

- 2 **Costly Redemption**  
Steve Carlisle
- 2 **Re-Ordering Life – without Mary Poppins**  
Alison Blake
- 3 **Editorial**
- 4 **An Anglican conference focussed on the future (continued)**
- 5 **Leading with Sacrifice**  
Mark Thompson
- 6 **Three Moore College Principals Under the Microscope**
- 7 **Musings on leadership**  
Phil Colgan
- Five Old Lessons for a New Minister**  
Mark Earngey
- 8 **The Rhetoric of perhaps more, but not less**  
Peter Bolt

**'Nor is the evangelist free to change the message, any more than a newscaster is free to change the news'.**  
Billy Graham, *Just as I am*, xvii.

# CONTENTS



## JOHN WOODHOUSE TO RETIRE FROM MOORE

**O**N TUESDAY 15 May, Rev Dr John Woodhouse gave notice to the Governing Board that he would be retiring

as Principal of the College early in 2013. As the news was made public, students and faculty of the College were saddened at the prospect of John's departure, although well aware of new avenues of service that will emerge for him through his speaking and writing. John's fine

expository gifts, his biblical and theological leadership, his collaborative leadership style, and his personal concern for faculty, staff and students, have all contributed to the 'Woodhouse years' being another very significant chapter in the history of the College. With the ever-increasing needs of our country and our world at this time, the fine evangelical heritage of the College must continue to bear fruit for the gospel into the future. The many supporters of the College now have a clear call to pray for the Governing Board as they begin the process of discovering the man who will guide Moore into this next chapter. ☺

## AN ANGLICAN CONFERENCE FOCUSSED ON THE FUTURE

**Gav Poole, 3 May 2012**

**T**he Fellowship of Confessing Anglicans (FCA) leaders conference was held in London, 23 to 27 April. It was made up of 200 delegates within the Anglican communion from 30 countries. The theme of the conference was 'Jesus the Christ: Unique and Supreme'.

The conference was designed to critique the current state of the Anglican communion and under teaching from the Scriptures move the delegates to a common commitment as to the direction of the FCA and its role within the Anglican communion. The program included Bible studies, services, seminars and

CONTINUED PAGE 4



L-R, Rev Gav Poole (Australia), Rev Dr Paul Htet (Myanmar)  
Source: Russell Powell, [www.fca.net](http://www.fca.net)

# COSTLY REDEMPTION

Steve Carlisle



**"T**HAT'S FAR TOO EXPENSIVE." Perhaps it's my Scottish heritage, but I find this saying coming out of my mouth quite often. I am regularly given the option of making certain purchases, and refrain from doing so because my money is better off in my pocket, than in the seller's pocket.

And perhaps you are like me, looking for the bargain, the way to get what you want at the cheapest price. After all, with changes in inflation, interest rates and the general costs of living, we do not want to pay a cent more than we need to in order to get what we want.

And yet I was caught just this last week as I read these verses from Ephesians 1:

*In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us. (Ephesians 1:7-8)*

The price paid to buy us back from the curse of sin and death is infinitely valuable. God the Father redeemed us back from the 'curse of the law' (Gal. 3:13) at the expense of the blood of his own dear Son at the cross. Our Heavenly Father amazingly sought and bought us by the death of his own dear Son.

God the Father did not seek to find a 'cheap' option, and though we are stubborn, rebellious human beings who shake our fists at the holy God, even still, he would redeem us back from the power and curse of sin through the death of his own infinitely valuable, dear Son, Jesus Christ.

Is it any wonder that the Apostle Paul describes this as being grace lavished upon us? Truly this costly redemption is as Ephesians 1 says 'to the praise of his glorious grace' (Ephesians 1:6). 🍷

**The price paid to buy us back from the curse of sin and death is infinitely valuable.**

## RE-ORDERING LIFE – WITHOUT MARY POPPINS

Alison Blake



**M**Y PART OF THE WORLD IS FULL of stores dedicated to rescuing me from the kingdom of chaos and delivering me into a kingdom where order reigns supreme. Colour co-ordinated folders, stylish storage solutions and funky plastic containers save me from the dangers of out of control wardrobes,

boring school lunches and my disordered desk. With a snap of her fingers Mary Poppins brought order to the nursery. With the snap of a Tupperware lid and a trip to Ikea we can bring order to our lives. If only life were that simple!

Praise God that he holds all things together, visible and invisible. From the beginning he has been sustaining order and control, with perfect wisdom and goodness. The answer was crystal clear to Job, and us, when God asked him "have you ever given orders to the morning, or shown the dawn its place?" (Job 38)

And God brings order to our lives. Titus 3:3 describes the ugly chaos of our personal life with God and each other: 'foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and

envy, being hated and hating one another'. No Swedish guru or IT whizz kid will ever create a design solution or a technology that enables us to bring real, perfect, lasting order to the mess we've made of our relationships with God and each other. We cannot "get our act together", but God can, through his Son, whose death, in our place, for our sin, perfectly restores and re-orders our relationship with Him, when we turn and trust in him. In the Gospels and Acts we see Jesus wonderfully re-ordering hearts and minds as men and women turn and trust to him as Lord and Saviour—the greatly forgiven Legion (Mk 5), the greatly forgiven woman (Lk 7), Zacchaeus (Lk 19), the blind man of John 9, and the apostles Peter and Paul.

Let's remind each other to keep thanking God for rescuing us from the chaos and disorder of our rebellion and for the gift of restored life with him and his Son. Let's respond with a thorough, ongoing re-organisation of every corner of our lives, using the tools he provides—the Scriptures and his Holy Spirit. And let's pray for and seek opportunities to introduce others to the God who can bring lasting order out of the disorder of our lives and our world. 🍷

## EDITORIAL

# TWO HOLES IN OUR THEOLOGICAL LEADERSHIP

**W**ITH THE ANNOUNCEMENT OF DR JOHN WOODHOUSE'S retirement, two of the most significant positions in Sydney Diocese will now need to be filled in 2013. The new Archbishop of Sydney will have the responsibility to maintain the character of the Diocese, especially through his power to make appointments. Since Moore College provides the people appointed, the Principal steers an institution that creates the Diocese. Both positions require theological acuity and a determination to ensure that Sydney's long and strong evangelical heritage continues on into the future.


Evangelicalism seeks to live out the gospel of Christ and to create and maintain patterns of church life that exemplify and promote the gospel that proclaims we are justified by faith in Christ's death on our behalf. The gospel's free and full offer of salvation to all who believe must not be clouded over or obscured by anything. This clarity and freedom arises as the life of both congregations and individuals are centred upon and shaped by the careful reading and exposition of the Scriptures, and a prayerful response to what is heard.

But the evangelical character of a diocese cannot be taken for granted, and vigilance is required to ensure that it is maintained. Despite a preponderance of evangelical laity amongst the early settlers in various parts of Australia, there are many tragic stories of them being squeezed out of their own churches through the imposition of clergy of a different persuasion.

Sydney churches quite rightly insist that the local congregation is where the essential work of the gospel takes place. The denomination is a fellowship of local churches, and it should serve those local churches. As an unfortunate consequence of this proper focus on the local rather than the denominational, the importance of the Archbishop's role can sometimes be overlooked. The true significance of

his position can also be obscured by focussing upon some of the peripheral features of his ministry, rather than upon what is the essential feature for the long-term health of the diocese: that is, the power of appointments. As the one who licenses the clergy, he has the power to influence the kind of ministry exercised in the local churches, and so to either maintain, or fundamentally change, their character and so, in time (and not a very long one), the character of the diocese.

One of the most significant factors, of course, is where the Archbishop chooses to get his clergy from. The College shapes and trains the next generation of ministers for the churches. It is therefore quite obvious that the College plays a significant role in creating, maintaining—or fundamentally changing—the character of the local congregations, and so, in time (and not a very long one), the character of the diocese.

The next twelve months or so will be a crucial period in Sydney's history. Prayers for the Governing Board of Moore College need to be offered so that its members are committed to maintaining a College with a thoroughly evangelical character, and imbued with the wisdom that comes from above to enable them to make the appointment best suited for this purpose. Members of the Sydney Synod need to use the months leading up to the August 2013 election synod, to get to know the potential candidates here in the Diocese, so that a man is elected who will himself display thoroughly evangelical commitments, and who will also have the theological acuity to recognize these commitments in those he will appoint. 

**Both positions require theological acuity and a determination to ensure that Sydney's long and strong evangelical heritage continues.**



The Australian Church Record has served Sydney Synod for over 100 years, seeking to promote

independent and evangelical thinking amongst Australian Anglicans. See our recent issues at [www.australianchurchrecord.net](http://www.australianchurchrecord.net)

The Australian Church Record is an evangelical newspaper in the Reformed Anglican tradition of the historic creeds and the 39 Articles of Faith, and the standard of teaching and practice in the Book of Common Prayer. We accept the Scriptures as God's word written, and as

containing all things necessary for salvation and the final authority in all matters of faith and behaviour.

Publisher: Gavin M. Poole

Australian Church Record  
ACN 000 071 438

Executive Editor: Peter G. Bolt  
All enquiries: PO Box 218,  
Camperdown NSW 1450

Donations towards the publication of the ACR can be sent to the Treasurer, at the above address.

From 2004 *The Australian Church Record* is only published in electronic form which can be subscribed to through our website, [www.australianchurchrecord.net](http://www.australianchurchrecord.net)

The Australian Church Record is designed and typeset by Joy Lankshear. [www.lanksheardesign.com](http://www.lanksheardesign.com)

# AN ANGLICAN CONFERENCE FOCUSSED ON THE FUTURE

CONTINUED FROM PAGE 1

**Gav Poole**



L-R, Bishop Massimango Katenda (Congo DR), Bishop Bahai Bali Busane (Congo), Canon Malcolm Richards (Australia)

networking. It culminated in the adoption of a conference commitment at the end of the week.

The secular media formed its understanding of what the conference was about. A BBC headline read, 'Leaders of a dissident Anglican movement meet in London' ([www.bbc.nco.uk](http://www.bbc.nco.uk), 23 April 2012). The Telegraph read, 'Traditionalist Anglican leaders meet over homosexual bishops 'crisis'' ([www.telegraph.co.uk](http://www.telegraph.co.uk), 2 May 2012). Despite these headlines the feel of the conference was positive and the focus was on the future rather than the past. The crisis has happened, there is impairment within the communion and now we look forward to the renewal of the Anglican communion.

The conference commitment is a three page document that sums up where the FCA movement has come from, the discussions during the week and a common commitment to move forward (you can read the commitment at [www.fca.net](http://www.fca.net)). The document looks forward to a second GAFCON in May 2013 and gives a commitment to form Network groups.

The original document draft was changed on the floor. The delegates wanted more language about unity in the gospel and relating to each other as a family of believers. The commitment has the sense that there is more to come. It leaves me anticipating the future. The final form was passed unanimously by the delegates.

There was a notable absence of the Archbishop of

Canterbury in the document. Given the Archbishop of Canterbury's recent retirement announcement, you might have thought that it would warrant some mention. There was however no mention in the statement. Is this a sign that a new era has dawned for the Anglican communion? The traditional Anglican instruments of communion proved ineffective in averting crisis. The failure of the Anglican Covenant is a point in case. Canterbury is now only one province among many. Anglicans are looking toward the leadership of the FCA that represents the majority of Anglicans from around the world and upholds Biblical authority.

The week was characterised by the people who attended. Events that happened off the program added to the flavour of the conference as much as those that were programed. For example, Bishop Nathan Gasatura arrived unannounced a day early from Rwanda. He met a group from the church who were heading into the streets to evangelise and pray for people. With brimming enthusiasm he joined the group, met a stranger from Uganda and led him to the Lord in Swahili ... in the streets of London! These sort of events were some of the most memorable and reminded us of what the conference was about.

I was personally affected by the testimonies of those from different parts of the communion who suffer hardship. Bishop Timothy Yahaya told of the hardship faced by Christians in Northern Nigeria where churches are torched and people killed for no justifiable reason. People there attend church in fear for their lives. He highlighted the importance of grace during times like these and the need for sacrificial leadership—'You have to pay the price'. After the conference Dr Paul Htet, Myanmar, reflected 'the conference made us realise we are not alone'.

Indeed we are not alone. We have the Lord and we have each other. It is incumbent on those of us who live in relative peace to support our brothers and sisters who suffer for their faith. There is so much we can learn from them. 🙏

**We look forward to the renewal of the Anglican communion.**

# LEADING WITH SACRIFICE

Mark Thompson




**T**HREE WEEKS AGO NOW I WAS in London attending the FCA Leaders' Conference. The Fellowship of Confessing Anglicans arose out of GAFCON in 2008 and continues as a tangible means of encouragement and support in the serious and wonderful task of world mission.

It brings together Christian men and women who are determined to be shaped by the word of God above all else, men and women who rejoice as they celebrate centuries of witness to Christ within the Anglican Communion and yet grieve at the widespread departures from the faith today, particularly in the Communion's western provinces. In London those of us who refuse to surrender the denomination to liberal theology with its abandonment of biblical authority and revisionist ethics, and are willing to pay the price, discovered again we are not alone.

One of the most challenging sessions of the entire week included a series of interviews with leaders who out of faithfulness to their Lord and love of their people had been courageous and resolute in proclaiming and defending the gospel of Christ. From continents and islands around the world, leaders both ordained and lay told their story and the story of their people. The pressure some have borne as faithful Anglicans engaged in the gospel mission—persecution from without and all too often both betrayal and ridicule from within—brought many of the audience to the brink of tears again and again. These people did not simply pontificate about leadership from the security and comfort of suburban lounge rooms and the well-appointed halls of learning in the West. They embodied it to the glory of God and the benefit of those for whom Christ died.

It was interesting that when asked about what they saw as the key to effective leadership among God's people

each of these men and women responded with the same word: 'sacrifice'. Following the pattern of Christ's leadership in sacrificial service had not been simply a theoretical possibility for them. Each of these godly leaders insisted that sacrifice was not an option. Leadership, real leadership, is not a matter of management technique or even of vision setting and a God-given capacity to realise on that vision—though certainly neither of these things is in and of themselves a bad thing—but is instead about genuine sacrifice. Perhaps it will be the sacrifice of security, the sacrifice of respectability in the eyes of the establishment, the sacrifice of adulation and the praise of those you lead, or even more concrete, genuinely painful sacrifices. And in London we were reminded that such sacrifices could be made willingly only when we are persuaded that the focus of the gospel mission, and so the focus of all our feeble efforts wherever we serve, is the Lordship of Jesus Christ.

I was reminded of another leader, revered by so many of us yet despised in his own time: Paul, the apostle to the nations, who most likely died at the hands of a Roman executioner, once wrote 'Therefore, do not be ashamed of the testimony of our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Saviour Christ Jesus, who abolished death and brought life and immortality to light through the gospel ...' (2 Tim. 1:8-10) 

**The key to effective leadership among God's people each of these men and women responded with the same word: 'sacrifice'.**



On Saturday 19 May, during the lunch break at the EQUIP conference, Tony Payne from Matthias Media launched, **God's Good Design**, by **Claire Smith**. The book presents the Bible's teaching on men and women, and has already been hailed as a clear and insightful presentation of the Bible's complementarianism. Since the chapters all began life as talks presented to EQUIP over the last ten years, it was most appropriate that the launch took place at this annual conference, where women sit under God's word.

# THREE MOORE COLLEGE PRINCIPALS UNDER THE MICROSCOPE


**F**OR SEVERAL YEARS NOW, JOHN MCINTOSH HAS been engaged in a fresh study of the thought and influence of principals Nathaniel Jones, D.J. Davies and T.C. Hammond, which is showing that this sequence was critical for the Evangelical character of Moore College and the Diocese of Sydney. Each principal represented a part of the spectrum of Evangelicalism that had developed around the year 1900.

Jones (Principal 1897-1911) was as opposed to the ritualist push of Anglo-Catholicism as most Evangelicals. He was a firm (though a bit blind at one point) Thirty-nine Articles of Religion advocate, who also expected a '1000-year' reign of Christ on earth before Judgment Day, was closely involved in the beginnings of the Katoomba Convention, and retained a touch of revivalism. He by no means suggested that Christian believers should confine their energies to personal evangelism and the nurture of true believers. He did teach a clear gospel and fortified his students against current skeptical approaches to Scripture. This had long-term consequences.

Davies (Principal 1911-1935) was Protestant with regard to Anglo-Catholic ritual innovations and, while never denying the Virgin Birth or the Resurrection, was theologically liberal in his view of authority for faith, and certain key doctrines. His Liberal Evangelical view of Scripture was soon noticed and questioned by two theologians in the Diocese, a questioning sustained afterwards by able Jones graduates and certain key synodsmen. Davies was a very

active Freemason, as also were some of his most conservative Evangelical critics. He was socially concerned to make a difference, and desired to attract 'the plain man' by a liberalised Christian message. After his death his influence contributed to an early attempt to reverse the new Archbishop Mowll's policy of limiting the role in the Diocese of those holding liberal views.

Hammond (Principal 1936-1953) was more distinctly a 'centrist' Reformation Evangelical of his day—not a premillennialist like Jones. But the leaders from the Jones tradition warmly welcomed his doctrinal position and teaching. He was at least as 'Protestant' as Davies, but well equipped to rebut liberal theological trends as well as Anglo-Catholic and Roman Catholic teaching, and to state Scriptural doctrine cogently. Most students (theological and secular) loved his humour and were convinced by his teaching. Formidable in debate and very well-read in theology and church history as well as philosophy, he engaged widely and effectively. If his reading fell off in the latter half of his principalship, his last book, *The New Creation*, was, with *In Understanding Be Men*, one of his two very best works. Finally, against the convictions of some younger Evangelical leaders but in accord with Mowll's, he succeeded in negotiating a form of a Constitution of the Church of England in Australia that was such as to assure Synod that the Diocese's Evangelical stand was safeguarded.

The hope is to complete the new research within the next twelve months and then publish it. 

Principal	Born	Appointed	Age on Appointment	Until
William Hodgson	1809	1856	46	1867 (11 yrs)
Robert Lethbridge King	1823	1868	45	1878 (10 yrs)
Arthur Lukyn Williams	1853	1878	25	1884 (6 yrs)
Thomas Ernest Hill	1853	1885	32	1888 (3 yrs)
Bernard Schleicher	1859	1891	32	1897 (6 yrs)
Nathaniel Jones	1861	1897	35	1911 (14 yrs)
David John Davies	1879	1911	32	1935 (24 yrs)
Thomas Chatterton Hammond	1877	1936	59	1953 (17 yrs)
Marcus Lawrence Loane	1911	1953	42	1958 (6 yrs)
David Broughton Knox	1916	1959	43	1985 (26 yrs)
Peter Frederick Jensen	1943	1985	42	2001 (16 yrs)
John William Woodhouse	1949	2002	53	2013 (11 yrs)

# MUSINGS ON LEADERSHIP

Phil Colgan



**W**Henever I want to talk about the essence of ministry I point people to Colossians 1:28:

*We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.*

It is a wonderful reminder that ministry is first and foremost about proclaiming Christ. It is only by hearing about Christ that people can be presented perfect to God. It is only by growing in their knowledge of Christ that people grow in godliness and maturity. It also reminds us that ministry is about people—individual people hearing the good news, being admonished and taught, so that they stand before God on the last day perfect in Christ.

When we remember this we also remember that structures are secondary and negotiable. Structures should change or come and go according to whether they serve their purpose of proclaiming Christ.


However, this evangelical view of ministry can sometimes cause us to forget the importance of the structural aspects of church. We can leave the centre to those who don't understand ministry, those who care about structures and committees, while we get on with

the Gospel work. As noble as this sounds it results in short flames of evangelical fervour followed by long periods of gospel drought. The world is full of liberal Dioceses and theological colleges who began on the back of evangelical fervour but lost their way over time because the evangelicals were busy 'doing real gospel work'.

In the Sydney Diocese we have a duty to work on the centre to preserve our evangelical future. It is precisely the people who hate structures and committees—the people who care more about Jesus and people—who should commit themselves to serving on Diocesan committees. It is exactly this sort of person who we need to take active roles in the centre of the Diocese. It is this sort of person we want appointed to key central roles.

It is a strange reality that the very principles that move our focus away from structures in parish ministry demand that we invest in the structures of our Diocese. However, those principles change our goals. We do not serve so that structures can be maintained. We serve to ensure that they remain or become truly evangelical.

As Paul instructed Timothy:

*Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us.*  
(2 Tim 1:14) 

## FIVE OLD LESSONS FOR A NEW MINISTER

Mark Earngey



**I** RECENTLY PICKED UP A COPY OF an old book, and voraciously read it on my holiday. What was the book? It was a memoir of Bishop Frederic Barker (1808-1882), written by William M. Cowper. It was great. In fact, he was great. Looking at this sketch of the first Bishop of Sydney was like a floodlight illuminating many Godly

characteristics essential to the new minister. Perfect lessons for a new minister. Here are five things I learnt:

**1. Take responsibility.** Barker had a deep sense of responsibility to God for the welfare of the Church committed to his care. As an evangelical Bishop and metropolitan, he maintained the truth of the Gospel, yet drew together the different parts of the Church in Australia. He was responsible to those under his care because he

was firstly responsible before God. On one occasion, when pressed by a group to do what he honestly thought wouldn't be for the good of the diocese, he closed the interview with the words: 'Gentlemen, I can resign my office, but I cannot give up my conscience.'

**2. Be anxious for the salvation of souls.** He regarded the salvation of men and women as the chief object at which the Christian minister should aim both publicly and privately. It was a saying of his that he 'would not put forth his hand to Church works, however interesting or beautiful, if he could not regard them as tending to the salvation of souls.'

**3. Go to great lengths to know your flock.** Upon his arrival to our shores, the Diocese of Sydney was the entire size of NSW (excluding Newcastle Diocese, and including Queensland). Barker made it one of his first duties to travel around on horseback to visit those under his care. Sometimes these trips would be over a hundred days long,

consisting of walking through flooded rivers and sleeping under trees! But this was done to get to know the clergy and laity in his care.

**4. Keep theologically sharp.** On his 3-4 month journey by boat from England to Australia, Barker would read slabs of the Greek New Testament and discuss systematic theological issues with other travelling clergymen—every evening! A letter he once wrote rebutting the Tractarian interpretations of the Lord's Supper was shot through with detailed historical theology of the early church and the reformers. His expository preaching was brimming with theologically driven application to the heart. It was clear that Barker's theological strength greatly supported those under his care.

**5. Keep persevering for the good of the church.** Barker's perseverance was evident, whether it was the

formation of the Church Society to raise much-needed funding, the introduction of synodical action, the divisions of his diocese and formation of new sees, the opening of Moore College, the formation of the General Synod, or working to ensure Special Religious Education was written into NSW law. Whatever it was, after he had fully examined the grounds for action and satisfied himself that it was a right proposal, he went forward despite setbacks, difficulties, and alternative courses of action.

Praise God for this great Anglican Churchman! We are indeed beneficiaries of the Lord's work through him. Although I was spurred on by many other events in Bp. Barker's life, these five old lessons were valuable for this new minister. I hope they're a blessing to you too - after all, the book was dedicated to the clergy and laity of the Diocese of Sydney! 🙏

## THE RHETORIC OF PERHAPS MORE, BUT NOT LESS

Peter Bolt



**T**HERE IS A PIECE OF RHETORIC that seeks to validate something by assuming it is already built in to something broader. So, for example, if someone wishes to capture secular leadership principles and apply them to what ministers should do in churches, the rhetoric might go like this:

**The Back Story:** A great deal of research has been done about leadership in secular institutions (businesses, companies, politics, etc) yielding certain principles about what makes for good leadership.

**The Rhetoric:** There *may be more* to Christian leadership than secular leadership principles, but there is *not less*.

The rhetorician thereby seeks to counter the criticism that secular leadership is *not* Christian leadership, by allowing the potential critic room to add 'Christian distinctives' of their own choosing. But at the same time, the rhetoric assumes principles derived from studies of secular leadership to be the rudimentary, basic, fundamental, standard, or whatever, principles upon which the Christian distinctives can then be overlaid.

However, this rhetoric is only logical if it is already known that 'A' is essential to the issue under discussion, even if more (B) could be added. So, for example, since the Lord's definition of marriage includes the 'one flesh'

relationship between a man and a woman (Gen 2:24), then it would be correct to argue: 'there may be more (B) to marriage than sex (A), but there is not less'.

The structure of the rhetoric is very powerful because of this assumption of essentiality. But this powerful rhetoric can therefore be forceful and manipulative, when it is used when 'A' is NOT essential to the issue at hand, and when, in fact, the 'more' (B) does NOT entail 'A' at all. Think of the dictator:

'There may be more (B) to governing a country than forceful suppression of the people by means of the army (A), but there is not less'.

Or the Capitalist:

'There may be more (B) to running a business than paying my workers the absolute minimum (A), but there is not less'.

Or the Gentile leaders that Jesus seemed to know (Mark 10:42):

'There may be more (B) to leadership than lording it over the people (A), but there is not less'.

Whenever such powerful—and so powerfully manipulative—rhetoric is heard, the first question to ask is, is the 'lesser' item (A) being pushed so subtly, really an essential part of the broader 'more' (B)? Or, in the case of Christian leadership, does our Christianity simply 'value add', or does it yield something that is essentially and fundamentally different from anything derived from a world that 'thinks like a human being' (Mark 8:33)? 🙏