



Motivated by Zeal

In 2 Corinthians 8–9, Paul writes to the Corinthians about their involvement in the collection of support for the Christians in Jerusalem. Yet he starts by speaking about the churches to the north of Corinth, the Macedonians. He details a series of actions that the Macedonians took to be involved in the collection, culminating in something that surprised even the Apostle: they gave themselves first to Jesus and then also to Paul (2 Cor 8:5).

While bringing up the Macedonians might seem like a strange thing to do, Paul wants the Corinthians to see God’s grace to the Macedonians (2 Cor 8:1). Just as importantly, Paul gives the explicit reason why he brings up the Macedonians: “I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others” (2 Cor 8:8). That is, Paul doesn’t talk about the Macedonians because he wants the Corinthians to do the same actions; rather, he wants the Corinthians to be motivated by the same zeal.

Dan Cole



The Macedonians have done this as a response to God’s grace. The Corinthians should also know this (2 Cor 8:9), but Paul nonetheless highlights the nature of zeal as a response to God’s grace. Biblical zeal is identical neither to excitement nor to fanaticism; rather it flows from the deep-seated conviction that God has dealt graciously with us in Jesus Christ. We therefore must respond to his grace with a freely given willingness to give our lives to him and live our lives for him. The pervasiveness of this willingness is Christian zeal. Paul then spends the rest of 2 Corinthians 8–9 showing the Corinthians the ways that he has set up the collection so that nothing will detract from their zeal. It’s that important.

Zeal for our Lord is a mark of all those engaged in service to Christ Jesus. Yet we don’t often speak in this way, let alone check in with one another to ask about zeal. And many dangers to biblical zeal lurk in the modern world. To highlight one, I was recently catching up with one of our alumni who has returned from the mission field. I asked him what he now saw in our Western Australian churches as a result of his cross-cultural ministry. Without hesitation he answered, “Everyone here is so busy, especially Christians.” We are, of course, aware of this situation. Some even wear busyness as a badge of importance. But the danger of busyness in the Christian life is not just

Continued on page 2

[Our inaugural Thanksgiving Supper](#)



In this edition:

- 2. The Church as a School of Morality
- 3-4. Growing a Knowledgeable Zeal
- 5. Trinity Equip - Especially for Women
- 6. Improving our Courses
- 7. Engaging Other Faiths
- 8. Tribute to Mike Horgan

Preparing People for Effective Christian Service

Laying foundations for a ministry that upholds, proclaims, and is shaped by the gospel.

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The Church as a School of Morality

Motivated by Zeal

Continued from cover page

the stress that it creates. Busyness can, and often does, sap our zeal.

Paul reminds us that we don't look inward to increase our zeal. Rather, we look upwards to the one who became poor so that we might become rich. And we look around to see God working by grace. This is one of the great joys of Trinity: God's grace can be seen in many places, and that grace results in zeal in our students and our staff as they give themselves to the Lord. In this issue of Trinity News, you will find some such stories. We share them with you not only in the hope that you will continue to pray for us and our zeal as you know more of what God is doing in and through Trinity, but also that you would see the zeal of others and be built up to continue to serve our Lord out of the deep conviction of willing service.

With every blessing in Christ 

Dan Cole

Acting Principal (while Don West is on long service, and study leave)

The cry of expressive individualism – 'You do you' – is well known to us. By it we cast off any and all external authorities and seek to live our own way. This attitude (and the relational damage it brings) seems ubiquitous in our culture and affects us all. Even in our churches, instead of living in submission to God he so often becomes the means for our own self actualisation. The root of all this, of course, is our own hearts.

It makes sense then that one of the means by which God calls us out of expressive individualism and transforms our hearts is by placing us in a community, the church. Chase Kuhn from Moore Theological College put this to us at the recent Trinity lecture. Entitled 'The Church as a School of Morality', Chase argued in his lecture that the moral transformation of any one individual is a community project, and that one of God's primary purposes for the church is to be this community in which his people are changed by him into the likeness of Christ together.


We were shown throughout the lecture that the church is the best community to bring this about, because its foundation is the love of God shown forth in his gospel of grace. Romans



Trinity Lecture with Chase Kuhn

chapter 12 displays this well. In verses 1-2 we find the call to transformation by the renewal of our minds in light of the gospel. The one body community of the church provides the context for this transformation in verses 3-8. United together we are freed from the need to compete with each other. And in verses 9-21 we see the corrosive effects of sin, from Romans chapter 1, reversed. Instead of loving ourselves, we are turned outwards to love and serve each other.

There is still tension. As we all know, our old lives need daily putting to death. But in the church, we are provided by God with the accountability, discipline, and examples to imitate which are all necessary for ongoing transformation. And importantly, unlike any sports or

social club, the gospel foundation that unites us together in the church means our place in it is secure. There is no better context, no better school, in which Christians may learn to be pure and blameless for the day of Christ. Thank you to Chase, for encouraging us and reminding us of these truths. 

Mal Walker

MDiv student

Attendees at our recent Info Night



Growing a Knowledgeable Zeal

The inaugural Trinity Research Conference saw ten speakers presenting on an eclectic mix of subjects ranging from Christian ethics, Old and New Testament exegesis, systematic theology, and church history. I'll comment on the six talks that I heard, including my own!

In the first plenary session Chase Kuhn showed us a God whom we cannot help but be passionate about. Drawing mainly from Augustine, we saw how all that happens will in the end glorify the perfect goodness of God: "God does well even in the permission of what is evil.... For if it were not a good that evil should exist, its existence would not be permitted by the omnipotent God" (Enchiridion 34).

In the second plenary session Allan Chapple pushed us to greater thoughtfulness as we labour to bring the gospel to the world. He showed how Paul writes about Christ to Titus and the Cretan church in a way that subverts their pagan contemporaries' devotion to Asclepius, the god of healing. Paul presents Christ in such a way as to bring relief to the deepest needs of those who hankered –

wrongly – after merely physical healing from a false god. May we, in our own evangelism, strive for similar thoughtful contextualisation.

David Kummerow showed how the first twelve chapters of Isaiah form a kind of microcosm of the book as a whole. Isaiah's overture both reinforces the unity of the book and prepares readers for the big themes and structures to come. Like Paul, Isaiah gave careful thought to connecting God's truth to the minds of his readers.

If God's Word is carefully presented, then Dan Cole showed us how it must be carefully interpreted. In a masterclass of close and patient exegesis, he walked us through 1 Peter 3:17-22, a notoriously difficult NT passage, arguing that Peter refers to Noah's Flood as a type of the resurrection of Christ: in the same way that the flood saw the salvation of a few amidst the judgment of many, the resurrection too will bring about the salvation of a remnant while standing as a guarantee of the judgment of the world that has rejected God's risen Saviour. May every teacher of the Bible exhibit this kind of zealous care in "rightly handling the word of truth".

My own presentation highlighted lessons from the letters of Marie Durand, the eighteenth-century French Protestant prisoner of conscience: who saw her own and the church's suffering as God's loving chastisement; but who nonetheless urged the church to extend loving care to their persecuted and suffering brethren. Today, our suffering brethren across the world continue to need our heartfelt and enthusiastic support.

Stephen Conway took us on a deep dive into the massive writings of John Owen, focussing especially on his brilliant descriptions of Old Testament Christophanies: preincarnate appearances of Christ to the "Jewish Church." What inspired me was the powerful reverence with which Owen shows us Christ in the Old Testament, and Stephen's enthusiastic presentation of this.

In Romans 10:2 Paul describes those that "have a zeal for God, but not according to knowledge." By exposing us to the studious labours of our brethren, who built up our knowledge and inspired us in our

Continued on next page




Research Conference presenters: L-R Thom Bull, David Kummerow, Dan Cole, Steven Conway, Rory Shiner, Ben Underwood, Campbell Markham, Grant Taylor, Allan Chapple, Chase Kuhn

Growing a Knowledgeable Zeal

Continued from previous page

own scholarly endeavours, the TTC research conference helped grow a “knowledgeable zeal” for Christ.

May there be many more to come! 

Campbell Markham

Pastor, Scots' Church, Fremantle

Summaries from other presenters at the Research Conference are below with the others to be published at a later date:

Rory Shiner

In the 1960s some Australia scholars revisited what the New Testament says about ‘the church’. Their claims had a wide impact, influencing the way we all think about church planting, about denominations, and about fellowship between churches. In this paper I want to revisit the historical context that gave rise to this thinking, to bust a few myths, and to show what the value and limitations of this thinking were.

Ben Underwood

My paper analyses criticisms Karl Barth made of the mainstream way theologians explain how God’s many attributes belong to his one and simple essence. One danger of understanding this belonging wrongly is that it is believed that God’s attributes don’t really describe his inner being, which leaves God ultimately unknowable. Another danger is that God’s essence is thought to be made up of differing ‘ingredients’ – love, holiness, power etc – which may lead us to imagine tensions in God’s inner being between these diverse attributes that make up his nature, instead of him having a simple, incomposite unity of being. I conclude that although Barth sought to defend the truth that we know God in his attributes, he misread the tradition and his criticism is not well-founded. Holding an influential theologian like Barth to account is worth doing, as is thinking through the issues in the doctrine of God he raises.


Grant Taylor

John writes his Gospel “so that you may believe that Jesus is the Christ, the Son of God and that by believing you may have life in his name (John 20:30-31). John wants to persuade us of Jesus’ identity by following his story in the way that he tells it. As we read, we come across several “asides” where he explains something in the story. For example, when Andrew finds his brother Peter he says, “We have found the Messiah!” And John translates “which means Christ” (John 1:41).

My paper examines these “asides” in the flow of John 1. I argue John makes these side comments to keep his readers on side so that, the more closely we read his narrative, the more we share John’s perspective. John’s “asides” serve his greater purpose: to convince his readers, whatever their background, that Jesus is the Christ, the Son of God.

Thom Bull

In my paper I looked at how an Italian Reformed theologian named Girolamo Zanchi (1516-1590) interpreted Jesus’s statement, “I am in the Father, and the Father is in me” (Jn 14:10). Zanchi’s discussion of this verse comes up in his book, *On the Threefold Elohim*, which is the most comprehensive study of the doctrine of the Trinity to be written by a Protestant in the 16th century. Zanchi’s main burden in the work is to show that God’s triunity is a thoroughly biblical

teaching. But in his reading of John 14:10, he also draws upon the writings of the early Church and of Mediaeval Scholastic theologians, making thoughtful use of their interpretations of Scripture for his own theological project. It serves as a wonderful reminder of how Protestant Christianity did not represent simply a clean break with what had come before, but remained connected to the traditions of theology which had preceded it. 

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Trinity Equip - Especially for Women

We're excited to tell you about our new ministry training program for women commencing in 2024 called Trinity Equip.

The Seed of the Idea

The idea for Trinity Equip was originally seeded by Clare Deeves, Amy Stopher and Eryn-May Wicks as they reflected on the need for churches to have more women trained in ministry skills. In WA the reality is that the minority of churches are of the size and have the resources to employ more than one person on their ministry staff. Yet there are many women keen to serve and volunteer in Word ministry, but who have had little opportunity to be better equipped for their roles.

To bridge this gap, these women dreamed up a training initiative to equip Perth women with deeper Bible knowledge and practical ministry skills through a two-year part-time program. Their aim was to see women grow in both their ministry capabilities as well as in confidence. Earlier this year, they approached Trinity with the view to growing the idea into a reality as a course offered by our College.

The Idea Sprouts


Over the past few months, we've been developing this training initiative

into what is now known as Trinity Equip. There are three components to the program:

1. Monday morning classes during school terms taught by women in ministry in Perth. Over the two years eight different subjects will be covered including Bible handling and knowledge, leadership and teamwork, and pastoral care skills.
2. Practical experience in Word ministry in partnership with the participant's local church or ministry organisation.
3. An assigned mentor to assist and support women in their learning and growth.

We've placed high value on the part-time nature of the program, with classes during school hours and term time. We're also aiming it at women who want training for their volunteer ministry roles and therefore we made it a non-accredited course with practical assessments focussing on ministry skills.

Applications are now open. Spread the word or tap someone on the shoulder that you think would benefit from Trinity Equip.

We're excited to offer this program and are praying that the women we train will be of great benefit to our churches and ministries and the growth of Jesus' kingdom in WA! 

Alexia Horton
Women's Ministry
Adviser

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Student Profile

Our Purpose: Preparing people for effective Christian service

It is only with your partnership in financial support and prayer that we can prepare men and women like these for Word ministry

Hi, I'm Adra Palis and attend the Indonesian congregation at WPC Bull Creek. Around 2004, after having moved from Indonesia the year before, I realised I am a sinner and, as the years passed, it eventually stuck with me that Jesus is the Saviour who I need so that I can be reconciled with God! I originally did my bachelor's degree in mechanical engineering and worked in this field for some time. After I'd had a taste of

the way Trinity teaches through Trinity@Night classes and with recommendations from people I know, I decided Trinity was the place for me to study. I am currently a ministry apprentice at my church and pray that once I graduate, I'll be able to serve in a full-time capacity. I'd really encourage you to support Trinity in prayer and financially as they are faithfully equipping and facilitating students to be prepared for Gospel ministry. 



Samudra Palis

MDiv Student

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Improving our Courses


Trinity's mission to prepare people for effective Christian service informs everything we do. Recently, the faculty revised our existing 1-year and 3-year courses to ensure we are preparing all people as effectively as possible.

Grant Taylor



The part-time Tuesday evening 1-year course aims to equip a person for effective service in volunteer roles in church or even on the mission field. It now features a strong balance of Biblical Theology and Systematic Theology (both being offered in 2024) alongside foundational units in Old and New Testament, Church History, and Ministry.

The full-time 1-year course prepares people heading into a range of volunteer church ministry roles or support roles on the mission field. It focusses on six foundational subjects but it also includes two electives so that students can focus their study in an area (e.g., Bible exegesis or missions). This course is also a great pathway into the 3-year course for those exploring vocational ministry.

Through the 3-year course we prepare students who desire to serve in full-time Word-based ministry for the long haul. Year after year, students and alumni have affirmed this course is doing the job well. The faculty have adapted it slightly so that it now includes foundational systematic theology and philosophy of ministry in the first year. We believe this will only enhance our students' study in preparation for a lifetime of effective gospel ministry. 

Grant Taylor

Academic Dean and Lecturer in New Testament



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Engaging Other Faiths

Perth has changed. It is no longer dominated by Anglo-Saxons. Rather, it yells out multicultural. People from all over the world now call Perth their home. Many of us enjoy the benefits of these different cultures, sampling cuisines from all over the world. However, when we see a man in a turban or a woman in a burka, we shy away, not knowing what to say. But this needs to change.

According to the latest 2021 census the diversity of religious affiliation in Perth is only growing. While Christianity can still claim to be the biggest religion, the numbers of people belonging to Islam, Hinduism and Buddhism are catching up. For example, Islam is now the second largest religion growing 31 percent since the last census in 2015.

The question is how do we respond? First, we need to love them. We need to remember that every person is made in the image of God (Gen. 1:27). As Christians we need to remind ourselves that it was while we were still sinners that Christ died for us (Rom. 5:8). It is by grace that we have been saved and this is a gift from God and not because of anything we have done (Eph. 2:8). This grace is available to our Muslim, Hindu, and Buddhist neighbours. Second, we need to understand our neighbours from different faiths. As Paul sought to understand the

Athenians so that he could preach the gospel (Acts 17), we also need to understand Muslims, Buddhists, and Hindus so that we can communicate the gospel. Third, to do this we need to be intentional. We need to make friends with our Buddhist, Hindu, and Muslim neighbours.


It is for these reasons that we have introduced a new course, called Living Faiths, into our program. This course was designed to help students confidently pursue relationships with people of other living faiths. Throughout the semester we have learnt about the history of, its doctrine, texts, and how to share the gospel with Muslims, Buddhists, and Hindus. We have had guests who have come in and shared their journey from these faiths and who now call Jesus their Lord. We have been privileged to hear from missionaries from all over the world share how they seek to reach people from these faiths. We have been to a mosque where we have heard from three Imams about Islam, asked many questions, and witnessed their time of prayer. And finally, we have been to a Buddhist temple, where we have had the opportunity to share our faith with some Buddhist monks. Through these ways the students have grown in their confidence in sharing their faith with our newest neighbours.

Kelsie shared: "I've been surprised by how many misconceptions I had about all three religions we have studied - Islam,

Buddhism and Hinduism. I now have a better understanding of what their founding leaders taught, and how this translates to the varied forms of religious participation seen in the world today. I have been inspired by deep conviction and saddened by deep deception. Most importantly, the practical nature of this unit has provided the opportunity to have conversations with people of other faiths, in a way which promotes both friendship and the gospel."

Tom shared: "Living Faiths has helped me learn about Islam, Buddhism and Hinduism in looking at the historical, doctrinal, and cultural developments. Practically, this unit has been an enriching experience. We have spoken to missionaries, both global and local, who have given us helpful outreach tips. We have spoken to people of other faiths, which included a visit to a Mosque and a Buddhist Temple. This is a great unit for anyone thinking of mission work. But also, as we live in an increasingly multicultural society here in Australia, this unit helps Christians to be better equipped to reach their neighbours."

And finally, Bek shared: "I wanted to do this unit since there is such a diversity of religious beliefs in Australia, including bits and pieces from these beliefs that many people adopt without holding to any specific religious beliefs. I've found the conversations we've had with missionaries, converts and people from other faiths so beneficial to my understanding of Buddhism, Islam, and Hinduism. Furthermore, exploring these beliefs has strengthened my Christian faith and grown my understanding of it as I reflect on its uniqueness and how to communicate it to people who hold to different faiths."

If you have questions about this new course, we would love to hear from you. For together we can grow in our confidence to share the hope of Christ with all in Perth. 

Mike Webb

Missions Lecturer

Our visit to the mosque




Tribute to Mike Horgan

*God, hear my cry;
 pay attention to my prayer.
 I call to you from the ends of the earth
 when my heart is without strength.
 Lead me to a rock that is high above me,
 for you have been a refuge for me,
 a strong tower in the face of the enemy.
 I will dwell in your tent forever
 and take refuge under the shelter of your wings.*
 -Psalm 61:1-4

Mike Horgan and I would often turn together to the Psalms during the latter weeks of his life.

Fellow Christians feeling weak, seeking refuge, facing the foes of sin and death - but only one of us confronting the particular malevolence of terminal illness. To many, Mike's diagnosis of pancreatic cancer, and his death less than nine months later, was a sudden and brutal reminder of life's brevity under the sun. Yet the way Mike approached his sickness was consistent with how he approached his ministry - a steady endurance founded on the rock of Jesus Christ. Mike trained at Trinity Theological College and served as a pastor at St Matthew's Anglican Church, though his influence travelled far beyond the borders of Leederville and Shenton Park. The sheer number and variety of people at Mike's funeral bore testimony to the far-reaching scope of his life and ministry. Only God knows the full extent of Mike's impact for His Kingdom - and that's precisely how Mike wanted it. He was far less concerned with being impressive than he was with leaving lasting gospel impressions. God's grace had left such a mark on Mike's life so as to cultivate his

keen attention to God's Word and deep affection for God's people. In partnership with his wife Vicki, Mike extended and expended himself for the sake of the gospel - a discipline born of devotion to His Saviour. Mike was constantly learning just how precious Jesus is, convinced that the value of Christ was worth the price of following him. God has called His servant home and, for all who share the hope of Christ, we'll see our brother again - safe and secure forever under the shelter of our Father's wings. 

Tyler Swartzentruber

MDiv 2014

Minister St Matthew's Anglican Church



Prayer & Praise

Give thanks for:

- Students finishing the academic year; some who will be returning and some graduating
- Faculty who work hard on their own learning & development to better equip our students
- Open Week bringing 45 people to visit the College
- Council and College management bringing godly and wise leadership

Pray for:

- The College's financial position; for more donors to partner in the work of equipping students
- Students graduating; that they will find suitable ministry positions suited to their giftings
- Prospective 2024 students currently being interviewed; that they will have wisdom and conviction in their calling
- Many applications for enrolment for the 2024 intake

Dates for 2024

- 23 Dec-01 Jan College closed
- 03 Feb Quarterly Prayer Breakfast
- 27 Feb Commencement and Graduation
- 20 Apr Trinity Women Enrichment Day
- 08 May Information Night
- 11 May Quarterly Prayer Breakfast
- 14 May Open Lecture
- 03 Aug Quarterly Prayer Breakfast
- 9-13 Oct Open Week
- 02 Nov Quarterly Prayer Breakfast