

moore matters

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Christ Alone

Dr Mark Thompson

ALL OVER THE WORLD THE REFORMATION IS BEING CELEBRATED THIS YEAR. YET WHY SHOULD WE BOTHER WITH SOMETHING THAT HAPPENED FIVE HUNDRED YEARS AGO AND ON THE OTHER SIDE OF THE WORLD?



Why has Moore College led the way in Australian reformation celebrations, with two

Reformation Rallies, an MA Reformation tour, a summit on the doctrine of justification, an Annual Lecture series on Reformation preaching, a School of Theology entitled Celebrating the Reformation, a joint exhibition with St Andrews Cathedral, and two special evening lectures? Does it really matter that much?

I for one am convinced it *is* that important for five reasons.

1. We are too quick to forget our inheritance. We are heirs of the Reformation. The courage, faithfulness and perseverance of men like Luther, Calvin, Tyndale, and Cranmer, ensured that we have access to the gospel of grace, a biblical view of church, a vision for discipleship and mission in the world, and, not least of all, the word of God in our own language. The message of a full and sufficient salvation, of justification only by faith, and of both assurance and comfort in the ups and downs of life as we await our Saviour's return, had been obscured and distorted by institutional religion. Our freedom in Christ was rediscovered by the

Reformers and we ought to celebrate them as, for all their weaknesses and flaws, God's great gift to us.

2. We need to remember that God can bring light out of darkness. The motto of the reformed city of Geneva was 'After Darkness, Light'. There had obviously been faithful Christians in many places throughout Europe (including Geneva) before the Reformation. Nevertheless, more generally, false teaching and widespread immorality characterised both the church and the state. The forces arraigned against the gospel seemed formidable and many lost their lives for teaching biblical truth or seeking to live in accordance with it. Men like Tyndale and Bilney and Cranmer, and women like Anne Askew, were hunted down, tortured and killed. And yet the gospel triumphed and large numbers of men and women were won for the kingdom. In our own darkness we need to remember this and ask our Heavenly Father to do it again.

3. We need to keep the main thing the main thing. The Reformers were busy in a whole range of areas. They reconstructed church life and gave a new dignity to family life. They challenged the authorities who were corrupt, cruel and exploitative. They engaged in academic debate and gave practical, pastoral



guidance. Yet they were each driven by one concern above all others: to see men and women saved. Whatever else the Reformation was about, it was most profoundly about the salvation of sinners. It was about ensuring that as widely as possible and as extensively as possible, the gospel would be proclaimed. It was about preaching Jesus and his summons to faith and repentance. That was the main thing in the sixteenth century as it was in the first, and should be in the twenty-first.

4. We need fresh confidence that it is the word that does the work. The Reformers knew that it was not their strength of mind, their programs, or their effort that made the lasting difference in people's lives. Luther insisted his words were ineffectual but the word of God, taken to a person's heart by the Spirit of God, transformed everything. Cranmer constructed a liturgy and a lectionary in order to bring churchgoers into contact with as much of the Bible as possible and as regularly as possible. He knew that the word makes all the difference in the world. In a world where our technique, our strategies and our clever cultural engagement are relied upon by more and more Christians, we need the reminder that it is all empty if people are not hearing the word of God.

5. We need the courage to stand for the truth against all comers no matter the cost. Luther stood against the combined might of the empire and the papacy in Worms in 1521, to declare he was bound by the Scriptures and his conscience was captive to the word of God. When the Diet was over he was both excommunicate and an outlaw. Yet he knew that the truth taught in God's written word was more important than his own safety or convenience. He would not mute its voice or accommodate its teaching to the consensus of those around him. Error is always dangerous, no matter how qualified or powerful those who espouse it - or how many.

We don't need to turn the Reformers into flawless saints. None of them were that. They made mistakes. Yet they are our brothers and sisters, who together under God brought about a recovery of the biblical gospel from which we still benefit today. Centuries after them, the essence of the Reformation was summed up in the five *solas*:

sola scriptura - the Bible alone, not the Bible and tradition, as the decisive word on our salvation and all Christian thought and practice

sola gratia - grace alone, not grace and merit, as the source of our salvation

solus Christus - Christ alone, not Christ and the church nor Christ and anyone else, as the basis of our salvation

sola fide - faith in Christ alone, not faith and our works, as the means of our salvation

solus Deo gloria - glory to God alone, not shared with any Heavenly or earthly being, as the ultimate goal of our salvation

Each of these gathers around and guards the central *sola*: Christ alone. Our hope is found nowhere else. There is nothing else I can plead before the judgment throne of God. 'It all comes down to Jesus.' (C. Buchanan)

As you enjoy this issue of *Moore Matters* I hope you will be thrilled again about the Reformers and the work God gave them to do. And whoever *your* favourite reformer is, I hope you will agree it has been a very good thing to celebrate the Reformation at Moore College this year.

Mark D. Thompson





My favourite reformer: John Frith

Tony Payne



CLASSIC IMAGE / ALAMY STOCK PHOTO

John Frith about to be burnt at the stake in 1533.

Hands up if you don't believe in the Roman Catholic doctrine of the Mass?

And hands up if you don't believe in purgatory?

Yes, I can see quite a few hands up.

Now leave your hands up if you'd be prepared to die a horrible death for those beliefs?

One of the striking features of the Reformation is that many people were prepared to do just that, including my favourite Reformer, John Frith.

Frith's story is similar to those of many of the Reformation martyrs, although not as well known.

He was born in 1503 in Kent, schooled at Eton, and admitted to Cambridge in 1521, where he befriended Thomas Bilney and William Tyndale. He embraced the Reformed gospel, and soon after his graduation fled England to work with Tyndale in Antwerp, translating and printing books and tracts to spread Reformed doctrine.

Frith's own best-known work from this period was his lucid and searching critique of the doctrine of

Frith stood firm and was condemned to death by a panel of three bishops. He was burned with his young friend Andrew Hewet at Smithfield on July 4, 1533.

purgatory. This did not endear him to the authorities in England, particularly the powerful Sir Thomas More, against whom Frith particularly wrote. Under More's orders, Frith was arrested on his return to England and imprisoned in the Tower, where he continued his writing. Perhaps his most influential work was done during this period, particularly his two treatises on the Lord's Supper.

Frith knew very well that challenging the Roman view of the Eucharist was a politically explosive thing to do. He wrote that it was likely to 'purchase me most cruel death, which I am ready and glad to receive with the spirit and inward man, although the flesh be frail,

whensoever it shall please God to lay it upon me'.

God did lay it upon him only a few months later. Despite the efforts of (newly appointed Archbishop) Cranmer and others to persuade him to moderate his opinions, Frith stood firm and was condemned to death by a panel of three bishops. He was burned with his young friend Andrew Hewet at Smithfield on July 4, 1533.

In one of history's many ironies, Thomas Cranmer came around to John Frith's view of the Lord's Supper—the view that is now enshrined in the Anglican Book of Common Prayer—and likewise was burned for it, 23 years later.

I love Frith's story. He was a young man, but not a hot-head; his writings, and the opinions of those who knew him (including his adversaries), make that plain. He knew that there was a time to argue and fight, and a time to seek peace and brotherhood. Indeed, he sought to argue in a way that might bring peace rather than discord.

Yet when the crisis came, he faced it with extraordinary courage. Humanly speaking, he could have easily avoided imprisonment, let alone death. But he went to the stake because he saw how vital it was to contend for gospel truth at the point where the truth was being attacked—in his context, in the doctrines of the Eucharist and of Purgatory.

Would that we were willing to pay even a fraction of that price today for speaking the truth to an intolerant 'orthodoxy' that brands our beliefs hateful and harmful (let the reader understand).

As it happens, John Frith is an ancestor of mine on my mother's side. I pray that his blood might run in all our veins.



My favourite reformer: Martin Luther

Philip Kern

As a child living in Austria and then Milwaukee, a city culturally dominated by Germans, I was surrounded by Lutherans and Roman Catholics. In this context I was mainly aware of one reformer, the great Martin Luther. He was the subject of movies and books (and sometimes their author—e.g. the Catechism we memorised at school). He was a giant in every sense of the word, a man who inspired fear in young children, who existed in black and white. He inhabited a world of knights and armies, of thunderstorms and dark towers with no plumbing. Though I knew he lived long ago, I considered him a man for all seasons.

Two decades later, I stood in front of the statue of St Christopher at St Paul's, the Roman Catholic Cathedral in Münster. This city represented the heart of the German Radical Reformation, where Anabaptists mixed good ideas with bad in their opposition to the corruption of church and society. Roman Catholic order was restored, after a year of revolution and death, when the Anabaptist leaders were executed for their excesses. I naïvely assumed that such actions provoked positive reactions, that the Catholic bishop would have trimmed away some of the corruption that generated Anabaptist opposition. But now I couldn't believe what was written at the base of a statue in

Münster of all places. There, inscribed above a fairly modern collection box, was the suggestion that your generosity would enlist the saint's powerful presence in heaven. More precisely, St Christopher was for centuries thought able to prevent sudden death. And now his protection was for sale.

As I stood in St Paul's, I thanked God for Luther. He had raged against the laxity and luxury he saw in Rome. His 95 theses, posted almost 500 years ago today, mainly argued against the sale of indulgences. Thus Luther's

opposition to religion for money was, perhaps as much as anything, the spark of the Reformation. The charge that religion has been corrupted by money, and that the church is full of leaders intent on extracting cash from those least able to give, isn't new. And too often it is true. So Luther opposes those who replace a humble cross with gilded palaces, who offer spiritual solutions in exchange for material favours. In this Luther bids us turn from this world's attractions and look to the cross. For there alone we find the riches of grace.





Peter Martyr Vermigli (1499-1562) Andrew Leslie

When asked to write a few words on my favourite Reformer, I found it a struggle to choose between them, not least because a number of the obvious and likely contenders—Luther, Calvin, Cranmer etc.—had already been taken by others! That pressed me to ask myself, who is missing from the list? And to my mind, one of the most notable omissions from the luminaries others have discussed so far is the Italian, Peter Martyr Vermigli (1499-1562).

Vermigli is an unjustly neglected hero of the Reformation. Born into a wealthy Florentine home, Vermigli showed promise from an early age. He entered the monastery at age 15, and over the next twenty years or so would become a highly formidable expert in Hebrew, Greek, and Latin, as well as Aristotle, ancient Roman politics, the Church Fathers, and the scholastic tradition of Thomas Aquinas. There is no question that Vermigli was to become one of the most outstanding Christian Humanists of the sixteenth century.

While a priest in northern Italy throughout the 1520s and 30s, Vermigli came under the influence of various Catholic Reform movements. Through his exegesis of scripture, familiarity with Augustine's writings, and a growing acquaintance with newly minted Protestant literature, he gradually embraced a number of important Reformation teachings such as justification by faith alone and a denial of Purgatory. Soon enough, this placed him under threat of persecution by the Catholic hierarchy and he fled north of the Alps, first to Switzerland, then to Germany. Eventually in 1542, he was appointed Professor of Hebrew at the main academy in Strasbourg.

Here he became a close friend of the German Reformer, Martin Bucer, and quickly developed a reputation as an outstanding biblical teacher, lecturing his way through swathes of the Old Testament.

One of the significant things that may be unknown about Vermigli is the degree to which he (along with Bucer) influenced the thought of Thomas Cranmer and the Edwardian Reformation in England. When in Strasbourg, Cranmer invited him to become the Regius Professor of Divinity at Oxford in 1547. Here Vermigli lectured on 1 Corinthians and would write what is surely the greatest commentary on Romans of the Reformation. Through his friendship with Cranmer, he—much more than Calvin—exercised substantial influence on the formulation of the *Forty-Two Articles* and the doctrine of the Lord's Supper which found its way into *The Book of Common Prayer*. After Queen Mary ascended to the throne in 1553, Vermigli, along with many other Edwardian Reformers, fled back to the Continent. He resumed his career as an Old Testament lecturer

in Strasbourg and finally in Zürich, where he died in 1562.

We must thank God for the way he used Vermigli in the Reformation. He should be remembered as a highly gifted and influential teacher of the Bible, whose model of drawing Christian doctrine chiefly from careful biblical exegesis, in dialogue with Patristic, Mediaeval, and Protestant voices, represents one of the highest achievements of the Reformation. Indeed, a good case can be made for claiming that Vermigli was an even more significant figure in the development of Reformed Protestantism than John Calvin (as great as Calvin was, of course!). Apart from his biblical commentaries, Vermigli's influence continued into the seventeenth century through his doctrinal reflections, originally contained in his commentaries and posthumously compiled into a set of "Commonplaces" (*Loci Communes*). This would become a standard Protestant theological textbook, even eclipsing Calvin's *Institutes* in popularity!



IMAGE: THIETRO VERMIGLI BY JHANS ASPER-WIKI COMMONS

IMAGE | THOMAS CRANMER, BY GERLACH FLUCKE, WIKI COMMONS



Thomas Cranmer (1489–1556)

Andrew Shead

Cranmer worked for the dangerous and fickle King Henry VIII with both sensitivity and bravery, to advance the cause of Christ in any way he could within the structures and limitations that constrained him. For example, when stuck with a church led by poorly-taught ministers, he wrote sermons for them to preach, some of which are still preached from time to time today. But more than that, he was a consummate theological educator who understood that the church is reformed from below, not above, by filling the lives and imaginations of ordinary people with the true knowledge of God. His most enduring work was the crafting of 'gospel performances', otherwise known as liturgies. In the 1540s he wrote daily devotions for families,

consisting of hymns, prayers and Bible readings, and then in 1549 he produced the first *Book of Common Prayer* for use in church.

Cranmer's work has laid the foundation for Anglican worship to this day, though as the Prayer Book is laid aside for more contemporary forms, some of his most important insights are in danger of being lost. First and foremost of these is that everything we do when we gather in Christ's name must be built on the Bible, from start to finish. Cranmer thought that a church service should be characterised by 'the continual course of the reading of Scripture'. When the minister speaks, he should speak Scripture to us; when we pray, we should pray Scripture; when we sing, we should sing Scripture. He was not big on improvisation! To make sure that every word of the

service was filled with the gospel he crafted every speech, prayer and song. Cranmer's second great insight was to recognise that every church service should have the same shape as the gospel story. And so he stripped away all the unedifying and even false elements that had crept into church over the centuries, and reshaped the rest. We draw near to God in repentance for our sin; we receive his forgiveness with thankfulness; we hear the word of Christ with obedience as it shapes our lives; we bring our requests before him together as members of one body; and we sum everything up in praise. A truly Cranmerian church is one in which we don't just hear the gospel taught from the pulpit, but we perform the gospel together and, in so doing, cement it into our hearts.



Rebekah Earnshaw on Calvin

Sometimes bits of theology get left out or assumed.

One such piece is Calvin's teaching on Creator and creation from Genesis. I'm completing my study at the University of St Andrews trying to fill that gap.

But why? On a social level it's because I'm a child of the 80s and have had environmental concerns ingrained into me since primary school. Ecological issues need to be addressed.

And I'm convicted that our lives and care for our world should be rooted in the gospel. For us to robustly work that out, we need a solid theological underpinning, which deeply knows our Maker, what he made the world to be, and how he's working in history.

But it can be hard to concentrate theologically on creation. There are debates about creation and science, as well as "ecological readings" of

Genesis. Too much talk of creation and you've forgotten the cross. If you talk about creation, you can quickly come under fire.

Creation wasn't a major battleground during the Reformation, but it was still a key locus of Christian doctrine and the Reformers didn't overlook it. Their context was different, but we share the same Creator, the same Scriptures, and the same Salvation so that we can helpfully learn from them.

Calvin's most well-known for his *Institutes of the Christian Religion* and that's still the go to work to find out what he thinks. Twice in the section on creation Calvin directs readers to Genesis for more information about the history of the world (*Institutes* I.I4.2,20).

The final Latin edition of the *Institutes* came out in 1559. That year, on Monday 4th September, Calvin started preaching his way through Genesis. Preaching on a few verses at a time, Monday to Saturday, every second week, he'd finish in the middle of 1561. He'd also earlier preached, lectured, and published a commentary on Genesis.

Calvin's work on Genesis gives a more tightly biblical and salvation historical context to what he thinks about creation. Commentary and sermons give an example of a biblical and pastoral theologian. He's concerned to let God's Word govern his thought and to discover what is useful from Scripture.

The most fundamental thing is that there is a Creator and who that Creator is. It's a problem for a creature to forget she is

not the Lord and Author of life.

L'Eternal is the one, true, living, triune God and there is no other. The Creator is infinitely distinct from creatures, yet from the fullness of God's inner life the Creator is abundantly *for* creatures. Life and goodness overflow to creatures without exhaustion from the one who is all-powerful, all-knowing, ever-present, worthy of all praise, and works out all things in accordance with his pleasure. This God has made himself known and addresses himself to creatures in his Word, as well as all creation testifying to the divine virtues of

Creation wasn't a major battleground during the Reformation, but it was still a key locus of Christian doctrine and the Reformers didn't overlook it.

power, goodness, mercy, justice, righteousness, wisdom, and glory. This is the Creator, who is called Father in Christ by the Spirit and who is known by faith.

Christians don't have a doctrine of "nature" but of creation. Creation comes "from nothing" in a purposeful beginning. Creatures are good, good, and very good, as together they are ordered from, and through, and to their God. Creatures are called into covenant fellowship with a faithful Creator, who is also the Redeemer and Perfecter of all things. The story doesn't end at Genesis 2, but nor does salvation history unfold without its beginning.

Amidst our fights about creation, Calvin's exposition of Genesis reminds us who our Creator is.

Rebekah Earnshaw is the Assistant Professor of Theology at Dordt College (USA).





Susan Duc

2nd Year

Before coming to College, I worked as a lawyer at a large city-based law firm. I had become a Christian in my final years at Law School, and having interned at the firm at the same time, I became convinced it was where God wanted me to speak and live out His Word.

I really enjoyed working in Law. I loved the intellectual rigour of work, and working with really smart people who taught me to think smarter. I loved helping solve complex questions, training junior lawyers and building relationships with clients.

That said, the Law, and in particular my workplace, placed huge demands on me and my time. I lived a highly planned life, and was always conscious of looming deadlines, client meetings and budget targets that had to be met. It was difficult to switch tack, and be present with people or in situations that weren't work-related, because you were very much aware of the checklist of work-related tasks that you still had to work through.

I eventually reached a stage where I could see that whilst I had developed significantly as a lawyer, I had stagnated in my Christian maturity. My understanding of God's Word was limited, I had surface-level involvement in church, and a

perfunctory rather than personal relationship with God. As a people-pleaser who thought that hard work would be a powerful witness, I had over time inadvertently become a kind-of careerist, diverting from my true work as a missionary. The outcome was that my mission field, the workplace, was not bearing good fruit for the Lord.

God, in His great providence, created space for me at this juncture to come to Moore, to re-orient my mind toward Him and His kingdom. I enrolled in the Diploma course and moved onto campus. It was my plan to grow my knowledge and love of God over the year, and to equip myself once more to testify to Christ in an urbane, post-modern, intellectual and cynical workplace. I wasn't particularly keen on living on campus, and avoided the dining hall for the first three weeks of College!

But to my surprise, living and learning in community has been more than filling my head and heart with God to help others know Him. It has helped me know Him better for *me*. I thought I knew God's greatness, but being at College has helped me realise how small my understanding of God's greatness was.

Being at College has changed me holistically, revealing God to me in new ways, teaching me the

wonders of His word, convicting me of sins I didn't even know I had, and showing me through others how to live for Him with all that I have. It has been uncomfortable, and very humbling, but also a deep and real joy to know that God has been using my time at College to mould me to be more like Christ.

But to my surprise, living and learning in community has been more than filling my head and heart with God to help others know Him.

Although my initial plan was to stay at College for one year, I have now enrolled in the degree program. Holding loosely to my plans, I anticipate returning to work part-time, and serving in a church in south-west Sydney part-time. Whilst I remain convicted of the need for Christian workers in Law, my time at College has magnified for me the call to servanthood as a member of the body of believers. There are so many places in the world where the workers are few and the need is great. For me, it's not Africa or the Northern Territory (at least not yet!), but as a lawyer in the workplace and as a member of a church in the south-west of Sydney.

Peter Hynes

3rd Year

The Bible comes alive

Before coming to college Rebecca and I lived in Carcassonne (France). She was a nurse and I was working in an engineering firm. We were very involved in our local independent reformed evangelical church and I was being encouraged to consider further training. One of the things that tipped it for us was me having to take a funeral. The reality of death and the need to prepare people to face their Creator through teaching them well the Word of God was more and more pressing upon me.

At college the Bible has come alive. Some texts that I found hard or had become overly acquainted with have been brought to life again.

We decided early on to go to an English speaking college and desired to be trained in a Reformed Evangelical tradition. With Rebecca's sister living in Sydney, we looked into the possibility of doing college there. We had heard of Moore College through *The Briefing* magazine, and after visiting it, decided that it fitted well with our aims. We both resigned from our jobs and moved in order for me to start college in 2015.

Since then, the Lord has tested us to depend upon him in many ways. It took Rebecca nearly two years to get her nursing registration. Also, after 18 months of waiting,

we finally sold our house five days before having to decide on leaving Australia for financial reasons. For my final year we are thankful to the Lord who has stirred the hearts of his people to cover our needs. The Lord can be trusted.

At college the Bible has come alive. Some texts that I found hard or had become overly acquainted with have been brought to life again. The tools I have learnt have given me more confidence in the way I handle God's Word. The highlight of most days however is chapel, which remains a precious time for me. I am continually reminded of the deep pit God took me out of and the wonderful privilege and gift it is to know him and worship him.

After college, our plans are currently to serve the Lord in New Caledonia.

While we were still living in France, and after deciding to come to Moore College, we were put in touch with a church there. We have since been able to visit that church during my time here, and we are seeing the Lord opening the door for us to serve these people. In God's providence we are already engaging with them through Rebecca's work. The hospital she works at has an agreement to treat patients from New Caledonia. This has also led me to visit several patients in hospital to read the Bible and pray with them. We have also started a French congregation that meets once per month and we are seeing some of these families join us. We are excited to see what the Lord has in plan as we wait upon him and trust in him.





Thomas Murray

2nd Year

ASKING A NORTHERN IRISH MAN TO BE BRIEF WITH WORDS IS A CHALLENGE, BUT HERE IT GOES.

Prior to college I was working as a Medical Doctor in Belfast, Northern Ireland. Before I started studying Medicine there had always been an intention to complement my medical studies with theological training. The idea of serving God with both ministerial and medical skills in the 3rd World sounded pretty cool to a naïve eighteen year old. As time went on, however, a strong conviction grew within me of the spiritual need, not of the *physical* 3rd World, but of the *spiritual* 3rd World, i.e. the secular west. I knew even then that the commitment to this would result in me giving up medicine altogether and coming to college. Many people, including some from my own family, couldn't believe that I would consider giving up medicine to pursue full time gospel ministry, but the decision for me couldn't have been more transparent. Having been exposed to so much life and death in my medical work, I found that I was reaching people too late with the gospel. The world needed to hear

the truth of Jesus; maybe God could use me.

Having been raised in Ireland, I have a real heart for the place. I love the people and the culture, and the '*craic*' (as many talk about). But sadly, like many western countries, it is becoming more liberal and secularized by the day and the church has been directly affected by this. As such, knowing the reputation of Moore College internationally as an academically strong orthodox theological college with a strong emphasis on biblical theology made it a very attractive prospect for a young man seeking to encourage greater biblical orthodoxy in his own land with the promotion of Christ and His Word. My intention in coming to Moore was (and still is) to avail myself of the great theological education it has to offer, to be ordained into the Anglican Church and to serve both the gospel and the Church in Ireland.

So far college life has been a real challenge, but in equal measure, a great blessing. I have been 'pushed and pulled from pillar to post' regarding my own attitude towards the study of God's word and have already established great friendships which I know I'll have for a

lifetime. I have particularly enjoyed studying the ancient languages of Koiné Greek and Ancient Hebrew, which although they demand a lot of my time, do help unlock a lot of the treasure of God's word at a deeper level. The community life of college does add to the college experience. Knowing that I have brothers and sisters praying and caring for me helps, especially during the difficult times at college.

As I've said above, when I finish, I hope to go back to Ireland to serve there. What this will look like is anyone's guess. It may be serving in a local church, it may have a more academic feel or even a combination of both, but I know that having the strong foundation of a great theological education will prepare me for whatever our good God has in store, and for that I'm thankful.

"Pray at all times in the Spirit with every prayer and request, and stay alert in this with all perseverance and intercession for all the saints. Pray also for me, that the message may be given to me when I open my mouth to make known with boldness the mystery of the gospel." Ephesians 6:18-19

Naomi and Luke Sinclair

3rd and 4th Year

MOORE PROVIDES THE BUILDING BLOCKS IN UNDERSTANDING AND TEACHING THE BIBLE

Luke: One of the ways that God humbles planners and schemers like me is to throw a spanner in the works. I grew up as a Christian in a country town in New Zealand, but when I moved to Christchurch to study Engineering I gave up on my faith. It wasn't until my third year that I started investigating Christianity again and came across a Moore graduate who was planting a university church. After joining this church and being challenged with God's Word, I came back to following Jesus. As I was discipled and trained by this Moore graduate I became convicted of the need for more workers in the harvest field. Two years of a ministry apprenticeship later, I packed my bags, moved to Australia and started at Moore College. My goal was to train to be a Bible teacher and return to New Zealand, where ministry workers are few.

Naomi: I, on the other hand, came to Moore from the opposite end of the Pacific Ocean. I had spent two years working in Japan with the KGK, the university Christian group, and was pretty keen to return as a missionary. I came to College not knowing precisely what I would do at the other end, but wanted to focus on reaching Japanese people and encouraging as many of my fellow students to do the same.

Luke: Both of us moved into the singles residences—me to John Chapman House and Naomi to Carillon House. I knew absolutely no-one but got to know people through shared mealtimes, playing pool in the common room and at casual games of cricket in the courtyard during thunderstorms.

Naomi: Living at Carillon House was such a privilege. It's great to learn doctrines and vocab lists and the structure of Biblical books in classes, but I also found that I learned so much from the casual conversations with other women training for ministry. Luke and I got married and are now spending our final year in a house off-campus, but the friendships we formed while living on campus we hope will last a lifetime.

For the future, we're hoping to serve in both New Zealand and Japan, particularly since we both speak Japanese. We're really grateful for the building blocks Moore College has provided us in understanding and teaching the Bible. And we remain in awe that God might use us in his great plan to bring salvation to the ends of the earth.



We're really grateful for the building blocks Moore College has provided us in understanding and teaching the Bible.

Matt Smith

3rd Year



Moore: among the best places in the world to learn how to read the Scriptures

My introduction to Moore College was unexpectedly early. Fourteen years before I set foot on campus as a first-year student, I was already studying core course content. The Biblical Studies unit at my school had the somewhat dubious idea of distilling Moore College's bachelor degree into a high school curriculum. In a school where most students weren't Christians, Biblical Studies was barely tolerated. But there was always that one freak who actually enjoyed studying the socio-political context of Nahum, or the ongoing reality of sin in the life of the believer (à la Romans). Guess who!

The road to Moore was not immediate or direct, however. I'd been established in the Word, but I was still young and there was much work to be done on me as a disciple of Christ. In the meantime, there

was engineering to be done and, later, a ministry traineeship with Campus Bible Study. But even then, the door was not wide open. The traineeship had hit me hard and I'd discovered that I was nowhere near as emotionally robust as I thought I was. My passion for ministry had not dimmed, but it was with a considerably more sober self-appraisal that I began at Moore.

My decision to come to Moore was based on reputation and recommendations. I was told that it was among the best places in the world to learn how to read the Scriptures and experience has only ever shown that to be true. The faculty are talented and thoughtful; the lectures, stimulating and stretching. It has been, however, those things that I wasn't expecting that I have come to value most. My lecturers—experts, geniuses and boffins alike—are humble, and they love Jesus and want to make him known. They are committed to us and our progress, sacrificing time and energy to attend to our concerns and problems. My peer

group are among some of the most talented and godly people I know. My cohort has confronted my pride and insecurity but also shown me the true joy of fellowship in Christ. I am deeply thankful for their example, support and single-minded devotion to Christ. The classes have formed me, but so have my classmates. I owe a great debt to them, for through them God is preparing me for ministry.

Where to after Moore? My current intention, the Lord willing, is to head to Perth. Why Perth? I like to say I was Perth-cepted. The semblance of an inkling of an idea was planted in my mind long ago—I know not how or by whom (although I'm pretty sure it wasn't DiCaprio). But the idea grew and got comfortable. Growing alongside this was my conviction that the gospel riches we have in Sydney need to go out. There are reasons to stay in Sydney to minister, but none of them applies to me. Will I end up there? That's in God's hands. I suppose we'll wait and see.

James Galea

2017 Alumni

MARRIED TO CHARLOTTE WITH TWO DAUGHTERS, AUDREY AND GRACE. LOVE BIRDWATCHING, COOKING SEAFOOD AND INSTANT COFFEE. I KNOW YOU'RE PROBABLY THINKING, 'THIS GUY CAN'T GET ANY COOLER.' BUT THAT'S ME.

Year Graduated: 2016

What are you doing now? What have you done since you graduated from College?

I'm working at Church by the Bridge, Kirribilli as an Assistant Minister focusing on integrating new people into church and youth. The work is immense but I love it. To sit and listen to people's stories as they wrestle with sin, delight in the grace of Jesus and seek to serve others, is such a joy.

How has College taught/trained/equipped and prepared you for this ministry work?

To be honest, when I began at Moore College I was petrified about the communal living and learning focus of Moore. But I have come to see that the Bible is meant to be read in community. There is a big push for individualistic learning of theology at home nowadays, however, Moore College has resisted this. Moore's focus on communal learning is really what we do on a Sunday as Christians, namely studying God's word with others. Not only did it expose me to various ways of thinking that are not my own but it was profoundly pastoral. I will always cherish the times at College when I chatted to people in my year group about the Doctrine of the Sovereignty of God while they also struggled to fall pregnant. Or discussed the nature of Hell with someone when all of their loved ones didn't know Jesus as Saviour. Or debated the nature of ministry and secular work as they left College to return to their previous job. I have come to see how important it is not to learn doctrine in a vacuum but rather in community and appreciate further how wondrous God's word is.

Why did you choose Moore?

I chose Moore College slightly reluctantly. I was fearful of the stereotypical Bible nerd who was judgmental. Though one or two lived up to this, the vast majority did not. I met men and women from various backgrounds who loved Jesus. It was a community that challenged, laughed, cried and supported one another. And I did not expect how important and valuable this would be. Sure a vast library is great, knowledgeable lecturers are important and delicious buffet lunch every day is nice but it is people that make the difference. And Moore College values people.





My Favourite Reformer: John Calvin

Paul Grimmond

IMAGE | SHUTTERSTOCK.COM

During my summer holidays while studying at Moore College I had to read Calvin's Institutes (largely because I had to sign a piece of paper saying that I had). I didn't understand the importance of what I was reading then. But in the years since, the depths and riches of Calvin's biblical wisdom have become more and more obvious to me.

Calvin is either revered as the greatest theologian ever to live, or reviled as the uptight, grumpy author of the doctrine of predestination who hated pleasure and pursued his enemies to death. It's possible to paint both portraits of the man because centuries later we are free to pick and choose the details to suit our story and because he was fallen and sinful like all of us.

The most infamous moment in Calvin's ministry involved the execution of the heretic, Michael Servetus. Like everyone else in his day, Calvin believed that heresy deserved the death penalty. So when Servetus was discovered and tried by the civil magistrates in Geneva,

it made sense that Calvin would act as the prosecutor. For many in our world, that gives them an excuse to revile him. But it's also an unfair judgement based on our standards. Calvin didn't long for Servetus's death, he desired his repentance. Calvin spent hours with him urging him to repent. When the death sentence was passed, Calvin asked for the more humane option of beheading rather than burning (Calvin was overruled).

Do I wish that Calvin had acted differently? Yes! Do I think that in his world I would have? No! The reality is that I am as unaware of my blind spots as he was of his. Looking beyond the Servetus episode, what becomes evident is that Calvin was more than just a product of his times. And I now see that he has so much to teach me because he spent so much time immersed in God's word rather than immersed in the world. Let me share two big truths that Calvin has taught me.

First: doctrine matters, but true doctrine must be shaped by the Bible. Calvin's Institutes is one

of the most important theological books ever written. But it was written and edited and rewritten over Calvin's lifetime, during which he preached daily, passage by passage, through the Bible. Calvin is the model of a theologian who is shaped by the Bible.

Second: Calvin taught me that God's sovereign goodness and work in Christ becomes mine through the work of the Holy Spirit. It

The reality is that I am as unaware of my blind spots as he was of his.

was Calvin who showed me that true spirituality is not a matter of mysticism or ecstatic experience but a deep work of God through his word so that I know and love Jesus.

Calvin is my favourite reformer because he gave his life to understanding God's word and teaching that word in a way that encourages us to see God's goodness in Jesus. I'm not sure there are many things more important than that!

Moore College Strategic Plan 2017-2020

Over the next ten years we are aiming to see the College grow in size and in effectiveness as a provider of evangelical theological education of the highest calibre.



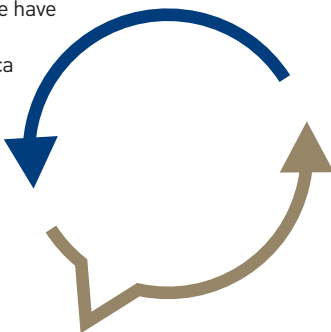
Guilt and shame are two of the most powerful realities in human life. Ridding ourselves of them has become almost an obsession in western culture. But no matter how much we try, guilt and shame remain crushingly real for many in our society.

At our next Centre for Christian Living event on 25 October, 2017 (7:30-9:30pm, Marcus Loane Hall, Moore College), Old Testament lecturer Dan Wu will expose the biblical truth about guilt and shame, and how they relate to the most important reality affecting human life: the glory of God in the cross of Jesus Christ. Buy tickets: ccl.moore.edu.au (\$15 earlybird before 18 October; \$20 standard) and look out for Tony's interview with Dan on an upcoming episode of our podcast: ccl.moore.edu.au/listen/podcast/



Translation efforts

It has been full steam ahead for our translation efforts at CGM recently. Work continues in French, German, Swahili and Arabic and new projects have now started in Burmese and Russian. As if that weren't enough to keep us busy, we have also been approached by new contacts requesting translations into Bislama (Vanuatu) and Telugu (India) and have received an offer to have our material translated into Hindi and Nepalese. Recently we have also seen a rapid expansion in the use of our material at Stellenbosch University, South Africa and have strengthened our connections with bible colleges in the South Pacific and Egypt. Continue to pray that these efforts will be fruitful.



The **Centre for Ministry Development (CMD)**, as a Centre of Moore College, plans a range of events including conferences, ministry development workshops, local ministry growth clusters and individual church consultations facilitated by CMD Senior Consultant Peter Mayrick. See: cmd.moore.edu.au/events



Women & Work

The Priscilla & Aquila Centre is looking forward to hosting an evening seminar for men and women on September 20 on **'Women & Work'**. Phillip Jensen is the main speaker and he will also interview 3 women about their work. \$10 per person, 6:30pm coffee & cake, 7:00-9:00pm talk + Q&A. Pre-registration is required, paa.moore.edu.au/seminars/

This semester has seen two new subjects begin for the women's Advanced Diploma: **'Women & Children in Church History'**, and **'Influences on and Issues for Australian Christian Women'**. It has been great to see how God has worked through women throughout history, and to see how some people have sought to teach children biblical and theological truths through things like catechism and song. The Influences subject has helped us understand better the women we are ministering to, and those who we want to share Jesus with.



MOORE COLLEGE SNAPS



And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others. 2 Timothy 2:2

What an encouraging time it is at College as we close in on the end of another academic year. So much has happened under God at College in our 161st year and it has been marvellous in our eyes. This year has been one of celebration, as the College has been marking the **500th anniversary of the Reformation**. Not to mention a new day dawning with the opening of the long planned and prayed for new building, renewed government accreditation and new faculty, new students and new staff.

We are excited as we see the next generation of gospel workers with the current crop of 1st to 4th years. This issue features a bumper number of meet the students articles, which give a spotlight on a sample of the next generation that is currently being prepared. I am struck by their humility and vulnerability as they share about their lives and prayerful plans, and reflect on their time here at Moore.

In line with the College preparing the next generation of gospel workers we continue our Celebration of the Reformation with another bumper edition of faculty and an alumni writing about their favourite reformers, each with their own personal perspective. We also have a *Where are they now?* from one of our newest Alumni James Galea.

There are news and updates from our Centres who are busy serving the College and churches. Plus some snapshots of some of our activities.

A highlight of the year has been the many reformation events run by the College, which finish with our Principal delivering a lecture on **Reformation Day** (31 Oct 2017 — Why were the 95 theses so revolutionary?) in the evening at an event attended by the German Consul General. Mark was invited by the German Government to visit the country in July for a reformation commemoration event.

Another highlight for the College community was the 2017 *Societas* student magazine, which was based on the theme of 'always being reformed'. This year's issue grapples with the weighty Reformation theme and its relevance today, with feature articles on different aspects of the topic.

Not least of the many highlights of the year is the re-registration of the College. Moore College's Chair of the Academic Board, Professor David Cohen (President of the Academic Board UNSW) responded, "The high quality of the academic programs at the College is reflected in the very positive comments from TEQSA. Any university or college in the country would be happy to receive such a report from our Federal regulator." We have also seen the adoption of a new strategic plan. See moore.edu.au/news to see stories in the life of the College.

Under God, our Principal, faculty, Archbishop and Governing Board have positioned the College well for this incredible time in our history in a season which is ripe for evangelism as we hold on to our hope of eternity and present it to others.

I recently had the blessing of visiting Germany with my best friend. This was where the light of the Reformation was first lit and spread from. In a conversation with Mark Thompson, he said one of the opportunities before us is to re-evangelise parts of the world including Germany and Europe.

Exciting times indeed as we raise up the next generation with abundant gospel opportunities. Pray for us as our work is only possible through Him who gives us strength and lights our path.

I finish with words of comfort and hope from one of my heroes, The Apostle Paul:

That is why I am suffering as I am. Yet this is no cause for shame, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day.

Mark

Mark Fairfull
Manager, Marketing
and Communications



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Moore Matters

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About Moore College

Moore College prepares men and women for a lifetime of ministry and mission through in-depth theological training. Today 600 students are enrolled in courses at Moore. Currently around 5,000 people in over 50 countries are studying by distance education. The College has trained thousands of men and women for a great variety of Christian ministries locally, nationally and around the globe. Moore is world renowned for its faithfulness to the word of God, the excellence of the education it provides and the effectiveness of its graduates.

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Current 2nd Year student Susan Duc.



PUBLIC LECTURE

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7:00 PM**

**WHY WERE
THE
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SO
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**SPEAKER: MARK THOMPSON
MOORE COLLEGE PRINCIPAL**

**MARCUS LOANE HALL
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GUILT AND
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Principal of Queensland
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**Gary will give 2 talks on
Genesis Women**

**There will be a range of electives with
male and female speakers.**

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