

ACTS TODAY

今日 ACTS

Empowered to Engage
赋予参与能力

Empowered to Engage

赋予参与能力



Rev. Dr. Casey Ng
伍光照士博士牧师

The Parallel between the Temptation of Jesus and the Testing of Israel (2)

耶稣受试探和以色列的考验之间的相似之处(2)



Mr Isaac Wong
黄广荣导师

Empowered to Engage

By Rev. Dr. Casey Ng

In today's ever-changing and complex world, there is a critical need to be empowered to engage with new realities. What was once working well may not be that feasible anymore. We can use a three-pronged strategy to keep in tandem with what is happening around us: (1) prepare to engage, (2) seize every opportunity to engage, and (3) set SMART goals for engaging.

1. Prepare to engage

Often, we are too enmeshed in our lives to see the big picture of engaging from God's perspective. We could be preoccupied with various seemingly legitimate activities that blur our perception. The Apostle Paul always prayed for God to open the eyes of believers' hearts to see from God's perspective (Eph. 1:16–18). More than just having a glimpse here and there, may God enlighten the eyes of our hearts to see the big picture of his plan for the world. In so doing, we prepare ourselves to engage by developing a more holistic view of work, life and ministry.

2. Seize every opportunity to engage

Jesus demonstrated the importance of being flexible, adaptive, and nimble-minded to maximise every opportunity. When he saw the opportunity, he quickly adapted to engage the Samaritan woman at the well (John 4:4–29). Consequently, Jesus successfully disarmed various misconceptions about God and shared the truth with the Samaritan woman. Frequently, things do not work as we wish in life, but as the saying goes, "when life deals you a lemon, make lemonade out of it"!

3. Set SMART goals for engaging

In order to engage with what is happening around us, we would have to set SMART goals to help us in our efforts to engage. "SMART" is the acronym for high-quality goals that are: Specific, Measurable, Achievable, Realistic, and Timely. With each new year, we would still make new resolutions even though we had many resolutions left unfulfilled the previous year. We will have a better chance of success in fulfilling our resolutions this year if our new projected goals meet the SMART criteria.

May the Lord empower us as we use this three-pronged strategy to engage with the new realities of 2023.



在当今瞬息万变和复杂的世界中，迫切需要增强参与新现实的能力。曾经运作良好的方法可能不再那么可行。我们可以使用三管齐下的策略来与我们周围发生的事情保持一致：（1）准备参与，（2）抓住每一个参与的机会，以及（3）设定SMART目标来参与。

1. 准备参与

通常，我们太纠结于我们的生活，无法从上帝的角度看到参与的大局。我们可能会全神贯注于各种看似合法的活动，这些活动模糊了我们的感知。使徒保罗总是祈求神打开信徒的心眼，从神的角度看问题（以弗所书1章16-18节）。不仅仅是在这里和那里瞥见，愿上帝启发我们心灵的眼睛，看到他对世界的计划的大局。在这样做的过程中，我们通过发展对工作、生活和事工的更全面的看法来准备自己参与。

2. 抓住每一个参与的机会

耶稣展示了灵活、适应和敏捷的重要性，以最大限度地利用每一个机会。当他看到机会时，他很快就适应了与撒玛利亚妇人接触（约翰福音4章4-29节）。因此，耶稣成功地消除了对上帝的各种误解，并与撒玛利亚妇人分享了真理。通常，生活中的事情并不像我们希望的那样，但俗话说，“当生活给你一个柠檬时，用它做柠檬水”！

3. 设定智能目标以吸引

为了参与我们周围发生的事情，我们必须设定SMART聪明目标来帮助我们努力参与。‘聪明目标’是高质量目标，它们是：具体的、可衡量的、可达到的、相关性、有时限的。在每一个新的一个年里，我们仍然会做出新的决议，即使我们有许多决议在前一年没有实现。如果我们新的预期目标符合聪明目标的标准，我们将有更大的机会在今年实现我们的决议。

愿主赋予我们力量，因为我们使用这个三管齐下的战略来应对2023年的新现实。



The Parallel between the Temptation of Jesus and the Testing of Israel (2)

By Mr Isaac Wong

Examining the Temptation Account

This article examines the similarities and contrasts between Jesus' responses to the devil's temptations in Luke 4:1-13 and Israel's disobedience in the wilderness sojourn.

Considering the similarities between the setting of Jesus' temptation and the wilderness sojourn of Israel, the temptation account most likely alludes to the wilderness experience of Israel. The word *πειράζω* in Luke 4:2 ("tempted") can also be translated "tested" and shares the same root as *ἐκπειράζω* ("test") in Deuteronomy 8:2 LXX, which occurs right before Jesus' first citation. Just like Israel, the son of God,¹ was tested in the wilderness for forty years, Jesus was tested as the Son of God in the wilderness for forty days. The agency of the Holy Spirit in leading Jesus into the wilderness (4:1) means that it was God's intention for Jesus to be tested, just like it was God's intention to test Israel (Dt. 8:2).

The First Temptation

The first temptation of Jesus corresponds to Israel's craving for food. Just as Israel was tested in their hunger (Dt. 8:3), so Jesus was tested when he was hungry (Lk. 4:2). The first-class conditional "if" means that the temptation is not so much a challenge of Jesus' sonship as it is a challenge to exercise his miraculous power to satisfy his hunger. This independent exercise of power would represent a lack of trust in God's provision and a violation of his dependence on God the Father.² This total dependence on God is an important aspect of the Son of God identity and aligns with Jesus' own teaching (Lk. 12:31) and his submission to God's will at Gethsemane (Lk. 22:39-44). Jesus responded by citing the exact verse that explicates the purpose of the test (Dt. 8:3). This rejection of self-satisfaction out of trust in God's provision is an appropriate response to the repeated emphases on God's faithfulness in the Deuteronomy context.

The Second Temptation

The second temptation in Luke's account corresponds to Israel's idolatry, with the golden calf worship being a significant example. The devil offered Jesus "all the kingdoms of the world,"³ on one condition: Jesus was to forsake God and swear allegiance to the devil. Here is a quick way to fulfil Jesus' messianic role⁴ to rule over the kingdoms (Lk. 1:32-33) without going to the cross, though ironically it would be achieved through a rejection of the One who has appointed Jesus.

¹ The Israelites are referred to as God's sons (plural) in Deuteronomy 14:1 and 32:5. The singular noun is used to refer to corporate Israel as God's son in Exodus 4:22, Deuteronomy 8:4 (used in a comparison rather than direct identification of Israel as God's son) and Hosea 11:1.

² Darrell L. Bock, *Luke 1:1-9:50*, Olive Tree ed., Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 1994), under "Temptation of Bread and God's Care (4:3-4)".

³ Joel B. Green, *The Gospel of Luke*, Olive Tree ed., New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), under "The Testing of Jesus (4:1-13)"; Bock, *Luke 1:1-9:50*, Green, *The Gospel of Luke*, under "The Testing of Jesus (4:1-13)"; Bock, *Luke 1:1-9:50*, under "Temptation of Rule Through False Worship (4:5-8)". Green acknowledges the truth of this statement, though the devil's rule is only delegated by God and "a shabby substitute for the divine sonship." Bock calls the devil's offer "a mixture of truth and error," "exaggerated," and "at best characterised as an oversell."

⁴ Note the close association of the identities of Son of God and Messiah at Jesus' trial (22:67-70).

The Parallel between the Temptation of Jesus and the Testing of Israel (2)

By Mr Isaac Wong

Jesus' citation (Lk. Dt. 6:13) is again perfectly appropriate to the devil's challenge and aligns with the repeated warning against worshipping other gods in the Deuteronomy context.

The Third Temptation and Psalm 91

The third temptation in Luke's account again uses the first-class conditional, so the devil was challenging Jesus to a concrete display of his sonship through invoking God's protection rather than simply calling into doubt Jesus' sonship.

Psalm 91, which the devil cited, alludes to the Song of Moses in Deuteronomy 32 (אָבְרָה "pinions" and כַּנְפֵי "wings" in Ps. 91:4 and Dt. 32:11; דָּבָר "plague" in Ps. 91:3, 6 and Dt. 32:24; אֲלֵף "thousands" and רִבְבָה "ten thousands" in Ps. 91:7 and Dt. 32:30; שְׁלֵמָה "punishment" in Ps. 91:8 and Dt. 32:35, 41), both of which share the theme of God's faithfulness. A noteworthy contrast between Psalm 91 and the Song of Moses is that Psalm 91 talks about the faithful God who protects the one who trusts in Him so that he will not succumb to the "plague" or fall like the "thousand" and "ten thousand," while in the Song of Moses the Israelites are the ones who are stricken by the "plague" and the "thousand" and "ten thousand" that fall before their enemies because of their rebellion despite His faithfulness to them.

In view of Psalm 91's allusion to Deuteronomy 32, the devil's citation of the psalm is in effect saying that the promise of protection in the psalm rightly applies to Jesus as the righteous Son of God. Perhaps the temple location of this temptation has something to do with the use of Psalm 91, since the physical temple serves as a concrete symbol of the metaphors of God as "shelter," "refuge," "fortress" and "dwelling place" of the righteous. While the context of Psalm 91 is that the righteous who trust in God will be delivered from adverse danger in the midst of adverse circumstances in his daily life (i.e. "in all [his] ways"), the devil's citation of the psalm (with the omission of "in all your ways") is a perversion of its original intention since he wanted to force a display of God's protection by having Jesus compel God to save him.

The original context of Jesus' citation (Dt. 6:16) is to love God above all else by trusting in Him and obeying Him, with the incident at Massah serving as a counterpoint. At Massah, when the Israelites had no water to drink, instead of trusting in God to provide – as He had already done previously by providing a miraculous way of escape (Ex. 14:10-31), purifying the drinking water (Ex. 15:22-25) and providing manna and quail (Ex. 16:1-36) – they showed their lack of trust in God by demanding God's immediate provision as a sign of His presence, which amounts to testing God. Hence, in the greater context of Deuteronomy 6:16, to love God is to trust in Him in spite of contrary circumstances without demanding evidence of His presence and provision. The devil's challenge called precisely for this testing of God, while Jesus recognised the need to trust in God and refused to test Him, in accordance with the Deuteronomy context.

耶稣的诱惑和以色列的考验之间的相似之处 (2)

文：黄广荣导师

检查诱惑

这篇文章探讨了耶稣在路加福音 4：1-13 中对魔鬼诱惑的回应与以色列在旷野逗留期间的不顺服之间的异同和对比。

考虑到耶稣受试探的背景与以色列的旷野逗留之间的相似之处，试探的记载很可能暗指以色列的旷野经历。路 4：2（“试探”）中的 *πειράζω* 一词也可以翻译为“测试”，并且与申命记 8：2 LXX 中的 *ἐκπειράζω*（“测试”）具有相同的词根，它发生在耶稣第一次引用之前。就像神的儿子¹以色列在旷野受试炼四十年一样，耶稣作为神的儿子在旷野受试炼了四十天。圣灵带领耶稣进入旷野（路 4：1）意味着上帝要耶稣受到考验，就像上帝要考验以色列一样（申 8：2）。

第一个诱惑

耶稣的第一个诱惑对应于以色列人对食物的渴望。正如以色列人在饥饿中受到考验（申 8：3），耶稣在饥饿时也受到考验（路 4：2）。第一等条件“如果”意味着诱惑与其说是对耶稣儿子身份的挑战，不如说是对运用他的神奇力量来满足他的饥饿的挑战。这种独立行使权力将代表对上帝供应缺乏信任，并违反了他对父神的依赖。² 这种对上帝的完全依赖是上帝儿子身份的一个重要方面，与耶稣自己的教导（路 12：31）和他在客西马尼园顺服上帝的旨意（路 22：39-44）一致。耶稣的回应是引用了解释测试目的的确切经文（申 8：3）。这种出于对上帝供应的信任而拒绝自我满足，是对申命记中反复强调上帝信实的恰当回应。

第二个诱惑

路加记述中的第二个诱惑与以色列的偶像崇拜相对应，金牛犊崇拜是一个重要的例子。魔鬼向耶稣献上“世界上所有的国度”³，但有一个条件：耶稣要离弃神，宣誓效忠魔鬼。这里有一个快速的方法，可以在不上十字架的情况下履行耶稣的弥赛亚角色⁴来统治王国（路加福音 1：32-33），尽管具有讽刺意味的是，这将通过拒绝任命耶稣的那一位来实

¹ 以色列人在申命记 14：1 和 32：5 中被称为神的儿子（复数）。单数名词在出埃及记 4：22，申命记 8：4（用于比较而不是直接将以色列确定为上帝的儿子）和何西阿书 11：1 中用于指代以色列是神的儿子。

² Darrell L. Bock, *Luke 1:1-9:50*, Olive Tree ed., Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 1994), under "Temptation of Bread and God's Care (4:3-4)".

³ Joel B. Green, *The Gospel of Luke*, Olive Tree ed., New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), under "The Testing of Jesus (4:1-13)"; Bock, *Luke 1:1-9:50*, Green, *The Gospel of Luke*, under "The Testing of Jesus (4:1-13)"; Bock, *Luke 1:1-9:50*, under "Temptation of Rule Through False Worship (4:5-8)". 格林 (Green) 承认这句话的真实性，尽管魔鬼的统治只是由上帝委派的，并且是“神圣儿子身份的破旧替代品”。博克 (Bock) 称魔鬼的报价是“真理与错误的混合”，“夸大其词”，并且“充其量被描述为夸大”。

⁴ 请注意耶稣受审时上帝的儿子和弥赛亚身份的密切联系（22：67-70）。

耶稣的诱惑和以色列的考验之间的相似之处 (2)

文：黄广荣导师

现。耶稣的引文（路加福音 6：13）再次完全适合魔鬼的挑战，并与申命记中反复警告不要敬拜其他神相一致。

第三个诱惑和诗篇 91

路加记述中的第三个诱惑再次使用了一流的条件，所以魔鬼通过祈求上帝的保护而不是简单地怀疑耶稣的儿子身份来挑战耶稣，以具体地展示他的儿子身份。

魔鬼引用的诗篇 91 篇暗指申命记 32 中的摩西之歌（诗篇 91：4 和申 32：11 中的 אָבֶרָה “小齿轮”和 כַּנְפֵי “翅膀”；דָּבָר 诗篇 91：3，6 和申 32：24 中的“瘟疫”；אֵלַי 诗篇 91：7 和申 32：30 中的“千”和 רַב־בָּיִת “一万”；שְׁלֵמָה 诗篇 91：8 和申 32：35，41 中的“惩罚”），两者都分享了上帝信实的主题。诗篇 91 篇和摩西之歌之间一个值得注意的对比是，诗篇 91 篇谈到信实的上帝保护信靠他的人，这样他就不会屈服于“瘟疫”或像“千”和“一万”一样堕落，而在摩西歌中，以色列人是那些遭受“瘟疫”和“千”和“一万”的人，他们因为尽管他们对他们忠心，但他们还是悖逆。

鉴于诗篇 91 篇对申命记 32 的暗示，魔鬼对诗篇的引用实际上是在说，诗篇中保护的应许正确地适用于耶稣作为神的义子。也许这种诱惑的圣殿位置与诗篇 91 篇的使用有关，因为实体圣殿是上帝隐喻义人的“庇护所”，“避难所”，“堡垒”和“住所”的具体象征。虽然诗篇 91 篇的上下文是，信靠上帝的义人将在日常生活中的不利环境中（即“以[他]的所有方式”）从不利的危险中被拯救出来，但魔鬼引用诗篇（省略“以你所有的方式”）是对其初衷的歪曲，因为他想通过让耶稣强迫上帝拯救他来强迫显示上帝的保护。

耶稣引用的原始背景（申 6：16）是通过信靠他和顺服他来爱上帝胜过一切，马萨的事件就是一个对比点。在马萨，当以色列人没有水喝时，他们不是相信上帝的供应——就像他以前已经通过提供神奇的逃脱之路（出 14：10-31），净化饮用水（出 15：22-25）和提供吗哪和鹌鹑（出 16：1-36）一样——他们通过要求上帝立即供应作为他同在的标志来表明他们对上帝缺乏信任，这相当于试探上帝。因此，在申命记 6：16 的更大背景下，爱上帝就是相信他，尽管情况相反，而不要求证明他的存在和供应。魔鬼的挑战恰恰要求对上帝进行这种考验，而耶稣认识到需要信靠上帝，并拒绝按照申命记的背景试探他。¹



Orientation Spiritual Emphasis Chapel 培灵迎新会 2023

On January 9, 2023, ACTS College resumed its annual physical Orientation, Chapel and Community Dinner. This act of eating together is crucial because ACTS College believes that community can only be built through intentional interaction and conversation. It was a lovely evening of fellowship, worship, prayer, breaking of bread, introducing our theme of “Empowered to Engage”, and helping our new students to understand our school system and community better.

Though it was a simple gathering of new and current students, it was truly the simplicity of being together in God’s presence, sharing a meal, lending a listening ear and carrying one another’s burdens in prayer that made this year’s orientation a powerful time of fellowship with both God and our fellow man. We look forward to an exciting new school year ahead and celebrate the new lives that have committed themselves to being equipped for His glory!

2023年1月9日，ACTS学院恢复了一年一度的实体迎新会、崇拜和晚餐。这种一起吃饭的行为至关重要，因为ACTS学院认为社群只能通过有意识的互动和对话来建立。在这个美好的夜晚，团契、敬拜、祈祷、擘饼，介绍我们的主题“赋予能力参与”，并帮助我们的新生更好地了解我们的学校系统和她的社区。

虽然这是新学生和现有学生的简单聚会，但足以让我们真实地在主内团契，分享一顿饭，倾听，为彼此祷告，实在是年度最强迎新会。我们期待着即将到来的令人兴奋的新学年，并庆祝那些承诺为他的荣耀装备的新生命！

Introducing the Student Life Committee 2023

介绍2023年学生生活委员会

The Student Life Committee is committed to serve the college community with passion.

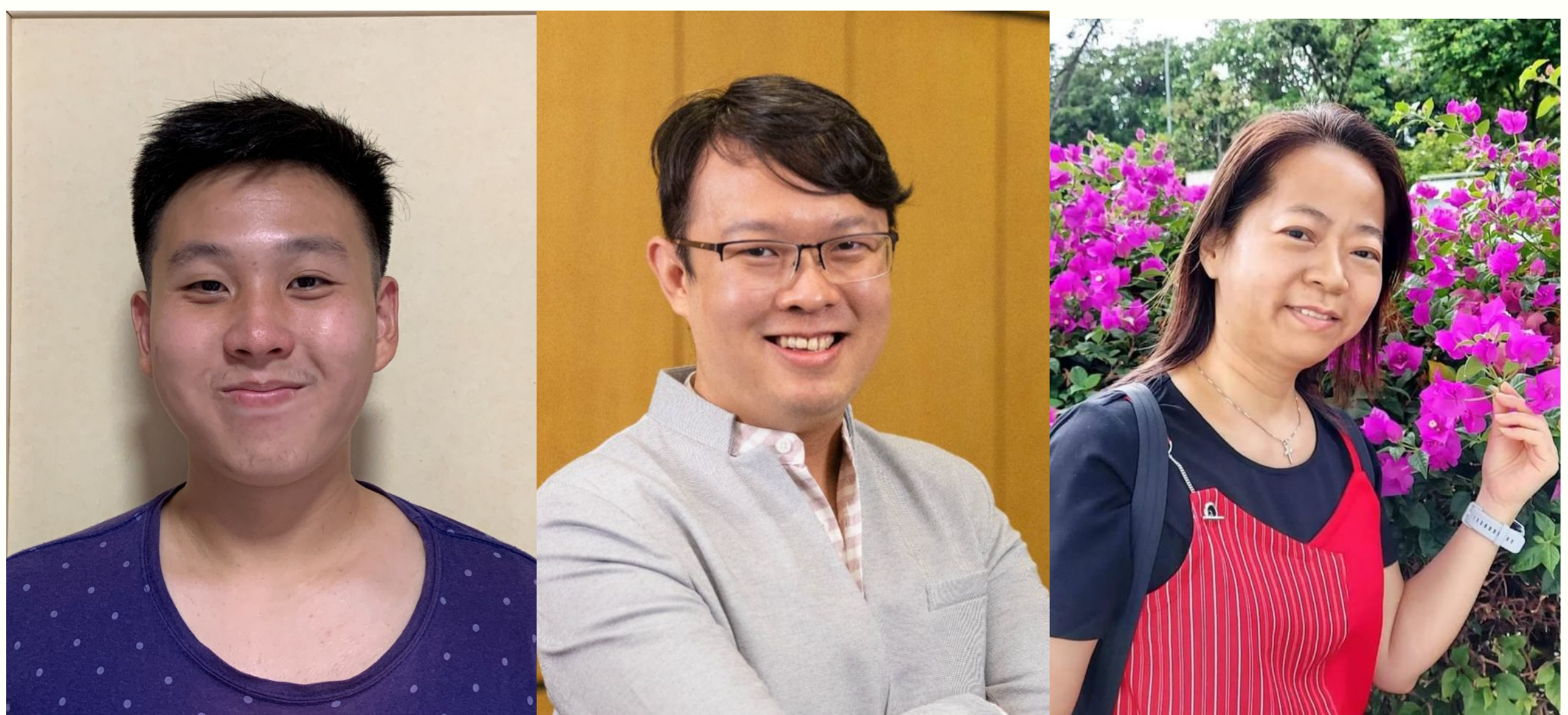
学生生活委员会致力于热心服务 学院社群。



President: Freddy Quek

Secretary: Joseph Sim

Vice President: Tian Muying



Member: Zachary Sim and Euvin Aw

Treasurer: Ang Huey Min

Ministry Partnership Update

学院最新消息



ACTS College signed a memorandum of understanding with Full Gospel Assembly to collaborate in training believers for the ministry.

(In photo: Senior Pastor Rhordan Wickramasinghe of FGA & Rev Dr Casey Ng).

ACTS学院与新加坡全备福音堂签署了一份谅解备忘录，以合作为教会培训信徒。

（左为新加坡全备福音堂主任牧师牧师Rhordan Wickramasinghe，右为伍光照博士牧师）。



T520G / T620G

护教学

5月2日 - 5月13日 2023

星期一、六 8am - 6pm
星期二、四 7pm - 10pm

简介:

课程探讨基督教信仰的有效性与一致性，着重培养一个积极的基督教世界与生活观。

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。



M510E / M610E

LEADERSHIP

2 May - 13 May 2023

Mon & Sat 8am - 6pm
Tues & Thurs 7pm - 10pm

Course Description:

An introduction to the leadership disciplines of personal mastery, collaborative inquiry, and systems perspective. Emphasis will be given to developing competency for leading sustainable changes in Christian community.

Dr Alton Chua (MTh, DBA)

Dr Alton Chua has been a member of the ACTS College's Academic Advisory Committee since 2015. He started serving God more than 30 years ago, and he has been involved in the worship ministry, campus ministry, cell group ministry, and missions. He has conducted pastoral and leadership training in countries such as Vietnam, East Asia and New Zealand.

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



[ONLINE] B536F / B636F

ACTS

15 May - 27 May 2023

Mon & Sat 9am – 5pm
Tues & Thurs 7pm – 10pm

Course Description:

This course deals with the continuing ministry of the resurrected Christ in the world through the Holy Spirit. It examines the purposes for which the book was written, traces the expansion of the gospel, and provides theological reflections on the mission of the church, the works of the Holy Spirit, and the oppositions that these believers faced.

Rev Dr Victor Lee (PhD)

Rev Dr Victor Lee is the President of Bible College of Malaysia since January 2017. He is also an EXCO member of the Assemblies of God of Malaysia and a Council member of the National Evangelical Christian Fellowship (NECF). He holds a PhD in Divinity from the University of Aberdeen, Scotland. His thesis is published by Langham Monograph (2021) with the title Reading Johannine Dramatic Irony through Ancient Dramatic Devices. Currently, he worships at First Assembly of God, Kuala Lumpur with his wife Dr Vicky Teng and two children named Wallace Lee & Wilma Lee.



M520B / M620B

ENGAGING ASIAN RELIGIONS & CULTS

15 May - 27 May 2023

Mon & Sat 9am – 5pm
Tues & Thurs 7pm – 10pm

Course Description:

A critical analysis of the basic teachings and practices of major religions and cults in Asia and a comparison of their teachings with Christianity.

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.



M510C / M610C

小组事工

5月15日 - 5月27日 2023

星期一、六 9am – 5pm
星期二、四 7pm – 10pm

简介:

小组发展的动力与组员之间的关系体验性的研究。此课程著重於在亚洲教会建立健康的小组与促进组员之间的关系之哲学与策略。

许秀琴讲师 (DMin Prog)

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、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。

Upcoming Events 最新活动

Mission Ignite 2023

February 13th-16th
@ 7:00-7:30pm,
@ ACTS College

Everyone's invited!
**Join us for a time
of Prayer, Worship
and Sharing!**

ACTS COLLEGE

**FAMILY
DAY**

SAT, 11TH MARCH @9AM

**@GARDEN BY THE
BAY**

+GAMES +GIFT +COTTON CANDY FOR 12 AND BELOW

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

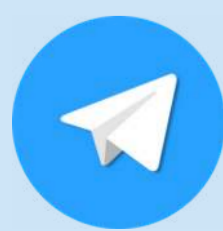
获得 ATA 与 APTA 认证

SINCE 1977

EMPOWERING LEADERS TO SUCCEED

培训成功领袖

FOLLOW US ON



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

