工及宣教。她曾任小学的主任，获教育部服务卓越奖、国庆奖。她相信提供培训和学习经验，以鼓励牧者巩固信仰，从神学的角度思考，在属灵上成长，并以谦卑的态度与世界接触。



[实体] M530A / M630A

## 基督与文化

8月1日 - 11月4日 2022

星期二 - 7pm - 10pm

### 简介:

此课程将探讨社会中不同的文化观念、表达与实践，并着重以圣经为基础分析现代文化，尤其新加坡社会的文化观念。

### 洪国雄牧师

洪牧师在还没有全职服事上帝时，曾任职机械工程师、土木工程师、和职财务顾问。他目前在美印第安纳三一神学院进修博士。洪牧师是在2002年至2010年在母堂神召会恩典堂全职事奉上帝并在2008年安立为牧师。在恩典堂是任职南亚宣教主任并参与华文事工和监狱事工。之后曾在圣经教会担任助理牧师。他也是Covenant Services 辅导室的创办人和负责人，提供辅导，训练和讲座。洪牧师是在1995年结婚，妻子是刘孟婵，大儿子是洪凯轩24岁和小儿子是洪凯哲15岁。



[实体] T510A / T610A

## 教会历史

8月1日 - 11月4日 2022

星期三 7pm - 10pm

### 简介:

课程针对使徒时期至近代教会历史各种大事件及运动，进行诠释与研究，并将关注亚洲的教会历史。

### 陈约瑟牧师 (MPL)

陈约瑟牧师是活路教会的创办牧师。陈牧师讲道活泼有力，满有圣灵恩膏。他经常受邀在不同国家的教会主持退修营和复兴特会。陈牧师对宣教很有火热负担，曾在台湾和太平洋岛服事，开拓教会；透过福音广播电台向中国的千万群众传讲上帝的话语。从2003年至今，陈牧师为中国许多家庭教会团队提供领导和培训。陈牧师在神学院教授课程，因为他深信培训新一代教会领袖的迫切需要。陈牧师和师母育有两名男孩，都在教会活跃参与服事。

学费: \$260 (旁听)  
\$370 (学分 - 本科生)  
\$455 (学分 - 研究生)

所有在籍学生享有 \$40-50 回扣。

欲知更多详情以及报名，请电邮：  
[registrar@acts.edu.sg](mailto:registrar@acts.edu.sg)

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