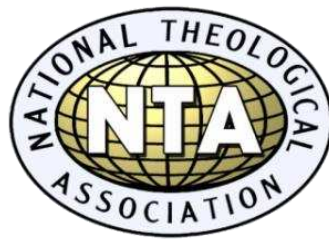


Journal of NTA

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For Excellence in
Theological Education*

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Telangana – India

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Anish. NR
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1. Editors Message

Dear NTA members & Colleagues,

I Greet you in the holy name of the Lord and it gives me great pleasure to meet you. NTA is being guided by the Lord in this elegant manner. God has helped us to face many challenges to do well in the work of theological education.

We all suffered a lot during the corona period but now God has changed the circumstances we planned to publish NTA's Journal for many months ago now it is done by the help of God I am very happy to publish this Journal I hope it will be very useful for you please keep praying for the publication of this Journal Continually

We are constantly working very hard for the development of NTA and we are working in a unique way to provide the best quality theological colleges and we have made direct connections with institutions of excellence in theological education in many countries and have applied for cooperation with them.

Especially Globelethics, Asia Pacific Quality Network, EAHEA, ECLBS, Kesmonds International University are giving us full cooperation and still organizations like World Evangelical Alliance, India Mission Association are under process.

So, let's all work together for the development of NTA. May God Himself bless you all immeasurably. Amen

Best Regards,

Dr. Anish. NR

A). Collaboration, Cooperation, and Coordination in Theological Education

Understanding the importance of the strategic planning to our communities is very essential, where this process helps to ensure and identify clear goals. Strategic planning helps to assess the available and expected capabilities inside and outside the organization, in order to the formulation and implementation of the plans (Bryson, 2011).

Strategic planning contains an overall assessment for the current and expected situation.

Strategic plan helps to create a vision for the future, which aims to advance the mission of the organization and its goals within its time frame (Bryson, 2011).

Bryson's belief that phrases such as Collaboration, Cooperation, and Coordination are often used to describe the effective teamwork; therefore, those three terms are needed to accomplish the organization's goals efficiently and effectively. All stages of the implementation of the strategic plans are closely associated to the collaboration, cooperation, and coordination in terms of the tasks, duties, priorities, responsibility in the implementation, planning, providing the information's and the experiences (Bryson, 2011).

Cooperation is considered one of the partners in the strategic planning process, and in the absence of cooperation, it will be the competition. Cooperation it is the phase, which include participating with others in the resources, competencies and capabilities in order to achieve common interests and optimum utilization of resources (Gulati, Wohlgezogen & Zhelyazkov, 2012).

The existence of coordination among all members of the organization is necessary to ensure

the achievement of the overall strategic goals. Therefore, the coordination is considered one of the fundamental matters in implementing the general strategies, where it must coordinate all the department's efforts to make sure that all works are going in the direction of the implementation of the strategic plans which drawn for the organization. Furthermore, each group identifies the tasks assigned to them and thus achieve the optimal use of the resources, competencies, smooth workflow between departments, and time management according to the drawn plans (Gulati, Wohlgezogen & Zhelyazkov, 2012).

Collaboration allows the opportunities to share information, knowledge, skills and expertise among members in order to adjust their goals and contribute to the development. Therefore, to achieve the collaboration in a successful manner, they must have sufficient resources. The Good work environment to help achieves effective teamwork, help to create a spirit of cooperation to clarify the tasks and duties, as well as the respect and trust among the members, effective communication is very important in guaranteeing accept other views and inputs. Although the goals may conflict between teams in some cases, but the decision-making process must be based on a collaborative approach. The cooperation ensures lack of domination of one team on the resolution, but a result of a collaborative approach between all individuals, groups or organizations, and here appears the need for cooperation and coordination and good communication (Gulati, Wohlgezogen & Zhelyazkov, 2012).

References

- Bryson, J. M. (2011). Strategic planning for public and nonprofit organizations: A guide to strengthening and sustaining organizational achievement (4th ed.). San Francisco: Jossey-Bass.
- Gulati, R., Wohlgezogen, F., & Zhelyazkov, P. (2012). The two facets of collaboration: Cooperation and coordination in strategic alliances. *The Academy of Management Annals*, 6(1), 531-583. [View publication](#)

2. NTA Executive Committee

NTA Board of Directors

Dr. Roshan Tanu Jamphale

Dr. Rajan Gopalan

Dr. Anish. NR

Dr. Anish Krishnan

Dr. Dannyboy Pieterse

Dr. Michael Brown

Dr. L. JosephMohan Kumar

Dr. Clive Jacobson

Dr. Nchang Michel Abongwa

Dr. Affinni Marubian

Call for Contribution for the Next Issue

NTA Journal is one-year periodical newsletter on updating NTA development within the National Theological Association (NTA). It also gives members an opportunity to share activities within their organization. All members are invited to contribute articles for the next issue of NTA Journal.

A great way to get involved with the NTA community is to share your thoughts and ideas. Do you have something you would like to share with your NTA colleagues? Are there any upcoming events that you would like to release in NTA Journal? NTA welcomes all contributions for the next issue of NTA Journal! Please kindly e-mail them to Chief Editor and NTA Administrator at: ntaforntations@gmail.com.

3.Collaborations

National Theological Association has signed cooperation agreements with various partner organizations. Our partnership agreements ensure mutually beneficial cooperation with our partners.

1. Asia Pacific Quality Network

2.Globethics.net is a network of teachers and institutions with the vision to embed ethics in higher education

3. European Council of Leading Business Schools (ECLBS) The goal of the ECLBS is to ensure that institutions of higher education in Europe and all over the world meet the highest internationally recommended level of quality.

4. European Agency for Higher Education and Accreditation (EAHEA) is an independent and international quality assurance, rating, and accreditation agency. EAHEA grants accreditation to educational institutes, vocational institutions, distance learning centres, online courses, corporations, professionals, qualified individuals, instructors, and students, and oversees accreditation standards. We at EAHEA are very proud of our long and prestigious, rich history. The fact that we help governments for setting the local standards in higher education for many years through our research, publications, conferences, seminars, and partnerships makes us the leader in this effort.

5. Third Millennium Ministries

About Third Millennium Ministries

Most pastors in the world have no theological education and no way to obtain one. Thirdmill is working to meet this global need by creating and distributing a high-quality, multimedia seminary curriculum in the major languages of the world. Our goal is to make seminary-level education available to Evangelical Christians in their own lands, in their own languages, for free.

6. Kesmonds International University KIU

Kesmonds International University KIU was founded as a non-denominational institution with the goal of advancing the professional and personal ambitions of its students by providing a demanding, yet supportive educational experience. The University was established by a corporate charter with the Secretary of State in Delaware USA

4. Articles

Significance of Theological Education

SIMPLY STATED, theological education is education that one receives in the discipline of theology. Here, “theology” doesn’t merely refer to Systematic Theology or Dogmatic Theology; it is that avenue or field of study that has as its objective a clear understanding of the Christian faith. It may be defined as the discipline that aims at an appropriate understanding, interpretation, defense, and application of the Christian faith in the world. Thus, it is the Christian faith that lies at the heart of theological education.

Graham Cheesman defines theological education as “the training of men and women to know and serve God”.¹He distinguishes it from Christian education in that its specific objective is the training of individuals for Christian service and leadership.

Christian Education is generally seen as for all and takes place generally in the church. Theological Education is not for all, usually results in special service and leadership and usually takes place in a college or in a Theological Education programme centred beyond the church. Sunday School teaching, Bible study evening meetings and so on are Christian Education. Belfast Bible College, Ministry Training Colleges, TEE and Seminaries are Theological Education.

A trained minister, thus, is understood to be one who has received some requisite level of theological education that includes both academic understanding and practical ministerial training. An untrained minister is one who is untrained and unskilled in the interpretation of Scriptures as well as has not been tested and proved in the area of ministry. Now, while God can use anyone, the Scripture instructs us to seek those who are excellent in word and deed and are filled with faith and the Spirit. A trained theologian is one who has received a higher level of theological training necessary for authoritative critic and judgment on theological trends and movements. An untrained interpreter who is unskilled and inexperienced in the Word will only lead to twisting and misinterpretation of the Word. An intellectual who lacks faith and the Spirit may indulge in skeptic and anti-faith acts.

For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. (Heb 5:13-14)

These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. (1Co 2:13-14NKJ)

...our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. (2Pe 3:15-16 NKJ)

A bishop then must ...able to teach; (1Ti 3:2 NKJ) ...holding the mystery of the faith with a pure conscience. But let these also first be tested; then let them serve as deacons, being found blameless.

(1Ti 3:9-10 NKJ) But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. These are sensual persons, who cause divisions, not having the Spirit. (Jud 1:17-19 ✓NKJ)

DISCUSS: Is there a relationship between lack of education and heretic teachings? Is there a relationship between bad education and heretic teachings

Models and Forms

We may observe at least four models of theological education:

1. The Teacher or Academy Model. This is that in which students get educated under a particular teacher. Examples are the House of Hillel, Gamaliel, and in modern times, students who wish to join a particular course given by a certain teacher in a university.
2. The University Model. This is that in which students go to a particular college or seminary or University which is, usually, considered to be “recognized” by some Board or Association. Examples are Serampore, SHIAATS.
3. The Church Model. This is that in which students go to a particular college or seminary recommended by the church they belong to. Some churches have their own training systems. Examples are SABC, SIBS, CITS.
4. The Mission Base Model. These are Mission training centers that are usually short-term to three years of duration and include mission-field tailored curriculum. Examples are the DTS's of YWAM and the like.

There are two forms of training, the formal and the informal. The Seminary is an example of formal education. Formal education is goal-oriented, systematic, and rigorous. Informal education is random and spontaneous. While it is well possible to come into possession of knowledge and skills informally, and in fact, much of experience and response-research and learning come to us in an informal way, formal education preliminarily under tutors is more advantageous as it is more specific, tailored, and time-saving. However, unless the curriculum is properly designed, the results may be far from being advantageous. For instance, cramming and rote-learning are not the ideals of true education.

I began to realise that my theological education had required me to learn too much too soon. Its pressurized approach had left too little time to think through and evaluate views the teachers had expressed or to work out how and where to put them into practice in an effective way. I began to explore non-formal and informal ways of doing this combined with elements of a more traditional approach

DISCUSS: Do students profit more from formal education or from informal education? How much of what one learns in formal schools does one retain? Is the time-limit (credit hours) for each subject sufficient for every student alike? How do the four models intersect?

Pre-Learning Theological colleges usually have a pre-requirement of a minimum 10+2 for entry into the B.Th. program. The rationale is nothing but the objective to keep in tandem with the secular requirements for UG and PG education. Of course, seeing that a student only has uniform education until matriculation, following which he has to choose from a variety of tracks at the Pre-University (10+1+1) level, the reasonable baseline for entry into theological education remains to be matriculation.

DISCUSS: The secular have the Humanities, Commerce, and Science tracks. While the last two can easily switch to Humanities, the former can't to any of the latter ones. Does theology fall under humanities or is it a more professional study?

However, the present system has a time-form as well (10+2+3); therefore, B.Th. continues to adhere to the formal definition of UG. But there are also open methods of entry into the program. For instance, Serampore, ATA, and NTA have the Mature Candidate entry system, though the age-limit set is usually arbitrary, though usually not below 21 years of age. In all cases, some form of pre-learning is expected in order for the candidate to enter into the theological study program. Now, it is important to understand that the spectrum of pre-learning cannot just be limited to the academic. For instance, there will be a background difference between a person who grew up in a Christian family and one who has only recently come to know Christ. Yet, the differences are not only limited to this. Consequently, the fresher class will always have a plethora of differences posing one big challenge for the theological teacher. It is only gradually that these begin to fall into place with each other as they begin to tune to a single faith. However, it is not impossible to agree upon a basic requirement. Therefore, the primary filter or screening

must involve such instruments that can evaluate where to place the candidate at, either in the pre-theological slot or in the theological program itself.

DISCUSS: What are some concepts and skills that a candidate must certainly have before joining a theological class at the undergraduate level?

Jesus picked His disciples from a variety of professions and backgrounds. Peter, James, and John were fishermen, Matthew was a tax collector, and Simon was a zealot. It will be interesting to see what curriculum Jesus used for training His disciples. One good study in this regard is the *Training of the Twelve* (1871) by A.B. Bruce. Jesus fulfilled His mission by giving them the words that the Father committed to Him. Of course, they were not able to fully understand all His teachings until His resurrection, after which again He taught them till His ascension. Then, He sent the Holy Spirit who helped them remember the teachings of Christ and today the Church is built upon Christ the Cornerstone and the foundation of the apostles and the prophets. Paul was not trained with the Twelve, but he received training under Gamaliel and he received revelation from God to help him lay the doctrinal foundation for the church.

DISCUSS: How is Theological Education today similar and different from the training of the Twelve? How did pre-learning help Paul in his understanding of God's purposes? What is the role of revelation? How was it that most of other Pharisees couldn't accept Christ's teachings?

The Goal The goal is not mere information, but wisdom. More than an academic venture, theological education is engagement in learning spiritual wisdom given to us through the revelation of God so "that the man of God may be complete, thoroughly equipped for every good work." (2Ti 3:17) The Apostles, in Acts 15, sent out letters to churches with the important ruling that circumcision was not essential to salvation, for so it seemed good to the Holy Spirit and to them. However, this ruling was not without a theological rationale. Paul wrote Galatians, Romans, and Colossians to explain our relation to the Law and freedom in the Spirit. He gave powerful arguments in support.

The leading of the Spirit is not opposed to right theological thinking, explanation, and clarification. In fact, the Spirit authored the theological texts of the New Testament. Be encouraged to study theology in order to rightly divide the word of truth and be a skilled worker of Christ approved by God. And, let's be cautious never to think we have arrived. Let's keep on learning from the Spirit of truth. Spiritual Development Theological education is not so much about dry academic knowledge as much as it is about stewardship of the mysteries of God. This stewardship is not a mere job, but definitive of a disciple of Christ. Theological knowledge involves personal obligation towards Christ, in whom are hid all the treasures of the wisdom and knowledge of God. We are called to be a witness. Knowledge puffs up, but love edifies. Knowledge bereft of devotion and spiritual living is useless. It is not possible to educate one to be spiritual. The hunger and thirst for God lies at the foundation of theological education. One yearns to learn in order to be able to serve well and pursue after righteousness and peace. The Seminary* should be a fellowship that discourages shallow Christian living and encourages deep communion of saints and the Holy Spirit in faith, prayer, exhortation, enthusiasm, serving, vision, and mission. It is not just an academic institution. It is like the inner circle of Christ. It is a family. Spirituality cannot develop in a strict atmosphere of legalism and ritualism. It cannot exist in an environment of godless criticism and proud scepticism. The Seminary is a faith-community. A College may have professors, but a true Seminary (carrying the specific ideal of ministerial training) has servants of God who have a clear call for the ministry of teaching. Discipline, as in a family, is an important aspect of formation. Chastisement for wrong and reward for good is integral to discipline. Jesus rebuked His disciples when they were wrong; but He also rejoice with them when He saw them in tune with God and encouraged them and prayed for them. Work should possess the enthusiasm of serving in the community. Study should be interactive and engaging. Corporate prayer and worship should be full of life and the overflowing of the Spirit in wisdom and power.

Mutual respect and love in Christ must be the thread of relationship. The teachers and authority must exemplify desire to serve rather than demand respect and service. The environment should be free of all praise of humans, human institutions, culture, money; instead, it should be an environment of only grace, only faith, only Scripture, and promptness to serve. The Seminary doesn't make one a servant of God. The Seminary is a place where men and women called to serve God receive learning in the Scriptures that equips them

for every good work. Therefore, a degree in theology is not merely an academic or professional degree, but is meant to recognize that the person who has completed a course of study has also exhibited sincerity, commitment, resolve, Christian character, servant-attitude, faith, Spirit-filled life, and ability to rightly divide and minister the word of truth. The student's goal, however, must be the approval of God rather than the approval of man (2Tim.2:15).

Notes,

Theological Education – An Introduction to the Ideas, Theologicaleducation.org 2Ibid 3Banks, R., Reenvisioning Theological Education, Grand Rapids, Eerdmans, 1999, p2 as cited by Abraham Folayan, “An Examination of Alternative Methods of Delivery of Theological Education; a view from Malawi”. www.theologicaleducation.org *Seminary. origin late Middle English (denoting a seed plot): from Latin seminarium ‘seed plot,’ neuter of seminaries ‘of seed,’ from semen ‘seed.’ (New Oxford American Dictionary). The seminary was thought to be a place where a seed that is sown finds a fertile soil to grow. Such is the communion of the saints of God.

5. Reports From NTA Colleges

A one-day seminar organized by Thirdmill Ministries was held at Yesumanna Bible College, on 05.05.2023 at Pallavaram. Rev.Anish Krishan conducted very well around 30 people attended



New Jerusalem International Bible Theological College
 East Godavari, Andhrapradesh, Graduation held on 05.06.2023 State Minister
 Taneti Vanitha Participated as Chief Guest around 25 students Graduated



Heavenly Harvest Theological Seminary Graduation Held on 21.06.2023



Welcome NTA New Member

Under the guidance of President and all Board Directors, currently the number of APQN members of all types has successfully reached 78 from various countries and regions. We received 6 new entry applications, 5 of which have already been approved thanks to the hard and efficient work of the Review Committee.

APQN Secretariat will keep the pace with passion and devotion, and will stay close to the APQN family, like we always do.

New Entry Member List

No.	Institution	Country/Territorial	Membership Type
1	Siloam Bible School	Malaysia	Associate
2	HOLY MISSIONARY BIBLE COLLEGE	Telangana	Associate
3	Ecumenical Theological Seminary	Telangana	Associate
4	Eternal Truth Biblical Institute	Kerala	Associate
5	Bheera Bible Institute	Delhi	Associate
6	United Theological School	Odisha	Associate

6. NTA Membership Status

Associate members are those institutions that have applied for Associate status and have been accepted.

Here is the list of Associate members:

Colleges mentioned in red colour have to pay membership fees

The Fishers of Men India Bible College

New Jerusalem School of Theology

Holistic Theological Seminary

Rhema Theological Bible College

Heavenly Harvest Theological Seminary

Carmel Bible College

Worship To Jesus Bible Institute & College

Muzhangalyuttham bible College

Tamil Bible College

Maranatha Gospel Soldiers Theological Bible College

Theme Bible College

Patriot Bible College

Beythzur Theological Research & Study Center

Christ Army Bible College

Lord our Righteousness Biblical Institute

Shalom Bible College

Asian Theological University

Carmel Theological Seminary

Voice of Anointing Biblical Seminary (VABS)

International Lutheran Communion Council & Zigenbalg Theological Seminary

Vera May Whittingham Memorial College of Theology

Excellence Theological Seminary

The Rehoboth Mission Bible College

Immanuel Bible Seminary

Christian Welfare Council Bible College

Global Theological Seminary

CTG Universal Bible College

Grace Theological College & Seminary

South Indian Theological Seminary

Brooke of Life Institute of Theology

Stream Of Living Water Bible College

Prarthana Aadharit Sewa Sansthan PASS Theological Seminary (PASS)

NEW JERUSALEM INTERNATIONAL BIBLE THEOLOGICAL COLLEGE

Eternal Truth Biblical Institute

Calvary Bible College

Gilgal Faith Theological Seminary

Prince Of Peace Bible College

Acts 29 Bible Institute & College

Mid India Christian Services. Bible Institute

All Nations Bible Institution & Projects

Bheera Bible Institute

Salem Good Shepherd Bible College

Bhimavaram Bible College

Hebron Bible College

The Good Soldier Bible College

BANGALORE CHRISTIAN COLLEGE AND MISSIONS

Hebraic institute of scriptures studies

Logos Bible College

Leaders Esteem Christian Bible University

Bethshalom University

Global Christian Theological University

ZionRaju Bible College

Global Academy of Theology & Leadership

B S A Bible College

Yesu Manna Bible College

International Fishers of Men Bible College and Theology

Agape Love Missionary Vocational Theological International Seminary (AMVOTINS)

Shekina Theological Seminary

Shalom Biblical Seminary & College

Global Ordination Disciples (G. O. D) Diocese Theological Seminary & Center

The Most High Mission Bible College

Rapha Bible Academy

International Revival Bible college

Open Bible College (OBC)

Christian Training School of Ministries (CTSOM)

Omega Book World

Anugrah Bible college

RGPM Bible Study Center

Anglican Theological University of Asia

Ecumenical Theological Seminary

Siloam Bible School

HOLY MISSIONARY BIBLE COLLEGE

NTA ACCOUNT DETAILS:

Account Name: NATIONAL THEOLOGICAL ASSOCIATION

Account Number: 178150050801546

IFSC Code: TMBL0000178

MICR Code :629060106

7. NTA Accreditation Status

Accredited members are institutions that have had one or more of the programs they offer evaluated and accredited by the NTA.

Here is the list of accredited members:

1. The Fishers of Men India Bible College
2. Rhema Theological Bible College
3. Holistic Theological Seminary
4. Muzhangalyuttham bible College
5. Worship To Jesus Bible Institute & Bible College
6. All Nations Bible Institution & Projects
7. New Jerusalem International Bible Theological College
8. Calvary Bible College
9. Hebron Bible College
10. Global Christian Theological University
11. Voice of Anointing Biblical Seminary (VABS)
12. Asian Theological University
13. Christ Army Bible College
14. Carmel Theological Seminary
15. CTG Universal Bible College
16. Shalom Bible College
17. Immanuel Bible Seminary
18. Yesu Manna Bible College
19. Rapha Bible Academy
20. Brooke of life institute of Theology
21. Shalom Biblical Seminary & College
22. Global Theological Seminary
23. Global Ordination Disciples (G O D) Theological Seminary & Centre
24. Zion Raju Bible College
25. Patriot Bible College
26. Mid India Christian Services Bible Institute
27. Lord our Righteousness Biblical Institute
28. Prarthana Aadharit Sewa Sansthan (PASS)
29. Christian Welfare Council Bible College

PRAYER REQUESTS:

- 1. Pray for NTA Colleges**
- 2. Pray for NTA Colleges Principals and Teachers**
- 3. Pray for NTA College Students**
- 4. Pray for NTA Executive Committee**
- 5. Pray for Quality Enhancement in Our NTA Family**
- 6. Pray for Revival, Renewal and Reformation**
- 7. Pray for the Growth of the Kingdom of God**