

# AGBC TODAY

Issue 2/2011

MICA (P) 198/09/2011

Assemblies of God Bible College

神召会神学院

(The National Bible College  
of the Assemblies of God, Singapore)

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*Ensuring  
That Our Ministries  
Go The Distance*



I love to watch the F1 race whenever it comes to Singapore. There will be three days when I will try to follow the event on television. The first day is devoted to practices where the mechanics will do all checks to ensure that their machines are ready for the actual race and where the drivers will go through the track to commit to memory as much as possible, every turn and corner. The second day is the challenge for positions. This is to determine where each car will start in the actual race. The car in the pole position is in an advantage and drivers will fight for this position. The pole position does not necessarily, however, guarantee that the driver will win the race. The winner is the one who crosses the line in the actual race and not the one in the pole position. This principle applies to other sports as well. A team may be 2 goals up by half-time in a soccer match but it may not be the winning team. It is the score at the end of the final whistle that counts. Whilst ensuring a good start is important it is how we end that matters. This applies to our ministries as well. Whilst it is

# Ministries Distance

good and needful for us to prepare ourselves for ministries by studying in a Bible college, it is what happens after we graduate that matters. It is how we hold on in our ministries right to the end that counts. It saddens me whenever I hear of a minister crashing out. In this short address, I would like to share a few points which we should always note.


Firstly, we should always recognize that it is through the grace of God that we have a ministry. God could have done everything by Himself without involving us.



Through His grace, He has chosen and gifted us for a specific task within His Kingdom. He is the one who determines what we are to do and where we are to serve. He does this by first of all granting to us the spiritual gift for the ministry that He has called us to. Through His providential guidance He will direct us to where He wants us to serve. This comes often through the directions of pastors and leaders

that God has placed to watch over us. We should submit to such authorities. Secondly, when success comes, we have to know that it is God who has granted us the success. It is never through our own ingenuity or effort. We should remain humble and submissive to God and others. We can only remain submissive to God by knowing His Word and spending time with Him. Thirdly, we should never allow our human needs to control or lead us. Our motivation for ministry should only flow from our love for

God and people. It should never be to fulfill an inner need, such as self-esteem. Maintaining success in ministry for the long haul will be dependent on how much we are prepared to leave our lives in the hand of the Master rather than to take things into our own hands.

May you finish well as you keep your focus on the Lord and submit yourself into His Hand. 

**Rev. Dr. Loh Hung Chey**  
Principal



**每**当方程式一赛车来到新加坡时，我都喜爱观看。它将有三天的节目是我会从电视上观赏。在第一天时，技术人员将会为这些车子的引擎作检查以确保在正式比赛前作好准备就绪，司机们也会在赛场上驾驶，尽他们所能去熟悉每一个转角和转弯处。第二天是位置的挑战。这将决定每一辆赛车在正式比赛时的出发点。处在车赛起始领先位置的车子是个优势，赛车手们都会极力去争取。但是，这并不保证处在这领先位置的赛车手一定会赢得这场竞赛。获胜者是要在正式的赛场越过终点线，而不是在于这个领先位置。这个原则在其他竞赛也是一样。在足球比赛时，上半场领先的球队并不一定是最后的胜利者。惟有在决赛结束时的最终计分才是算数的。好的开始固然重要，但我们如何结束才是关键。在我们的服事上也是如此。我们为着事工在神学院接受装备是好与必要的，然而毕业之后我们如何的服事更为重要。我们在事工上如何持守到底才是至关重要的。每当我听

到有牧者跌倒失败时，都感觉到难过。在这短短的劝勉里，我要指出我们当留意的要点。

首先，我们必须认知，是因着神的恩典我们才得以服事祂。神能够自己完成一切祂所要作的事，而不需要透过我们。祂拣选我们并赐给我们恩赐为着祂国度中特定的职分。祂是那位决定我们当作什么事及当往那里去服事的神。藉着祂的供应与引领，祂会带领我们去祂要我们服事的地方。这往往是透过看顾我们的牧者与领袖们的指引。我们应当顺服在他们的权柄中。其次，当我们成功时，我们要知道这是出于神所赐。这绝对不是我们自己的才干与努力。我们应当谦卑，顺从神与人。我们惟有透过认识神的话语并花时间亲近祂才能继续拥有一颗对神顺服的心。第三，我们不可让自己的需求来掌控或带领我们。我们服事的推动力应该来自我们对神与人的爱。而不是要满足自己内心的需要，如自尊心。我们在事工上能否有持久的成功，取决于我们是否愿意将生命交在主的手中，而不是紧握在自己的手中。

当你愿意专注于主并将自己交托在祂的手中时，盼望你能有美好的终结。▲

卢汉青牧师, 院长

# 宣教使命与信徒职场之关系

## 职场呼召在信徒现今的生命中



在人的一生中，除了睡眠外工作便占据了我们生命中最多的时间。既然工作在生命中有著举足轻重地位，基督徒应如何看待工作呢？若工作只是为了生活而没有看到神的心意，恐怕在我们大部份的生活中只能为自己而活而不是为神而活，因工作占据我们的时间远比在教会为多。据估计北美上班族从第一天在职工作直到退休，每人平均花88,000小时在工作上。明显地在亚洲（特别是香港，日本，韩国，等国家）时间可能更长。工作占了我们一生大约百份之四十的时间。

相对来说，一个积极的基督徒一生却只花约4,000小时在教会的会议和活动中<sup>1</sup>，正因如此，教宗约望保禄二世对工作有相当高的评价及肯定：「从开始上帝已经呼召人类工作。人类与其他受造物最大不同之处，其一就是工作。只有人可以工作，而工作表达了我们在地上的存在。」<sup>2</sup>

召命(Vocation)源自拉丁文的「呼召」(Vocatio)一词，原本是个神学用语，是指个人被上帝呼召持续进行特定的工作、任务、责任或使命，但随著时代及信仰的失落，它失去了原本的内涵，

<sup>3</sup>转而代表俗世的意义，有时候只是『职业』(Occupation)的同义词。职业是指个人赖以维生的工作类别或是社会给不同工作位置的名称，<sup>4</sup>工作类别或名称也同时反映现今社会对不同职业的评价，<sup>5</sup>这些评价影响了社会的阶级观念和不同行业工作者对个人身份的冲量，基督徒在俗世洪流的耳濡目染下，难免受到这种价值观的影响，很容易忽略了上帝赋予他们的召命，<sup>6</sup>转而追求个人的事业的成就或把职业偶像化，造成信仰和生活分割。因此，我们需要重申圣经之职业与召命整合的职业观，帮助现代信徒清晰自己的身份、呼召及工作上的事奉。

### 召命与职业的分别

根据圣经基督徒的召命含有三层意义：

1. 上帝呼召人从罪中归向祂；
  2. 过与救恩相称的生活，彰显神的道，实践爱邻舍、服事邻舍；
  3. 上帝给个人的独特呼召，去完成在世上的使命，<sup>7</sup>例如全职的传道。
- 就这些意义而言，召命与职业的分别可从以下几方面去理解。首先，上帝对每个信徒的召命并不止于他的职业，而是涉及他的全人，包括了在家庭、社会、职场和教会，信徒需要在每一个岗位活出使命。<sup>8</sup>

<sup>1</sup> John Redekop, "Christian Labour: A Place for Christian", Faith Today, 1989, 18-23.

<sup>2</sup> On Human Work (Laborem Exercens), Encyclical Letter of Pope John Paul II, 1981.

<sup>3</sup> 杨牧谷主编，《当代神学辞典》下册，页1178。

<sup>4</sup> P.M. Parker, 'Definitions: Occupation in Websters-Online-Dictionary., <http://www.websters-online-dictionary.com/definition/occupation>.

<sup>5</sup> 如清洁员是一种低社会声望的职业，医生是一种高社会声望的职业。

<sup>6</sup> 司徒永富著，〈人工作不单为了搵食〉，《时代论坛》，[http://www.christiantimes.org.hk/Common/Reader/News/ShowNews.jsp?Nid=24962&Pid=6&Version=0&Cid=481&Charset=big5\\_hksc](http://www.christiantimes.org.hk/Common/Reader/News/ShowNews.jsp?Nid=24962&Pid=6&Version=0&Cid=481&Charset=big5_hksc)，香港基督徒职场伦理行为研究中发现，近六成的认为工作的价值是「维持生计」，只有不到三成，认为是「实践信仰」；与此同时，近八成认为工作的感受是「维生」，只有三成认为工作是「事奉」。

<sup>7</sup> 创12:1；出3:10；罗1:1；使13:2。

<sup>8</sup> 韦真尔著，刘思洁译，《上帝工作—基督徒生命中的圣召》，（台北：雅歌出版社，2006），页52-54。

其次，透过召命上帝救赎和塑造信徒的生命，正如 Paul Stevens 强调上帝的召命并不是要我们完成工作，而是要我们成为一个祂所要的人，<sup>9</sup>祂看重我们的所是 (being) 过于我们所做 (doing)，所以召命的重心不同于职业，不是我们做什么，而是在工作中我是怎样的人。

其三，召命是上帝所指派的，虽然是透过人的工作进行，但本质上其实是关乎神自己的工作，祂隐身在工作背后，<sup>10</sup>祂以召命将人带进职业里，人只是与祂一同工作，最后的结果是上帝的旨意成就；相对来说，职业并非召命本身，而是完成召命的途径 (means)。<sup>11</sup>

其四，并非每种职业是来自上帝的召命，例如从事一些色情或赌博事业，因为这样的职业并没有爱邻舍，反而为他们带来伤害。<sup>12</sup>最后，个人可能会失业、离职或退休，但召命从上帝而来，永远不会丧失；这并不是个人自己选择的，也不是别人可以给的；这是从上帝而来的，反映出个人最根本的身份。

## 工作与信徒的召命

讨论工作中的召命我们不能不提职场 (Marketplace)，因我们的工作不能从处境中抽离出来。工作是一个群体的活动并与处境息息相关。神的召命固然不限于全职事奉者如牧师、传道人等，亦是向在职

的基督徒所发出的呼召。在过往许多教会或牧者偏向于鼓励信徒投入能帮助人的行业，如教师、医护和社工等作为终身职业 (Vocation)，而忽略了在都市化的城市中专专业人士 (Professional) 和商业人士 (Business person) 往往更能体会城市人的需要。

其实神召我们工作并没有所谓圣俗之分 (除了非法的工作和不合道德的工作)，因为透过工作，人能参与神创造的过程并且是与神同工。<sup>13</sup>虽然工作上的召命一般来说都是个人及不容易发觉，但 Michael Novak 提出验证召命的两项因素：神所赐给的能完成工作的能力及乐在工作中的感觉<sup>14</sup>，可帮助我们在工作中确认神给予的召命。

职业 (Vocation) 原本拉丁文的意思就是召命 (Calling)，但神对我们的召命并不止于工作，而是我们的全人。正如 Paul Stevens 强调神的召命并不是要我们完成工作，而是要我们成为一个神所要的人<sup>15</sup>。对于个人召命与人类召命的关系，Paul Stevens 把它分成三个主题，「装备全民服事；召命、工作与服事；市井/日常生活的灵性，它们的关系可以《图一》表示。

## 召命、工作与服事

在此笔者只是简谈有关 Paul Stevens 分成三个主题之一的：召命、工作与服事。信徒的服事，无论是在聚合还是分散的教会，皆应出于上帝的呼召。可是在教会圈

<sup>9</sup> R. Paul Stevens, *The Abolition of the Laity: Vocation, Work and Ministry in Biblical Perspective*, 72.

<sup>10</sup> 韦真尔著，《上帝工作－基督徒生命中的圣召》，页54-55。

<sup>11</sup> 黄秉德著，《职业与生涯发展》，《基督徒全人小百科3:基督徒的职业观：道路选择与生涯规划》，彭海莹编，(台北：新生命杂志社，1990)，页28。

<sup>12</sup> 韦真尔著，《上帝工作－基督徒生命中的圣召》，页84-85。

<sup>13</sup> William E. Diehl, *The Monday Connection*, Harper Collins, 1991, p.29.

<sup>14</sup> Michael Novak, "What is Calling?", p.20.

<sup>15</sup> R. Paul Stevens, *The Abolition of the Laity: Vocation, Work and Ministry in Biblical Perspective*, 72.


子，「呼召」或「召命」却常惹人误解。为此，Paul Stevens 以圣经神学入手，提出了相当全面和平衡的见解。他认为我们每人都有三重的召命：

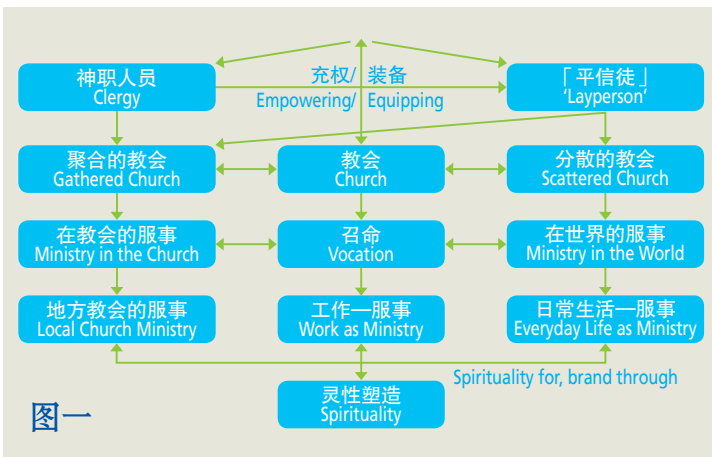
「人类的召命」(human vocation): 这召命是普遍性的，包括与上帝相交，建立社群关系，以及与上帝共同治理大地。史氏明智地避开了文化使命与大使命的争论，提出以更具统摄性的立约神学为基础，奠定这适用于普世人类，并超越信仰界线的基础性呼召。

「基督徒召命」(Christian Vocation)：史氏深信，信仰叫人更具人性，使我们更能入世完成人类的普遍召命。这第二重的召命，呼召人回归上帝成为属祂的子民(belonging)，激励我们过成圣的生活(being)，并在世界和教会中服事(doing)。

「个人的召命」(Personal Vocation)：然而，我们如何能辨识圣灵的引领，以致能最適切地服事？史氏概况出「个人的召

命」乃涵盖了上帝的护理、圣灵的恩赐，以及内心的呼唤。我们一生并非受机遇或命运的控制，乃是出于上帝的护理，祂借著各人不同的出身、家庭、成长、学习、工作等经历，陶造出每人独特的处境。圣灵所赐的恩典、才干，因人而异，我们何以能服事，就是反映这恩赐的样式。最后，上帝会把不同的渴望放在我们心里，呼唤每个人以各自独特的方式服事祂。<sup>16</sup>

不过就算我们正本清源，把召命神学弄清楚，可惜还有很多信徒认为只有传福音和教会事奉是唯一的服事。事实上，工作——尤其是社会上受薪的工作——是我们生活中最公众的一部份。史氏抱怨，由于福音派教会太过轻视世俗的工作，没有为分散的信徒建立起適切(后)现代工作世界的工作神学，于是平白丧失了影响公共空间的机会。他的工作/公共神学是以圣父、圣子、圣灵在世界的工作为代模，帮助信徒投入无论对世界、社群或是工作者本身都是「好」的工作。<sup>17</sup> 



### Samuel Chong



<sup>16</sup>R. Paul Stevens, *The Abolition of the Laity: Vocation, Work and Ministry in Biblical Perspective*, 72ff.

<sup>17</sup>R. Paul Stevens, *The Abolition of the Laity*, 120-6.

Most of us as preachers have been taught the principles of homiletics. Many have read the books of preaching masters such as Haddon Robinson and Don Sunukjian and know that sermons must be based on biblical text. It is a requirement that whatever is preached must be the intent of the author of the original text. There is however an undeniable fact that preachers can sometime inevitably add in their own thoughts. Preachers could be having their own struggles for instance and their emotions could easily show up in their sermons. The question then is “how much of a sermon is human and how much is divine?”

We read this in the call of Ezekiel: “Then he said to me, ‘Son of man, eat this scroll I am giving you and fill your stomach with it.’ He then said to me: ‘Son of man, go now to the house of Israel and speak my words to them.’ So I ate it, and it tasted as sweet as honey in my mouth” (Ezekiel 3:3-4). The divine Word of God came to Ezekiel. Ezekiel was to ‘eat it’ – he was to digest and internalize it. It was only after the assimilation of God’s Word by Ezekiel that he was to preach it. The 100% divine Word of God was received by a 100% human being and then released as the incarnated Word. This applies to the preaching of all sermons. However, how much the sermon remains 100% divine depends largely on the channel in which the Word flows. Sermons can remain 100% divine so long as the channel through which the Word flows is uncontaminated.



God had defined for Ezekiel what he was to preach. The Word that came to him was initiated by God. Ezekiel did not choose what he is to say. There is hence no human element in this phase of the sermon preparation. This must be also true for today’s sermons. The choice of text or topic for a sermon is critical. Time has to be given by preachers to hear from God and to know what God wants to say to His people. The sad thing is that many of today’s preachers don’t spend enough time seeking God. Many get too tied down with church administration and relegate



# Incarnational Preaching

By Rev. Dr. Loh Hung Chey


preachers do not have to spend time to carefully craft their sermons. They are to reflect on the Word that they have received, pray, research to understand it thoroughly, write the sermon manuscript and ensure that their hearers would hear the message as God has intended. Through careful sermon preparation, preachers allow the Word to impact their very beings. When this is done, preachers stand before their congregation in the moment of truth to allow the incarnated Word to flow out naturally from them.

The goal of preaching is to see lives changed and believers becoming more Christlike. Sermons must be

sermon preparation to the last minute. The apostles delegated administrative tasks to the deacons and spent their time in prayers and the Word. Modern day preachers should do the same.

God's Word was internalized by Ezekiel before he preached it. The incarnated Word flows from a human vessel that has been impacted by the divine Word. It comes from the depths of the heart of the preacher. It flows extemporaneously from the preacher when the sermon is preached. This does not mean that

truthful to the Word. Preachers must be bold to proclaim what God desires. This may, often like the messages preached by Ezekiel, be unpopular. No change can however be expected of believers if sermons just pander to baser human desires though these may be magnets to attract people into our congregation. The true prophets today are those preachers who dare to bring God's Word to judge all things.

I pray that preachers would ensure that they preach only the incarnated Word of God. 

# My Encounter with Job's Wife: “*bārēk* God and die” (Job 2:9c)<sup>1</sup>

By Rev. Magdalene Ng

The wife of Job is often ignored or marginally treated by most readers in all generations. In most versions of the English Bible, the last three Hebrew words of her brief utterance in Job 2:9 are commonly translated as “Curse God and die.” As a result, she is traditionally seen negatively as the ultimate tool of the Satan<sup>2</sup> to attack and afflict Job so that his predictions of Job's response to his sufferings (Job 1:11 and 2:5) may come true. Church fathers in antiquity even described her as the devil's assistant (Augustine) or Satan's instrument (Calvin).

This has also been my understanding since the day I own my personal Bible as a young Christian. It is

only recently that I realized that Mrs Job's role and Job 2:9c are much richer in meaning than I thought.

First and foremost, the commonly rendered “curse” in the English Bible is actually translated from the Hebrew verb *bārēk*, which is derived from the root word, *bārak* (literally means “bless”).<sup>3</sup> Hence, Job's wife is actually articulating “bless God and die.” Scholars, who prefer the English translation, “curse God,” argue that *bārēk* is used in the Hebrew text as an euphemism by the original author or later scribe to avoid any hint of a curse directed at God. This reasoning is also applied to Job 1:5, 11 and 2:5.



<sup>1</sup>For a full treatise of this topic, you may refer to my thesis, “Here Comes Mrs Job: Her Literary and Theological Functions in the Masoretic Text Job 2.9 and the Book of Job,” in AGBC's library.

<sup>2</sup>With the Hebrew definite article prefixed to the noun (*śātān*), the term “the Satan” (*haśātān*) is used in the Book of Job as a title meaning “the Adversary” or “the Accuser,” instead of the proper name “Satan” or the “devil” of the New Testament.

<sup>3</sup>The use of the root word *bārak* (“bless”), translated as “curse” in the English Bible, is also used in Job's comment about his sons (1:5) and Satan's predictions of Job (1:11; 2:5). For a convincing argument on how the literal meaning of *bārak* can still be adopted and fit into the contexts of these verses, see the article by Tod Linafelt, “The Undecidability of בָּרַךְ.” *Biblical Interpretation* 4, no. 2 (June 1996): 154-72.


But this explanation is weak because there are passages that use the root curse-verb, *qālal*, in the Hebrew text with “God” (e.g. Exo 22:28 and Isa 8:21), instead of *bārak*. Furthermore, this traditional euphemistic rendering of *bārēk* as “curse” in Job 2:9c is a misogynistic reading that attempts to portray Job’s wife as the second temptress like Eve or as the Satan’s earthly vessel.

Having said this, I am not arguing that we should reject the translation “curse God” in Job 2:9c. I am proposing that the original author has deliberately employed an ambiguous word to allow for the semantic interplay of both the literal and euphemistic readings of *bārēk* in Mrs Job’s utterance. In other words, she poses a choice for Job to grapple and decide – “bless God” or “curse God” in the light of his horrifying ordeal. It is obvious that Job has understood his wife’s remark as the latter meaning by his appalled response in Job 2:10.

Second, Mrs Job’s role plays a significant role during Job’s painful adversities. As Job mulls over his inexplicable sufferings (Job 2:8), he is possibly struggling internally with the issues of maintaining his piety towards God and affirming God’s goodness, amidst his ordeal. To intensify his inner turmoil, his

wife confronts him with a complex question that requires his immediate response. In a way, Mrs Job’s utterance is insightful. Not only has she provoked and awakened her husband to rethink about his existing understanding of what piety towards God is in the light of his adversities, she has also evoked Job to give an ambivalent response and seemingly reveals a “faith-wavering” Job at this juncture. His reply in Job 2:10 may appear perfect, characterizing a righteous man. But note the narrator’s comment at the end, “In all this, Job did not sin in what he said” (NIV). Could this suggest that he has sinned in his heart? A further comparison between this description with the narrator’s earlier observation in Job 1:22 seems to suggest that Job’s faith has wavered. What is certain is that his heart is no longer at peace. From Job 3 onwards, he begins his “questioning” journey, seeking to comprehend the nature of true piety and God’s sovereignty amidst his adversities.

What can we learn from Mrs Job and her utterance in Job 2:9? God can use people around us, through their words and actions, to challenge us to re-assess our theological understanding about issues, ministry, and God. Instead of being dogmatic, let us be open to their questions and provocative comments that may contribute to our transformation and bring them before God.

Job’s wife is also not a devil’s tool to inflict further pain or test on her husband’s piety towards God. Instead, God has used her to transform Job. Her utterance has helped Job to grow stronger in his faith and deepen his understanding of God’s sovereignty and his characters throughout his journey of coping with his painful losses and unexplainable circumstances. 



This year's annual retreat was held from 11th to 14th of July at Avillion Hotel, Admiral Cove, Port Dickson. It was organized by the

Student Council under the mentorship of Rev. Magdalene Ng.

# AGBC Annual Retreat 2011

Written by  
**Hannah Gan**, student

We experienced the favour of God right from the start. All our standard rooms were upgraded to premium ones. Participants arriving after a tiring trip from Singapore were enthralled by the scenic view of the sea from the hotel foyer. After a short briefing by Charles, the Student Council President, they proceeded to their spacious and comfortable rooms. After refreshing themselves, they gathered at the conference hall to take part in the icebreaker and an experiential do-it-yourself orientation. Groups of students demonstrated, amidst laughter and fun, AGBC registration, matriculation and other college procedures in role-plays.

After a sumptuous dinner, the participants were ready to take in God's Word. Rev. Chan Nam Chen delivered the message from Jeremiah 1:4-5. He outlined the message in three points; first, we are to appreciate the divine call because it is from God. Second, it is a unique call for that particular time and season and we are to embrace it. Third, it is a specific call and we need to pursue it with all our mind, heart and soul. We were challenged to pursue what God wants and not what we want.

We started the second day with a corporate devotion.



Graduating student Kelvin Lim gave a heart-rending testimony on how God has transformed his life. We were touched by his testimony and through it a deeper understanding of him. Soon we had a yummy breakfast and proceeded for the second session of stimulating worship and Rev. Chan's inspiring message.

In the second and third sessions, Rev. Chan spoke about the impact of God's words through our lives. The message is based Jeremiah 1:6-19. What we need is a spirit of openness to embrace His burden and a willingness to allow God to mould us into a yielded vessel for His use.

In the fourth session, Rev. Chan brought us to the Gospel of John and delivered a resounding message on the restoration of Peter by the resurrected Christ. He drove home the importance of caring for people. "God does not want us to be famous, He expects us to be a caring person," he reiterated.

In the final two sessions, Rev. Chan brought us back to our Pentecostal heritage and the Great Commission. He stressed the importance of spending time in God's presence. As we do so, the Holy Spirit will supernaturally lead us into



mission work. He reminded us that it was the missionary spirit of the Assemblies of God in the early 1900's that made outreach to the East possible. He concluded with an admonishment for us to be focused on mission and to have a heart for the unreached people's groups.



Having "fed and chewed" on the Word of God, we had an excellent closure on the final evening. The song leader called for us to rededicate ourselves to God. Most of

us responded. We spent time praying for one another as the presence of the Lord fell upon us.

AGBC is not a college with "all studies and no-play." The final evening was Talent Night where all retreat participants unleashed their hidden talents. All participants were organized into groups and each group was asked at the beginning of the retreat to come up with a skit to portray the theme, "In the Master's Hand." We bonded to prepare ourselves throughout the afternoons of the retreat. The Talent Night turned out to be one of great fun and laughter. Two "stars" emerged. They were Marcus Yeo the best actor and Janice Low, the best actress. Retreat 2011 is a great success. Relationships in the AGBC community were forged. All campers came away motivated by God and one another. 

# AGBC Library is for AG Community

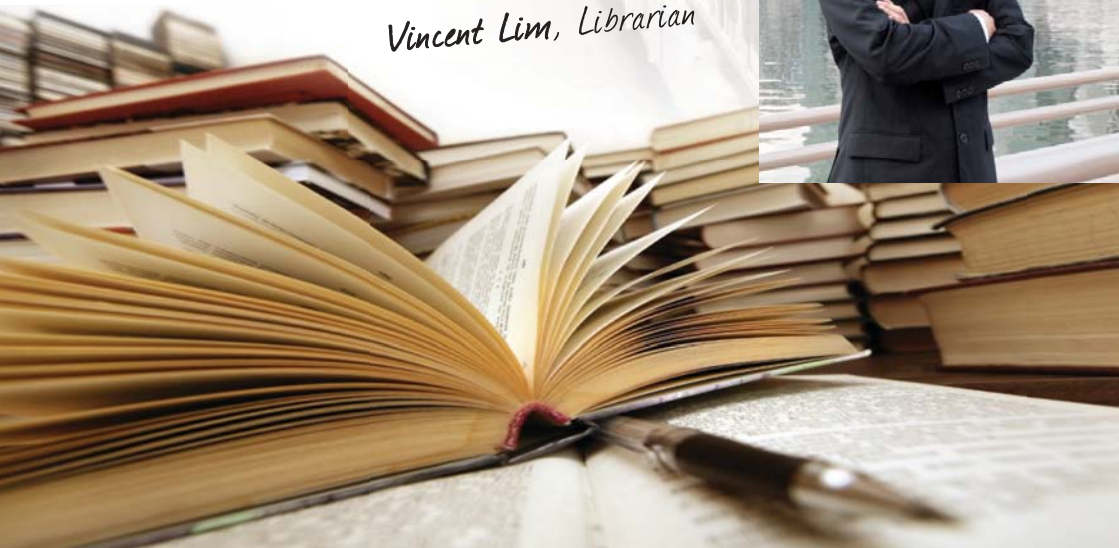
Assemblies of God Bible College (AGBC) will be turning 35 years old in 2012. Throughout these years, the library has been faithfully serving our students and alumni. The library is also open to all credentialed ministers of the Assemblies of God of Singapore (AG) who can borrow books from our resources.

With a stock of 16,000 volumes, both English and Chinese, the library is a treasure for our ministers to dig into. The library is continuously adding books to its collection. The titles cover a wide range of topics and one should be able to find what one is looking for.

AGBC alumnus and AG credential ministers can borrow 2 books for free with a loan period of up to 4 weeks. They can also join the library as members (with payment of a fee) to enjoy a maximum loan of 8 books. So, come and make full use of our facility.

The AGBC library is here to serve you!

*Vincent Lim, Librarian*



# Financial Report

Income (1/1/11 – 30/6/11)	S\$ 213,552
Expenditure (1/1/11 – 30/6/11)	S\$ 248,259
Deficit	(S\$ 34,707)

## How You Can Support Our Ministry

### 1 Cheque donations.

Make all cheques payable to Assemblies of God Bible College

### 2 Cash Deposit.

Deposit cash into our account UOB a/c 211-309-538-7 and send us the deposit slip with your name and address

### 3 GIRO.

Call us at 6841 1770 and request for a GIRO form. Fill up the data and send the form back to us.



## Reasons To Support Us

AGBC has been producing leaders to meet the needs of churches in Singapore and other nations in the world. This includes churches of various denominations. We are focused on Pentecostal Training with an Asian Perspective for Global Impact. Several of our alumni are senior pastors, local church pastors, national leaders, evangelists, missionaries and marketplace ministers. It is our desire to see more leaders being raised through our training programmes to impact nations for the glory of God. Many students need financial support and this is the reason for the level of fees being charged. These students upon graduation are our hope for the continuation of the propagation of the gospel in the future.

# AGBC Snippets

Our principal, Rev. Dr. Loh Hung Chey was conferred his Doctor in Ministry; and faculty members, Rev. Magdalene Ng and Rev. Kwek Sew Kian their Masters in Theology in May 2011.

Rev. Robert Lum stepped down as Chairman of the Management Committee after ten years in the office. Rev. Lawrence Koo is the Chairman with effect from 1 August 2011.

Rev. Peter Soh was voted in as Vice-Chairman of the Accreditation Commission of Asia Pacific Theological Association (APTA).

Rev. Paul Kao Sheng-du has joined our panel of regular faculty. He will be teaching our Mandarin modules.



Our Principal, Rev. Dr. Loh Hung Chey, Dean of Studies, Rev. Peter Soh and librarian, Vincent Lim attended the Asia Pacific Theological Association's triennial meeting in Chiang-Mai from 11 to 16 September 2011.

Our Principal, Rev. Dr. Loh Hung Chey is a faculty of Harvest West's Master programme. He will be teaching his first module in November 2011.

Our Principal, Rev. Dr. Loh Hung Chey was voted in as regional representative of Southern Southeast Asia region and he is also a member of the APTA board.