

# ACTS TODAY

## 今日 ACTS

**Empowered to Engage**  
**赋予参与能力**

**Teaching and  
Preaching with AI**

**使用人工智能  
进行教学和讲道**



**Rev. Dr. Casey Ng**  
伍光照士博士牧师

**The Contribution of  
Brevard Childs and His  
Canonical Approach**

**布里瓦德·蔡尔兹的贡献  
和他的正典方法**



**Pastor David Lim**  
林函辉讲师

# Teaching and Preaching with AI

By Rev. Dr. Casey Ng

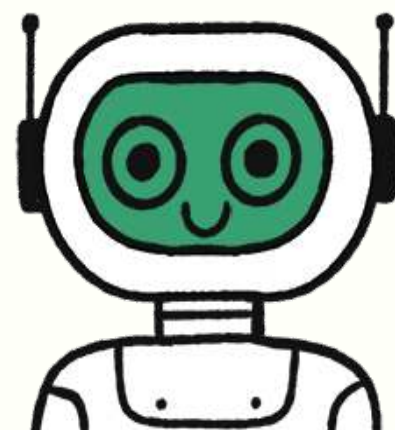
Recently, I was at the Changi Jewel and saw our local robocop—an artificial intelligence (AI)-empowered robot in action, patrolling the arrival pickup bay against any traffic offender who lingered longer than necessary at the bay. We are now moving into a new age of technology where AI has permeated various facets of living. AI is here and revolutionising how we live. As such, an inevitable concern is how teachers and preachers use AI to teach or preach. While there are different views on the pros and cons of using AI in teaching and preaching, the primary concern should be why we are introducing AI to teachers and preachers. Furthermore, how can teachers and preachers enhance teaching-learning or preaching-discipleship with AI?

Stephen Brookfield (2014) highlights that learners want teachers who are credible and authentic. Credible teachers have the knowledge, skills, wisdom and insights that will benefit students. I would then say that credible teachers will have to update their teaching-learning practices to keep in tandem with changes in society and time. Thus, the introduction of numerous AI applications in education is an inevitable issue that credible teachers have to deal with. However, it is critical to put the horse before the carriage. As Elaine Garcia puts in: “The pedagogical perspective should drive the introduction of new technology, rather than considering the pedagogical purpose of the technology after it has already been introduced”

(<https://www.openaccessgovernment.org/artificial-intelligence-ai-ineducation/66346/>). More than focusing on shaping learners through a teacher-centred approach by replicating traditional forms of transmitting knowledge and learning with recent technology, credible teachers would first deal with the need to focus more on a current learner-centred teaching approach (like constructionism or connectivism) before seeing how AI can improve the teaching/learning process more effectively and interestingly. Similarly, credible preachers would revisit their perspective of preaching before introducing AI.

Learners also want teachers who are authentic. I believe that it is the same in the preacher-disciple context. Crafting a lesson, even a sermon, is more than creating a product. Each good lesson or sermon involves the authentic personal conviction and spiritual experience of the teacher or preacher. While AI can quickly generate a lesson plan or sermon outline, AI will not replicate the empathy and creative thinking of a teacher or a preacher who works under the inspiration of the Holy Spirit. For example, the AI chatbot can readily cull information from the internet to produce a sermon on a Scripture passage within seconds. However, the message lacks personal nuance, human emotional depth, and spiritual connection, thus missing the authenticity of teaching/preaching. Besides, the AI chatbot may sometimes be theologically incorrect or biased. Barry Davis aptly observes that AI algorithm is only as good as available data online and subject to bias or a lack of contextual understanding ( <https://singlesermons.com/blogs/the-pastors-pen/should-pastors-use-ai-in-sermon-preparation> ) .

As such, leaving everything into the hands of AI is not a solution for teachers and preachers. Learners and disciples are looking for credibility and authenticity in teaching and preaching. Nevertheless, ignoring the pervasive presence of AI is no longer an option. Though AI has limitations, it is fast becoming a natural source for Christians to consult. Credible teachers and preachers can quickly use AI chatbots to generate content such as summaries, reviews, and essays to get a feel of the latest trends in thinking out there or online. They can also allow learners/disciples to use AI chatbots to brainstorm new ideas on what they are discussing. Used with discernment, AI can be another helpful tool for teachers and preachers to teach or preach from the scriptures without sacrificing credibility and authenticity.



# 使用人工智能进行教学和讲道

文：伍光照博士牧师

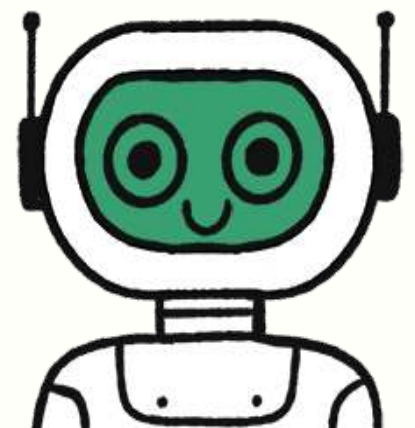
最近，我在星耀樟宜看到了我国的机器人警察。这些机器人在人工智能驱动下进行执法，负责巡逻接送区，并防止人们在接送区滞留。我们现在正在进入一个新的科技时代，人工智能已经渗透到了生活的方方面面。人工智能的未来已经到来，并彻底改变了我们的生活方式。因此，教师和牧师如何使用人工智能来教导或讲道就成了不可避免的问题。虽然每个人对人工智能如何在教学和讲道中使用的看法，以及对其利弊的分析各有不同，但我们应该关注的是--向教师和牧师介绍人工智能的原因。此外，我们还要考虑教师和牧师如何利用人工智能加强教与学或牧养与门徒训练。

斯蒂芬·布鲁克菲尔德（*Stephen Brookfield, 2014*）强调，学习者希望教师是可信的和真实的。可信的教师拥有的知识、技能、智慧和见解可以使学生受益良多。然而我想说的是--可信的教师必须更新他们的教学实践，以跟上社会和时代的变化。因此，可信的教师必须面对在教育中引入人工智能应用的问题。但是，本末相顺是至关重要的。正如伊莱恩·加西亚（*Elaine Garcia*）所说：“教育理念应该主导新科技的引进，而非在科技引入之后才考虑其教学目标”

（<https://www.openaccessgovernment.org/artificial-intelligence-ai-ineducation/66346/>）。同样的，可信的牧师需要在引入人工智能之前先重审他们的讲道观点。从以教师为中心的教学方式出发，教师可以运用当下的科技来传递知识，从而达到塑造学生的目的。但可信的教师需要先关注以学习者为中心的教学方法（如建构主义或连接主义），然后才能看到人工智能如何更有效、更有趣地改进教学过程。同样，可信的牧师在引入人工智能之前会重新审视他们的传教观点。

学习者也希望教师是真诚的。我相信牧师-门徒也同样如此。精心制作一门课程或者是准备一篇讲道绝不仅是在生产一个产品。每堂好的课程或讲章都涉及教师或牧师真诚的信念和属灵经历。虽然人工智能可以快速生成课程计划或讲道大纲，但人工智能无法复制在圣灵默示下工作的教师或牧师的同理心与创造性思维。例如，人工智能聊天机器人可以很容易地从互联网上挑选信息，并在几秒钟内对完成对所选经文的讲章。然而，这样的方式往往会丢失教导/讲道的真诚性，因为这样的讲道缺乏个人存在的细微差别、人类的情感深度和属灵联系。此外，人工智能聊天机器人有时可能在神学上持有不正确的观点或者偏见。巴里·戴维斯（*Barry Davis*）恰当地观察到，人工智能算法的好坏受限于在线可用数据，并且容易受到偏见或缺乏上下文理解的影响（<https://singlesermons.com/blogs/the-pastors-pen/should-pastors-use-ai-in-sermon-preparation>）。

因此，把一切都交给人工智能并不能成为教师和传教士的解决方案。学习者和门徒在教道和讲道中都在寻找可信的和真实的信息。尽管如此，人工智能的普遍性是无法忽视的。尽管人工智能有局限性，但它正迅速成为基督徒寻找信息的重要来源。可信的教师和牧师可以快速使用人工智能聊天机器人生成摘要、评论和论文等内容，以了解在此时此地的或线上的最新趋势。他们还可以让学习者/门徒使用人工智能聊天机器人就他们正在讨论的内容集思广益。人工智能与辨别力一起使用，可以成为教师和牧师在不牺牲可信度和真诚性的情况下教导圣经或讲道的另一个有用工具。



# The Contribution of Brevard Childs and His Canonical Approach

By Pastor David Lim

While the Old Testament was undoubtedly studied throughout its existence, it was never really studied as an independent discipline, either in Jewish or in Christian circles, until the post-Reformation period, spurred by the twin influences of German pietism and historical rationalism.<sup>1</sup> But Old Testament theology as a discipline that we know of today can be said to have originated from Johann P. Gabler's famous address in 1787 where he called for a separation between biblical theology and dogmatic theology, and argued for biblical theology to become a descriptive discipline that "set forth what the biblical writers actually believed."<sup>2</sup> In Gabler's thinking, Old Testament theology as the more foundational discipline should not be restricted by dogmatic or Christological presuppositions.<sup>3</sup> These led to the production of several works devoted solely to Old Testament theology (for e.g., Bauer in 1796, Kaiser in 1813, de Wette in 1813 and Vatke in 1835), and which mostly followed Gabler's vision and operated with the assumption that the Old Testament was essentially unhistorical.<sup>4</sup>

Conservative voices emerged in response but were largely unable to alter the open-minded development. The various strands of open-minded tendencies eventually culminated in Julius Wellhausen's documentary hypothesis in 1878, which creatively brought together many earlier proposals from source criticism and history of religion to reconstruct the evolutionary process of Israel's religion. Wellhausen's proposal dominated the field of Old Testament theology in Germany, England, and United States for the next fifty years, and Old Testament theology became a strictly historical discipline in the academia.<sup>5</sup> This resulted in a great tension between the church and academia concerning the view of the Old Testament,<sup>6</sup> with a severe lack of conservative biblical scholarship that could have helped bridge the gulf. While academia saw the Old Testament simply like any other *religious* text to be used for historical reconstructions, the church continued to hold the Old Testament as a *sacred* text that was inspired and historical.

It was within such an intellectual stalemate that Brevard S. Childs, a "giant among theological interpreters,"<sup>7</sup> would make his indelible mark during the second half of the twentieth century, as one who was first and foremost a committed Christian and then only subsequently also a critical Bible scholar. Through an illustrious and productive academic (and writing) career that spanned almost fifty

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<sup>1</sup> Brevard S. Childs, *Old Testament Theology in a Canonical Context* (Philadelphia, PA: Fortress Press, 1985), 2.

<sup>2</sup> Paul R. House, *Old Testament Theology* (Downers Grove, IL: Inter-Varsity Press, 1998), 15–16.

<sup>3</sup> Iain Provan, "Canons to the Left of Him: Brevard Childs, His Critics, and the Future of Old Testament Theology," *Scottish Journal of Theology* 50, no. 1 (February 1997): 2.

<sup>4</sup> House, *Old Testament Theology*, 17–21.

<sup>5</sup> *Ibid.*, 26–27.

<sup>6</sup> Theodore Letis, "Brevard Childs and the Protestant Dogmatists: A Window to a New Paradigm of Biblical Interpretation," *Churchman* 105, no. 3/4 (1991): 266–267.

<sup>7</sup> Collin Cornell, "Brevard Childs and the Treasures of Darkness," *Scottish Journal of Theology* 71, no. 1 (2018): 34.

# The Contribution of Brevard Childs and His Canonical Approach

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years, Childs strove to bring concrete legitimacy to a way of doing biblical theology that need not return to precritical approaches of evangelical fundamentalism and yet could also be reasonably embraced and meaningfully lived out by the church he was seeking to serve.<sup>8</sup> Childs' entire theological program could be understood as a "post-critical" attempt to recover the sacredness of the Christian Scripture,<sup>9</sup> which had been stripped of its theological voice by advocates of liberal historical criticism. Childs' theological scheme had in the past been called "canonical criticism," which he rejected in favour of "a canonical approach," so that it would not be seen merely as another critical method.<sup>10</sup> Instead of an analytical tool that could be simultaneously applied onto the Old Testament together with other critical apparatuses, Childs envisioned his proposal as a fresh way of integrating these critical apparatuses (from the academia) in the service of a theological reading of the Scriptures that will remain faithful to Christian confessions (in the church). Doing so, Childs believed, will liberate biblical scholarship to provide a theological voice to the Old Testament and thus aid systematic theologians to better enfold the messages of the Old Testament into their dogmatic theology.<sup>11</sup>

Childs' canonical approach to Old Testament theology is essentially a complex multifaceted framework that seeks to provide guidance for the theological reading of the Old Testament by grounding it on the canon. In essence, Childs elevated the final canonical form of the Old Testament text to be the sole object for all theological reflections, while at the same time re-positioning historical criticism as a useful tool that could help illuminate the text for the confessional communities. In doing so, Childs had hoped that he could provide a bridge between the biblical and the theological disciplines in the academia, as well as mediate between the academia and the church. Even though the approach has been heavily criticised (mainly within open-minded circles), most of its shortcomings concern Childs' explanation or application of the approach in his writings, rather than its conceptual underpinnings.

While it is unlikely that academia who are highly critical could be easily persuaded to give up its highly treasured academic freedom in favour of a canonical approach, the fact that Childs had provoked such an intense reaction speaks volumes of his impact in the field of biblical theology. Perhaps the most meaningful contribution of Childs' canonical approach is that it sterilised historical critical methods to be used in conservative scholarship, and thus gave legitimacy to a conservative and confessional reading of the Old Testament. Childs had shown a possible way forward for the confessional church and the conservative scholarship to integrate their faith and biblical scholarship in a manner that is both critical and respectable.

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<sup>8</sup> House, *Old Testament Theology*, 38.

<sup>9</sup> Letis, "Brevard Childs and the Protestant Dogmatians," 265.

<sup>10</sup> Bonnie Kittel, "Brevard Childs' Development of the Canonical Approach," *Journal for the Study of the Old Testament* 16 (1980): 2.

<sup>11</sup> Childs, *Old Testament Theology in a Canonical Context*, 17.

# 布里瓦德·蔡尔兹的贡献和他的正典方法

文：林函辉讲师

尽管旧约在其存在过程中无疑被研究过，但无论是在犹太人还是基督教圈子里，它从未真正作为一门独立的学科进行过研究，直到后宗教改革时期，受到德国虔诚主义和历史理性主义的双重影响。<sup>1</sup> 但是旧约神学作为我们今天所知道的一门学科，可以说起源于约翰·加布勒（Johann P. Gabler）。加布勒在 1787 年的著名演讲中呼吁将圣经神学和教条神学分开，并主张将圣经神学作为一门描述性学科来“阐明圣经作者实际上所相信的”。<sup>2</sup> 在加布勒的思想中，旧约神学作为更基础的学科不应该受到教条或基督论预设的限制。<sup>3</sup> 这促成了几部遵循加布勒的愿景、以旧约本质上是非历史的假设<sup>4</sup>的旧约神学作品的产生（例如，1796 年的鲍尔，1813 年的凯撒，1813 年的德韦特和 1835 年的瓦特克）。

保守派的声音应运而生，但在很大程度上无法改变思想开放的发展。各种开明倾向最终在 1878 年尤利乌斯·威尔豪森（Julius Wellhausen）的底本学说中达到顶峰，该底本学说创造性地将许多早期的观点从源头批评和宗教史中汇集起来，以重建以色列宗教的演变过程。威尔豪森的提议在接下来的五十年里主导了德国、英国和美国的旧约神学领域，旧约神学成为学术界一门历史学科。<sup>5</sup> 因严重缺乏本可弥合鸿沟的保守的圣经学术研究，导致了教会和学术界之间关于旧约观点<sup>6</sup>的巨大争论。学术界认为旧约就像任何其他用于历史重建的宗教文本一样，但教会仍旧认为旧约是受启示和历史的文本。

正是在这样的知识僵局中，布里瓦德·蔡尔兹（Brevard S. Childs），一位“神学诠释者中的巨人”<sup>7</sup>，在二十世纪下半叶留下了不可磨灭的印记。他首先是一个虔诚的基督徒，然后才成为一个

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<sup>1</sup> Brevard S. Childs, *Old Testament Theology in a Canonical Context* (Philadelphia, PA: Fortress Press, 1985), 2.

<sup>2</sup> Paul R. House, *Old Testament Theology* (Downers Grove, IL: Inter-Varsity Press, 1998), 15–16.

<sup>3</sup> Iain Provan, “Canons to the Left of Him: Brevard Childs, His Critics, and the Future of Old Testament Theology,” *Scottish Journal of Theology* 50, no. 1 (February 1997): 2.

<sup>4</sup> House, *Old Testament Theology*, 17–21.

<sup>5</sup> 同上, 26–27.

<sup>6</sup> Theodore Letis, “Brevard Childs and the Protestant Dogmaticians: A Window to a New Paradigm of Biblical Interpretation,” *Churchman* 105, no. 3/4 (1991): 266–267.

<sup>7</sup> Collin Cornell, “Brevard Childs and the Treasures of Darkness,” *Scottish Journal of Theology* 71, no. 1 (2018): 34.

# 布里瓦德·蔡尔兹的贡献和他的正典方法

文：林函辉讲师

批判性的圣经学者。在长达近五十年的杰出而富有成效的学术（和写作）生涯中，蔡尔兹努力为一种研究圣经神学的方式带来具体的合法性，这种方式不需要回到福音派原教旨主义的批判方法，但也可以被他所寻求服事的教会合理地并有意义地接受。<sup>8</sup> 蔡尔兹的整个神学计划可以被理解为恢复基督教圣经神圣性的“后批判”尝试<sup>9</sup>，基督教圣经已被自由主义历史批评的倡导者剥夺了其神学声音。在过去，蔡尔兹的神学方案因为因为他拒绝了“正典方法”的缘故而被称为“正典批评”，因此他的神学方案不会仅仅被视为另一种批判方法。<sup>10</sup> 蔡尔兹展望他的提议不是一种可以与其他批判工具同时应用于旧约的分析工具，而是将他的提议作为一种新的方式，来整合这些批判工具（来自学术界）以用于对圣经的神学解读，这将忠于（教会中的）基督教信仰。蔡尔兹认为，这样做将解放圣经学术，为旧约提供神学的声音，从而帮助系统神学家更好地将旧约的信息纳入他们的教义神学。<sup>11</sup>

蔡尔兹对旧约神学的正典神学论述方法其实是一个复杂的多方面框架，旨在通过以正典为基础为旧神学阅读提供指导。从本质上讲，蔡尔兹将旧约文本的最终正典形式提升为所有神学反思的唯一对象，同时将历史批评重新定位为一种有用的工具，可以帮助基督社群诠释文本。在这过程中，蔡尔兹希望他能在学术界，在圣经和神学学科之间架起一座桥梁，并在学术界和教会之间做调解。尽管这种方法受到了严厉的批评（主要是在思想开放的圈子里），但它的大部分缺点是关于蔡尔兹在他的著作中对该方法的解释或应用，而不是它的概念基础。

虽然高度批判的学术界不会被轻易被说服去放弃其高度珍视的学术自由，也不会轻易转而采用正典的方法，但蔡尔兹引发如此强烈的反应充分说明了他在圣经神学领域的影响力。也许蔡尔兹的正典方法最有意义的贡献是他将历史批判方法用于保守派学术，从而为保守和忏悔式的旧约阅读提供了合法性。蔡尔兹为此社群和保守派学者展示了一条可能的前进道路，那就是以一种批判和尊重的方式将他们的信仰和圣经学术结合起来。

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<sup>8</sup> House, *Old Testament Theology*, 38.

<sup>9</sup> Letis, “Brevard Childs and the Protestant Dogmatists,” 265.

<sup>10</sup> Bonnie Kittel, “Brevard Childs’ Development of the Canonical Approach,” *Journal for the Study of the Old Testament* 16 (1980): 2.

<sup>11</sup> Childs, *Old Testament Theology in a Canonical Context*, 17.



## College Family Day 2023 学院家庭日 2023

This year's family day was held at Gardens by the Bay, where a series of fun games were stationed at different parts of the Serene Garden. The day was capped off with a trail walk to the Supertree Grove, followed by delicious lunch at the Jurassic Food Nest Hall, where heartfelt conversations and rounds of fellowship continued.

Even though our time of fellowship had to end, the memories and newly formed relationships will continue to stay with us as we journey through our faith. We thank God for His goodness and unfailing love towards us that allows us to love the way He does. We pray that through these engagements, we learn how to love one another the way Christ loves us. As stated in John 13:34-35, the Gospel is best represented by how we love one another.

今年的家庭日在海湾花园举行，在宁静花园的不同地点举办了一系列有趣的的游戏。一天的活动以徒步前往 *Supertree Grove* 结束，然后在 *Jurassic Food Nest Hall* 享用美味的午餐。在那里，发自内心的对话和一轮又一轮的团契仍在继续。

尽管我们的活动不得不结束，但在我们的信仰之旅中，新的记忆和更紧密的关系将继续伴随着我们。感谢上帝对我们的良善和慈爱，让我们能够像他那样去爱。我们祷告希望通过这些团契，我们学会了如何像基督爱我们一样地彼此相爱。正如约翰福音 13:34-35 所说，福音最好的表现方式就是我们彼此相爱。



# 2023 Semester 2 July Intensive Classes



T520A / T620A

## PENTECOSTAL FOUNDATIONS 1

26 Jun - 8 Jul 2023

Mon & Sat 9am - 6pm  
Tues & Thurs 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.



M530C / M630C

## ENGAGING HUMAN DIVERSITIES

17 Jul - 29 Jul 2023

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

### Course Description:

An introduction to major concepts and methods in cultural anthropology. Emphasis will be given to developing an awareness of culture and society, and an integrated strategy for analysing and serving in diverse sociocultural contexts in this globalised world.

### Dr Ng Tjoh Dju (PhD)

Dr Ng Tjoh Dju taught secondary school for four years before she joined Cru Singapore full time. She was a resident faculty of the International Graduate School of Leadership in the Philippines and East Asia School of Theology in Singapore. She has provided cross-cultural training for workers going for overseas assignments and trained emerging leaders for Asia. She enjoys sharing the gospel with people and helping believers to grow in the Lord.



T520C / T620C

## HOLY SPIRIT

26 Jun - 8 Jul 2023

Mon & Sat 9am - 6pm  
Tues & Thurs 7pm - 10pm

### Course Description:

A study of the Holy Spirit. Related contemporary issues will be evaluated in order to arrive at a sound Pentecostal understanding of the Holy Spirit.

### Rev Melvin Ho (Doctoral Studies)

Rev Melvin Ho came originally from a traditional Chinese background in Malaysia and has been a lecturer in English before pursuing theological studies in the United States and in Europe. He served as a lecturer in theology at the Asia Pacific Theological Seminary in Baguio (Philippines) and the Azusa Theological Seminary in Amsterdam. Melvin has also significant pastoral ministry experience through pastoring in the United States and Amsterdam, as well as his involvement with local Arabic-language and Iranian churches. As a first-generation Chinese Christian, one of his deep passions is the critical theological reflection on biblical Christianity from Asian and non-western perspectives, resulting in authentic indigenous cultural expressions of the Christian faith, values and beliefs consistent with biblical teachings.



M510B / M610B

## PASTORAL MINISTRIES

17 Jul - 29 Jul 2023

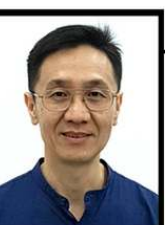
Mon & Sat 9am - 5pm  
Tues & Thurs 7pm - 10pm

### Course Description:

A consideration of the call, qualifications, preparation and work of a Pentecostal pastor. Practical instruction on specific pastoral duties like planning an order of worship, planning a preaching calendar, administering the Holy Communion, conducting weddings, conducting funerals, praying for healing and deliverance, and so on will be given.

### Rev Dr Chia Beng Hock (DMin)

Pastor Chia Beng Hock, an ordained minister with the Assemblies of God of Singapore is currently the Senior Pastor of Bethel Assembly of God and Chairman of Bethel Community Services. He holds a Doctor of Ministry and Master of Arts in Biblical Studies from Asia Pacific Theological Seminary (APTS) and a Post Graduate Diploma in Applied Theology (Ministry) from the University of Wales. He is happily married to May, and has two grown-up sons.



M510E / M610E

## 领导学

6月26日 - 7月8日 2023

星期一、六 9am - 6pm  
星期二、四 7pm - 10pm

### 简介:

探讨基督教领导学的原则。着重于基督教机构的人力资源、事工与目标设定的领导学。

### 宋德华牧师 (MDiv, MBA)

宋德华在本地和国外的神学院中活跃于教导神的话语。他相信自己的呼召是要装备圣徒, 让圣徒拥有坚固的圣经基础, 并依靠圣灵的大能活出圣经的真理。



B534 / B634

## 新约概论

7月17日 - 7月29日 2023

星期一、六 9am - 5pm  
星期二、四 7pm - 10pm

### 简介:

课程根据新约各书卷的社会历史背景, 简要介绍新约的信息, 并着重其主要神学主题及其现代意义。

### 林函辉牧师 (DMin Prog)

林函辉牧师自2009年以来就踊跃的在自己的母教会以及其他不同的教会的圣经研讨会做教导。函辉老师相信神给他的呼召就是帮助信徒明白神给人的讯息, 并帮助神的子民透过神的话语经历神的同在。



## T501 / T601 RESEARCH IN ETHICS

31 Jul – 30 Oct 2023  
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.



## B500A / B600A / M510G / M610G BIBLICAL HOSPITALITY IN MINISTRY

1 Aug – 31 Oct 2023  
Tuesday 7pm – 10pm

### Course Description:

An exploration of the biblical motif of hospitality in ministry. Emphasis will be given to examining the roles of guest and host in God's economy, and their implications for God's people today.

### 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.



## B518A / B618A PSALMS

31 Jul – 30 Oct 2023  
Monday 7pm – 10pm

### Course Description:

An interpretation of a selection of representative psalms and a consideration of their place in contemporary worship.

### Dr Jeremy Chew (PhD)

Dr Jeremy Chew has been lecturing at East Asia School of Theology since 2007. Classes he taught include Old Testament Foundation, Hebrew (Tools) and 1&2 Samuel. He is currently a pastor at Glory Presbyterian Church overseeing mission and youth. Jeremy's wife was called home in 2018 and he now lives with his two adult children.



## B537D / B637D SPIRITUALITY IN PHILIPPIANS

1 Aug – 31 Oct 2023  
Tuesday 7pm – 10pm

### Course Description:

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

### Rev Dr Casey Ng (PhD)

Rev Dr Casey Ng has taught biblical studies and education for the past thirty years. An educator at heart, he is passionate about developing learning communities through his "coffee theology" to transform lives and society. Casey's diverse experience includes serving as a pastor-teacher in Malaysia, Philippines, and Singapore; a member of the Executive Committee of the Assemblies of God of Singapore; and a member of the Accreditation Commission of the Asia Pacific Theological Association. He is married to Davina Soh.



## B514 / B614 旧约概论

7月31日 - 10月30日 2023  
星期一 7pm – 10pm

### 简介:

课程透过旧约各书卷的背景, 了解旧约的信息。课程着重主要神学议题及其现代意义。

### 黄广荣讲师 (MTh Prog)

黄广荣在教会参与过学生和成人教牧事工。他毕业于新加坡国立大学, 获得物理学学士, 并从2003年开始在教育界工作。他目前是ACTS学院的讲师, 同时也在共和理工学院兼职教学。他于2016年在ACTS学院完成了道学硕士课程, 目前正在就读神学硕士课程。



## M520B / M620B 亚洲宗教与异端

8月1日 - 10月31日 2023  
星期二 7pm – 10pm

### 简介:

对亚洲宗教与异端的教义进行批判性分析, 并比较他们的教义与基督教的教义。

### 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。

# 2023 Semester 2 Regular Classes



T510B / T610B

## PENTECOSTAL HERITAGE

2 Aug – 1 Nov 2023  
Wednesday 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.



T520B / T620B

## 五旬宗基要真理 2

8月3日 - 11月2日 2023  
星期四 7pm – 10pm

### 简介:

从圣经、历史和现代角度系统化研究人、教会与末世，着重五旬宗信仰在这方面一致性的信念。

### 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。



B501 / B601

## BIBLICAL INTERPRETATION

2 Aug – 1 Nov 2023  
Wednesday 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.



B514 / B614

## OLD TESTAMENT FOUNDATIONS

3 Aug – 2 Nov 2023  
Thursday 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 adjunct 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 \$40-50 for credit classes.

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

# Upcoming Events 最新活动

## EMPOWERED TO ENGAGE

ACTS COLLEGE RETREAT



12-15 JULY 2023  
4 DAYS 3 NIGHTS



V8 HOTEL JOHOR BAHRU  
NO:2 JALAN JATI 2,  
TAMAN NUSA BESTARI, 81300 SKUDAI



\$220/PAX (ALL MEALS INCLUDED)



SIGN UP VIA THE LINK OR QR CODE  
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BIS | AGBC | ACTS

## Alumni Fellowship & Networking 校友团契与交流

1 May 2023 5月1日

10.00am-12.00noon

@Acts College 学院

110, Lor 23 Geylang, #07-06

Register Now 立即报名

<https://tinyurl.com/baa2305>



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