

# moore matters

Autumn 2021 moore.edu.au

## The Hope of Eternity



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in the Midst of  
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# Confidence in One who knows the end from the beginning

*Mark Thompson / Principal*

THE TUMULTUOUS EVENTS OF THE PAST FEW MONTHS—NOT JUST THE PANDEMIC, OR THE AMERICAN ELECTION AND ITS AFTERMATH, OR THE MILITARY COUP IN MYANMAR, OR THE ECONOMIC VIOLENCE IN THE WORLD’S MARKETS, OR THE SABRE RATTLING BY SOME OF THE SUPERPOWERS; BUT THE ANGER AND FEAR, INTOLERANCE AND HATRED WHICH HAVE SURFACED AND THREATENED FREEDOM ALL OVER THE WORLD—THESE RAISE THE QUESTION OF HOPE.

**W**e seem to be living through an extraordinary moment in history, when what seemed secure is unravelling and what we thought were common commitments and a common direction are proving to be illusory. Does it make any sense to speak of ‘hope’ just now?

It is easy to lose your footing when your attention is drawn so dramatically to what is going on around us. There are plenty of voices crying out that this is a new age and the old message and old patterns of Christian ministry will just not cut it any longer. They question whether evangelism really is the need of the moment. When everything is coming apart around us, isn’t there a more urgent need that we must address? If we are to have any chance to be agents of healing and cohesion, don’t we need to work harder at gaining the respect of the opinion makers, avoid anything that might be interpreted as confrontational, and adopt the posture of the learner rather than the teacher? This is a moment for listening not speaking.

Other voices call us to new certainties, new remedies to the randomness and insecurity of this moment, and new directions. If we can just somehow silence those who speak so loudly against us, remove their platforms for communication, insist upon adherence to what we determine is the consensus of what is right and

what must be true, then we’ll be able to weather this storm and emerge even stronger. There is a growing predilection for control: control of processes, control of information, control of all mechanisms for dissent, and control of the way people think. It should not be surprising that when there is no hope, enormous effort will be put into managing the present.

Christians cannot afford to surrender to any of these proposals. Of course, this is not a time for belligerence, or frantic attempts to protect the privileges of a bygone age. But neither is it a time for silence, and for a lack of confidence that the gospel entrusted to us





will accomplish God's purposes. God's just judgment of sin is still the biggest threat we face. Forgiveness is still the most liberating experience any person can have. The message of Jesus, his perfect life, atoning death, triumphant resurrection, glorious ascension and promised return, is still the powerful instrument God uses to bring men and women from death to life. The return of Jesus and a new heaven and new earth in which righteousness dwells (2 Pet 3:13), where every tear is wiped away and death is defeated forever (Rev 21:4), and all things brought into their proper relation to Christ (Eph 1:10, 22; 1 Cor 15:28), is still the Christian hope.

God does not need to revise his strategy in the light of recent events. He does not need to change his mind in the light of what we have discovered (or think we have). He knows the end from the beginning. Nothing catches him by surprise. Most important of all, God does not have a new gospel for a changed world, since at heart the world remains the same. God is still the Creator, we are still his creatures, our stubborn refusal to live as his creatures in his world still puts every human being in the most serious danger, and Jesus is still our only hope.

Since this is true, the mission of Moore College is unchanged in the light of recent events. With the apostle Paul, we speak of 'Christ Jesus our hope' (1 Tim 1:1). We remain confident that 'the word of our God endures forever' (Isa 40:8) and that in proclaiming not ourselves but Jesus Christ as Lord (2 Cor 4:5) we are involved in the most important task for this moment in time. Knowing the scope and depth of what God has done for us in Christ, we 'hold fast to the hope set before us', 'a sure and steadfast anchor of the soul' (Heb 6:18-19)

So 2021 is a year when Moore College will get on with the mission of preparing men and women to take 'living hope' into the world (1 Pet 1:3). We will continue to train them in reading and teaching the word of God, in applying it carefully to life as a disciple in today's world, and lovingly nurturing the faith of those they are called to serve. In the Lord's goodness, he has brought a large group of men and women into this year's first year. That is a wonderful answer to prayer, and God's kind provision in light of the very great need in the world and in the churches. May I ask you to pray that we might serve them well?

I trust you will enjoy reading this edition of *Moore Matters*. It is full of hope. We at the College are very grateful for your partnership in this work. We press on together towards the goal, confident in the midst of growing uncertainty around us, joyful rather than fearful, and trusting the sure promise of God that he will make all things new.

*Mark D. Thompson*

Dr Mark D Thompson,  
Principal

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# Permanence in the Midst of Impermanence\*

Gary Nelson / Bishop, Diocese of North West Australia

\*This issue of Moore Matters is framed by an understanding that Christian ministry requires a focus on the things that matter most. We are to fix our eyes on our Saviour, and maintain a focus on the hope of eternity. A piece on the challenging and sometimes diverse ministry of the remote North West of Australia, seemed an important contribution to this edition of Moore Matters. **EDITOR**



Baines Family

BY FAITH [ABRAHAM] WENT TO LIVE IN THE LAND OF PROMISE, AS IN A FOREIGN LAND, LIVING IN TENTS WITH ISAAC AND JACOB, HEIRS WITH HIM OF THE SAME PROMISE. FOR HE WAS LOOKING FORWARD TO THE CITY THAT HAS FOUNDATIONS, WHOSE DESIGNER AND BUILDER IS GOD. (HEBREWS 11:9-10 ESV)

**W**here in the world is North West Australia? Perhaps we could put a finger on the map, but for most people, it is a region in Australia that is little known or visited. So, what is it like to live in this vast, remote land? This is a land known for its ancient and seemingly unchanging landscape. And yet, it is also marked by *impermanence*. In places, towns and regions marked by recent human intervention since white



Iron Ore Mine

settlement, the North West demonstrates constant movement in a harsh, but spectacular landscape. These changes are readily observed as mountains are steadily reduced to 'valleys' as the valuable export commodity of iron ore is mined. But it is particularly seen in the transience of people—whether it's 'fly in fly out' miners, or the thousands of seafarers who come and go through our ports; or in employment contracts lasting for relatively short periods of time. There is always someone, or something, on the move.

This impermanence affects the life of our churches, as frequently when I visit, some people or families have just moved, or are about to leave. This causes a constant strain on ministers and their families. Relationships are formed knowing that they will suffer from the transient nature of the population. This continual movement of people also makes it difficult to grow congregational life, both in terms of people and resources. Hence, the mission context for ministry in the North West is different, as the following reflections from Michael Baines indicate:

*"To whatever extent I share 'the hope of glory' in Broome, I do so by teaching the Bible in a Christ-centred way. Moore Theological College significantly increased my understanding of the Bible in depth and detail, which has helped me greatly in sharing its riches with Christians and non-Christians from a wide variety of backgrounds. I will always thank God for the teaching and guidance I received while studying at Moore."*

Abraham too lived with impermanence (v.9), but he kept his sights set on the hope of eternity (v.10). F. F. Bruce's comment on Hebrews 11:10 sums up Abraham's trust in permanence, while living in the midst of impermanence:

*"the commonwealth on which his hopes were fixed was no transient commonwealth of this temporal order. He was looking for a city of a different kind, the city with the eternal foundations, planned and built by God."*<sup>1</sup>

Ministry in the North West seeks to model a commitment to 'real' permanence, a trust in God's eternal and sure purposes centred in the gospel, while living with constant reminders of impermanence.

John Tilinger (teacher in Geraldton) offers this reflection:

*"The Diploma of Biblical Theology helped me to better appreciate the grand narrative of the Bible. This has been invaluable in preparing Bible studies that are focused on Christ. Understanding the centrality of Jesus is exciting and empowers us to look forward to eternity with greater confidence. As I have marvelled more and more about the fulfilment of God's plans in Christ, I have become more eager to share about God's future plans with others."*

My reflections on my ministry in the North West lead me to ask how this commitment to permanence in the midst of human and community impermanence can be achieved. The answer starts with good theological training and preparation. For me personally, Moore Theological College has played a vital role in my Christian life from the time I began the External Studies course during my university years. I have greatly valued the biblical input that has sustained me over a ministry of nearly 40 years, an input that has kept my focus on the hope of eternity through Christ alone.

Christians moving in and out of the North West come from a wide variety of church backgrounds. This transient lifestyle often results in little consistent biblical teaching on the Christian life, or the hope of eternity. Simon Roberts, minister in Exmouth, comments:

*"Many things people have been taught sound very 'spiritual' but on closer examination that teaching isn't well supported by the Scriptures. Moore College did a brilliant job at exposing students to a wide range of theological opinion and trained me to always go back to a careful examination of what God's word actually says. 21 years after commencing my studies at MTC I find that I'm more reliant than ever on the foundation that was laid for understanding and applying God's word to everyday life and ministry."*



Gary and Christine Nelson



Simon and Alison Roberts

Maintaining that commitment to *permanence in the midst of impermanence* requires a daily application of a minister's good theological education. Paul Spackman (Bluff Point), a long-term minister in the diocese, speaks of his experience:

*"In the 22 years since I graduated, I am thankful for my time at Moore. Each day I use the tools and skills we were taught in thinking through the Bible text in order to share the hope of eternity to others. Best of all, it modelled confidence in the gospel of Jesus Christ and him crucified and the hope that message brings."*

What a privilege to share and announce the hope of eternity to the nations who live in North West Australia. Our mission context is demanding, as the movement of people is set within remoteness and isolation. This is highlighted in the 3,000 km drive needed to visit our Kununurra church; while it's also some 1,000 kms from our next church community in Broome. In addition, our weather is generally hot; while in summer, there is the ever-present expectation of cyclones.

The sure and certain hope of eternity in Jesus keeps enabling us to persevere in proclaiming the message of permanence in the midst of impermanence. We keep praying to the Lord of the harvest "to send out workers into his harvest field". Will you be an answer to our prayer?

#### ENDNOTE

<sup>1</sup> F. F. Bruce, *The Epistle to the Hebrews* (NICNT), Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1978, p297.

# From a Hamlet in the Wimmera to a Village in Tanzania

John and Anne Willett / Moore College Alumni



FOR AS FAR BACK AS I CAN REMEMBER, I KNEW THE LORD HAD MARKED ME OUT AS ONE OF HIS OWN. AS THE FIRST AND ONLY CHILD OF FIVE THAT MY OLDER MOTHER CARRIED TO FULL TERM, I SPENT MY EARLY YEARS IN A TINY HAMLET IN THE WIMMERA IN VICTORIA.

I well remember our wooden miner's cottage amongst the peppercorns, with its little outhouse that provided an ever-present fear of snakes, and the dusty hot summers and the freezing winters. It was a simple life for an only child but I never felt lonely. I sensed God's presence out in the bush far more than in the town's liberal Anglican church some distance away, that we chugged to each Sunday in our old T-Model Ford.

Just after the end of World War 2 when I was nine, we had the trip of our lifetime, a visit to England, to see my grandmother. While looking down onto Egyptian soil as our ship passed through the Suez Canal,

I remember my mother saying, "I suppose you'll end up being a missionary in some place like this".

Her words indeed were prophetic, for seventeen years later, after radiological training in Melbourne, there I was, a medical missionary in Tanzania, working at the CMS hospital in Mvumi and helping to upgrade and run a radiology service. I had no intention of staying around my parents, to their great disappointment, and it was NOT with their blessing at all that I obeyed God's strong calling to offer for missionary service. Having lived at Ridley College in Melbourne as a secular student while studying at Melbourne

Institute of Technology, I became a server at St Paul's Cathedral. Here I had every opportunity to mix with Bible-believing Christians and hear about CMS as I worked as a waiter as well as at 'Crumpets in the Crypt' on Friday nights.

Some years later, in preparation for going overseas as a missionary worker, CMS wanted me to spend time interstate and away from home. My time at Moore College, as it turned out, just one short year, was unforgettable and life-changing, indeed the most influential opportunity in my life. It offered the warmest of fellowship with other live-in students, and solid Bible teaching, the likes of which I'd never known before, and it highlighted an emphasis on God's sovereignty. Then, there was the pressure of having to keep up with incessant work tasks/exams and the busiest of Sundays in a local parish as a student worker. These all filled my weeks to the brim. As a Sunday youth worker, I learnt real pastoral skills and had the joy of seeing many young people who had dropped out, return to the church scene. I was to learn that personal contact and visiting are absolute musts, something I've appreciated to this day!

Some two years later, after Moore and St Andrew's Hall, and after having been accepted by CMS, I boarded the plane for Africa. Country relatives had offered to care for my ageing parents and Dr and Mrs Leon Morris of Ridley subsequently became kindness personified, often inviting them to stay at the College. With no children of their own I am sure they could still understand my parents' sorrow as I departed. At the airport, my



## ***My one year at Moore indeed set my path for life and my delight in God's Word.***

father could not even farewell me. I was never to see him again and I often wonder whether he somehow knew this in his heart as he stood there grieving and alone.

I have countless memories and highlights of my three years away. This included wonderful friendships with immigrants in Kenya, particularly Sikhs, many of whom were indentured labourers. Others with more wealth came to better themselves during later years of the British Raj and after the formation of the British protectorate of East Africa. A few Sikhs were my "spare parts providers" for my endless "Mr Fixit" jobs (I was asked to fix everything!). And there were exhausting hours

of practical hospital work, not just radiological. One of my saddest duties was to make a tiny coffin for the precious stillborn baby of a missionary couple. One of my funniest experiences was visiting by invitation the hut of my house servant, and seeing my very own table cloth proudly displayed for afternoon tea and some of my tea towels nailed to the walls.

Having to return home after the death of my father after only three years away, I soon met Anne, a post grad student in Asian Studies, and someone keenly interested in missionary work. She was already very active in Asian student outreach. Interestingly, for years she'd been doing Moore college

subjects by distance studies. As a married couple, we returned to talk with Moore folk a couple of times to discern whether I should continue with study and enter the ministry. However, we realised that medical work was God's direction and I was to spend the rest of my working days in hospitals, retiring at seventy-four. Countless opportunities came my way to pray with people and to witness to Christ's saving grace to patients and doctors alike. One notable opportunity occurred in the theatre. All gowned up and supposedly busy at his job, a Jewish surgeon to whom I'd often talked said, "Now John, let's talk about redemption". Everyone, apart from the patient who was unconscious, sure heard the gospel!

My one year at Moore indeed set my path for life and my delight in God's Word. For both Anne and me, our understanding that God never makes mistakes but is sovereign in everything has particularly helped us in our later lives as we have two children with significant disabilities. I'm also thankful of late to have had contact again with some of the folk I met years ago at College. It is a privilege to be an intercessor for them and the Kingdom work in which they are still heavily engaged.



# New students commencing in 2021

**Michael Sadler** / Campaigns & Fundraising Officer

**G**od has been kind in answering our prayers for him to provide workers for his harvest field. We've seen a large increase in the number of Christ serving students arriving at Moore College this year. Despite travel restrictions, we've been especially thankful to see students arrive from outside Sydney, across Australia and around the world. Below are the stories of three Moore College first year students from 2021, and why they've left behind much to come to be prepared for lives serving Jesus.



Sarah

## Sarah Chew

Sarah was born and raised in Kuala Lumpur, Malaysia. She went to Sunday school as a young child, but in her words, "...it wasn't long before I decided that 6 days of school was one too many and stopped going". She came to Sydney for university, where she heard the gospel preached clearly in her first year. She then worked as a tax consultant and did a ministry apprenticeship with Campus Bible Study at the University of New South Wales (UNSW), before coming to Moore College.

Like all Moore students, she is aware that she wouldn't be here without strong support. "I'm very thankful for supporters in Australia (mostly international students and young workers from my previous church) and overseas (family and those who were from the campus ministry and have since returned home) who prayed for my considerations about ministry. Their generosity in giving financially



Ministry Apprenticeship



Supporters



Trainees

to my support raising also has a big part to play in the opportunity I've had to be at College."

She is very open to a wide range of opportunities to serve Jesus after College. She became convinced of the priority of guarding and passing on the good deposit of gospel truth (2 Timothy) towards the end of her time at university, and that truth continues to compel her. She prays "...God will keep growing in me a heart for the lost that He has called, and that the knowledge I'm gaining from this time at College will be put to good use in glorifying Christ and loving His people. A prayer is that I won't just be a diligent student, but also a faithful housemate and sister in Christ to those in the College community."

Jared &amp; Erin

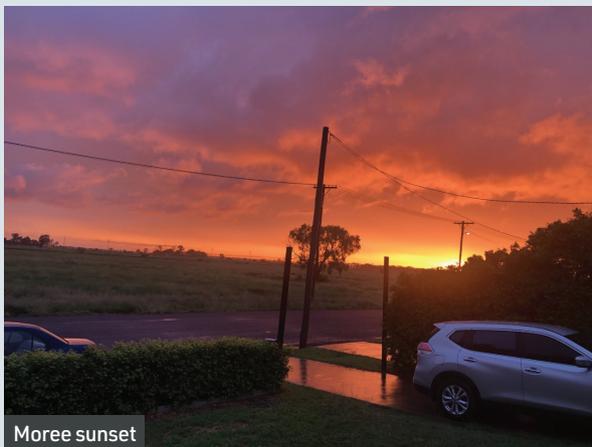


### Jared Lidgerwood

Jared was brought up in Gunnedah, moved around the New England area, and North-West of NSW, before settling in Moree with his wife Erin for 8 years, before coming to Moore College. He is from a non-Christian home, but went to a Christian school and aged 16 became convinced during a morning devotion that Jesus died for him.

He went to university and did an MTS apprenticeship shortly afterwards. Jared thought he'd work for a couple of years before going to bible college, and started working as a caseworker for kids in Out of Home Care. That important work, and his desire to invest in relationships with people in Moree, delayed those plans. With a view to eternity, he shared, "my job was to support families who were caring for a child who wasn't their own, and there were lots of very complicated situations, where people were carrying the baggage from trauma and broken relationships. I came to realise that although they still needed a caseworker, they needed the gospel way more."

After many encouraging conversations with those who know them well, and with generous pledges of prayer and financial support, this conviction led Jared and Erin to Moore College. In his time at College he wants "... to be equipped for ministry, by understanding God and loving him more, and by learning to love what



Moree sunset

he loves, including people. One week into term, I'm pretty confident that the faculty of Moore and my fellow students have the very same goal for me, and I think God will use my time here to make that happen." Jared and Erin plan to return to the New England/North-West of NSW after College to minister in the Armidale Diocese. "I want to see country people come to know Jesus, to follow him, and proclaim him to the world."

### Mark Chen

Mark was born and brought up in Asia with an Atheist background. He came to Australia for further study after completing his degree in China. He first engaged with Christianity out of curiosity about Western culture, but then became convinced of the gospel as he met Jesus in the pages of scripture. Mark told me humorously (but completely seriously) about the Christians who witnessed to him about Jesus at a Chinese Presbyterian Church and at Focus Mandarin Fellowship at UNSW. "I asked people there if they really believed that someone died and was resurrected and they said yes. That was astonishing to me because they didn't look insane. So, I started thinking about it seriously."

Soon after becoming a believer in Jesus, Mark returned to Asia. What he saw there showed him the need to be equipped and then return with the gospel. He visited a church in his hometown and was encouraged by the sheer number of people there, but saw clearly that there were insufficient people with adequate training to disciple them.

Mark and his wife are at Moore College to receive the highest level of theological training possible before they return to Asia for ministry there. They will be supported through prayer and financial giving throughout their time at College, and these pledges have enabled them to come to be prepared for ministry. He shared that "there are many churches and Christians. However, there is a great need of theological teaching to understand how God reveals to us his plan. We believe the more we understand God, the better we can tell it to other people and the more we can put our trust in him, even when the time is getting hard these days."

It's a blessing to have students come from around the World to Moore College, and a privilege for the College to train them for lifetimes of gospel ministry serving the Lord Jesus wherever he places them. Under God, and with the support of many of his people, they've been able to come to College. You too can support gospel workers like these through prayer and financial giving at [moore.edu.au/support-moore/](http://moore.edu.au/support-moore/).

***They will be supported through prayer and financial giving throughout their time at College, and these pledges have enabled them to come to be prepared for ministry.***



# Jesus—the bright Morning Star

Colin Bale / Senior Fellow



Photo: Jonatan Pie | Unsplash

WHEN THINKING ABOUT THE HOPE OF ETERNITY, A NUMBER OF BIBLICAL IMAGES AND IDEAS COME TO MIND. HOWEVER, ONE IMAGE—THAT OF THE LORD JESUS AS THE BRIGHT MORNING STAR—HAS A PARTICULAR RESONANCE FOR ME.

**W**hy is this the case? Over thirty years ago I was a lay member of an Anglican church in Sydney. I was a warden and a nominator. Our previous minister had moved to a new ministry and we were searching for the next man. In this interim period, we had a retired minister as our acting Rector and he asked me to help with the preaching. The first sermon he asked me to prepare was to look at why Jesus is described as the

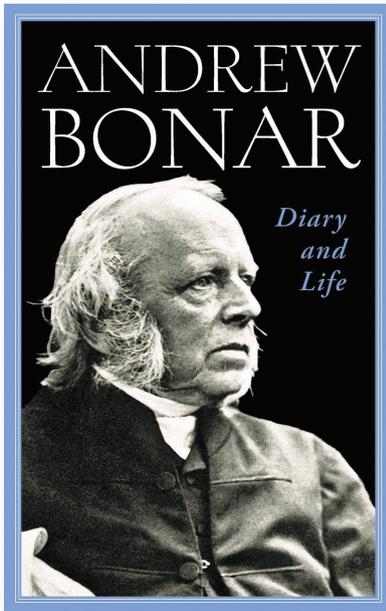
morning star in the New Testament. As I searched, I found three particular references to the morning star (2 Peter 1: 19; Rev 2: 26; Rev 22: 16). The verse from Revelation 22 was the one that I particularly focused on:

*I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star (Rev 22:16)*

I found the image of Jesus as the bright Morning Star not only an attractive poetic metaphor, but a compelling image of the Christian hope in Christ. The verse comes from the end of the Book of Revelation. Michael Wilcock in his commentary on Revelation describes verses 16 and 17 as God's final blessing to those who hear and respond to the invitation to 'come'. In describing himself as the

'Root and Offspring of David', the Lord Jesus is saying that He is not only Great David's greater Son, the long-awaited king, but also David's Lord, the eternal Son, the one who is before all things. Thus, he is both the 'root' and 'offspring' of King David, David's ancestor and descendant. It is a marvellous summation of both the divinity and humanity of the Lord Jesus.

Verse 16 continues by stating that the Lord Jesus is also the bright Morning Star. Why use this metaphor and what is the morning star? The morning star is, in fact, not a star but the planet Venus when it can be seen in the eastern sky in the early morning before sunrise. At its brightest, Venus is the third most brilliant body in the sky after the sun and the moon. In the world of Jesus' time, it was also known as the 'Dawn-bringer', because its presence in the late-night sky signalled the



coming of the dawn and the end of the darkness of night. By referring to himself in this way, the Lord Jesus is indicating that he, as the Light in this present time, points to a future time when the darkness shall pass away and there will only be day and no night for those who belong to the Light.

I like reading about the lives of Christians in the past. Some time ago, I came across *Andrew Bonar: Diary and Life*. I found the book an inspirational read. Andrew Bonar was a Protestant minister in Scotland in the 19th century. He was a friend of Robert Murray M'Cheyne and participated in the revivals of 1839 and 1859. He understood the central importance for him as a pastor of Bible-reading, meditation upon the Scriptures, and prayer. In his later years, when asked to tell a group of young ministers what the secret was of his life of devotion to Christ, he answered simply, "I can only say to my young brethren that for forty years there has not been a day that I have not had access to the Mercy-Seat (of God)." Bonar was a man of prayer who sought to live his life shaped by the Bible. He was also a man whom the hope of glory sustained. He experienced great loss in his life but he held to the hope that was his in Christ. His biographer, John J. Murray,

comments that Bonar had "a firm belief in the profound truths of Scripture, but united with them was his joyous and triumphant hope".

His diary entry on Tuesday 18 June 1849 gives us a glimpse of his 'joyous and triumphant hope'—"This morning early I had awakened and looked out. It was about four o'clock. The morning star was shining directly before our window in a bright sky. One part of the window was misty with frost; the other part clear, and through the clear part the star shone most beautifully. I thought of Christ's words, 'I, Jesus, have sent my angel to give you this testimony for the churches. I am the root and the offspring of David, and the bright Morning Star' (Rev 22:16). Christ is all this to me in this world till the day break. I fell asleep, and when I next awoke the sun was shining through my room. Shall it not be thus at the Resurrection?"

The identification of Jesus as the 'bright Morning Star' points us to his return, which he promises repeatedly in the final chapter of Revelation: "Look, I am coming soon!" The one who brought life from death, who turned the darkness of the tomb into

resurrection morning, is coming. Nothing is more certain than this.

*And I heard a loud voice from the throne saying, 'Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. He who was seated on the throne said, 'I am making everything new!' Then he said, 'Write this down, for these words are trustworthy and true.' (Rev 21: 3 -5)*

The darkness of the night will soon pass. The pain and death, sorrow and tears, mourning and crying will come to an end with the coming of the Son. There will be a new heaven and a new earth. Jesus is making all things new. The bright Morning Star heralds the return of the Lord Jesus, the Light of the World. By his identification with the bright Morning Star, the Lord wants us to know this certain hope—the Son and the dawn of eternal day are coming.

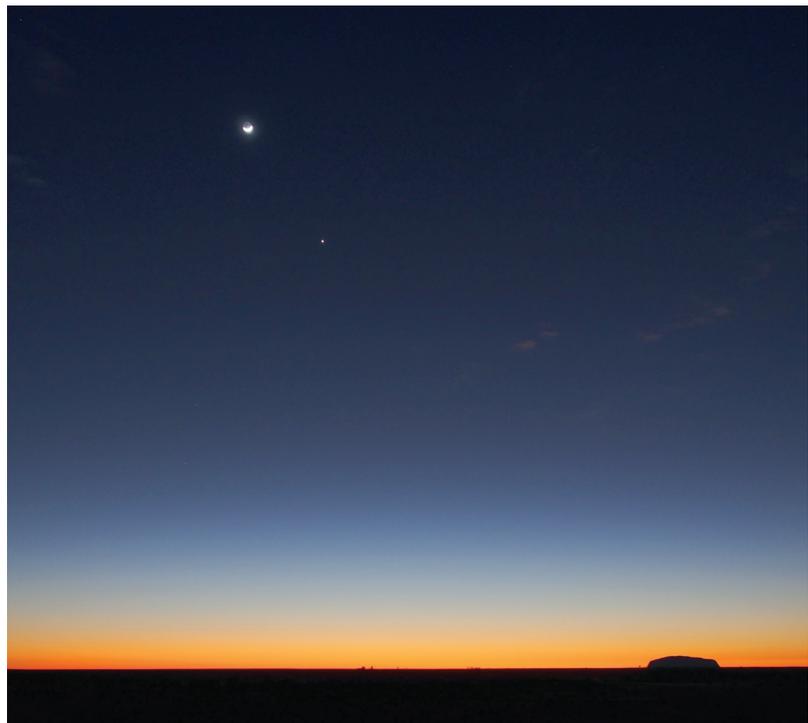


Photo: Grant McIver | Unsplash



# Gospel Partnerships

**John Lovell** / Executive Director CMS NSW and ACT

THE VISION OF THE CHURCH MISSIONARY SOCIETY (CMS) IS TO SEE A *WORLD THAT KNOWS JESUS*. IT IS ONLY IN JESUS THAT HOPE OF ETERNITY IS FOUND. WE LONG TO SEE PEOPLE FROM ALL NATIONS COME TO KNOW THE PEACE, JOY AND HOPE THAT ONLY THE GOSPEL OF THE LORD JESUS CHRIST BRINGS.

**L**et's consider one specific aspect of our hope for eternity: gospel partnership. For our eternal hope is not simply a matter of private religion or individual belief, as if our hope was for us and no one else. We share our eternal hope with every true gospel believer. Our eternal hope binds us together in Christ—for which reason we strive to work in gospel partnership to bring his eternal hope to others. None of us are 'sole traders'.

How, then, does our eternal hope express itself in gospel partnership? Let me give a picture of what gospel hope—expressed in partnership—looks like within the ministry of CMS.

Both within and beyond CMS, God's people are continually contributing to the important work of setting apart, equipping and supporting long-term workers who cross cultures to share the gospel of our Lord Jesus Christ. This is not a new or novel approach to Christian ministry. Like the apostle Paul and other New Testament saints, we work in partnership with our fellow believers. As we do this, like Paul, we thank God for those who partner with us in making our hope in Christ known (see Philippians 1:3-6).

There are many wonderful expressions of gospel partnership which are essential for the ongoing work of CMS. These expressions of partnership are evident at every point of the key steps involved in the work of global mission:

*the work of setting apart those who will go;  
the equipping of long-term cross-cultural workers;  
praying, caring and giving;  
ministry partnerships around the globe.*

Gospel partnerships are essential for the prayerful, discerning work of setting apart those who will go and serve as CMS missionaries. The application process for those offering to serve as missionaries with CMS is deliberately collaborative. CMS works in



partnership with many people who provide personal input into the process. Ministers provide references. We consult trusted church members who have served alongside the candidates and observed them in gospel ministry, often over many years. Experienced interviewers generously serve in a volunteer capacity on the CMS Branch Candidates Committee and conduct a series of interviews, both one-to-one and in a group context. All of this information is fed back into the selection process. The end result is that CMS missionaries are sent knowing that under God, there are many people who are completely 'with them' in this decision. Many godly and wise brothers and sisters have given their full support after a thorough and prayerful selection process. That is a precious gift. God uses this to strengthen our workers to persevere in the midst of the expected hardships and challenges of their work in mission.

Our many partnerships with others help to ensure



that CMS missionaries are equipped for long-term cross-cultural ministry. All CMS missionaries complete the equivalent of at least one year of full-time theological training. Many workers have three or four years of full-time theological training at places like Moore College. For those preparing to serve in theological education, it may be important to complete post graduate studies, as well as gain some ministry experience in Australia. This is particularly the case if hoping to serve cross-culturally as a lecturer in a theological college training church pastors. In such contexts, it really matters to have ministry experience as a pastor.

CMS doesn't provide in-depth theological training for our missionaries. Instead, through theological colleges such as Moore Theological College, the necessary training is provided. Churches and university campuses also offer excellent opportunities for gaining ministry experience. The recently redeveloped St Andrew's Hall training facility in Melbourne is where CMS then provides specialised missionary training for all our candidates prior to their acceptance as missionaries. The in-depth training all CMS missionaries receive is a fantastic expression of gospel partnership.

Finally, gospel partnerships mean that once missionaries are on location, they continue to be supported. CMS members and other believers continue, often over decades, to pray, care and provide generous financial support for the work of the gospel. Tens of thousands of individuals receive regular prayer updates

from CMS missionaries and commit to pray for them. Thousands of churches across Australia also pray for the work of CMS missionaries, and many small groups invest in developing personal relationships with a missionary. Informed prayer for missionaries often naturally leads to practical care. And of course, sending long-term missionaries and providing for their needs requires long-term generous financial support. Prayer, care and giving are tangible expressions of gospel partnership and CMS supporters have a long history of delighting in this work.

Perhaps less obvious and unseen by our CMS supporters back in Australia, are the valued gospel partnerships CMS invests in across the world. CMS missionaries work in fellowship with churches, theological colleges, schools, universities, hospitals, and many other organisations to see life proclaimed through Christ around the world. We do not set out to establish institutions or organisations overseas, but seek to humbly and graciously support the work of local believers. We recognise that the hope of eternity does not belong to one individual or one organisation, but to the whole body of Christ of which he is the head.

The ministry of CMS in working to see *a world that knows Jesus* is clearly one which has grown and continues to flourish thanks to a wonderful network of gospel partnerships. As we prayerfully depend on God and follow the leading of the Spirit, our shared confidence in the gospel of the Lord Jesus motivates us to work together to do all we can to faithfully proclaim the good news of his lasting hope for eternity.



# The Hope of Eternity

Trevor Cairney / Head of Foundation



I BECAME A CHRISTIAN AGED 31, FROM AN ATHEISTIC PAST WITH NO INTEREST IN A GOD I SAW AS MERE MYTH. BUT WHEN I LEAST EXPECTED IT, MY LIFE WAS TURNED UPSIDE DOWN IN AN INSTANT.

**I** was brought to my knees in response to the words of Mathew 11:28-30, in a church I had inexplicably visited with my wife. God, by his Spirit through his word, revealed the truth that Jesus was the Son of God. He lived! And now he lived in me as I placed my trust in him. In the days that followed as I began to read God's word for the first time, Colossians 3:1-3 taught me that I was to set my mind "on things above, not on earthly things", for Jesus had died, and my life was now "hidden with Christ in God". I was to learn from his word, that God had made me to seek an eternal hope, not short-term personal success and worldly gain. This truth is just as remarkable today as it was all those years ago.

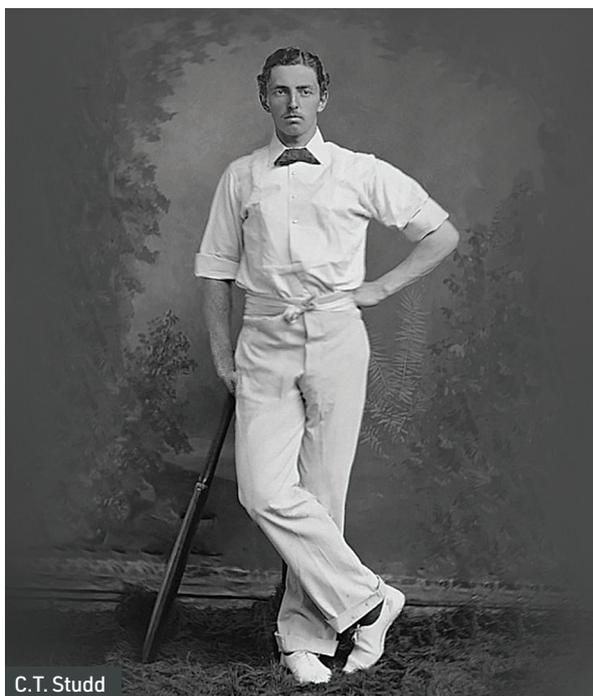
If you have read through this edition of *Moore Matters*, I hope you have been struck by the varied articles and how they reflect the shared 'Hope of

Eternity'. The daily life of any Christian can be challenging. Engaging in Gospel ministry will never be easy. But as Christian communities gather, whether within a College like Moore, individual churches, or groups of believers in universities and workplaces, we must keep our eyes fixed on our Saviour and the hope of eternity.

One of the challenges in any organization is to maintain a focus on our ultimate goal. Whether a secular organisation, church, mission organisation or theological college, we should ask "what is to be our focus?" In a college like Moore, there are a number of appropriate answers. We might say, "To keep our eyes fixed on our Saviour", "To grow in understanding of God's word so that we might grow in Him", "To serve God faithfully as we proclaim the gospel boldly". All of these answers are appropriate and have much in common. All point us towards God and our dependence on him. How we maintain such a focus can be supported in many ways. One of these is to ask ourselves, what are the motivations that underpin our purpose-driven life?

Perhaps the broadest possible question is to ask of ourselves, how do the things we do maintain a focus on the hope of eternity? In this edition of *Moore Matters* we chose the theme “The Hope of Eternity”. With such a profound hope, we need to remember that we have a shared responsibility to reinforce the hope in others. Are our lives being lived and shaped by eternal goals? In one of my first electronic newsletters as Head of the Foundation to all Moore College friends and supporters, I made mention of the words of C.T. Studd in his famous poem ‘Only One Life’. We are so easily distracted by the things of the world, and forget that life is short. It is so easy to become attached to this temporary earthly life. One of the verses in this poem was to become famous because of its ability to focus our minds on what truly matters as Christians:

*“Only one life, ’twill soon be past,  
Only what’s done for Christ will last.”*



C.T. Studd



The Cambridge Seven

These words from C.T. Studd’s poem were first spoken to me by a Baptist pastor just after he had preached a sermon on Matthew 11:28-30 that had turned my life from atheism to faith in Christ. It was many years later, after quoting this well-known statement many times to younger people, that I learnt more about the man who had first spoken them in his famous poem. C.T. Studd was born into a privileged family, educated at Eton and later Trinity College Cambridge. He was a handsome, intelligent and talented man. He was also a great sportsman who played cricket for Middlesex County and later England, including in the very first Ashes test against Australia in 1882.

Studd was to become one of the ‘Cambridge Seven’ who offered themselves to Hudson Taylor for missionary work with the China Inland Mission, where he was sent in 1885. He married, had four daughters and served in China until 1900. He then pastored a church in India for 6 years, before setting his heart upon the lost in Central Africa. His work led to the formation of the ‘Heart of Africa Mission’. His advocacy and passion for Central Africa inspired many, including Howard Mowll as Bishop of China, and later Archbishop of Sydney.

Would you please continue to support the work of the College, as we teach and equip men and women with the same intent as C.T. Studd? All have turned from death to life by trusting in the Lord Jesus, and now seek to be equipped and sent to save the lost. There are many ways to support the mission of the College, but no better way than by giving to a number of scholarship funds that support and send men and women with a global vision for the gospel work for which God has prepared them. There has never been a more critical time to support the Moore College Foundation and its scholarship funds. Please consider giving to one of the following funds that support students with a vision for a lost world in need of the Bible’s teaching and the Good News of Jesus Christ.

- International Student Fund**
- Global Ministry Scholarship Fund**
- Overseas Diploma of Biblical Theology Scholarship Fund**

You can find these at [moore.edu.au/support-moore](http://moore.edu.au/support-moore).

# My Moore gift

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

Your gift will be a personal investment in future generations of gospel workers.

*N.B. All donations to Moore College are fully tax deductible.*

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## It's easy to donate

**1** Return this form to Moore College by **mail** (1 King Street, Newtown NSW 2042)

**2** Visit our website **[www.moore.edu.au/donate](http://www.moore.edu.au/donate)**

**3** **Direct Deposit** (Please include your name in the description box)

Bank Westpac  
Name Moore Theological College  
BSB 032 016  
Account 293828

**4** Call Leanne Veitch on **02 9577 9865**



*Moore Matters* is the newsletter publication of Moore Theological College

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Photography » Andrew Loh, Jinming Pap, Lissa Allen

Art and Design » Lankshear Design

### *Moore Matters*

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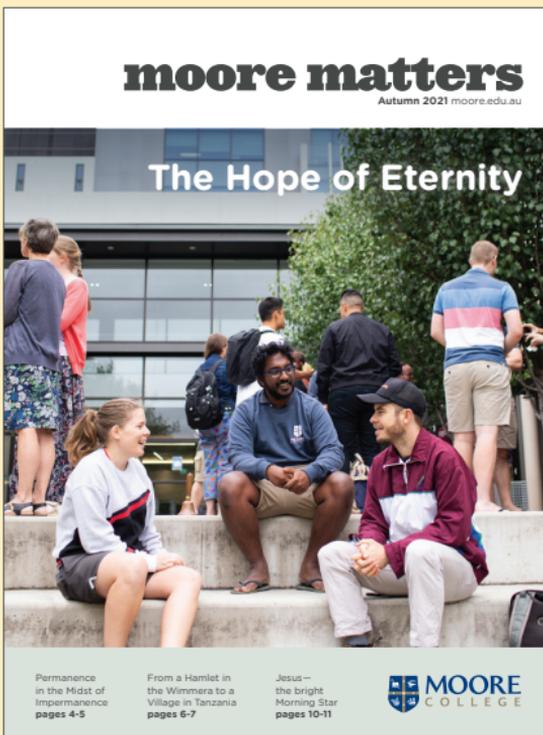
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### **About Moore College**

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.



# People at Moore

There have been some changes in staff at Moore College recently



Trevor Cairney has retired from his position as the Head of the Moore College Foundation.



Ben George has been appointed as the External Engagement Manager.



Paula Darwin has joined the College as the Alumni & Fundraising Officer.



Michael Sadler has been appointed as the Campaigns & Fundraising Officer.

## Dates for your diary 2021

### APRIL

Wed 28

CGM event *All Nations, All Ages, All In?*

Fri 30

Mark Drama 2021

### MAY

Mon 1

Mark Drama 2021

Mon 1

Men Praying for Moore (online)

Mon 10 – Fri 14

Moore College Open Night and Week

Wed 19

Centre for Christian Living event  
*Dealing with Sin*

Fri 28

Distance Graduation

### JUNE

Mon 21 –

Wed 23

John Chapman Preaching Retreat

### JULY

Sat 24

Men Praying for Moore (online)

### AUGUST

Sun 1

Moore College Sunday

Thurs 5

Mon 9 – Fri 13

Annual Moore College Public Lectures  
*In Him All Things Hold Together*

Wed 25

Centre for Christian Living event  
*Learning to Forgive*

Mon 30 – Tues 31

Moore College Open Night and Week

### SEPTEMBER

Wed 1 – Fri 3

Moore College Open Week

Thurs 16

Priscilla & Aquila Seminar  
*God's Wisdom for Dating*

Wed 29 –

Thurs 30

School of Biblical Theology  
*Biblical Theology Re-examined*

### OCTOBER

Sat 16

Men Praying for Moore (on-campus)

Wed 20

Centre for Christian Living event  
*Raising the Next Generation*

Sat 23

Moore College Open Day

For more information or to book now, go to [moore.edu.au/events](https://moore.edu.au/events).