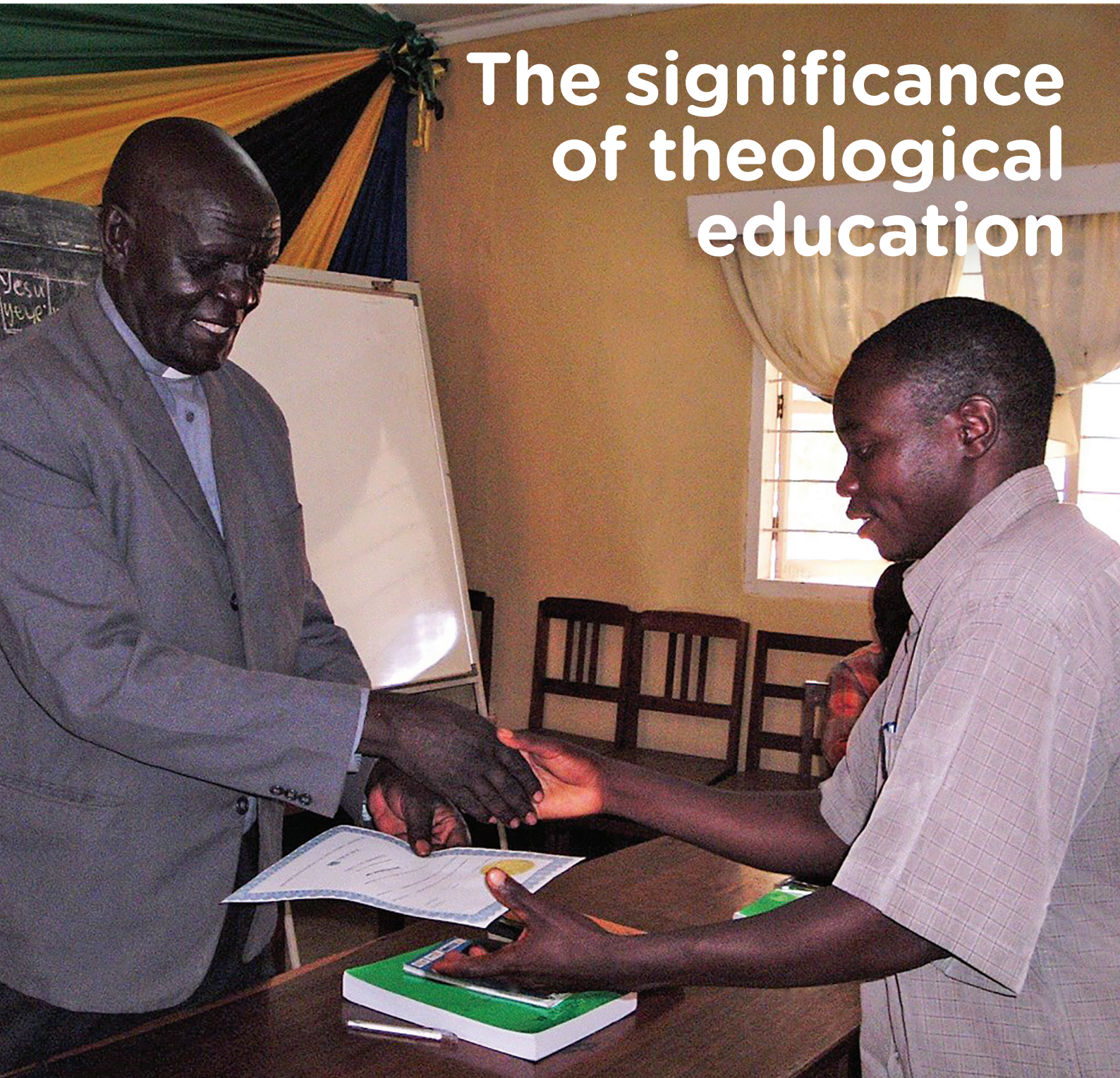


The significance of theological education



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MOORE
THEOLOGICAL COLLEGE
AN AUSTRALIAN UNIVERSITY COLLEGE

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Preparing with a purpose

Mark Thompson / Principal

I RECENTLY FINISHED READING THE NEW BIOGRAPHY OF WILLIAM BORDEN.¹ HE IS NOT ALL THAT WELL KNOWN IN AUSTRALIA.

Borden was an American millionaire from the turn of the twentieth century who was converted at an early age under the ministry of R. A. Torrey and set his heart on the work of cross-cultural mission. He was to go to the Muslims in northern China. His story is one of open-handed generosity, devoted discipleship, and a passion to see the lost won for Christ. After studying at Yale and then Princeton Theological Seminary, he stopped off in Egypt to work on his Arabic. While there he contracted meningitis and died. He never made it to the mission field. He was not quite 26 years old.

In many ways Borden's story is extraordinary. He had extraordinary wealth and used it for the kingdom judiciously and without announcement at every opportunity. From an early age he had a clear focus on the need for gospel proclamation around the world and a deep desire to be part of that. His teachers, first at Yale and then at Princeton, spoke of his determination in his studies, not because he desired to pursue an academic life but because he wanted to be thoroughly prepared for the ministry that lay ahead of him. And though he would not make it to northern China, his character and conviction challenged many others who went out, not only to China but to other mission fields as well. Men and women on three continents mourned his loss and carried on his vision.

Borden studied at Princeton under luminaries such as B. B. Warfield, J. Gresham Machen and Geerhardus Vos. Yet what is particularly interesting is that the exacting study which Borden undertook there did not in

the slightest dampen his enthusiasm for cross-cultural gospel mission. He undertook extra classes, and was heavily involved in ministry both on and off the campus, but all of this was part of the preparation for long-term gospel work in what were most likely to be difficult conditions. He did not see theological education as an end in itself, but he knew that if he was to persevere in the work, maintain his gospel focus, and make the wisest decisions in trying circumstances, he would need a solid grounding in the teaching of Scripture and its faithful application to life and ministry.

Theological education is first and foremost about "learning God". We study the Bible, the text and the languages in which it was originally given, and the long conversations about what it teaches and how that teaching intersects and guides life in God's world today, in order to know God better and to make him known. We learn of the grace of God, his mercy and love shown to the human creatures who have rebelled against him, with its particular focus on the person and work of Jesus Christ. It is through Jesus, as he is revealed and addresses us in God-breathed Scripture, that we are brought into relationship with our heavenly Father. God's Spirit unites us to Jesus in faith and Jesus brings us to the Father.

The very first prerequisite for gospel mission, within a culture or across cultures, is to know God. If our desire is to introduce people to Jesus, their only hope of



William Borden

¹ K. Belmonte, *Beacon-Light: The Life of William Borden (1887–1913)*. Fearn: Christian Focus, 2021.

salvation and life, then we need to know him ourselves. We need to know the character of God and his purpose which is uniquely embodied in Jesus and demonstrated in what he has done. We need to be caught up in the awe of God and the deep confidence and joy that comes from knowing how he is towards us. Those involved in cross-cultural mission can know times of isolation and even loneliness. The great comfort in those times is not just knowing about God but knowing God.

This necessarily means that theological education must be about knowing God's word, the Bible. The great Creator God who fashioned all things makes himself known in his word. He spoke human words in the Garden, to Abram in Ur, to Moses on the Mount, David on his throne, the prophets in the upheaval of their times, and through his Son. Jesus spoke the words his Father had given him (John 17:8) and entrusted those to faithful messengers to take to all nations until the end of the age (Matt 28:19–20). Their words are the means God uses to speak to us today. They are, in the end, his words and they are powerful and effective in redirecting lives (Heb 4:12), healing the deepest wounds, and nourishing faith, hope and love. If the Jesus we speak of is to be more than a product of our imagination, then he must be the Jesus of the Bible.

The second prerequisite for gospel mission is to know the word of God. Our own culture wants to draw us away from the biblical Christ to a Christ more amenable to its preoccupations and preferences. Often this is an anaemic figure, especially when compared with the one who stilled the storm, overturned the tables of the money changers, raised the dead, wept with the grieving, had compassion on the suffering, and finally burst a hole right through death in his resurrection. He counselled love and warned of judgment. He extended mercy even while hanging on the cross, and after his resurrection restored the man who had denied him three times just days before. Yet if the shapers of contemporary Western culture “cancel” Christ or replace him with themselves writ large, should we not expect other cultures will find their own ways to dismiss him or recast him? If we are to be resolute in our testimony to him, we need to know our Bibles.

Theological education is about knowing God and about knowing his word. Yet because the purpose of God we come to know about in his word is directed toward his human creatures, theological education is also about knowing ourselves. We need to understand ourselves as God sees us, firstly as his creatures, made by, through and for his beloved Son (Col 1:13–16). We do not make ourselves. We do not have a right to determine our own identity and plot our own course in life. Yet precisely because this is what we all try to do, we are shown to be not only his creatures but sinners. Our deeply engrained refusal to take this seriously can only be challenged by a sustained study of God's word. God's word shows us the intensity of sin and its

universal scope. It exposes the insidious self-delusion generated by sin. But more important than either of these perspectives on ourselves is the testimony that in Christ we are loved, we are redeemed and we are offered life. Guilt, despair and judgment are not the final words sounded over us, but in Christ we hear of grace, forgiveness, freedom, joy, and hope.

The third great prerequisite for gospel mission is to know the world and its need. By this I mean to learn to see ourselves and those around us as God sees us. The word God has given us declares the profound and innate value of every human being. Every man and woman has been created in the image of God. Yet every man and woman has placed themselves in unimaginable danger by their determination to live on their own terms and refuse all accountability to the God who made them. We cannot save ourselves, and whether our condition of life is one of ample provision or desperate need, whether we feel secure or are terrified by what we have to face every day, we are all heading for a meeting with the living God and we are lost without a Saviour. The world needs to know Jesus.

There are other things that are necessary and many things that are desirable when it comes to gospel mission, especially in a cross-cultural setting. Some of those have to do with character. Some have to do with conviction. Some others have to do with gifts and abilities. Yet deep shafts sunk into the knowledge of God, his word and his world are indispensable. Amongst other things, these are the benefits of theological education.

A much earlier biography of Borden summarised the young man's consistent attitude in words which cannot be found in any of the records he left behind but are often attributed to him: “no reserves, no retreat, no regrets”.² He prepared thoroughly and well for the work he believed the Lord had called him to engage in. Part of that preparation was a serious immersion in the word of God in order to know God and to know the world and its need. Theological education is not an end in itself. It is a specific exercise of Christian discipleship which is meant to fit one well to reach a lost world with a message of salvation won at great cost but offered freely by grace.

The great comfort in those times is not just knowing about God but knowing God.



Dr Mark D Thompson,
Principal

2 G. Taylor, *Borden of Yale '09*. London: China Inland Mission, 1926, p. 260.



Theological education in the Sydney Diocese and beyond

Glenn N Davies / *Former Anglican Archbishop of Sydney*

THEOLOGICAL EDUCATION HAS BEEN AT THE HEART OF THE DIOCESE OF SYDNEY FROM ITS VERY BEGINNING. WITH THE SUCCESSIVE ARRIVAL OF THE FIRST CHAPLAINS IN SYDNEY, THE REV RICHARD JOHNSON AND THE REV SAMUEL MARSDEN, THE GOSPEL OF GOD'S GRACE WAS CLEARLY PROCLAIMED TO SOLDIERS, CONVICTS AND FREE SETTLERS. AS CLERGYMEN, THEY FOUND THEMSELVES TO BE AMONG THE FEW EDUCATED MEN IN THE COLONY.

For this reason, it was not surprising that Samuel Marsden was also appointed a magistrate in the colony, which unfortunately associated him with the delivery of punishment, while at the same time he was seeking to preach a gospel of grace.

All of the Anglican clergy in the early days of the colony were Englishmen, trained in England, but the need for Australian-born men to be trained was recognised as early as 1827, when the Rev William and Ann Cowper sent their sixteen year old son, William Macquarie Cowper, to England for a university education to study everything 'deemed likely to make [him] acceptable and useful among [his] fellow creatures for their eternal good'.¹ William Cowper returned from England in 1836, the year in which Bishop Broughton became the first (and only) Bishop of Australia. Having served as Archdeacon of the colony for seven years, Broughton was well aware of the need for the diocese to train its own ordinands, without being solely dependent upon a supply of men from England. With financial support from England, he established St James' College as the colony's first theological college in 1845. Beset by complaints of the Tractarian nature of the College's curriculum, it closed in 1849, having produced only eight students who were ordained.

Meanwhile William Cowper, upon his return to the colony, spent twenty years of ordained ministry in Stroud, yet his ministry was far reaching, including the encouragement of young men to consider entering the ordained ministry, as he privately tutored them in his own house. It was not surprising that in 1856, Cowper returned to Sydney at the invitation of Bishop Barker

to take up the role of Acting Principal of Moore College, upon its establishment as a theological college for the education of men seeking ordination. Cowper brought with him three of the men he had been tutoring in Stroud, who comprised the first three students at the College upon its commencement.

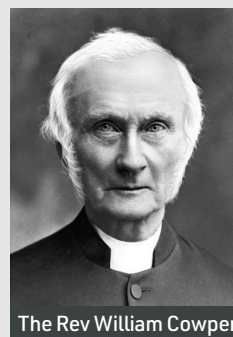
Bishop Barker, within twelve months of his becoming Bishop of Sydney, had established Moore Theological College in accordance with the wishes of Thomas Moore who, having died in 1840, had left a significant sum of money for the education of young men of the 'Protestant persuasion'. Since then, Moore College has trained thousands of men and women for gospel ministry, whether ordained or lay. It would not be an exaggeration to claim that the evangelical character of the Diocese of Sydney is due in no small part to the biblical foundation in doctrine and ministry that graduates of the College receive.

That the vast majority of clergy in the Diocese of Sydney are graduates of Moore College has been the policy of successive archbishops for over a century and has been instrumental in the theological cohesiveness of the Diocese. This is because successive cohorts of graduates in ordained ministry share a common knowledge of each other as well as a common knowledge of Reformation Anglicanism. Where most other dioceses around the world pick and choose their ordinands from varying theological colleges, the variety of theological convictions gained prevents any sense of cohesion in the teaching of the Bible, let alone any camaraderie among the clergy. Yet, no one graduating from Moore College can be ignorant of the 'Protestant persuasion', as Thomas Moore expressed it—the Reformational understanding of justification by faith, the authority of the Bible as God's inspired word, and the sovereignty of God over all our lives including our salvation.

The early years of the College's student cohort were ordinands for ministry not only in Sydney, but



The Rev Samuel Marsden



The Rev William Cowper

¹ W M Cowper, *Autobiography & Reminiscences* (Sydney: Angus & Robertson, 1902), pp 222-23.



in Melbourne and other parts of the country. In fact, Bishop Perry of Melbourne could claim at one time of ordaining more men from Moore College than the Bishop of Sydney! During his tenure as Principal in the second quarter of the twentieth century, Archdeacon T C Hammond saw the need to ensure that lay people as well as clergy received a good foundation in understanding the Bible and its teaching. Thus, the Sydney Preliminary Theological Certificate (SPTC, later branded as simply PTC) was birthed. This was a revolutionary idea, and it took some thirty years before the concept was replicated in other parts of the world under the umbrella of Theological Education by Extension (TEE). However, the PTC became a rich tool of theological education for lay people.

PTC courses flourished throughout the diocese, and continue today as a means of providing introductory material on the Old and New Testaments, Biblical Theology, Doctrine, Church History, Ethics and Christian Worship. The theological strength of the PTC, authored by members of the College faculty and regularly revised, has become a worldwide phenomenon. At the present time over 919 students are enrolled in the PTC, from English speaking countries around the globe. In addition, the Centre for Global Mission (CGM) has translated the PTC material into over twenty languages, with new translation projects continuing to take place. Study using the PTC material has been an essential foundation for the education of both clergy and laity in dioceses as far afield as Africa and South America, and many in between.

For many years I have advocated that every Christian ought to undertake the equivalent of a year's theological education. For most of us, we spend three to four years in either higher education or vocational education for our employment. Yet our identity as Christians far surpasses our identity as tradespersons, florists, retail managers, teachers, doctors or dentists. Our vocation as Christ's disciples does not terminate at retirement in this life, let alone in the life to come. As the apostle Peter exhorts his readers:

Grow in the grace and knowledge of our Lord and Saviour Jesus Christ (2 Peter 3:18).

Some form of theological education ought to be the aspiration of every Christian, as it is essential for ministers of the gospel.



Growing in the Lord through the PTC

Paula Darwin / Alumni and Fundraising Officer

The Preliminary Theological Certificate (PTC) graduation ceremony is always a major highlight at College, and this year's event was no exception. Attending this event was a great privilege and a guaranteed instant encouragement injection. The energy in the room was electric and inspiring, the interviews were heartfelt, and the people graduating were thrilled to be there. Most significantly, it was incredibly motivating to see how people had grown in their understanding of the Bible and how they were using their studies to serve God in a myriad of ways.

Solid theological education is at the heart of Moore College. In keeping with the *raison d'être* of Moore College, the PTC aims to build an understanding and appreciation of the biblical theological and historical foundations of the Christian faith. The first two units, *Introduction to the Bible* and *Promise to Fulfilment*, provide the framework for the suite of units. These units establish the unfolding revelation of God in the Old and New Testaments and God's work in this world focused on the Lord Jesus Christ.

At this year's PTC graduation ceremony, sixty-eight students from all around Australia, and across the world, celebrated completing various levels of study. Vice Principal Dr Simon Gillham interviewed all 14 students who were able to attend the graduation in person, some of whom had travelled interstate for the evening event. Many students also came with an entourage of supporters, a testament to the reality that completing the PTC and graduating is a significant milestone for all graduates and their families.



In person graduands from PTC graduation 2021

Many graduates balance completing their studies with full-time work commitments, raising families and volunteering in various ministries. Some students completed all 22 units on offer in just one year, while others had studied over decades—chipping away over time as they drank deeply from Scripture. However, the underlying objective, of all graduates, was the deep longing to have a solid foundation in theological education, to better equip themselves to serve the Lord wherever he had placed them.

Penny Olden shared her inspiring story of being *called by God* after hearing about the pressing need for people to serve with Restore Mission in Papua New Guinea (PNG). Before embarking on a short mission trip to PNG, Penny and her husband were encouraged to complete the PTC, however they were initially reluctant to commence studying. While

serving on mission in Milne Bay, Penny gained valuable insights into the pressing needs of the community. She was able to serve practically with local women by organising and preparing food for theological training sessions, and was given opportunities to read the Bible with women she was serving alongside.

After returning from PNG, Penny was again encouraged to study the PTC, and this time she decided to give it a go. Initially starting with just a few units, within a year Penny had completed all levels of the PTC and graduated with 1st class honours. Penny can't wait to return to Milne Bay, and is looking forward to serving wherever God needs her. She is more confident in her ability to apply biblical truth to her future ministries.

Please join me in giving thanks to God for our PTC graduates and for the 919 students currently enrolled in the PTC from all over the world. Give thanks to God for the hard work of those who have studied, and by doing so, now know our Lord better and are better equipped to serve him faithfully.



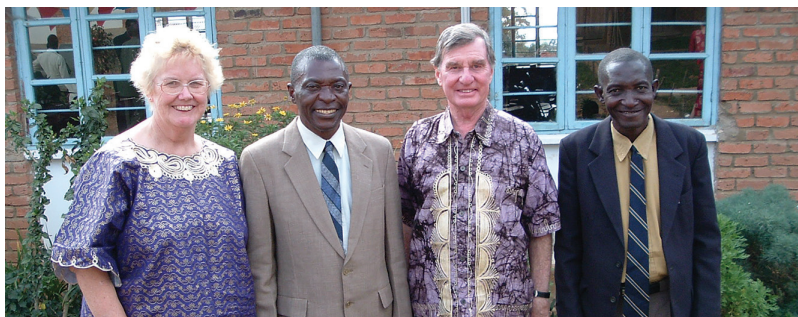
Penny Olden with Vice Principal Dr Simon Gillham

Correction to *Moore Matters* Winter 2021 edition, page 10. We wrote that Christine Jensen was one of three women who graduated from College in 1970. Christine was one of three women in attendance out of the ten women who graduated that year.



Moore material influencing East Africa

Colin Reed / *Former CMS Missionary*



It was a privilege for Wendy and I to end our active careers teaching the Bible in Tanzania to people who would minister in local churches. All the teaching was in Swahili, the national language of Tanzania and the lingua franca of eastern Africa. Before emigrating to Australia, we had worked in Kenya. Then we were back in East Africa, invited by a bishop to teach in the diocesan Bible College. One of the greatest challenges for our fellow staff and for the students was that there were so few books in Swahili—some commentaries, some translations of good books from Western authors, but few books that could be used as the basis for teaching a course. In recent years, a one-volume Bible Commentary written by African scholars and a Bible Dictionary have been produced. These are a wonderful resource for students

but not the basis for a course. For neither Old nor New Testament did we have books in Swahili with an overview of the progression or theological emphases of the Bible as a whole.

Once we retired to Australia, we got involved with translating the Moore College Preliminary Theological Certificate (PTC) course material into Swahili. A team of us, Tanzanians and former missionaries, translated the six books of the first level of the course. Then I, and another former missionary, Michael Palmer, went to Tanzania and taught them to groups of clergy, and asked for their feedback. The final stage of this careful process was the checking of the translated material by a Tanzanian native. Then came the next challenge—the translation of the question banks that provided the multiple-choice exams and answers to go with the books.

The Moore PTC material gives

a coherent overview of the Bible, and then more in-depth studies in key books. The materials provide a course, complete, showing how the Bible has a unity despite the diversity of books, and how it follows themes such as Creation to New Creation, and the fulfilment of the promises to Abraham that through him, all the people of the earth will be blessed. That blessing comes in Jesus, through whom believing people of all nations come into one People of God. The total course has 18 books in three levels, but even the first level of six contains a coherent basic course giving a good overview of Biblical truth, and studies in the first books of the Old Testament, a Gospel, and an Epistle.

This course is a great resource for the growing church in eastern Africa. Now the challenge is to get it to the people who need it, especially clergy who have had little training, and colleges with few resources. The challenge is to get it known, get it onto peoples' computers and mobile phones. Please pray that the work of the Centre for Global Mission (CGM) in translating PTC resources into other languages will bear much fruit and resource the world with theological education.



The global need for theological education

Bill Salier / Consultant for GAFCON TEN



I'LL NEVER FORGET THE DAY I SAW MY NORMALLY MILD-MANNERED SENIOR MINISTER AT WHITE HEAT. A GROUP IN THE LOCAL AREA STARTED COMING TO US AND OTHER CONGREGATIONS TRYING TO LURE PEOPLE INTO JOINING THEIR PARTICULAR BRAND OF LEGALISTIC CHRISTIANITY.

They had a doctrine of baptism which felt 'off' though we couldn't quite say why, and other strange teachings besides. My senior minister was on to this straight away. He gathered us together and pointed out the errors of their theology, and their consequences. He directed us instead to the positive teaching of Scripture. His passion in relating to this group, while polite, was evident. I saw the result of both good and poor theological teaching. And I was grateful for the theological training that enabled my senior minister to be discerning and clear in this situation.

My mind returns to this when I think about my new role consulting with the Gafcon Theological Education Network (TEN). TEN is one of nine networks formed since Gafcon came into existence in 2008. In a real sense, the success and failure of theological education is close to the heart of why Gafcon happened in the first place. While the presenting issues were matters of human sexuality and their application in Christian ministry, behind these issues was a general

loss of confidence in the Bible as the word of God, and the subsequent lack of clarity about the message of the gospel and its implications. This didn't happen overnight, but was a function of poor teaching in the colleges and universities training successive generations of congregational ministers and church leaders.

TEN is a network linked by a common goal to ensure that every bishop in the Anglican communion has access to excellent theological education. This serves the further aim of multiplying the number of well-grounded disciples of the Lord Jesus Christ able to fulfil the great commission (Matt 28:18-20).

These goals reflect the important connection between sound theological education and the growth of the church in numbers and maturity. We know that this is true at the micro congregational level, and Gafcon acknowledges how true this is at the 'training the trainers' level: theological and Bible colleges.

It is important to get theological training right. This isn't always an easy task. Also, theological training can feel a long way removed from our everyday church experience. Talk about *truth* and *error* can all sound a bit nit-picky and perhaps even judgemental. But the New Testament scriptures are clear. The passion of Paul (Gal 3:1), John (1 Jn 4:1), and Peter (1 Pet 2) is clear when they both affirm the truth, and they are faced with false teaching. They know the significance of sound teaching.

The Gafcon theological network vision seeks to address the issues of both the quantity and quality of

sound teaching in theological education.

In terms of quantity the problems are acute. We know of the explosion of Christianity in the majority world and the encouraging numbers of believers. The Gafcon movement encompasses most of the world's Anglican believers. There are 18 million Anglicans in Nigeria alone. The need for workers is acute; churches are planted, and people are coming to Christ in large numbers. These are often in economically and socially disadvantaged countries, as well as in areas under pressure from religious tension. Pastors at the ground level often have little formal education, let alone their supervisors and those who train trainers.

One expert in the field cites the example of a single diocese in an African country where there are 500 churches in existence. These are spread over a large geographical area with poor infrastructure. In this Diocese there is one person with a higher degree in theology (the Bishop), five with a Bachelor's degree, 35 with a Diploma, and 750 church workers who are largely untrained and leading congregations. This situation is repeated throughout many countries and points to the pressing need for all levels of theological education to be provided.

There are numerous groups doing an excellent job funding individuals and programmes, including Anglican Aid and the Overseas Council, in order to address the quantity of problems. Materials from the Moore College Preliminary Theological Certificate (PTC) are invaluable in providing resources to those who need them. All of this and more is part of a massive jigsaw puzzle responding to the ocean of need.

The Gafcon Theological Education Network is also concerned to see quality theological education being practised. It is easy to take quality for granted, but the Scripture-based, church-focused education delivered in a rich community context in some of our own circles is not everyone's experience.

In a recent conversation with a majority world Bishop, these realities were starkly stated. He said the Gafcon network could help in three ways. First, he said



they needed the right kind of teachers: teachers who knew and trusted the Bible as the word of God; teachers who could help train local gospel workers. Second, they needed help with thinking about curriculum. They needed curriculum at theological colleges that reflected the understanding that theological education serves the church and the mission of God, and not arid academic or faddish social concerns. Thirdly, he said they needed resources in the form of support for impoverished students and better facilities to foster the sort of communal theological education that encourages a knowledge of God working through his people in all their rich diversity (and unity in the Spirit) to achieve his purposes for them.

This conversation is repeated many times. Sadly, so is the accompanying conversation about the mistrust of colleges and programs that have liberalised their theological stance and adopted overly critical approaches. The remnant of such movements away from gospel convictions leaves graduates ill equipped to lead people to, and on in, faith in Christ.

The Gafcon theological education network is developing ways to achieve its mission. It is gathering like-minded colleges. Sometimes simply knowing that you are not alone makes a world of difference. We pray for one another, and we support a common commitment to quality theological education. In time we will share resources and expertise. There will be conferences, consultations, and collaboration on projects. There may even be opportunities to encourage new colleges. Who knows? The Lord does! And we look forward to what he will do with the network. Will you pray, not simply for the network but for the important issue the existence of this network represents. Pray for the missional importance of theological education.

There are 18 million Anglicans in Nigeria alone. The need for workers is acute; churches are planted, and people are coming to Christ in large numbers.





The importance of theological education to CMS and her missionaries

Elizabeth Richards / CMS Regional Mission Director



THE CHURCH MISSIONARY SOCIETY (CMS) VISION IS FOR A WORLD THAT KNOWS JESUS, AND A SOUND UNDERSTANDING OF GOD'S WORD IS AT THE HEART OF THIS.

From the time people start to consider missionary service with CMS to the time they finally complete their time on location, theological education plays an important role in equipping, sustaining, and growing them. We are very aware that theological education shapes people and shapes their work and ministry.

Theological education and new applicants

Serving long-term in mission requires in-depth training, with Bible-based theological education, followed by specialised mission preparation. The CMS Inquirers Guide lists the prerequisites for those contemplating missionary service. Regarding theological education, it states:

"...We are looking for people who, as well as being professionally trained, have completed a minimum of at least one-year full-time study (or equivalent) at an approved Bible college. If you want to be involved in fulltime ministry in a church or in student ministry, you will need at least a degree in theology. If you want to work in theological education, you will need

a theological qualification one step higher than the level at which you will be teaching."

However, theological education for CMS missionaries is not about ticking a box, nor is it just about preparation. The tools that it provides are invaluable. We want our missionaries to be continually growing and using what they have learned, irrespective of their situation. We want all missionaries to be able to think and reflect theologically.

Theological Education and self-care

Before leaving for location, each CMS missionary is expected to complete a pastoral care plan outlining steps they will take to care for themselves physically, spiritually and emotionally. Many will be in situations where they will not be spiritually fed in the same way they are accustomed to in their usual Australian church and Bible study group. In completing this plan, missionaries are asked to think about helpful patterns of reflecting, growing, and learning. They are also asked to consider both professional and personal development, and the sorts of inputs needed to effectively grow as a Christian and as a missionary with CMS.

Most people find that the theological study they have completed enriches personal Bible study and enables them to access great resources. To be sustained spiritually, when living in a situation where there is

little available in the way of teaching and Christian fellowship, is essential in longevity as a missionary.

Theological education and equipping for ministry

The model of using theological education and training to pass on to others is described in Paul's letters to Timothy, and echoed around the world by our CMS missionaries through MOCLAM courses throughout Latin America and Spain, student ministry throughout the world, and teaching in established Bible Colleges and Universities. People who have been taught well, who have skills in reading and understanding the Bible, and who reflect this in their own godly behaviour, are those who are equipped to train and disciple others.

My husband Malcolm and I spent six years as CMS missionaries in Zaire (now DR Congo) with, what was then, the minimum requirement of theological education. Malcolm expected to be using his professional skills as an Optometrist and I expected to be supervising my three children's correspondence school lessons. Things changed! We found ourselves involved in youth work and evangelism, running youth camps, providing training for clergy, training leaders for children's holiday programmes attended by 600 children, and teaching Theological Education by

Extension (TEE) to a group of literate women in our church. We were very stretched in every way, and clearly saw that further theological education would open doors to many new opportunities to train and equip church leaders.

When we returned to DR Congo after a break of ten years, we appreciated the additional theological education we had both undertaken and experienced the difference it made to be better equipped. We were immediately involved in the task of establishing a new Bible School to train the Diocesan clergy, and were thankful for the great theological education we had received from Moore College, that enabled us to pass this on to others.

Theological education and today's challenges

CMS works in a myriad of cultures, and workers are faced with both old and new challenges as they teach and train. Theological education equips people to trust the Bible for themselves, to look to it for answers, and to use it in formal and informal settings. Sound Biblical understanding enables people to engage with confidence in discussion about the issues raised in their context.

In some countries that are considered "Christianised", the church is under threat as people are now confronted by secularism as a real alternative. Increasing education among young people in developing countries leads to questioning of their parents' beliefs. The internet also opens endless sources of Biblical teaching and interpretation, much of it confusing. How does someone separate what is helpful from what is unhelpful? Further, trauma continues to impact people around the world and raises questions of God's sovereignty and purpose. Theological education is incredibly important in being able to combat these, and many other challenges that arise, providing theologically rich answers. The people being trained today will be shaping the church of tomorrow.

Ongoing Theological Education

As a missionary's life and work circumstances change and new issues arise, it is important for them to continue growing and to keep both spiritually and theologically sharp. Ongoing theological education is an important tool for developing skills in ministry and provides an opportunity for reflection and fresh approaches. In some situations, higher qualifications have opened doors to visas that would not have otherwise been possible.

CMS places a high value on theological education for our missionaries and for our partners in the gospel. Not only do we look for opportunities to engage in providing formal theological education, but we encourage all our missionaries, in whatever capacity they are working, to find opportunities to proclaim the gospel. Through having gospel centred conversations and discipling believers, our missionaries envision Christians around the world being trained and in turn passing on their learning to others.





Theological education in Singapore – then and now

Chew Chern Morgan / Moore College Alumna

The first time I stepped with doe-eyed wonder into the halls of Moore College was in January 2006. I was deeply appreciative of the many things that had fallen into place which allowed me to land physical feet at the DB Knox Annex. Many brothers and sisters in Christ had contributed a significant amount of funds, which enabled me to access a solid, reformed evangelical theological education. There have been others before me, brothers keen to serve the local church in Singapore, whose churches or supporters similarly had to raise huge amounts of money, so that they could get a first-rate training for this vital task of gospel proclamation through faithful Bible teaching. It was a worthwhile price to pay, because the foundation of a good and biblical theological education for these workers of the gospel is irreplaceable!

We rejoice greatly now, that just a decade later, while the value of a good theological education remains the same, the access to it for Singaporean ministry workers has massively increased with the opening of a reformed college here in Singapore. In 2017, Andrew Reid founded the Evangelical Theological College of Asia (ETCAsia). It was something that many of us have dreamt of and prayed for. A total of six likeminded partner churches came together to make it happen. A gargantuan task, with many hurdles to get over, such as getting governmental approval (in a country keen that various religions do not grow too fast), lecturers, students, and churches in Singapore on board. While many servant-hearted leaders worked hard to make it happen, it was ultimately a gift and a blessing that came by the Lord's hand.

In the few years since ETCAsia came into being, we have already seen so much fruit. Many more ministry workers are able to attend college with lower fees and without having to uproot their families for a few years to a foreign land. This has enabled ministry workers to form connections with a cohort of partners who will serve in the region. Our own local church has already witnessed a few people go through the college and it has been incredibly encouraging to see the outworking of the gospel bear fruit after their training has been completed. It has also been exciting hearing of people from more diverse churches attending the college and getting an evangelical experience. Who knows how God might use that to slowly change the landscape of churches in Singapore, as they are built up and sent out to churches who sorely need a strong theological foundation?



Another wonderful benefit of ETCAsia is how it is serving the region. In the kindness of God, ETCAsia is a viable option in this region and has welcomed students from the Philippines, Myanmar, Indonesia, and Cambodia, amongst others. I was humbled and inspired recently hearing about a pastor from Myanmar who is planning to go back to his homeland after studying. He and his wife are heading back to a country steeped in instability and danger and they are planning to use their theological education to help start a discipleship training centre in Yangon. What a wonderful ripple effect from ETCAsia that is. And ETCAsia itself is a ripple effect of Moore College. Both the founding principal (Andrew Reid) and the current principal (Martin Foord) are Moore College alumni, as well as the pastors of the partner churches.

In equipping these men for a lifetime of faithful ministry, Moore College has been one of the providential instruments used by God, to benefit his church and mission in this region. And for that, we, your brothers and sisters over here, are deeply thankful!



Theological training in Madagascar

Alan Lukabyo / Sydney Anglican rector



When I say I teach the Moore Preliminary Theological Certificate (PTC) material in Madagascar, people normally make a joke about talking zebras or something else from the animated movie. Actually, no one on my first visit to Madagascar had even heard of the film. But they did want me to name Australian stars and were deeply impressed when I said Hugh Jackman/Wolverine is one of ours!

About 15 years ago the Archbishop of the Indian Ocean was chatting with Bishop Peter Tasker from Sydney, who thought the PTC sounded like a perfect fit for their needs. It was introduced into Mauritius and the Seychelles, where it has become a basis for lay pastoral licensing, and then made its way to Madagascar.

The most influential Anglican missionaries to Madagascar were High Church, and the church remains orthodox Anglo-Catholic. Liturgy is prioritised over the exposition of Scripture. What's more, the national Anglican training college has closed, and Anglicans now study theology alongside Catholic priests-in-training at the Catholic University.



As a result, clergy are conversant with philosophical and sacramental theology, and yet our PTC intensives are the most rigorous biblical studies courses they have ever taken. The clergy have a high doctrine of Scripture, so the PTC material provides exhilarating learning experiences filled with 'light bulb' moments. On one occasion, I was illustrating how one might construct a biblical theology of God's presence. I moved from the Garden of Eden and expulsion from God's presence to Sinai, to the tabernacle and temple, to 'God with us' in Christ, and ultimately to seeing God face-to-face in Revelation 22. One excited student said, *"This is wonderful! How does it relate to the Real Presence in the eucharist?"*.

An excellent question, which underscores the importance of utilising the PTC material as the missing biblical studies strand in pastoral training. The church is experiencing rapid conversion growth. Evangelism and church planting are in full swing using the Jesus Film, the Alpha Course, and more. We must equip clergy and lay leaders so that those who hear the lectionary readings each Sunday are taught and disciplined in God's word. The PTC course material, used to train clergy and lay people alike, is a Godsend.

The PTC material is transforming church leadership in the Indian Ocean. A new Anglican training centre in southern Madagascar is planning to adopt this material as its biblical studies syllabus. Our plan was to run three annual intensives of 25 participants each from 2020. Covid put a stop to that, but Plan B is for a couple of excellent locals to become trainers using the PTC material, whom we will resource and coach remotely.

Join me in thanksgiving for all the Lord is accomplishing by his word in this wonderful part of his vineyard. It is a great privilege to be partnering with churches in this region, through the Centre for Global Mission (CGM), and seeing how theological education is bearing such fruit.





The significance of theological education

Ben P. George / External Engagement Manager



IN HIS RECENT THANK YOU VIDEO TO THOSE WHO'VE FINANCIALLY SUPPORTED THE COLLEGE OVER THE LAST 12 MONTHS, CHAIRMAN OF THE MOORE COLLEGE FOUNDATION DR PETER JENSEN COMMENTED ON THE CRITICAL SIGNIFICANCE OF THEOLOGICAL COLLEGES TO THE STRENGTH OF DENOMINATIONS AND DIOCESES AROUND THE WORLD.

He likened theological colleges to the Suez Canal, stating that just like the Canal, “when colleges fall over and start teaching things that aren’t really God’s word, in the next generations... things go badly wrong”. And I hope that this is what strikes you as you read through the articles in this edition of Moore Matters. Theological education has such a significant place in the evangelistic endeavours of Christians across the globe, as well as the guarding of reformed doctrine as articulated to us in Holy Scripture.

As you read of the role that theological education has played in the Sydney Anglican Diocese, the Church Missionary Society, the GAFCON network, and in other places abroad, I hope you are also able to see the value of your support to a theological college like Moore College. As an institution, under God, the College is poised to increasingly positively influence the teaching and guarding of the gospel in Sydney, Australia, and across the world. Partly, the College does this through providing an excellent evangelical theological education to equip clergy and lay people alike to serve the Lord in any context. It is thanks to our merciful Lord, who continues to raise up workers for the ripe harvest field, that some of those He has raised are brought to us to be equipped for gospel service in many and varied ways.

However, the College is also in a position to build lasting partnerships through sharing resources with other institutions, as demonstrated through the work of our Centre for Global Mission (CGM). It is a great kindness of God that the work of the faculty over the history of the College in producing material like that used in the Preliminary Theological Certificate (PTC) is being used in English and translated into other languages to equip men and women to teach Scripture faithfully. In these ways and many more, the fruit of the College’s work shows itself in the influence of our graduates’ teaching in key institutions, involved in



various mission organisations, pastoring God's people in numerous locations across the globe, and standing for Christ in challenging situations.

I do hope you can see why the College is so thankful for your support through prayer, advocacy, and financial giving. The truth is that theological education is so precious because our great God and Saviour is so precious, and because the work of the Lord is the spreading of the glory of Christ, which as our Principal has articulated, begins with knowing God. This means that your support of the College is support of the Lord's work, that goes far beyond the immediate operational needs of our College.

In fact, I was recently reading through Revelation 5 and was amazed at just *how* glorious the gospel of Christ really is to all created things. As the apostle John describes in his vision while on Patmos, the proclamation of the mighty angel comes forth: "Who is worthy to break the seals and open the scroll?" (Rev 5:2). John's response is abject weeping, as there is no one in heaven or on earth or under the earth who is able to look at the scroll, let alone open it. Yet, in the midst of that hopelessness, where none created can do the salvation work necessary, there comes the majesty of the Messiah—the Lion from the Tribe of Judah, the Root of David! What no one else could get close to doing, this Lamb is able to do. He brings salvation to God's people as his slaughter makes him worthy. As a result, the song that was sung in heaven to the One seated on the throne in Revelation 4 now envelops the Lamb, as all created things sing aloud together:

*Blessing and honour and glory and dominion
to the One seated on the throne,
and to the Lamb, forever and ever! (Rev 5:13)*



Is there anything more glorious or worthy of proclamation to the ends of the earth than the salvation that comes from the Lamb?

One of the ways in which you can continue to support Moore College to, under God, strategically impact the work of the gospel around the world is by growing the Moore College endowment. The generosity of gospel hearted servants throughout the 167 years that the College has been in operation has ensured that the work of theological education has been sustained. As Dr Glenn Davies alluded to in his article, Moore College began as the result of a gift in a will. When Thomas Moore passed away in 1840, he gifted a large portion of his estate to the establishment of a theological college in Sydney. And since then, along with the generous regular giving of men and women like you, gifts in wills are a significant element in funding the ministry of the College. This has included the John Chapman Preaching Initiative, the translation of Bible courses into various languages for use around the world, the funding of library and IT resources to provide high quality resources for students to learn, and the investment into buildings that foster theological learning in the context of community and Christian fellowship.

Could I ask you to prayerfully consider whether you might contribute to the work of the College through an investment in theological education? Would you consider leaving a gift in your will to Moore Theological College, helping us to ensure the stability of this College in directing theological education in Sydney and beyond for years to come? For a confidential discussion about this, please don't hesitate to contact me on +61 428 196 064 or email me to arrange a meeting in person (travel and other restrictions allowing) or on Zoom via Foundation@moore.edu.au.

Finally, could I ask you to please pray for the work of the College? Pray that the leadership of the College would steward well the resources that have been provided by our Lord to keep promoting the cause of the gospel through theological education. Please also pray that the Lord would continue to raise up more workers for the ripe harvest field, and bring many to College to be equipped and sent out.

The Rev Ben P George
External Engagement Manager
*Communications, Future Students,
Alumni & Foundation*

My Moore gift

Please actively support Moore to ensure that together we can continue this vital gospel work under God, for His eternal glory.

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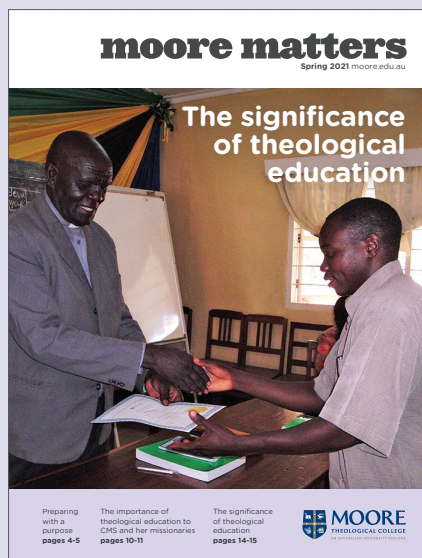
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About Moore College

Moore College exists to train men and women to take the good news of Jesus Christ to the world. Since 1856, more than 5,000 students have graduated from the College and have been sent out by God. Moore College has equipped men and women to serve in over 50 countries across the World. Today over 3,500 students are enrolled in our courses globally.

PTC material used in Tanzania





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THEOLOGICAL COLLEGE
AN AUSTRALIAN UNIVERSITY COLLEGE



Centre for
**Christian
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RAISING THE NEXT GENERATION



SPEAKERS

Paul Dudley
SHORE SCHOOL CHAPLAIN

Mark Earngey
HEAD OF CHURCH HISTORY

REGISTER ONLINE AT ccl.moore.edu.au

20 OCTOBER 2021 | **LIVESTREAMED EVENT**



**voice
project**

Moore Theological College has been recently awarded the Voice Project's Best Workplace Award for 2021.

This prestigious award recognises workplaces which have excellent management practices and a highly engaged workforce.