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'Christ must be the single standard by which all opinions must be measured.'

J.C. Ryle, 'Knots Untied', 33.

SO, HOW WILL THE TWO BECOME ONE?

WHEN THE SYDNEY SYNOD CONVENES ON 5 AUGUST, the time has come. A decision must be made. One unusual feature of this election is that only two men have been nominated, and the choice will therefore be an either-or.

This narrowest of fields will prove difficult for some. Rick Smith and Glenn Davies share many good things in common. Indeed, friends outside of Sydney have commented on how good it is to have two good men to choose between. The two nominees have publicly expressed their prayerful support and Christian fellowship towards each other. Those providing information about both candidates have championed what they perceive to be the strengths they would bring to the position. In the public discourse at least, as the Synod convenes there generally seems to be a good spirit in play, and we should all pray that this also characterizes the synodical evaluation of our two brothers.

For of course, an evaluation it is. In the end, a choice has to be made and the best choice will be made not through being moved by enthusiastic rhetoric, but only after careful evaluation of the candidates. In the eyes of many, our Synod has the enviable situation of having to choose between two good men. It also has the unenviable task of deciding which of the two is the best for our diocese at this time.

It is not about the man in the end, but about the diocese.

What kind of diocese are we already? Where has the Diocesan mission of the Jensen years brought us? What is the next step to move forward in that trajectory, so that the heritage this most evangelical of dioceses has received might be handed over as a legacy fit for the next generation?



Once it is clear what kind of diocese we are and we want to be, then we choose the man who is most suited to assist our congregations take hold of present and future opportunities to grow the work of Christ.

The Synod's evaluation will involve a careful assessment of the strengths of each man. These have already been displayed in his previous ministry. Synod should resist any rhetoric that tries to see into the future. Unless the Lord sends a prophet to inform us of the future, a man's track record is the *only* predictor of his future performance. But thankfully, there is nothing mysterious about the Archbishop's role, and neither is there anything mysterious about the strengths of our two candidates, for they have already been displayed across many years.

But there is another side to careful evaluation. Even though it might be an onerous thing to do, the Synod also needs to carefully assess each man's weaknesses. It would be immensely foolish not to do so and, as with the strengths, sufficient time has already passed to allow these weaknesses to be likewise well known. For sure, Christian grace needs to shape and colour the way the negatives are discussed, but it would not be a Christian discussion if we pretended that the negatives did not exist. We are not electing a perfect Messiah, just an Archbishop of Sydney.

And the Synod will not be choosing one perfect man. Instead it will carefully evaluate the strengths and the weaknesses of these two merely good men, in order to decide today which one is best to take our diocese into tomorrow. PGB



ORANGES WITH ORANGES: PARISH INCOME

THE FINAL *WHY RICK?* BROCHURE ISSUED LAST WEEK provided statistics for the offertory of Naremburn-Cammeray Parish. Growth in giving can be taken as an indicator of congregational growth, and the graph clearly shows a steep increase in giving after Rick Smith commenced his ministry full-time. The comparison provided was with the average parish offertory across the diocese, which Naremburn-Cammeray clearly outperformed. This graph also shows that growth has been sustained across a lengthy period of time (1999–2013), which means the congregation would have broken through several well-recognised growth barriers along the way—a feat many churches never achieve.

What is needed for the election synod, however — at least in regard to this point of comparison— are the figures from Miranda under Glenn Davies' ministry. This extra data provides clear limits for the comparison, for Glenn was there from 1995 to 2001 (but for our purposes say 8 years),¹ and this can be compared to Rick's first seven years at Naremburn-Cammeray (1999 to 2006). If the two parishes are roughly comparable areas in terms of socio-economics, if their income is compared in these two periods, this provides a very good comparison of one

important indicator of growth under the leadership of the two men. The slope of the lines says it all.

Clearly the income of both parishes grew at a faster than average rate under the ministries of our two candidates. But when compared to each other over their first seven years, the overall growth of Miranda under Glenn was far less dramatic (at end, 2.2 times greater than beginning) than the growth of Naremburn-Cammeray under Rick (13 times greater).

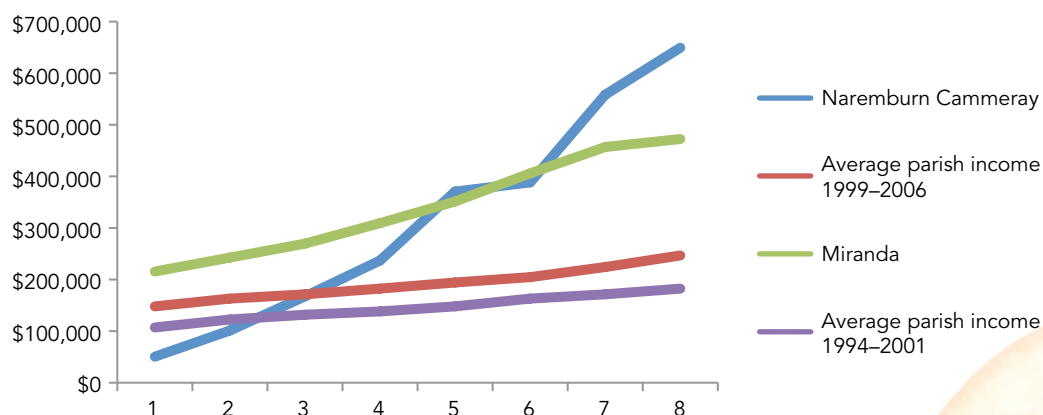
Calculations of annual growth show that both men have steered congregations through growth that is remarkable.

Under Davies, Miranda grew at 11.8% per annum. Starting from an extremely low base makes Rick's annual figure of 44.1% quite extraordinary. If we wish to reset the baseline to a 7-year period of a more settled congregation, then, even in the last seven years (2004 to 2011) Rick has steered Naremburn Cammeray through an annual growth rate of 14.1%. PGB

Clearly the income of both parishes grew at a faster than average rate under the ministries of our two candidates.

¹ This is necessary since data for 1995 are not available for Miranda, and an average of 1994 and 1996 has been utilized.

Parish Income Growth



EDITORIAL

COMPARING ORANGES WITH ORANGES

PROPER EVALUATION INVOLVES APPROPRIATE comparison. Since this Archiepiscopal election is a simple choice between two, it is extremely important to ensure that comparisons made are true in their content and valid in their method. Synod must be alert to both aspects. It might be true that this is an orange and that is an apple. But it is invalid to compare oranges with apples, and so the comparison has no value.

The Archbishop's role in the diocese is multifactorial and human beings are a complex mixture of characteristics and experiences. This provides a varied array of possibilities for making untrue or invalid comparisons.

So for example, the incoming Archbishop cannot be compared to the outgoing Archbishop, for we are choosing at the beginning of growing into a role, not the end, and neither candidate has ever been an Archbishop. Or again, with two candidates of such vastly different ages, care needs to be taken to ensure a similar baseline before the comparison is valid: What was the track record of each at age 'X'? or, What did they achieve over the same length of time in a similar setting?


Valid comparisons require the establishment of a common baseline and limits, and, if possible, it is helpful to also provide a 'control' group against which both candidates can be compared.

Misguided rhetoric and jockeying for electoral victory can unfortunately get in the way. So, again, the age question. Both groups of supporters have been erecting the goal posts differently in an attempt to make the case better for their candidate and worse for the other. This has to stop. It is certainly not ageism to talk about age, for our compulsory retirement age makes it a necessary part of the discussion. But we need a proper baseline for the age comparison. Surely the fixed point here has to be that retirement age, which is 68. The Davies' camp cannot presume on the Synod granting an extension (which is, in any case, highly unlikely). On the other hand, Smith should not be pressed to his statement that he would retire at 65. We have a fixed point, so let's use 68 as the baseline. The age and length of service of previous Archbishops can then act as some kind of 'control' for this question.

Those who speak on the Synod floor have a responsibility to be both true and valid in their comparisons. Those who listen have to sift any rhetorical dross to find the gold of value to their evaluation.

In the quest for what is true, it is important not to confuse the laudable attempt to get at 'objective' data about the nominees, with the mere listing of 'externals'. Committee membership is not as important as the contribution made on the committee. A list of ministry experience is not as important as some kind of indicators of the ministry's calibre and lasting value. Qualifications 'on paper' need to be assessed for how they emerge in 'the real world' of ministry. All of this is tricky, of course, but there is comfort in knowing that both candidates have a track record already laid down. In seeking after what is true this is the domain from which answers must be found.

The discussion must include certain key 'internals' as well—which are no less 'objective' if derived from appropriate evidence. One danger in Sydney—which is always surprising—is the tendency to assume a level playing field on theological issues. However, a crucial 'internal' that must be part of the public debate is what our nominees believe, stand for, and are committed to. If the Lord's maxim is true: 'out of the overflow of the heart the mouth speaks' (Matt 12:34), then 'objective' words that a person speaks can be taken as indicators of their inner beliefs. But what can be assessed is only those beliefs as they are expressed in words. And then two more issues become important: Clarity and Centrality. Can they make their evangelical convictions clear to others? And we are not just interested in what can be affirmed when asked, but what is at the centre of their affirmations—what is their heart's overflow? Our evaluation needs to include the candidates' theological views as articulated: what is central, and is it expressed clearly?

The Synod has an extremely important role of evaluating two candidates to find the best. This evaluation requires careful comparisons. Proper comparison allows the most relevant and significant strengths and weaknesses to stand out for all to see. Our prayers need to be with our Synod as they exercise their delightful responsibility. 



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ORANGES WITH ORANGES: THEOLOGICAL INTERVIEW

IT IS OF CRUCIAL IMPORTANCE FOR THE SYNOD TO hear the theological convictions of the candidates, and this is best done 'out of the horse's mouth'. In Christian fellowship, questions are not irritants, still less are they accusations, but they provide the opportunity to reveal inner things that can only be known through a person's words.

With this in view, ACR requested interviews with both men. Rick Smith readily agreed, and so the questions we asked along with his replies are scattered throughout this issue. Bishop Davies declined our several invitations to be interviewed, and did not wish to take up our subsequent offer to provide written answers to the questions we had provided him. His reluctance arose from various reasons, including (understandably!) the ACR's 2006 suggestion that no Assistant Bishop should stand in the next election.

But much more important was his commendable desire to leave the decision in the hands of the Synod. We did, however, make our questions available to him.

Comparison of nominee's answers to the same questions probing theological convictions and spiritual life would have been a great help to the synod, of course, for this would yield a brief articulation of their views in their own words. For the most part, ACR intended to put exactly the same questions to both nominees, with only a few questions varied to the individual. This issue publishes the common questions along with Rick's answers, and also the variations of questions we had planned for each (indicated by 'R' and 'G'). Where it may not be clear to readers, a brief rationale for the question is also provided. 

Personal life

	Rick Smith
1. How long have you been a Christian?	As long as I can remember
2. What do you most appreciate about the grace of God in your own life?	That God loves me in spite of my sin [and] secures me wholly in Christ Jesus.
3. What things have you found helpful to nurture your own spiritual life?	Staying at the foot of the Cross. Being disciplined in reading my Bible and praying. Failure.
4. Are you happy to speak with the BCP and call yourself 'a miserable sinner'?	[With laughter] Absolutely!
5. (if yes to 4) out of that self-description, (and to use another BCP phrase), what are the 'comfortable words' that help you most?	We remember that Christ Jesus came to save sinners.
6. What have you found helpful to get the right balance between the everyday details of your ministry and its overall direction?	Very real sense of God's impending judgment, and the lost are only saved as they hear and respond to God's mercy extended in the Gospel.
7. What do you love about parish ministry?	I love that God's good news stays good news, despite all the vagaries of ministry. I love the fellowship of God's people, but I rejoice mostly when a sinner comes to repentance.
8. Under the influence of Diocesan Mission, theological training has been given a top priority. How important do you see continuing theological education for ministers and how have you attended to your own theological development over your years in ministry?	I have always remembered a phrase which is 'those who learn from those who are learning drink from flowing streams. Those who learn from those who are not learning drink from stagnant ponds.' Always assumed that I have so much more to learn. I completed my MA, and since [then] I try and read as widely as I can.
9. Our Diocese has always proudly regarded the Reformation as a major part of our theological heritage. What is the most important way that this Reformation heritage has shaped your theology?	Everyday it is probably best reflected in what I listen to; the first and last word of all matters in faith and theology is the Bible.



THE AGE PAGE

COMPARING ORANGES WITH APPLE

WHEN BUSINESSMAN ROGER CORBETT SPEAKS OF the experience needed to take on a CEO role as part of a large corporation, he introduces another kind of comparison.¹

The Archbishop is not a company director as such, but that aside, it is interesting to compare the age of CEOs of the ASX200 companies who disclose their age (138 of them).


Average and median age	54
Most common age	55
Average of the oldest 25%	64
Average of the youngest 25%	46

The most common age is 55 (53 for the top ten ASX), with the average age of appointment around 51-52 — closely matching the ‘archiepiscopal sweet-spot’ (53) identified by ACR’s pre-Christmas 2012 survey. The average age of the oldest 25% is 64 (one year older than Glenn Davies would be on

¹ GlennDavies.info site.

appointment). The average age of the youngest 25% is 46 (three years younger than Rick Smith would be on appointment).

However, of the whole group (138) only 15 CEO’s are aged 63 or over. Nine of them are the founder or major shareholder of the company (eg Kerry Stokes, Frank Lowy, Gerry Harvey etc). Another three have had a very long term career with the company (eg 30 years) so they exert a level of personal influence over the company akin to a founder. Only three would therefore approximate to a ‘normal’ appointment. This suggests that the statistics in the above table are somewhat generous about the corporate world’s willingness to appoint an older man to the helm.

The Archbishop might not be a CEO, but once this comparison has been introduced into the discussion, are there lessons here for our choice? It appears that, in the corporate world at least, 63 seems a long way away from the average age of appointment at 51-52, but 49 seems much closer. 



Control Group: Diocesans of the See of Sydney

Archbishop	DOB ¹	Installed	Retirement/ death date	Comments	Age at installation	Age at retirement	Length of incumbency (completed years)
William Grant Broughton	22/5/1788	5/6/1836	20/2/1853	Died in office	48	64	16
Frederic Barker	17/3/1808	31/5/1855	6/4/1882	Died in office	47	74	26
Alfred Barry	15/1/1826	24/4/1884	13/5/1889	Resigned	58	63	5
William Saumarez Smith	14/1/1836	9/10/1890	18/4/1909	Died in office	54	73	18
John Charles Wright	19/8/1861	17/11/1909	24/2/1933	Died in office	48	71	23
Howard West Kilvinton Mowll	2/2/1890	13/3/1934	24/10/1958	Died in office	44	68	24
Hugh Rowlands Gough	19/9/1905	30/5/1959	31/5/1966	Resigned	53	60	7
Marcus Lawrence Loane	14/10/1911	13/8/1966	31/1/1982	Retired	54	70	15
Donald William Bradley Robinson	9/11/1922	24/4/1982	31/1/1993	Retired	59	70	10
Richard Henry Goodhew	19/3/1931	29/4/1993	19/3/2001	Retired	62	70	8
Peter Frederick Jensen	11/7/1943	29/6/2001	July 2013	Retired	57	70	12

¹ Judd and Cable, *Sydney Anglicans*

The Death of Jesus

Reformation Protestants in general and Evangelicals in particular recognize the death of Jesus as the heart of the gospel message, and at the heart of God’s plans and purposes for salvation.

	Rick Smith
1. How important do you think it is to speak of the death of Jesus to both Christian and non-Christian audiences?	Absolutely essential.
2. How important do you think it is to speak of the death of Jesus when answering questions from non-Christians?	Absolutely essential.
3. How important do you think it is to speak of the death of Jesus when answering questions from the media?	I would try as I could but... it would relate to the question that is asked.

ORANGES: VALENCIA AND NAVEL

ACCORDING TO THE INDUSTRY STANDARDS GOVERNING the Academy (such as the criteria applied to 'research activity'), the desire to have an Archbishop who is also an active scholar is a pipe dream.

As a 'control', former Archbishops Donald Robinson and Peter Jensen were the two who, at election, could have been judged 'most likely to succeed'. However, Donald Robinson put his academic work on hold whilst serving as Archbishop¹, and Peter Jensen (our only Australian Archbishop with an 'earned' doctorate) found it difficult to get to scholarly writing even when Principal of Moore, let alone as Archbishop. Neither has Bishop Davies managed to keep up the scholarly enterprise since leaving Moore in 1995—his only major contribution being published in 1990, while he was still in the thick of that academic environment.

Neither does Synod want a scholar-Archbishop, even if it were possible. Already in 1985, Synod acknowledged that Moore College was the diocesan resource for theological scholarship, and encouraged the Principal to ponder how the College resources can further serve the diocese. That is the proper domain of the scholar.

Once again, there are externals and internals to consider here. If we were to enter a comparison of merely externals, both men before our election synod have extremely good theological qualifications. There is little to be gained by comparing them on some kind of hierarchy of degrees, even though on that hierarchy there is only one point of difference.

1 A. Judd, 'When Grandpa Met the Queen', AHS Journal 58.1 (2013), 37.

	Glenn Davies	Rick Smith	Comparison
Undergraduate	BA, University Sydney	BA, University Sydney	Exactly the same
Continuing education		Charles Sturt University, (4 subjects)	Rick further secular professional development
Theological Training	Westminster Theological Seminary	Moore Theological College	Different institutions and countries
Length of study	3 1/2 years, leading to MDiv & ThM	Four years leading to BD	Roughly equivalent programs, despite US/English difference in nomenclature
Extra Diplomas	Moore Theological College 1 year, DipA (Theol)	Moore Theological College 1 year (concurrent with BD), DipMin	Same, changed nomenclature
Graduate Degrees	PhD Sheffield 3 years	MA (Theol) Moore College 3 years (part time)	Glenn: Research Degree Rick: Professional Masters


It is better to compare the qualifications with that for which they qualify.

Basically the academic record of the two candidates is exemplary for both, and their theological education is roughly equivalent up until the graduate level. Both successfully completed graduate degrees, but Glenn took out a research degree, which was the fitting pathway for someone (at that time) engaged in Theological training; and Rick took out a Professional Masters, which was the fitting pathway for someone engaged in pastoral ministry.

1985	Synod Decides on Where Theology is best done Pursuant to a motion to the 1984 Synod (30/84) that Standing Committee appoint a Research Theologian, the committee (including Bp John Reid and Dr Peter Jensen) in rejecting this option, noted: 'that Moore College in its staff and library was a great theological resource and the Principal should be encouraged to see how those resources could be used to help in elucidating some of the contemporary issues. Perhaps the sabbatical leave of the staff could be co-ordinated so that research could be done on some agreed subject [...]'. ²
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2 Diocesan Year Book 1986, p.256.

What is the 'internal' value behind the desire for a scholarly Archbishop? Surely it must be something like: that the candidates have a demonstrated ability to take their extremely good theological education and to use it to great effect in their particular sphere of ministry. To test this we would ask such questions as: Have they clearly explained their views? Do they seem to breathe the same air as the New Testament? Have they centred on the things dear to our evangelical heritage? Have they answered questions in such a manner as to make a case for the gospel, and so preach Christ and him crucified?

If they have displayed theology-in-action in the ministries they have already conducted, then they have displayed a theological acumen that will be transferable into another domain as well. **PGB** 

Qualifications of Australian Archbishops of Sydney at Election

Archbishop	At Election
Marcus Loane (1966–82)	USyd BA (1932), MA (1937), ThL (1933), DD (honoris causa, 1957)
Donald Robinson (1982–1993)	USyd BA (1946), Cambridge Theol. Tripos (1949); ThD (ACT) (honoris causa, 1979)
R. Harry Goodhew (1993–2001)	ThL (1957), DipA (1958), MA (Hons) 1990, DLitt (honoris causa, 1993)
Peter F. Jensen (2001–2013)	ThL (1969), BD (1970), MA (1976), DPhil (1980)

THEOLOGICAL EDUCATION AND CONVICTIONS

	Rick Smith
1. I understand that you grew up in Sydney Diocese, when it came time for your theological training, why did you choose to go to R: Moore College/ G: Westminster Theological Seminary?	Only because if I wanted to be an Anglican minister in Sydney I was told I had to.
2. Does the confessional basis of a college make a difference to the theological position of the graduates?	
2R: So, for example, since Moore College's confessional basis is Anglican, how has that shaped your theology?	I don't feel like I have a sufficient understanding of lots of colleges and the convictions of their graduates in order to answer the first part of the question. Certainly Moore College helped me to have a robust theology as a reformed evangelical Anglican, and an understanding that historical matters matter.
2G: So, for example, since Westminster's confessional basis is Presbyterian, how has that shaped your theology?	N/A
3R: Moore College is known for its Biblical Theology. How do you ensure that this is not simply plonking a system down on the Bible?	Its ensuring that we don't read the Bible like it's a text only understood with a certain formula, but that we understand that the Bible is God's living word understood most fully in the light of Jesus Christ.
3G: Westminster Theological Seminary is known for its Covenant Theology. How do you ensure that this is not simply plonking a system down on the Bible? Some of your supporters have claimed that if you were elected you would be the 'most Calvinist' Archbishop we have had. Can you explain what they meant by that comment about you?	N/A
4. Without expecting you to articulate any of them, are you aware that there are theological differences between you and the other candidate? If yes: Would you describe these as trivial, minor, or major?	I can't answer.
5. The term 'theological acumen' has been floating around. According to Dictionary.com, acumen is: 'The ability to make good judgments and quick decisions, typically in a particular domain'. Where has your theological acumen been demonstrated best?	Answering that question just seems pious when I speak personally. Because I have failed [in the past], I realize now that ministry starts with God and is wholly dependent upon God; and so a right theology can only ever start with prayer. And as a pastor, I have to keep God's mission at the heart of the Church's mission; keep calling people to repentance and faith in Jesus.
5G: Your supporters have published a bibliography of your writings. Does that written output contain the sum total of your theological views, or simply a sample?	N/A
5R: Some of your supporters have claimed that your theology can be trusted. What are the things about your theology that this evangelical diocese can be most confident about?	Because I consider myself a great sinner who has been forgiven much, I love God's amazing grace and continue to dwell at the foot of the cross and seek to exalt Christ wherever I can, in the strength that God gives me, wherever I am.
6. What are the most important (3?) doctrines for the ordinary Christian to grasp hold of and to be clear about?	The unfailing character of God's word. The depravity of human nature. The sufficiency of God's grace.
7. What aspect of Christian doctrine do you really get excited about teaching?	Grace.

One of the central doctrines of Reformation theology is justification by faith. The 16th century rediscovery of Paul's teaching that an ungodly sinner can be declared to be innocent before God, was the spark that revolutionized Europe and European Christianity.

8. Do you think the Reformers got it right to see justification by faith alone at the heart of Paul's theology, and, indeed at the heart of the New Testament? If not: what does have that place?	I believe TC Hammond called justification by faith a "protestant heresy." I would prefer the phrase "justification by faith in Christ." And yes.
9. The Reformers said Justification by Faith was 'the well-spring of the church', that is, just like the spring is the source of all the water bubbling into a well, so justification by faith alone brings all the life into a congregation. Do you think the Reformers got it right to see justification by faith alone as the life-source for Christian congregations?	Who says that quote? Skip the question. I would have thought that the Spirit is the well-spring of the church who works through his word and he grants his people faith. I would have regarded God's spirit as the font and faith as the fruit.
10. How can the ungodly sinner be justified apart from works?	By faith in Christ alone.
11. In Martin Luther's judgment, the proper grasp of <i>justification by faith alone</i> determines whether the church stands or falls. Do you think he was right in this judgement?	Yes.
12. What does it mean to be justified by faith <i>alone</i> ?	We acknowledge we are entirely dependent upon the grace and mercy of God in Christ Jesus from first to last, beginning to the end.

THEOLOGICAL EDUCATION AND CONVICTIONS (CONTINUED)

13. Westminster Confession of Faith (XIV/2) states: "the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life." Did this confession get it right: Is saving faith principally resting upon Christ alone?	See above answer. But yes.
14. The reformers were clear that faith issues in obedience. Is obedience therefore a necessary requirement in order for the ungodly to be justified by God on the last day?	I prefer not to separate faith from obedience. It is not faith plus works, [but rather] as the reformers said, true faith works.
15. Is faith the primary category, because it then issues in repentance, love and obedience? Or is obedience the primary category, giving rise to a working faith, an active love, and an ongoing repentance?	It is the former.
16. What are the big differences between the OT and the NT era, brought about by the coming of Christ? What do you most appreciate about being in the New Covenant era?	Mysteries unveiled in Christ; and hope is realized and secured.
17. In recent years, this Federal Vision theology has unhappily divided Oak Hill and has provoked a major inquiry by the Presbyterian Church of America. Amongst other things, it apparently reconfigures justification by faith differently to the reformation teaching.	
17. Similarly, the New Perspective on Paul, championed by people like K. Stendahl, G.F. Moore, E.P. Sanders, NT Wright, J.D.G. Dunn—each in their own way, of course—has questioned and criticized the Reformers' exposition of Paul's doctrine of justification. Are you more in sympathy with the views on justification found amongst proponents of the Federal Vision and the New Perspective, or those of the Reformation?	The latter. [Unfortunately, G. has been associated with the New Perspective on Paul (see further p.9), and named alongside proponents of Federal Vision ¹ . In answering this, G would have clarified where he differs].
17G: Your teacher at Westminster, Norman Shepherd, has been associated with the 'Federal Vision' theology. In what ways is your theology different from the theology of Norman Shepherd and that of Federal Vision that has been found so problematic?	N/A [Shepherd was dismissed from WTS in 1981. for articulating a doctrine of justification that has been described as 'persistently ambiguous and that redefines the relationship of faith and works in a way at odds with the traditional, biblical doctrine'. ² This question gave the opportunity for G. to clarify the differences between him and his teacher]

1 In 1998 the Doctrine Commission of the Presbyterian Church of America disagreed with a paper on paedocommunion G. had prepared for Norman Shepherd saying it represented 'an evident danger' concerning faith and obedience, and associating G. with Federal Vision man, J.B. Jordan. See <http://www.pcahistory.org/pca/2-498.html>

2 See the evaluation of Van Drunen, http://www.bannerofttruth.org/pages/articles/article_detail.php?186

SINGING LIKE SHEEP

Steve Carlisle

AS OUR BIBLE STUDY GROUP worked through Isaiah 53 recently, it was striking to see the way the group paused at verse 6 and in unison sang together:

*We all like sheep have gone astray
Baa Baa Doo Baa Baa
Each of us has turned to his own way
Baa Baa Doo Baa Baa
And the Lord has laid on Him the iniquity of us all
Sing - Baa Baa Doo Baa Baa
Isaiah 53:6 Uh!*

(Thanks Colin Buchanan for such wonderful memory hooks for this passage)

The song was very well known, but perhaps less well known was the richness of the gospel theme behind this verse. In particular, the theme of the Lord laying the iniquity of all people upon his Son, the Suffering Servant, our substitute.

Wonderfully, this passage from Isaiah 53 teaches that Jesus was pierced for *our* transgressions and crushed for

our iniquities. Jesus took all of this on for us, and he did so willingly. In Jesus, the sin of the world, and our personal sin in particular, and all of the consequences which follow, were placed upon the head of Jesus. It is reminiscent of the way in which the sin of the nation of Israel was placed upon the head of the 'scapegoat' from the Day of Atonement ritual in Leviticus 16, before being lead out into the wilderness to die. In doing so, the goat was cursed outside the city, and removed the sin of the people far from them.

As Jesus was lead outside the city to die, away from the blessing place of God, (Hebrews 13:12) here he bore the sin of the people forever, dying a death we could not, as an innocent man (no deceit was found in his mouth; Isaiah 53:9) and in his death he removes our sin from us, as far as the east is from the west.

Though we have gone our own way, God has seen fit to take care of our sin in the Lord Jesus, on whom he has laid the iniquity of us all.

That's a reason to sing! 

CLARITY FOR MISSION'S SAKE

SINCE THE 1977 PUBLICATION OF E.P. SANDERS' *Paul and Palestinian Judaism*, the 'New Perspective on Paul' has deliberately reconfigured the understanding of Justification By Faith Alone. This has led to significant murkiness over this doctrine in our current environment.

Our reformation forebears fought vigorously for the truth that justification was, in Luther's words, 'the article by which the church stands or falls'. Almost 500 years later, and Christendom has all but given way to secularism. Perhaps we could rework Luther's famous maxim about justification as 'the article by which Christ's *mission* stands or falls'.

The lost in our suburbs should hear of Christ's full and free salvation won for them by the Lord Jesus Christ. Congregation members should delight in the assurance of salvation that this 'most comfortable doctrine' brings to the sinner's troubled conscience. Our experimental liturgies should be as saturated with the doctrine as our prayer book. Theological students should examine it against its biblical and Reformation roots. Ordinands should be questioned about it.


With no embarrassment, ACR's interview for candidates therefore had a series of questions on this key doctrine. To the untrained eye, the issues may seem fairly finely tuned. Basically, however, we still need to know whether Christ's death is the grounds of our justification, not our works—nor even faith itself! And we also need to be clear on the proper relationship between faith and obedience—obedience does not contribute to our justification, but flows out of our faith as a result of being justified. We owe it to the world to be clear on the 'alone' in justification by faith *alone*.

When interviewed by the ACR, Rev. Rick Smith, observed that for T.C. Hammond justification by faith was a 'protestant heresy', and prefers the phrase 'justification by faith *in Christ*'—a phrase frequently heard in his talk 'Sin and Sanctification' given at the Nexus conference in May 2013. Faith and obedience should be distinguished, but not separated, because faith issues in obedience. At the point of conversion a sinner can be assured of justification on the Day of Christ's return.

With his *Faith and Obedience in Romans* (1990), Bp. Davies' threw himself in the deep end of the contemporary discussions. Unfortunately, therefore, his work has been enlisted in support of views that he clearly stood against. E.g., because Glenn declares he is 'in major agreement' with the concern for the relationship between Jew and Gentile, D. Garlington (*Faith, Obedience, and Perseverance*, 1994, p.4) claims an affinity with Davies, arguing that the 'obedience of faith is perseverance in Christ, a perseverance requisite to eschatological salvation' (p.3). He also aligns Davies' book with the New Perspective. However, in *Faith and Obedience* perseverance is not a ground for salvation, and Glenn often

critiques 'New Perspective' views (e.g. pp. 60 n.3, 116, 118, 120, 122–126, 132, 134, 146–147, 163), and he is very clear that obedience does not contribute to our justification, but is the fruit that grows out of faith.

But to some extent, this is putting words in Glenn's mouth. Although it is important to resist 'guilt by association', there seems to be sufficient uncertainty about his position in the wider world to ask for greater clarity. This is what ACR had hoped to gain through some of our interview questions. Other questions may have clarified the confusion generated in our own diocese by statements made in the Administration of Confirmation by Presbyters report (see box).

Amongst all his other duties, given the murkiness about justification in our present environment, our next Archbishop will need to communicate and proclaim the doctrines central to salvation with clarion-like clarity. 

10 Oct 2000	Synod asks for a report on the Administration of Confirmation by Presbyters (14/00).
Dec 2001	Committee of six finalised, Glenn Davies appointed as chairman.
25 July 2005	<p>Standing Committee Receives two-part Report</p> <p>Majority Report (4 members, including Chair)</p> <p>Minority Report (2 members):</p> <ul style="list-style-type: none"> objected to 'the handling of NT evidence' in the majority report, which did not recognize the majority of NT references were not to water baptism, but were metaphorical of Christ's death. The NT does not give 'water baptism, the emphasis or place the majority report does'. declared the statements about baptism as the means to making disciples to be 'unhelpful', because 'The New Testament teaches that the "authorized" human activities which make disciples are the proclamation of the gospel and the response of repentance and faith'. <p>Standing Committee: requests both reports be sent to the Sydney Diocesan Doctrine Commission for its consideration.</p>
8 Aug 2005	Canon John Woodhouse, Chairman of the Doctrine Commission, writes to Standing Committee, that the report (not its recommendations) 'contains material that would be significantly controversial in this Diocese'.
Oct 2006	<p>Doctrine Commission Report tabled at Synod, noting that:</p> <ul style="list-style-type: none"> In regard to the issue of baptism, the Majority Report fails to engage with an interpretative tradition that is long-standing and strongly held within Sydney Diocese, largely due to the influence of Donald Robinson, Broughton Knox, and many of those taught by them. 'Certain statements in the Majority Report seem to indicate that the rite of water baptism is actually essential to, or sufficient for, the Christian life and so to salvation', listing the following phrases as examples: <p>'A Christian disciple, therefore, is a baptised follower of Jesus';</p> <p>'the teaching of the apostles identifies baptism as a distinguishing mark of those who belong to God's people under the new covenant';</p> <p>'... [no] indication that the rite [i.e. of laying on of hands] was a universally necessary one, beyond the initiatory rite of baptism';</p> <p>[citing Dunnill]: 'the Spirit-empowering significance of baptism';</p> <p>'the unmistakable rite of baptism as the dominically authorised means of making disciples';</p> <p>'theologically, the baptism of an adult is complete in terms of their incorporation into Christ'; '... their baptism is sufficient for them to be counted among the many members of the one body who eat of the one bread'.</p>

1. Diocesan Year Book 1986, p.256.

DIOCESE AND MINISTRY

The Diocese we have

	Rick Smith
1. What do you most appreciate about the present state of our diocese?	Our reformation theology. Our heart for evangelism. That we work together and that it doesn't all depend upon one person, one school, one organisation or one parish.
2. If 'heritage' speaks of the things from the past we still hold dear, what elements of Sydney Diocese's heritage do you appreciate most?	There has been a heartfelt and uncompromising enduring conviction that the best news that the church can proclaim in any and every situation and in any and every day is the good news of God's amazing Grace in Jesus Christ. This fellowship extends from Johnson and Marsden to today.
3. Sydney Anglicanism has not been greatly influenced by the charismatic movement. What elements of charismatic theology and practice do you think we need to continue to stand against?	We understand that God speaks by his Spirit through his word; cannot separate these two.
4. Sydney has repeatedly rejected the Ordination of Women. This stand has arisen from a Complementarian view of men and women. How would you explain that position simply?	God values all people equally. Values are not attributed to people because of their role, which is the case in the world. Christians have a different understanding [to the world] of roles in the life of the church.
5. Sydney has spent decades discussing the Lay Administration of the Lord's Supper. Do you think we need to keep this discussion alive?	Yes.
6. Sydney is known for its conservative evangelical and protestant stance. What are the early warning signs of an evangelical going liberal? What are the early warning signs of a Protestant going Catholic?	Shifting in order to have a greater concern for public opinion and popular appeal, which places faithfulness to God's word into a secondary position. Greater concern for tradition, form and mystery which pushes God's word into a secondary position.

The Christian Life

	Rick Smith
1. Are there two moments of justification, one at conversion and the other at the final day, or can the sinner know for certain at conversion that they will be justified at the final day?	No. Can the sinner know for certain? Absolutely!
2. If a person is on their death-bed and asks in all their fearful state, am I going to heaven? What words of assurance can the minister say to them?	I am not sure what they want there... I would open the Bible with them, ... Luke 23; 1 John 5:11-12 and Psalm 23. And I would invite them to turn and entrust themselves to Jesus as the Good Shepherd.
3. Is being baptised and participating in the Lord's Supper a matter of Christian obedience? If yes: if a person deliberately decides not to get baptized or participate in the Lord's Supper will they be saved on the last day?	They are, where possible, wonderful signs, the fuller blessing unveiling the gospel. I'd need more information.
4. Is there something theological about Christian ministry needing to be multi-ethnic in focus, or is that simply pragmatic?	There is something theological.
4R. Some of your supporters have claimed that you have a proven track record in multicultural ministry. To what are they referring?	Need to ask that question of them. But I hope that they are referring to the fact that I have a concern for our neighbours, regardless of their ethnicity, that they need to hear the gospel. We should be feeling the weight of responsibility to share that with them.

BATTLESHIP OR CRUISER?

Alison Blake

YOU CALL IN TO THE LOCAL FLIGHT CENTRE TO investigate Pacific island cruise options. Do you expect to be shown a brochure outlining the active service details for the next Australian naval warship departing for peacekeeping duties in the Middle East? Not likely!

It's all about purposes and expectations isn't it? What does your weekly routine reveal about your mission in life? What are your expectations of life with Christ and his people?

A cruise is about relaxation and freedom from responsibilities. I anticipate doing and eating what I choose, when I choose, with unobtrusive, well-trained staff keen and quick to serve me. I don't expect to have to serve others. But the Christian life is not a Pacific cruise. The Christian church is more like a battleship. But it seems to me we often want the cruise ship experience when the reality is we're on active service on a battleship. And doesn't that lead to unrealistic expectations, frustration and disappointment!

Yes, the battle is won, victory has been declared, thanks

to Christ's death and resurrection. But we haven't returned safely to port yet. There are men, women and children who remain in captivity to sin, death and judgement—they need rescuing. And some of our fellow sailors are struggling. We all need crew support, on board the battleship of God's church.

Is your Christian life one of active service? Do you expect that each day living for Christ will be thoroughly worth it, but also hard, costly, maybe painful? What's your mindset as you drive into church each Sunday? Are you expecting to serve, alongside the rest in God's glorious mission? Please ask God to constantly strengthen to persevere in glad and sacrificial service, for his honour and glory?

We serve under a captain who's totally committed to loving and serving us. He supplies his Word, his Spirit and his church to sustain us in our service. We're headed for R&R in our heavenly homeport. In the meantime, will you lookout for those who need to be rescued, welcomed on board and into active service under Jesus Christ? ☺

FOREIGN CORRESPONDENT: REACH SOUTH AFRICA PART 2

Mark Earngey

On a recent holiday to Cape Town, Mark Earngey interviewed Presiding Bishop of CESA, Des Inglesby over a 'Red Cappucino' (a coffee with Rooibos, rather than caffeine). This is the second and concluding part of the interview.

The relationship between CESA and the Sydney Diocese has been a strong one for many years. How would you like to see that relationship grow in the coming years?

We are indebted to the Sydney Diocese and Moore College for a number of things. The Sydney Diocese has always stood by us over the years when we were excluded from the Anglican Communion. Together with other likeminded reformed evangelical Anglicans around the world, they have provided us with much needed fellowship, encouragement and instruction. In 1938, with the help and advice of The Most Rev. H.C. Mowll, Archbishop of Sydney, the Church of England in South Africa adopted a federal Constitution. The history of CESA is tied up inextricably with the life and ministry of Bishop Stephen Bradley, an Australian, who served our denomination for over 50 years. Canon Dudley Foord followed him as Presiding Bishop. He made an invaluable contribution in producing a revised Prayer Book and was largely

speaking, instrumental in establishing our Bible college, George Whitefield College. Dr. Broughton Knox was the first principal of GWC followed by Dr. David Seccombe. It is our hope that our relationship will continue to flourish under the future leadership of the Sydney Diocese.

The relationship between CESA and the Anglican Communion worldwide has had many twists and turns. How would you like to see that relationship evolve in the coming years?

Historically, part of the *non-recognition* of CESA has expressed itself in us not being invited to Lambeth. In spite of this, we want to be in fellowship with other like-minded Anglicans. We affirm the Jerusalem Declaration and support the GAFCON movement. We had the joy of attending GAFCON 1 in Jerusalem and a number of our leaders attended the FCA Leadership Conference in London (April 2012). It is our hope that we will continue to be invited to future GAFCON/FCA events.

2013 is the final year of the episcopacy of Abp. Peter Jensen. What have you most appreciated from his ministry?

It's hard to answer this question without failing to give too much praise to him personally. I also don't want to embarrass him – he might just place me under church discipline! It does make it a lot easier to honour him knowing that he used his position for the promotion of the gospel. He accepts the Bible as the inspired word of God, he is Christ-centred, he is caring and he is concerned for the lost – what more would you want in a leader? AB Jensen has been to South Africa a number of times and we have, without fail, enjoyed and appreciated his preaching, teaching and his personal example. We thank God for leaders like him and pray that the Lord will raise up many more. We wish him and Christine every blessing in their retirement – *speaking of which* – I hope he will continue to be available for ministry to the wider church! ☺

Reflections on Global Anglicanism

	Rick Smith
1. If you had been in Archbishop Jensen's shoes, with the same freedoms and responsibilities, would you have created GAFCON, or gone to Lambeth, or gone to GAFCON if somebody else created it, or gone to both GAFCON and Lambeth as some other evangelicals did?	I don't know.
2. What leadership should Sydney exercise in Global Anglicanism?	There is a quote I am just trying to remember by JC Ryle. Can I just go home and get it? [Sure! – int.] This quote was just given to me yesterday. I hope that it will always be my goal in church relations as JC Ryle said; "my chief desire... is to exalt the Lord Jesus Christ and make him beautiful and glorious in the eyes of men; and to promote the increase of repentance and faith and holiness upon the earth." What a great goal!
3. There is a lot of talk in Global Anglicanism about unity. How important is the promotion of unity?	It is very important that we find our unity in Christ and we find our unity as we fix our eyes upon Christ alone.
4R. It could be said that because you have not served as a Bishop, you lack essential experience for the role of Archbishop within Australian and Global Anglicanism. How would you respond?	I think that will be a question synod will need to consider.

NEWMAN ON THE NEW MAN

Barry Newman

Barry Newman has been a lay synod rep for more than forty years. He has voted in three archiepiscopal elections, and hoping to make it 4!

I PROBABLY KNOW GLENN BETTER THAN RICK BUT I believe I know both well enough to make an informed judgement on whom I would vote for. No one doubts that both are good people, however I cannot think of a good reason why I wouldn't prefer to have Rick as the next Archbishop of Sydney rather than Glenn.

Making appraisals of people is a complex affair. It can be somewhat artificial to tease out various characteristics as though they existed independently of one another and as though they were features simply attached to that person. In the end it is the complete package, the whole person, that one has to consider. Having said that I cannot but refer to specifics.

Of course, Glenn and Rick have a great deal in common for which we must thank God. No one doubts their commitment to the Lord Jesus and to Scripture. There isn't much point however in talking about what they have in common.

For me, the most important thing about Rick is that he is so committed to the Scriptures that he genuinely sees them as determinative of his theological position rather than any pre-determined theological stance. While he in no way envisages that he is free to be flippant or casual about his Anglican persuasion, he recognises that under God he must from time to time be prepared to challenge what some may regard as the generally accepted Australian Anglican way. Along with this commitment to the truth of God is his courage to stand firm against Anglican liberalism, which pretends to be, or blindly considers itself to be, Anglican while denying the fundamental importance of the Scriptures for Anglican belief and practice.

He will need considerable support in various ways to be able to retain this courage if he becomes Archbishop. However, as a senior clergyman with considerable

experience beyond the Sydney Diocese he has already proven both his intellectual honesty and his mettle.

I could say more about a number of matters but I will only mention a few. He has learnt something about suffering. It makes him a man who feels, who better understands, who is able more affectively and effectively to empathise with others who have to go through suffering. While having a sense of humour like most of us, he treats serious matters seriously, both privately and publicly. I think his relative youthfulness will stand him in good stead. Likewise, as a parish clergyman, the freshness he would bring to the role of Archbishop. Coming from parish life directly into that role would have to be to his advantage. He is very willing to learn from others, to recognise his own faults and limitations and to change things—himself, his viewpoints and ways of operating—where necessary. At the same time, he is of such stature that he would be prepared to stand alone for genuine Gospel concerns if the need were ever to arise. I hope that he will never have to stand by himself.

In the final analysis, one has to make an assessment of Rick and Glenn as individuals and judge what it would mean for the Diocese, for the clergy and laity of the Diocese and for faithful Biblical Christian witness beyond the Diocese for one or the other to become the next Archbishop of Sydney.

I trust that many will support Rick for this election but also during and after it whatever the outcome. ☺

The freshness he would bring to the role of Archbishop.

The Election itself

	Rick Smith
1. What is the need of the hour that this election synod cannot afford to ignore?	I'm praying that people would remember our hope is not in the Archbishop, process, building or denomination; but that we would remember that our hope, our only hope is our Lord. This is an hour for us to remember that especially. Not by might, nor by power, but by my Spirit says the Lord.