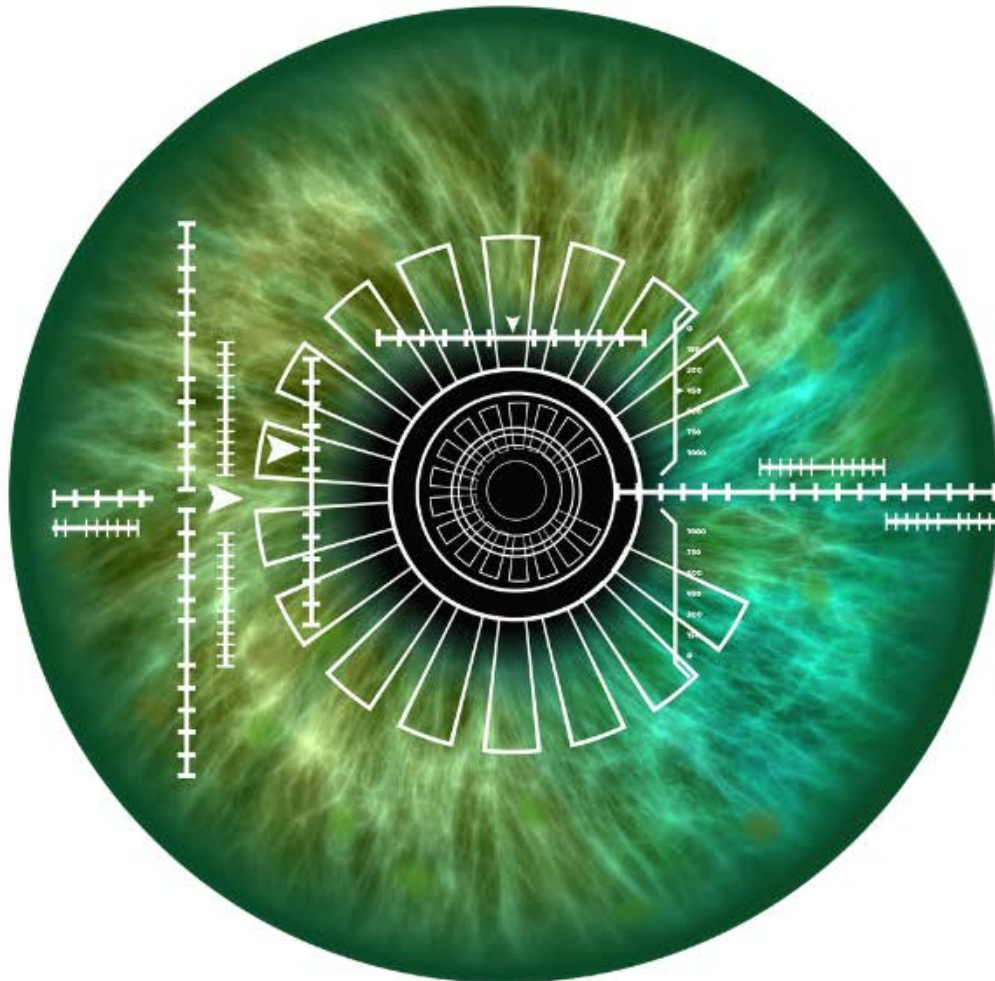


November 2018



NEXUS

the ACT research magazine



OUR CENTRES

Looking at our strengths

WHO ARE WE?

Christian identity under
focus

CULTURE OF HOSPITALITY

Access for all

IN THIS ISSUE

From the Editor	3
Centred Excellence: ACT Centres of Specialisation	4
Who Are We: books on Christian identity.....	6
Conferrals.....	8
Towards a Culture of Hospitality: Martin Sutherland.....	9
A Christian View of Human Identity: Michael Bird.....	10
ACT Monograph Series: Ian Hussey	13
Policy updates	14
Our Team	14
College news: Morling.....	14
College news: Laidlaw	14
Publications.....	15
Calls for papers	16
Let them eat cake!.....	16
Events	17

FROM THE EDITOR

Welcome to our new subscribers! Over the last half year, you may have noticed we have **expanded our service to NEXUS subscribers to include a monthly email digest** of theology events and news, which has been favourably received. This sits alongside the twice yearly magazine, providing an opportunity for timely delivery of relevant news. I am pleased to say that NEXUS subscriptions now stand at almost 500. This means that the news and information included in the magazines and monthly updates reach a very high proportion of the Australasian theological community. Viewing this as a service to that community, I am always happy to receive suggestions for inclusion.

In this issue of NEXUS, we examine the broad topic of identity. **First up, a look at ACT identity in the guise of the centres of excellence** established by our various affiliated colleges. Some common strands can be discerned, including mission, leadership and faith at work. This shows the strong connection our colleges have with their ministry contexts.

Next a run down on some of **the books put out in the last year about identity**, including one by our own Brian Rosner, Principal at Ridley. This raft of new releases on this subject, from multiple publishing houses and from different angles, reveals a recognition that this is a key emphasis in contemporary society.

One aspect of identity that is often examined is how our **different identities affect our access to opportunities**. The Dean, Martin Sutherland, gives us an update here about what the ACT is doing to provide better access for people with disabilities. A symposium on this topic is planned for September next year.

Following on from that, I am grateful to Michael Bird, Academic Dean at Ridley, for allowing us to reprint his recent online **article on Christian identity**, which deserves a wider audience.

I also **interview Ian Hussey**, author of the latest ACT book and Director of

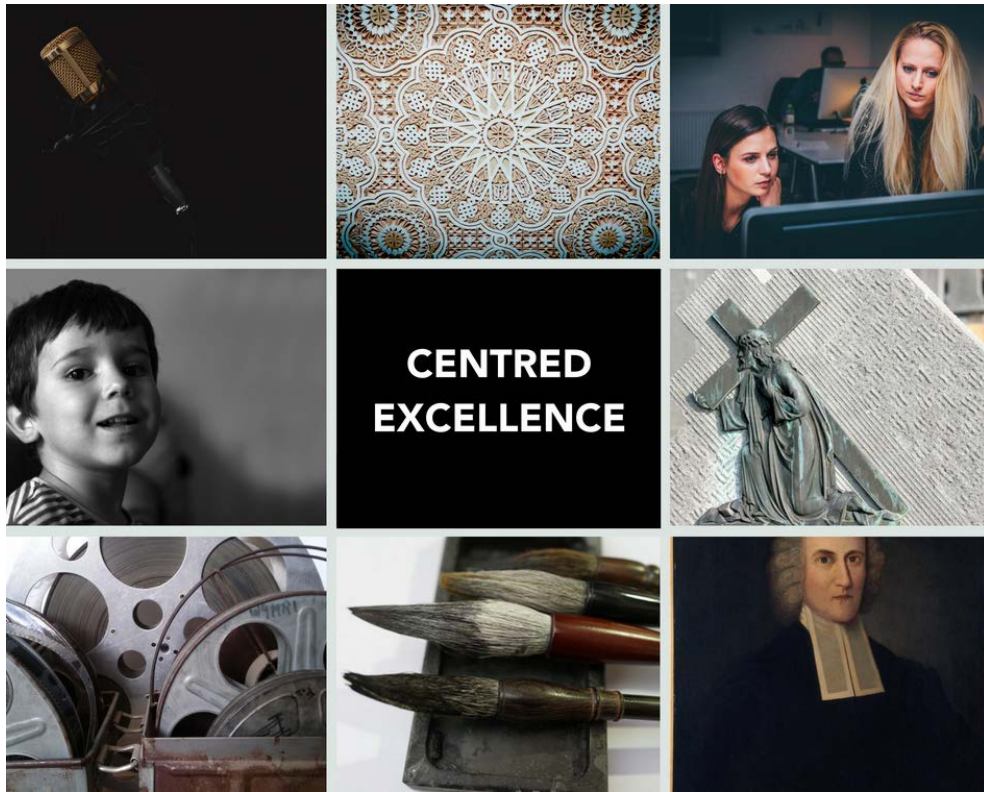
Postgraduate Studies at Malyon. Ian answers my questions about how the concept of call connects to identity.

And then, as usual, conferrals, calls for papers, events, publications and other **news** of relevance.

I hope you enjoy this issue. I know it has me thinking about my multiple identities and how they interact with the overarching identity I have in Christ. A fitting reflection as we come up to a time of celebrating the incarnation.

Megan Powell du Toit
NEXUS Editor
Publishing Manager
Editor of Colloquium





One of the ways our affiliated colleges forge their own distinct identities is by setting up different centres of specialisation. Seven of our colleges have established such centres, and you can find a list with links on our [website](#). Other colleges don't have such centres but do have areas of specialisation. Laidlaw College, for instance, specialises in Māori, Indigenous and Pasifika theologies.

Brisbane

Brisbane School of Theology has a **Centre for Asian Christianity**, headed by Andrew Prince. This is a strategic area for BST, given their Chinese program, a proportion of the student body being from Asia, the relatively close proximity of Asia, and the majority of BST's key mission partners engaging in ministry in Asia. The Centre's vision is to be a leading



centre for training, research, and resourcing Christians for contextual Asian

ministry. In this regard the past few months have been busy for the Centre. This has included the hosting of a number of visiting scholars for research sabbaticals – Dr Martus Maleachi (SAAT, Indonesia), and in conjunction with OCA and the ACT – Drs Morris Takaliuang and Erni MC Clarrtje (Indonesia).

Malyon College, also in Brisbane, runs a number of centres. Two of them connect faith to the wider society. **Traverse** is the Malyon Centre for Bridging Church and Culture. It is headed by *Dave Benson*. Malyon **Workplace** seeks to integrate faith and work, and this is led by *Chris Gribble*. The other two are geared towards leadership. One is the **Leadership** centre, with streams for young and female leaders. The other is the **Preaching** centre, headed by Ian Hussey.

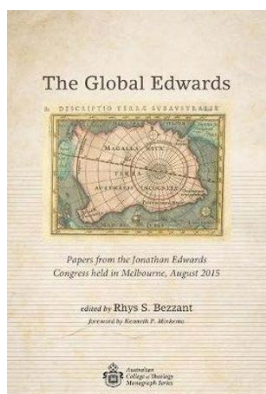


Melbourne

At the *Melbourne School of Theology*, the focus is on understanding and reaching out to those of other faiths, with the **Arthur Jeffery**

Centre (Centre for the Study of Islam and Other Faiths). The impetus for this centre arises from the changing faith demographics in Australia. It is led by *Richard Shumack*. The Centre offers community courses, undergraduate study and supervision to postgraduate research students.

Also in Melbourne, *Ridley College* supports several centres. Like Malyon in Brisbane, it focusses on the workplace with the **Marketplace Institute**. The Dean is *Andrew Laird*. The Institute co-hosts an annual Faith and Work Award. In 2019 the Marketplace Institute will launch its first online subject. Ridley also has a **Centre for Children's and Youth Ministry**, headed by *Graham Stanton*. One key aspect of the Centre has been to gather a Community of



Practice in children's and youth ministry. The third centre is the **Jonathan Edwards Center**, one of ten centres around the world linked together through the JEC at Yale Divinity School. This centre published a book through the ACT Monograph series, [The Global Edwards](#). The centre is directed by Edwards scholar, Rhys Bezzant.

Perth

Vose Seminary in Perth has two Centres, one for **Leadership** and another for **Mission**, two common themes amongst our colleges. Vose gives both these important areas a focus on the western coast of Australia. The Leadership



centre for leaders of churches, schools or not for profits, and focussed on practical training and professional development. The Director is Monica O'Neil. The Mission centre is directed by Lloyd Porter. It works in partnership with 14 cross-cultural sending agencies in Western Australia

bringing them together for co-operation, training and dialogue.

Sydney

Christ College, in Sydney created the **Centre for Pastoral Leadership**,

which is led by *Jonathan Pratt*. It was established to promote the development of more and higher quality pastoral leaders (ministers and elders) through, training programs, conferences and events, resource creation and thought leadership.



Morling College is the home of the **Tinsley Institute for Mission and Evangelism**. Headed by *Mike Frost*, Tinsley has an annual lecture, a lunchtime mission input program, Transform, a Masters of Missional Leadership and just started Better Conversations, which aims to model careful listening, deeper understanding, and real conversation on difficult issues.

Sydney Missionary and Bible College, appropriately, has a **Centre for Cross-Cultural Mission**, with Ric



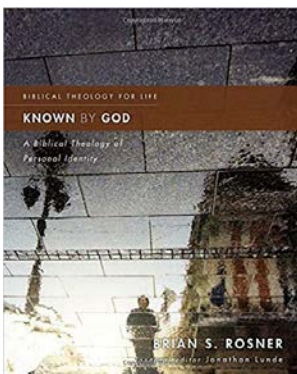
hard Hibbert as Director. The centre runs a biennial missions conference, next in 2020, supervises HDR research and publishes books through the William Carey Library (one in this issue under Books -ed). It also hosts missionaries in residence. SMBC also has a **Centre for Preaching and Pastoral Ministry**, led by Mark Adams. This also holds a biennial conference, the next one in 2019, as well as ongoing workshops and units.

Megan Powell du Toit



In an era of identity politics and an increased focus on the way our multiple identities shape our experience of the world, Christians have also been turning their attention to how our faith affects our identity. Below I have listed nine recent titles on this topic. (Ed).

[Known by God: A Biblical Theology of Personal Identity Brian Rosner \(Zondervan, Sept 2017\)](#)



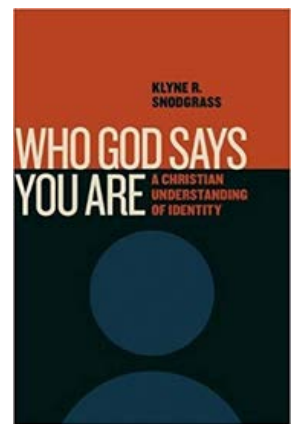
Known by God is built on the observation that humans are inherently social beings; we know who we are in relation to others and by being known by them. If one of the universal desires of the self is

to be known by others, being known by God as his children meets our deepest and lifelong need for recognition and gives us a secure identity. Rosner argues that rather than knowing ourselves, being known by God is the key to personal identity.

[Who God Says You Are: A Christian Understanding of Identity Klyne R. Snodgrass \(Eerdmans, Jan 2018\)](#)

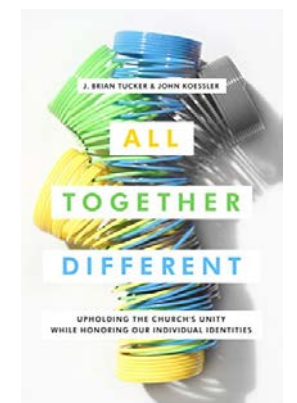
Biblical answers to humanity's most basic and pressing question: Who are you? For respected New Testament scholar Klyne Snodgrass, this is the most important question a person can ask-the question from which

everything else in life flows. Other questions follow: What made you who you are? Who gets to say who you are? And-perhaps most vital-who does God say you are? In this book Snodgrass offers wise guidance to all who are wrestling with these universal human questions. He examines nine factors-including one's body, personal history, commitments, and boundaries-that shape human identity.



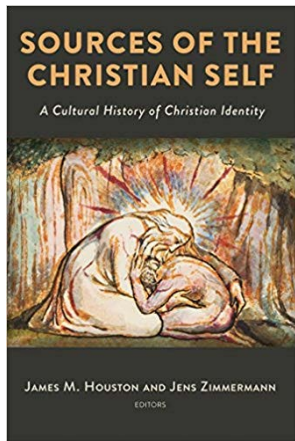
[All Together Different: Upholding the Church's Unity While Honoring Our Individual Identities J. Brian Tucker & John Koessler \(Moody, Feb 2018\)](#)

We are increasingly aware of what makes us different from others, and it is hurting the church and its witness. All Together Different will help readers understand why we find it so difficult "to just get along." Drawing from research on personal and group identity, it equips readers to navigate a culture that often pays lip service to the value of diversity, but struggles to foster constructive dialogue and mutual respect. With clear writing and real-life stories, All Together



Different translates social identity theory for pastors, church leaders, and ministry practitioners, exposing it to the light of biblical and theological reflection.

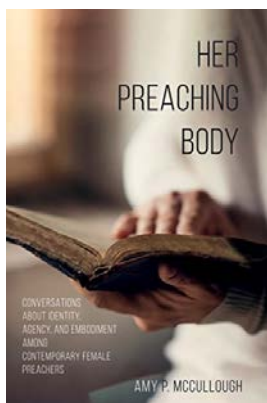
[Sources of the Christian Self: A Cultural History of Christian Identity](#) eds. James M. Houston & Jens Zimmermann (Eerdmans, May 2018)



Using Charles Taylor's magisterial *Sources of the Self: The Making of the Modern Identity* as a springboard, this interdisciplinary book explores lived Christian identity through the ages.

Beginning with such Old Testament figures as Abraham, Moses, and David and moving through the New Testament, the early church, the Middle Ages, and onward, the forty-two biographical chapters in *Sources of the Christian Self* illustrate how believers historically have defined their selfhood based on their relation to God/Jesus.

[Her Preaching Body: Conversations about Identity, Agency, and Embodiment among Contemporary Female Preachers](#) Amy P. McCullough (Cascade, May 2018)

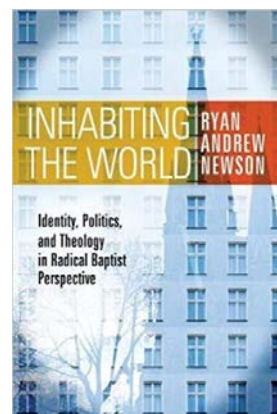


The preacher's body is a tool for proclamation, a vehicle by which a sermon comes to life. Female preachers, engaged in a task not long their own, know well the added attention directed to their physicality. McCullough explores the every-Sunday

bodily decisions of contemporary female preachers, with an eye to uncovering the meanings about body, preaching, and God alive underneath. Ultimately, she argues for a renewed understanding of embodiment, in which one's living body, inescapably intertwined with her preaching, becomes the avenue for greater knowledge about how to

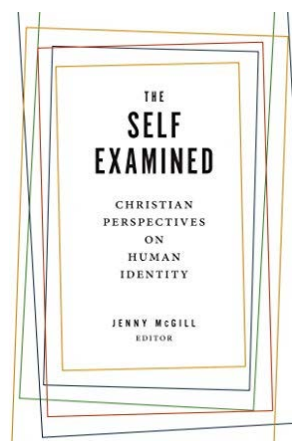
preach and deeper insight into the faith professed.

[Inhabiting the World: Identity, Politics, and Theology in Radical Baptist Perspective](#) Ryan Andrew Newson (Mercer University Press, May 2018)



Ryan Newson argues that resources contained in the "baptist vision" of Christian life are uniquely helpful in describing how Christians might transformatively and receptively inhabit the world as it now is. Newson unpacks the contours of a Christian identity centred around listening--to oneself, to others, and to the wild voice of God--and focuses his argument by engaging the work of theologian James Wm. McClendon, Jr. No mere "report" on McClendon's thought, however, Newson pushes back on and creatively extends McClendon's work, including into the fields of neuroscience, political theology, church practices, and ecclesial failure.

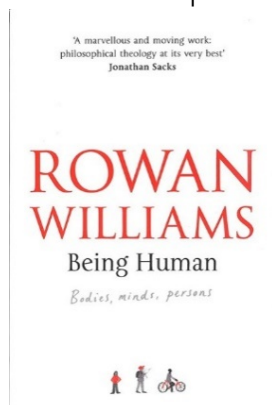
[The Self Examined: Christian Perspectives on Human Identity](#) Jenny McGill (Abilene Christian University Press, Sept 2018)



Through a fresh investigation of the relationship between faith and identity, this diverse group of international contributors offers an engaging discussion of human identity and specifically, Christian identity. From a biblical foundation, they address theological discussions of identity and contemporary cultural themes, such as migration, ethnicity, embodiment, attachment, and gender. Straightforward and thought-provoking, *The Self Examined* is an accessible guide to this wide-ranging and important issue.

[Being Human: Bodies, Minds, Persons Rowan Williams \(Eerdmans, Sept 2018\)](#)

“What is consciousness? Is the mind a machine? What makes us persons? What does it mean to aspire to human maturity? These

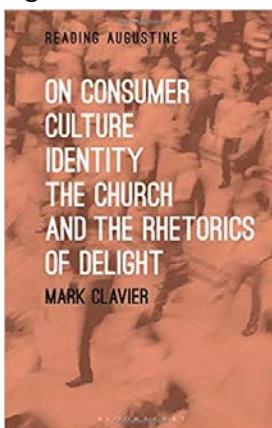


are among the fundamental questions that Rowan Williams helps us to think about in this deeply engaging exploration of what it means to be human. The book ends with a brief but profound meditation on the person of Christ, inviting us to consider

how, through him, 'our humanity in all its variety, in all its vulnerability, has been taken into the heart of the divine life'."

[On Consumer Culture, Identity, The Church and the Rhetorics of Delight Mark Clavier \(Bloomsbury, Nov 2018\)](#)

Draws on Augustine of Hippo to provide a theological explanation for the success of marketing and consumer culture. Clavier examines how Augustine's keen insight into the power of delight over personal notions of freedom and self-identity can be used to shed light on how the constant lure of promised



happiness shapes our identities as consumers. From Augustine's perspective, it is only by addressing the sources of delight within consumerism and by rediscovering the wellsprings of God's delight that we can effectively challenge consumer

culture. To an age awash with commercial rhetoric, the fifth-century Bishop of Hippo offers a theological rhetoric that is surprisingly contemporary and insightful.

CONFERRALS

June – October 2018

Doctor of Philosophy

Trevor Castor MST
For a thesis: *Narrative Identity: Transnational Practices of Pashtun Immigrants in America*
Principal Supervisor: Peter Riddell

David Nicholls MST
For a thesis: *Leadership and cultural hegemony: the experiences of minority culture leaders in multicultural SIL*
Principal Supervisor: Jeff Pugh

Doctor of Theology

Yarran Johnston BST
For a thesis: *"Enamoured with Piety:" Godliness as the pervading theme in the thought and ministry of Thomas Watson (c. 1620-1686)*
Principal Supervisor: Richard Gibson

Master of Theology

Derrick Hooper BST
For a thesis: *Faith and love in Galatians 5:6 through the lens of the Two Ways tradition*
Principal Supervisor: Richard Gibson

Andrew Mitchell MST
For a thesis: *Matthew 6:10 and the relationship between the kingdom and obedience in Matthew*
Principal Supervisor: Colin Kruse

Michael Russell BCSA
For a thesis: *The Nexus Between General Revelation and Moral Culpability*
Principal Supervisor: Jeff Pugh



The Australian College of Theology has embarked on a journey which it is hoped will result in a greater awareness of issues raised by disability. We intend a deep sensitivity to the challenges faced and practical measures to be taken in facilitating the voice, access and success of those whose opportunity to thrive in theological higher education is challenged by factors beyond their control.

ACT acknowledges and regrets that it has not adequately addressed these issues at an institutional level in the past. It does, however, note and celebrate the awareness raised in some of its colleges and by particular faculty. Indeed, as happens too often, wider society has already picked up questions the church has handled poorly.

The Gospel of Jesus Christ calls us to a new vision of God, in which the incarnation and attendant suffering of Christ are central. A new vision of humanity goes with it. This is a narrative at odds with dominant paradigms which look to measures of success, strength and superiority to demarcate the ideal in human life. The Gospel

calls us to listen to those deemed lost, weak or relegated and to shape our communities in a different way.

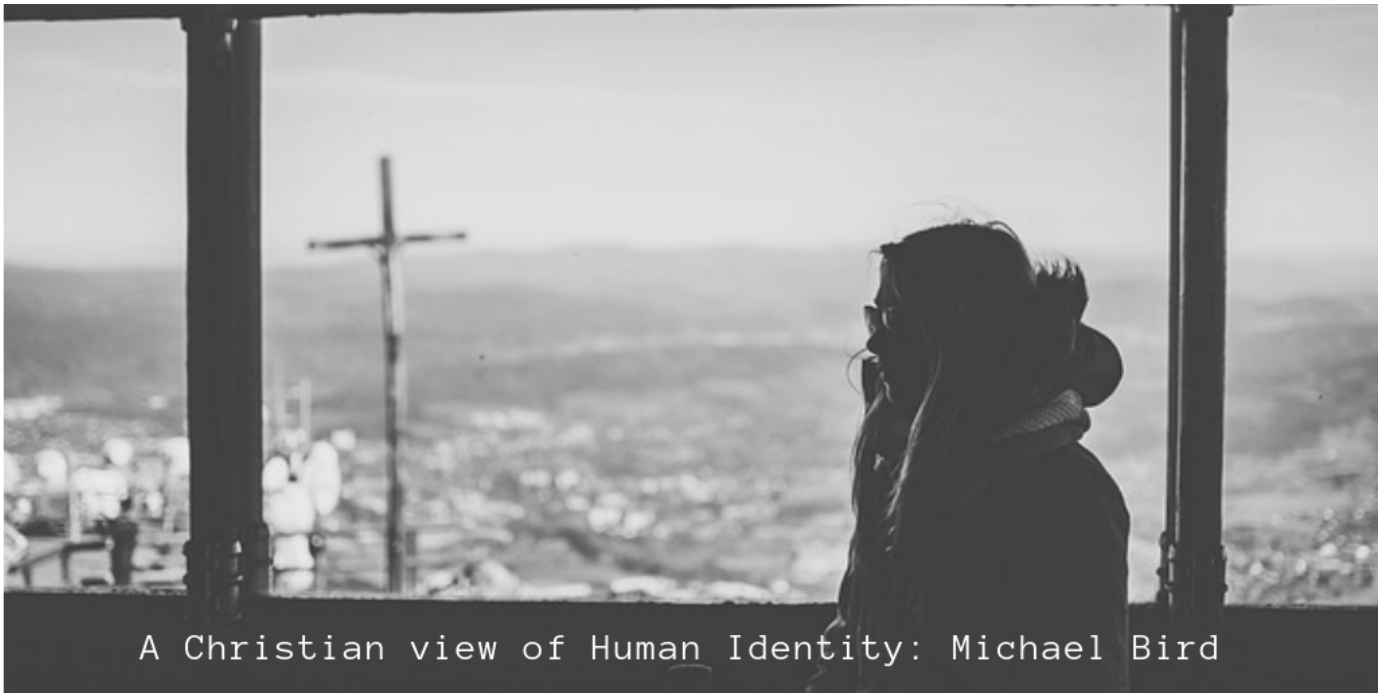
An opening conversation was held in October 2017 and the wide range of issues to be addressed was noted. Among these are staffing, physical access, learning approaches, assessment methods and community culture. These take a particular form at ACT, given its federal structure and the particular way in which it offers the learning experience. An advisory group has met during 2018 and has begun work developing new approaches and policies. A conference is planned in 2019.

There is clearly much that ACT can do and we want to enable and sustain some genuine progress. Above all, ACT as an agent of the Gospel should be a place of hospitality. This is a deep

and rich concept in Christian thought. How we welcome others should be a sign of the lovingkindness of God. We have much ahead of us, but we trust that our walking together will itself be part of building the Kingdom.

Martin Sutherland
Dean of the ACT





A Christian view of Human Identity: Michael Bird

The quest for human identity is a quest to know one's self and to be known by others. Our personal identity exists in a social matrix. We perceive ourselves and we perceive others perceiving ourselves. Our sense of identity is a mixture of who we think we are and who others tell us we are. We experience ourselves, then, as both subject and object.¹ All the "isms" and "ities" of the past two hundred years attest to a de-centred and disjointed pursuit to attain a theory of human existence, a taxonomy of identities one can belong to, and a set of human practices of which the aim is to explain human origins, human value, and human purpose.²

What is a Christian to say about the modern quest for identity, the proliferation of identities, and is there a Christian identity?

First, identity has become unmoored from its historic harbours. Consider this, once upon a time, who you were was defined almost exclusively by your parents, their vocation, their religion, their ethnicity, their nationality, and their village or suburb. Your identity was mostly inherited, geographically bound, stable, and fixed. There were certain add-ons, like marriage, children, or changes in social status, but usually these were just variations on a theme, with little prospect of massive

changes in your identity. Not anymore. Thanks to the increasing ease of physical travel (cars and air travel), the varied nature of cyber spaces (with virtual communities), cultural diversification (exposure to and interaction with various cultural sub-groups), radical individuation rather than group cohesion (stronger value on autonomy than collective belonging), our society has become fluid and fragmented and, as a result, so have our identities. People in the twenty-first century have become cultural hybrids and eclectic egos, our identities are plastic and malleable, capable of being moulded into any number of forms and taken in any number of directions.³ You can be whatever identity you wish to be. We are like blank slates upon which anything can be written or like Rorschach drawings to be interpreted in any way we wish. Meeting a Catholic Goth vegan libertarian is not as odd as it might once have sounded. Thus, identity then comes down to the right to declare (let the musical theatre aficionado understand!): I am what I am, totally inimitable and utterly original, my own special creation!

Second, this ability to be anyone creates existential crises, causes social conflict, and leads to contradiction. To begin with, we are confronted with the problem of what identity we should adopt. Do we define ourselves by

¹ Lints, *Identity and Idolatry*, 20.

² Watson, *Text and Truth*, 285.

³ See Peter Leithart, *Solomon among the Postmoderns* (Grand Rapids: Brazos, 2008), 114-16.

our sex, sexual desire, religion, vocation, marriage relationship, hobby, ethnicity, or a particular set of experiences? There is angst as to who we can be, should be, or might miss out on being. The problem is the resulting anguish that is created by the freedom of the self to be any one of a number of possible identities with endless hybridities. We are no longer told who we are, so we are identitarian orphans, yearning to know ourselves and to be known, but as who? Choosing a career or spouse is stressful enough, now we have to choose to *be* an identity and decide at any one time which group we wish to *belong*. Furthermore, conflict takes place over the right to be a certain type of person and the rights of that type of person. It is not sufficient to claim an identity, but people understandably want to be treated and addressed in a way congruent with their perceived self-identity. But therein problems arise if we ask what are the limits to the types of identity one can claim. For example, can a person be trans-species and identify as a hippopotamus?⁴ Or can a white woman claim black heritage and belong to the struggle of the African-American community when an African-American woman would be very unlikely to gain reciprocal acceptance as a white woman? Is racial fluidity of this order itself a feature of white privilege?⁵ Fluid identities force us to wrestle with selves seeking validity, but sometimes at the price of incredulity. In addition, as some sociologists have pointed out, it is problematic to claim on the one hand that identities are tangible, situated, and grounded in human reality (e.g. black identity, womanist identity, transgender identity, etc.); but on the other hand, to regard all identities as social constructs and enmeshed in pyramids of power and

privilege. So, if gender is a social construct, does that make transgenderism in some sense a social fiction?⁶ In sum, debates over identity lead to personal crisis, in some instances foster incredulity, and yield inconsistency.

Third, the Christian view is that human identity is not constructed; it is given, bestowed, revealed. God tells us who we are. Christian identity is narrational and relational. We are who we are by virtue of the story we find ourselves in and by the relationships we are a part of.⁷ For Christians, our identity is shaped by the biblical metanarrative and our relationship with God and with God's people (i.e., the God of the gospel, the story of the gospel, and the community of the gospel).⁸ Calvin understood this when he said that without knowledge of God, there is no knowledge of self.⁹ It is by knowing God, or more importantly, by being known by God, that we can know who we are (see 1 Cor 8:3; 13:12; Gal 4:9).¹⁰ As Blaise Pascal said, "Not only do we know God through Jesus Christ alone; but we know ourselves only by Jesus Christ. ... Apart from Jesus Christ, we do not know what is our life, nor our death, not God, nor ourselves."¹¹ If that is true, then the secular quest for an autonomous and self-selected identity, made without reference to God, is, in the biblical and literal sense, serpentine.

This theological conception of Christian identity, determined by God's story and by God-centred relationships, is that we are known by God, baptised into Christ, and made alive in the Spirit. Christians believe that God gives us our identity by knowing us, choosing us in Christ, filling us with God's Spirit, baptizing us into a community, and placing us in the midst of a story bigger than

⁴ Florentin Félix Morin, "Ego Hippo: The Subject as Metaphor," *Angelaki: Journal of the Theoretical Humanities* 22 (2017): 87-96.

⁵ Ijeoma Oluo, "The Heart of Whiteness: Ijeoma Oluo Interviews Rachel Dolezal, the White Woman Who Identifies as Black," *The Stranger*. 19 April 2017. <https://www.thestranger.com/features/2017/04/19/25082450/the-heart-of-whiteness-ijeoma-oluo-interviews-rachel-dolezal-the-white-woman-who-identifies-as-black>. Accessed 9 August 2018.

⁶ See Rogers Brubaker and Frederick Cooper, "'Beyond Identity,'" *Theory and Society* 29 (2000): 1-47.

⁷ Richard Bauckham, *The Bible in the Contemporary World: Hermeneutical Ventures* (Grand Rapids: Eerdmans, 2015), 138-39.

⁸ See Klyne R. Snodgrass, *Who God Says You Are: A Christian Understanding of Identity* (Grand Rapids: Eerdmans, 2018), 32.

⁹ Calvin, *Institutes* I.1.1.

¹⁰ See the important work in this regard by Brian S. Rosner, *Known by God: A Biblical Theology of Personal Identity* (Grand Rapids: Zondervan, 2017) whom I am very indebted to on this subject. See also McGill, *Religious Identity and Cultural Negotiation*, 100-18.

¹¹ Cited in Caitlin Smith Gibson, *The Philosophical Question of Christ* (London: Bloomsbury, 2015), 70.

ourselves. As Amartya Sen argues, “identities are robustly plural,”¹² so we do not cease to be other things like a female, Dutch-Chinese, Indonesian, Javanese, heterosexual, physiotherapist, Manchester United fan, mother, wife, daughter, step-sister, inhabitant of Dundee, Scotland. But whatever else we are, those things are relativised and subordinated to a Christian meta-identity, an executive self,¹³ comprised of being a child of God, co-heir with Christ, and filled the Spirit, that is the essence of our being.

Importantly, sub-identities pertaining to gender, sex, ethnicity, class, vocation, or whatever, should never be means of status and superiority over others in the church (see Gal 3:28; Col 3:11). We have died to the world with its ideologies and identities in favour of a distinct Christian identity shaped by the gospel-story and a network of relationships between God and God’s church. Christians are even incorporated into the story of the cross as a thrice-crucified people: We are crucified with Christ (Gal 2:19-20), we are crucified to the flesh (Gal 5:24), and crucified to the world (Gal 6:14). Whatever and whoever else we are – and there is indeed more to our individual stories since we all partake of multiple communities and possess many sub-identities – our primary identity is shaped by our place in the divine theodrama and our relationship to God and to God’s people.

There are at least three implications to all this. First, while the maxim inscribed at Apollo’s temple in Delphi read “Know thyself,” Christian churches should be described with the words “Known by God,” because it is only by knowing God that we know ourselves. Being known by God meets our need to be recognized and acknowledged, and our identity is sustained by God’s constant love for his children.¹⁴ Dietrich Bonhoeffer captured this point wonderfully in his poem *Who Am I?* which ends with the poignant words, “Who I really am, you know me, I am yours, O God.”¹⁵

Second, whereas hyper-individualistic and secular ethics lives by the maxim, “To thine own self be true” or “Be true to yourself” – which is not only a misappropriation of Shakespeare,¹⁶ but also really, really bad advice if you are a narcissist or nasty character who needs a personality readjustment – Christians in contrast believe we need to be taught how to behave. So better are the words of the Psalmist: “Guide me in your truth and teach me, for you are God my Saviour, and my hope is in you all day long” (Ps 25:5). You are not a morally autonomous self, you need a role-model, a teacher, a code to live by, someone to train your moral sensibilities. Otherwise it is always vanity over virtue, the self-justification before self-sacrifice, licentious over love, the behaviour of a toddler in a grown up’s body. Our identities require external moral formation, we need guidance on how to pursue “all that is true, all that is holy, all that is just, all that is pure, all that is lovely, and all that is worthy of praise” (Phil 4:8 CEB).

Third, the many communities we belong to and the different identities we possess – be they political, racial, economic, occupational, educational, or whatever – will pressure us to think, live, and act in certain ways. However, we must resist what is ungodly and act with the “mind of Christ” (1 Cor 2:16) and a “mind governed by the Spirit” (Rom 8:6), not in self-interest or from social prejudice, but a mindset shaped by God in Christ Jesus through the Spirit (Rom 12:2; Philm 6; 1 Pet 1:14).¹⁷ That is because the essence of our identity is that we are known by God, baptised in Christ, and made alive in the Spirit.

Michael Bird

(Reprinted with permission from [Euangelion](#), Michael Bird’s blog. Michael is Academic Dean at Ridley College)

¹² Amartya Sen, *Identity and Violence: The Illusion of Destiny* (New York: Norton, 2006), 19.

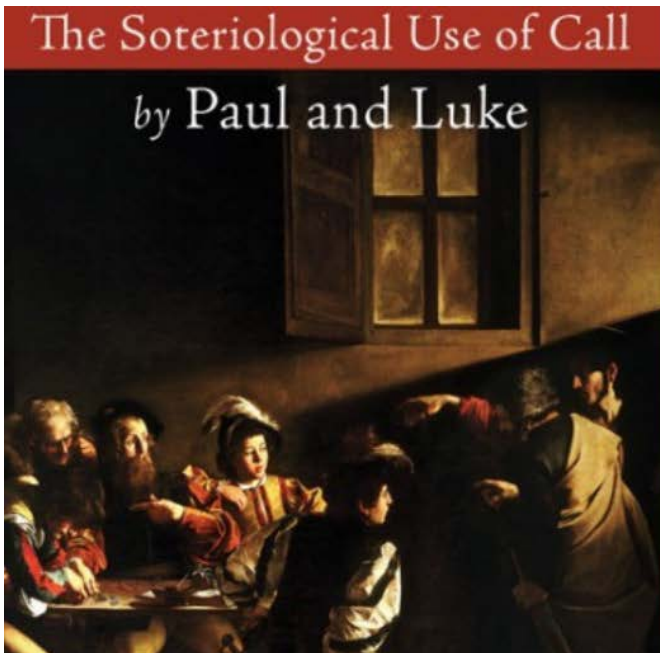
¹³ Patrick McNamara, *The Neuroscience of Religious Experience* (Cambridge: CUP, 2009), xi-xii, 39-40, 247-48.

¹⁴ Rosner, *Known by God*, 99, 111-12.

¹⁵ Cited from Rosner, *Known by God*, 28.

¹⁶ See Rosner, *Known by God*, 25.

¹⁷ See Craig S. Keener, *The Mind of the Spirit: Paul’s Approach to Transformed Thinking* (Grand Rapids: Baker, 2016).



ACT Monograph Series:
interviewing author
Ian Hussey

One more book has published in the ACT Monograph Series since the last NEXUS, this one by Ian Hussey, [Director of Postgraduate Studies at Malyon](#).

I (Megan) asked Ian some questions about identity in relationship to call.

How does call in the New Testament relate to identity?

As I discuss in the book, call is one of the terms associated with salvation in the New Testament. The Greek word *kaleo*, translated as call, has a background in election and covenant. Yahweh "called" Israel into salvation and in doing so he "named" them as being his own people. In the same way almost all the New Testament writers tell their readers that they are "called" by God in a salvific sense. For example, James 2:7, "Are they not the ones who blaspheme the honourable name by which you were called (*epikaleō*)?" The use of the *kaleō* cognate alludes to the ancient practice when the name of someone is "called" over someone to designate the latter as property of the former.

How do you think a biblical understanding of call would help with our identity issues in the contemporary world?

This soteriological use of call highlights the ownership aspect of salvation. We are saved because we belong to God. But this same reality creates a powerful identity for the believer. Being called by God means that we

belong to God, through covenant, and we bear his name. This covenant relationship brings profound security and status.

How has call been part of your personal construction of identity?

To be honest it was only when I did the research that I began to realise the deep richness of the concept of the soteriological metaphor of call. But now I have a greater appreciation of the fact that my primary identifier is not the name my parents gave me, or any title that I would like to bestow upon myself, but "child of God." I am God's possession. This is both a great privilege and a great responsibility. The privilege brings a sense of security. Responsibility brings a sense of wanting to bring honour to the name that I have been blessed with.

Megan Powell du Toit talked to Ian Hussey



To talk about publishing in the ACT Monograph Series, please contact Publishing Manager [Megan Powell du Toit](#).

POLICY UPDATES

Policy updates can be found in the [documents area](#) under the relevant folder. You will need to login in order to see all the documents relevant to yourself. Please contact the ACT office if you have any access or notification issues.

OUR TEAM

Strategy & Operations

Dean & CEO

Rev Dr Martin Sutherland

Executive Assistant to the Dean

Tara Holdaway

Director of Quality & Operations

Paul Yeates

Quality Assurance Officer

Meredith Walker-Harding

Academic Data & College Liaison Officer

Stephen Sarkoezy

Director of Finance

Vicki Chen

Financial Accountant

Mary Ann Navidad

Learning, Teaching & Research

Associate Dean, Director of Research

Rev Dr Graeme Chatfield

Director of Learning & Teaching

Dr Geoff Treloar

Publishing Manager & Colloquium Editor

Rev Megan Powell du Toit

Research Students Administrator

Elizabeth Kohn

Academic Services

Registrar

Simon Davies

Deputy Registrar

Diana Tadjudin

Academic Administrative Officers

Asanka Gunerathne

Elisa Norris

COLLEGE NEWS: MORLING



Morling College re-launches their [SENT – Church Planting Certificate](#) as part of the Gen 1K Movement. The Baptist movement has a goal of a thousand healthy churches in a generation. A key part of this goal is for every NSW & ACT Baptist church to be linked to a church planting project in some way, either directly or indirectly. SENT is the training program that supports this vision. SENT – Church Planting aims to train and equip planters for the next generation. As a one year part-time experience pioneering church planting leaders will be equipped to take the gospel to the world.

COLLEGE NEWS: LAIDLAW

Laidlaw College, Auckland: Head of Theology and potentially a Lecturer/Senior Lecturer. More information available from Tracey McDowall,



tmcdowall@laidlaw.ac.nz. Expressions of interest close on Friday 16 November 2018.

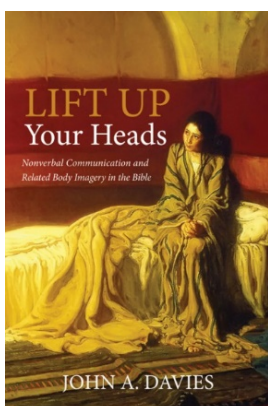
Want to find out more about our 16 affiliated colleges? Go to <https://www.actheology.edu.au/our-colleges/>

PUBLICATIONS

Consortium

Faculty publication information is now available on the ACT [website](#). Links to purchase books can be found there.

Department of Bible and Languages



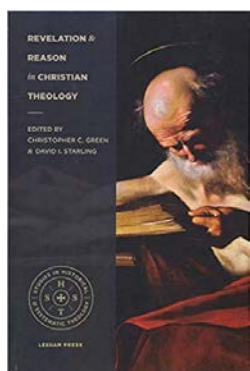
John A. Davies, *Lift Up Your Heads: Nonverbal Communication and Related Body Imagery in the Bible*, Pickwick, 2018.

Ian Hussey, *The Soteriological Use of Call by Paul and Luke*, ACT Monograph Series, Wipf & Stock, 2018.

Louise A. Gosbell, *The Poor, the Crippled, the Blind, and the Lame: Physical and Sensory Disability in the Gospels of the New Testament*, Mohr Siebeck, 2018.

Department of Christian Thought and History

Christopher C. Green & David I. Starling, eds, *Revelation and Reason in Christian Theology*, Lexham, 2018.



Edwina Murphy, *The Bishop and the Apostle: Cyprian's Pastoral Exegesis of Paul*, De Gruyter, 2018.

Bart J. Koet, Edwina Murphy & Esko Ryökäs, eds, *Deacons and Diakonia in Early Christianity: The First Two Centuries*, Mohr

Siebeck, forthcoming Dec 2018.

Department of Ministry and Practice

Kara Martin, *Workshop 2: How to Flourish at Work*, Graceworks, 2018.

Grace Ji-Sun Kim & Graham Hill, *Healing Our Broken Humanity: Practices for Revitalizing the Church and Renewing the World*, IVP, 2018.

Michael Frost, *Keep Christianity Weird: Embracing the Discipline of Being Different*, NavPress, 2018.

Evelyn & Richard Hibbert, *Walking together on the Jesus Road: Intercultural Discipling*, William Carey Library, 2018.



Beyond

Australasia

Les Ball & Peter G. Bolt (eds.), *Wondering about God Together. Research-Led Learning & Teaching in Theological Education*, SCD Press, 2018.

Myk Habets, *Heaven: An Inkling of What's To Come*, Cascade, 2018.

Mick Pope, *All Things New: God's plan to renew our world*, Morning Star, 2018.

Andrew Menzies & Dean Phelan, *Kingdom Communities: Shining the Light of Christ through Faith, Hope and Love*, Morning Star, 2018.

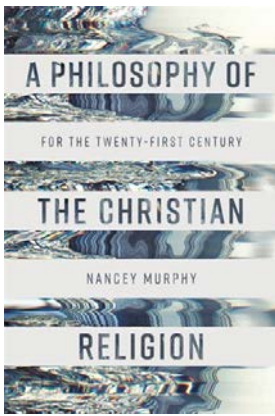
Xaoli Yang, *A Dialogue between Haizi's Poetry and the Gospel of Luke: Chinese Homecoming and the Relationship with Jesus Christ*, Brill, 2018.

Further afield

Michael Goheen, *The Church and Its Vocation: Lesslie Newbigin's Missionary Ecclesiology*, Baker Academic, 2018.

Craig Blomberg, *A New Testament Theology*, Baylor University Press, 2018.





Nancy Murphy, [A Philosophy of the Christian Religion](#), SPCK, 2018.

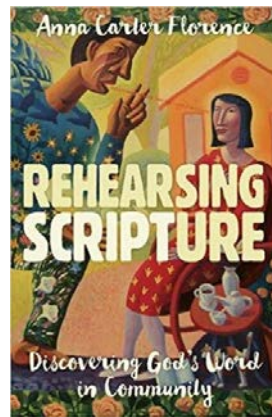
Michael Mawson, [Christ Existing as Community: Bonhoeffer's Ecclesiology](#), OUP, 2018.

Amos Yong, [Learning Theology: Tracking the Spirit of Christian Faith](#), Westminster John Knox, 2018.

John Goldingay, [The First Testament: A New Translation](#), IVP Academic, 2018.

Jeremy Begbie, [A Peculiar Orthodoxy: Reflections on Theology and the Arts](#), Baker Academic, 2018.

Anna Carter Florence, [Rehearsing Scripture: Discovering God's Word in Community](#), Eerdmans, 2018.



Melani McAlister, [The Kingdom of God Has No Borders: A Global History of American Evangelicals](#), OUP, 2018.

CALLS FOR PAPERS

SCD Learning and Teaching Theology conference: God's Exemplary Graduates, proposals due by 16 Nov 2018 to Peter Bolt PeterB@scd.edu.au

Evangelical Women in Australia. Grounded: in the body, in time and place, in Scripture. Speakers: Dr Paula Gooder and Dr Jude Long. Abstracts due 1 Feb 2019. Conference August 3, 2019. j.firth@ridley.edu.au

International Conference for Aging and Spirituality 2019, CSU, NSW: abstracts due 1 March 2019, conference 27 October 2019.

ANZATS 2019, Missional Theology, Carey College, Auckland: Proposals due March 30, 2019. Conference 1-3 July 2019.

New journal for articles to be submitted in Gospels and Acts research, this will be for

volume 3, due out in September 2019, or beyond! PeterB@scd.edu.au

LET THEM EAT CAKE!



Recently a social media arms race – or rather cake race – erupted between the ACT office and BCSA on the ACT Facebook page. Or maybe we might call it a virtual bake off. Cake without the calories.

Both institutions have regular cake days and many in-house bakers. There was even an Australian motif in the cake pictures, with a cricket pitch one from BCSA and an Iced Vovo tart from the ACT. BCSA won the bake off though with the revelation that they have an office cake calendar. So – do any other colleges do something similar? The gauntlet has been thrown down.



EVENTS

Consortium

2018

November

17 SBL Annual Meeting, USA

[ACT, Macquarie University & SCD reception](#)

25 QTC QLD

[Together for the Gospel with Kevin DeYoung](#)

26 QTC QLD

[QTC Ministers Conference with Kevin DeYoung](#)

December

5-7 QTC, QLD

[\(ACT faculty only\) ACT Professional Development Conference](#)

2019

March

9 SMBC, NSW

[Women's Conference: Under the Sun: Ecclesiastes](#)

May

4 SMBC, NSW

[Children's Ministry Conference: Hope](#)

6-9 SMBC, NSW

[Biennial Preaching Conference: Deuteronomy](#)

July

3-4 Morling, NSW

Work and Faith Conference

August

3 Ridley, VIC

Evangelical women in academia

Beyond

2018

November

8 St Andrews Cathedral, NSW

[ADM Annual Lecture: Beautiful Lies? History, religion & our common life, Dr Meredith Lake](#)

9 ACU Strathfield, NSW

Fellowship for Biblical Studies: Dr Lyn Kidson "Exegeting 1 Timothy 2:12 with Papyrus Documents". RSVP

<mailto:rgilmour@sydney.edu.au>

11 Islamic Council of Victoria, VIC

[Remembrance Day event \(interfaith\)](#)

17 St James Institute, NSW

[How we came to sing hymns](#)

17-21 Suva, Fiji

APTO 2018 Conference

[Weaving Theology in Oceania: Culture, Context and Practice](#)

19 Perth Bible College WA

[CHRISTIANITY & THE COMMON GOOD: A Western Australian Conference of the Evangelical History Association](#)

December

2019

January

22-24 Anglican Deaconess Ministries, NSW

[School of Theology, Culture & Public Engagement](#)

July

1-3 Carey College, Auckland

[ANZATS conference: Missional Theology](#)

October

27 CSU, NSW

[International Conference on Ageing & Spirituality](#)

