

# Will the true Christian please stand up? John 10 to 11



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**Your can be sure that if someone says, “You are a gentleman and a scholar”, they don’t really mean either; they are pleased with something we have done. The word “Christian” is a bit like that; people use it to mean different things.**

**I**N JOHN 10 JESUS LIKENS HIS relationship with his true servants as that of a shepherd with his sheep. From this passage I have drawn the following conclusions.

## 1. True disciples have become friends with The Lord Jesus

*John 10:4 “... the sheep hear His (The Shepherd’s) voice as He calls His sheep by name”*

This is a wonderful picture. It speaks of trust and intimacy. The sheep are like pets. Each with its own name and each are known to the shepherd. The fact of the matter is that when God calls us back to Himself He doesn’t do that “en mass”. We are called personally and by name – “John you follow me.”

It is breathtaking that the living God will enter into relationship with us. He makes us His friends.

## 2. True disciples follow Jesus in their life situation

*John 10:4 “... He (the Shepherd) goes ahead of them (the sheep), and the sheep follow Him because they know His voice.”*



John Chapman celebrates Easter

Here is a picture of the shepherd during the time of the Lord Jesus. He is not driving the sheep from behind. He is a leader. He is in front. They trust Him and so they follow. He can be trusted to protect them and lead them to where they can pasture.

One beautiful picture in Psalm 23 puts it like this: “He leads us in the paths of righteousness for His own name’s sake”

When we came to Christ we acknowledged that He was our Lord and Master. We had to repent of our superior attitude to ourselves. We had to say “You are Master and I am not. I will gladly follow you”. That is what repentance really is.

## 3. True disciples trust in the death of Jesus for forgiveness

*John 10:11 “I am the good shepherd. The good shepherd lays down his life for the sheep.”*

Right at the heart of the gospel is the fact that God has loved us so much that He has sent His Son the Lord Jesus into the world to die on the cross and take the punishment that our sins deserve.

Jesus said, “*The reason why my Father loves me is that I lay down my life for the sheep.*”  
*John 10:17*

Good Friday is the special day when we remember this great event. There is no greater demonstration of God’s love for us. Jesus loved us and gave His life for us.

It is as we trust that Jesus died in our place that we can be forgiven. That is why it is such good news. ●

‘Oh, pity, pity, the Church of England. See how too, too many of her sons are fallen from her Articles and preach themselves, not Jesus Christ the Lord!’

GEORGE WHITEFIELD, WORKS 1.48, P.39.

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# Sanctified Spam

Alison Blake



Alison Blake takes time out from emailing in Sydney's South-West

**M**Y INBOX IS FULL OF THOSE unsolicited emails from well meaning Christians with photos of stunning scenery accompanied by a poem or allegory. The text culminates in a life application or an affirmation that God loves you, a reminder of his sovereignty or what his will is for your life. Do you delete after reading, or boldly delete without reading!

I've been saving Sanctified Spam and after less than 2 years my SS folder contains 33 emails – and it's growing! It's bothering me.

You see, if we know we live by every word that comes from the mouth of the LORD (Matt 4), why are we Christians so quick to delight in clever man-made stories and stunning photography. The plain word of the Lord seems so “last century”. Surely we can do better than Sanctified Spam!

In Psalm 119 the writer passionately asks the LORD to turn his eyes from looking at worthless things and give him life in God's ways (v37) – which, given the context, is the Scriptures.

He finds comfort in the LORD's old laws (v52) rather than in landscape photography and quirky poems. He “rejoices at God's word, like one who finds great spoil (v162)”.

The writers of Scripture got excited about God's word because, well ... there wasn't much else to liven up the plain word – no power point visuals, no video clips or enhancing soundtracks. They were convinced that the unenhanced word of God is life giving, comforting, guidance providing and refreshing. The Ethiopian official knew it (Acts 8) but do we?

In the midst of technology and our sinfulness, we're in danger of losing confidence in the power of God's Word to impact the lives of all people. We're not convinced that Scripture provides all that is needed for salvation, and equips us for every (yes, every) good work. Perhaps we're also drawn to SS because it rarely rebukes or calls us to repent. That is a scary thought!

A few ideas for how we might renew our delight in God's Word:

- Soak ourselves in God's word, letting it “dwell in us richly”. Read Scripture, alone and together, before we read online, Google, Twitter, post on Facebook, get stuck into a Book Club novel, magazine or DVD.

- Include a relevant passage of Scripture when you post a card. If you don't know what Bible verse to write on a birthday, new baby or sympathy card ask a Scripture-soaked fellow believer.
- Share a passage of Scripture and how it has encouraged, challenged or comforted you recently, whenever you email or post on Facebook.
- In your Bible study group prayer time – be ready to share how the Scriptures have impacted you this past week; turn it into a point of prayer or thanks to God.
- And encourage your fellow Christians to send you the Word of Life rather than Sanctified Spam! ●

**“... if we know we live by every word that comes from the mouth of the LORD (Matt 4), why are we Christians so quick to delight in clever man-made stories and stunning photography.”**

SOURCE: ISTOCKPHOTO



## Sir Marcus Loane

1911–2009

Sir Marcus Loane passed away on Tuesday, 14 April at the age of 97. He was Archbishop for the Sydney Anglican Diocese from 1966 to 1982. Sir Marcus shared a passion for the reformers and 18th century revival under Wesley and Wilberforce. The ACR thanks our Lord for this servant and his contributions to Christendom. We offer our condolences to his family and friends.



# EDITORIAL

## The Diocesan Mission – Midpoint Report

**W**E'RE HALF WAY THERE! THE HALF WAY POINT OF THE Sydney diocesan mission is a good time to take stock. We have had enough time to see whether our plans are working and it's not too late to change. The Midpoint Report<sup>1</sup> was prepared by the Mission Board Strategy Committee. It was presented to synod last year and was arguably the most significant report that was given. It shows that we as a diocese are still committed to the mission and willing to take a hard look at ourselves. The ACR congratulates the Mission Board on starting the conversation. Given the significance of this report it is surprising that there has not been more written or said about it.

The report is a "but" report. It recognises the initiatives that have been taken "but" we have not seen the fruit that we were hoping for. We should be grateful for any growth in church attendance "but" 0.5% growth in 4 years is disappointing. If the goal of "at least 10% in 10 years" is achieved it will be observed in the second half of the mission rather than the first. Perhaps we can put the first half down to a time of laying the foundations and learning. The report recognises that a change in direction is needed. We are not talking about fine tuning here but change of "paradigm-shift" proportions. "The change that has occurred in the wider community calls for a fundamental mind-change/paradigm-shift in the way our churches see themselves and respond." (p4). The report is calling for a shift in thinking about church the way the Copernican theory changed our view of the cosmos and the Keynesian revolution changed our thinking about macroeconomics.

In brief, the report suggests that our lack of progress is due to – adopting an attractional parish model rather than a missional one; a failure to recruit entrepreneurial church planters; training that provides sound theological education but does not equip for parish management; an emphasis on congregational development rather than parish evangelism; and using our resources to maintain non-growth ministries rather than ministries of strategic value. Overall – the old hasn't worked so let's try something new.



SOURCE: ISTOCKPHOTO

The report fails to recognise that we are engaged in a spiritual battle. If we have seen little conversion, the primary reason must be because, "The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God". The only prescription for this problem is that God would shine his light into hearts.

**paradigm shift: "the notion of a major change in a certain thought-pattern — a radical change in personal beliefs, complex systems or organisations, replacing the former way of thinking or organising with a radically different way of thinking or organising." Wikipedia**

Since when have we seen the work of the gospel to be one of parish models, entrepreneurs, management and picking winners of strategic value? Why does the report use language that is more at home in a science laboratory or business boardroom than a church? It is important to stress the need for God-made solutions rather than man-made ones.

When we embarked on the mission, we set a goal that was beyond human achievement. We knew that it would take a miracle to achieve it. The mission intentionally directed us toward God. Just as we would have given God praise if we were well on the way to hitting the target, we need to beg his mercy on our unconverted cities. We recognise God's sovereignty in our successes and our failures.

What the report should be calling for is confession, repentance and prayer. Possibly the problem began when we started to call these things "policy 1" and relegated them to a part of the mission rather than central. We seek a change of hearts not models.

Let's not "paradigm-shift" ourselves away from God's word. Perhaps before moving on to the new, we should consider returning to the old, the eternal. Back to the task of extraordinary prayer, faithful and sincere preaching of the gospel and humbling ourselves before God.

This conversation is far from over – it's not even half way there. ●

#### ENDNOTES

- 1 Bishop Peter Tasker for and on behalf of the Standing Committee, The Diocesan Mission – Midpoint Report. Achievements and Challenges in Becoming a Missional Diocese. 23 September 2008, Anglican Church Diocese of Sydney.
- 2 The Holy Bible : New International Version. 1996, c1984 (2 Co 4:4). Grand Rapids: Zondervan.

#### The Australian Church Record

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.

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# Whinging Poms

Liz Cox



**H**AVE YOU EVER HEARD THE expression “whinging Poms”? Every now and then I hear it: “How is life among the whinging Poms?” But now, be honest, are you a whinger? Do you complain? Do you think it’s a problem?

I reckon we all do our share of complaining, whatever our nationality. I know that I do. During one particular women’s Bible study we were hit hard with just how serious complaining is. We found that what could be described as a national pastime in both England and Australia is actually an affront to our generous God.

It all started with a study in Psalm 95. It’s one of the many passages (along with 1 Corinthians & Hebrews) where God warns us: “Do not harden your hearts ...” Again and again God’s people in both Old and New Covenants are warned not to be like Israel in the Wilderness. It’s like a big Biblical Billboard: “Look at them! Don’t be like them!”. Surely we should regularly

study what they did so we can be sure to avoid being like them? Yet to my shame I rarely went near the book of Numbers.

When I was a teenager, we used to joke about that book: “Oh yeah let’s study Numbers” we said as if nothing could be less appetising in our Biblical diet. Yet my women’s Bible studies in Derby found that Numbers is a book for now.

- I am not thankful. Psalm 95 contrasts Israel’s complaints with praise to God for being creator, saviour and sustainer.

Now, how about you? Are you saved? Are you provided for? Yet when was the last time you complained? Was it about your spouse, your job, your children or was it about your housework in the house which

**“... what could be described as a national pastime in both England and Australia is actually an affront to our generous God.”**

In Numbers, especially chapters 11-22, Israel’s problems can be summarised in one word: whinging. Or to put it more politely: complaining. I know what you’re thinking: complaining seems quite mild on the serious sin scale. But God has a different view.

According to God, when I complain it shows that:

- I forget I was saved from slavery. Israel longingly looked back to Egypt as I longingly look back to a life of sin or selfishness.
- I reject God. Complaining shows I’m unhappy with what God has given me. In response to their miraculous manna in the desert, Israel says “there’s no food”.

God generously provides for you? God says to you and to me: do not harden your hearts as Israel did in the wilderness! The antidote to complaining is simple: thankfulness. How different would your life and ministry be without complaints?

Stop whinging, Aussies! Stop whinging, Poms! Perhaps after all it is an international pastime! Or perhaps we forget that we’re citizens of another country whose anthem is thanks and praise for our hope and glory. Israel is there for us as a warning so that we do not become like them who for their whinging finally failed to see their own promised land. ●

## The Great Awakening and Extraordinary Prayer

**W**E OFTEN ASSOCIATE THE GREAT Awakening with extraordinary preaching. It should also be noted that it was accompanied with extraordinary prayer. Here is an extract of a simplified form of a tract written by Jonathan Edwards called, A Humble Attempt to Promote the Agreement and Union of God’s People Throughout the World in Extraordinary Prayer For a Revival Of Religion And The Advancement Of God’s Kingdom On Earth, According To Scriptural Promises And Prophecies Of The Last Time.<sup>1</sup>

“In October of 1744, a number of ministers in Scotland, considering the state of God’s Church, and mankind in general, believed that God was calling those concerned for the welfare of the Church to unite

in extraordinary prayer. They knew God was the Creator and source of all blessings and benefits in the Church so they earnestly prayed that He would appear in His glory, and strengthen the Church, and manifest His compassion to the world of mankind by an abundant outpouring of His Holy Spirit. They desired a true revival in all parts of Christendom, and to see nations delivered from their great and many calamities, and to bless them with the unspeakable benefits of the Kingdom of our glorious Redeemer, and to fill the whole earth with His glory.

These ministers consulted with one another on this subject and concluded that they were obliged to begin such prayer and attempt to persuade others to do the same. After seeking God for direction, they deter-

mined that for the next two years they would set apart some time on Saturday evenings and Sunday mornings every week for prayer as one’s other duties would allow. More importantly, it was decided that the first Tuesday of each quarter (beginning with the first Tuesday of November) would be time to be spent in prayer. People were to pray for either the entire day or part of the day, as they found themselves disposed, or as circumstances allowed. They would meet in either private prayer groups or in public meetings, whichever was found to be most convenient.

It was determined that none should make any promises or feel under strict obligation to observe every one of these days without fail; for these days were not holy or

established by sacred authority. However, to prevent negligence, and the temptation to make excuses for trivial reasons, it was proposed that if those who resolve to pray cannot take part on the agreed day, they would use the next available day for the purpose of prayer. [...]

As for promulgating this concert of prayer, the ministers decided to simply pass the word through personal conversation, and correspondence with others far away, rather than any formal advertisement in the press. [...]

Great success seems to have met their labors for great numbers in Scotland and England, and even some in North America joined with them. As to Scotland, many people in the four chief cities, Edinburgh, Glasgow, Aberdeen, and Dundee joined. There were also many country towns and congregations in various other areas that participated. A Mr. Robe, of Kilsyth, stated

that ‘There were then above thirty societies of young people there, newly erected, some of which consisted of upwards of thirty members.’

Massachusetts–Bay area, Connecticut, New Hampshire, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, Virginia, Carolina and Georgia. Most were sent to a

**They desired a true revival in all parts of Christendom ... and to fill the whole earth with His glory.**

The two years ended last November. Just prior to this, a number of ministers in Scotland agreed on a letter, to be printed and sent abroad to their brethren, proposing to them, and requesting of them, to join with them in continuing this concert of prayer, and in the endeavours to promote it. Almost five hundred copies of this letter were sent over to New England, with instructions to distribute them to the

congregational minister in Boston along with a letter from twelve ministers in Scotland. Other copies were sent to other ministers in Boston, and some to a minister in Connecticut. [...]

ENDNOTE

1 <http://www.graceonlinelibrary.org>. The full text in the original language can be found at [http://www.reformed.org/eschaton/index.html?mainframe=/eschaton/humble\\_attempt\\_edwards.html](http://www.reformed.org/eschaton/index.html?mainframe=/eschaton/humble_attempt_edwards.html).

# Plugging a gap in Australia’s first ministry

**Peter Bolt**

**Some recent research has plugged a hole in what was previously known about Australia’s first chaplain, and provided new insight into the evangelical fellowship, which existed amongst the men who brought Christ to the early colony.**

REV. RICHARD JOHNSON WAS THE minister of the gospel sent out by the British Government with the First Fleet in 1788 to become the Chaplain of the penal colony of NSW. Despite poor health, and opposition from Government official and convict alike, Johnson preached the gospel in a situation few ministers had ever had to confront before. He laboured on alone until 1794, when he was joined by fellow-Yorkshire evangelical, Samuel Marsden. Declining health took Johnson home in 1800, initially on leave, but eventually to resign and never to grace Australia’s shores again.

The details of Johnson’s ministry after he arrived back in England in May 1801 have previously been a little hazy. In August 1810, he became the minister at St Antholin’s in London – a famous centre of gospel ministry – where he served out his days. But where was he before this?

When he returned home with broken health, he had hoped for a Government pension, but this did not come through.

Neither did the Church of England provide him with a parish. He complained that he was therefore, reduced to taking on a curacy. But where?

In April 1809 he turns up as Curate at West Thurcock, Essex, and prior to that he was known to be at the Norfolk parish of Bunwell in 1806 – but when did he go there? And was he somewhere else before he went?

Recent examination of the Bunwell registers has enabled greater precision: Johnson conducted his first marriage much earlier than 1806 – on 22/11/1803 to be exact. But

ence in Hull can be confirmed from the Holy Trinity Registers, where, in mid 1803, he conducted several weddings, signing himself ‘assistant at St John’s’. According to King, Johnson served as Dykes’ curate for ‘rather more than two years’ – exactly the period needed to fill the remaining gap in the record, and so the mystery is solved.

However, his presence at St John’s Hull also contains further interest. When Marsden returned to England in 1807 to recruit more clergy, he went to Hull where he found Rev. William Cowper, who went

**... by mixing in these same circles, Cowper had a two year opportunity to hear about ‘Botany Bay’ from Marsden’s old boss.**

what about the gap that still remains between October 1801 and November 1803?

In Memoir of the Rev Thomas Dykes (1849), John King noted that when John Scott moved from being Dykes’ curate at St John’s Hull, in August 1801, he was succeeded by ‘the Rev. John [sic] Johnson, who had held, for many years, the office of Chaplain at Botany Bay’. Despite being mistakenly called ‘John’, this is clearly our man. Although the St John’s registers seem to have disappeared, ‘Richard’ Johnson’s pres-

on to become the long-serving minister at St Philip’s Sydney. It has long been known that Cowper was one of the young men influenced by Thomas Dykes. Now we also know that, by mixing in these same circles, Cowper had a two year opportunity to hear about ‘Botany Bay’ from Marsden’s old boss.

When Cowper felt God’s call to NSW through the hand of Marsden upon one shoulder, it seems likely that, some years before, the hand of Johnson had already been on the other.

# Book Review: One Land, One Saviour

... seeing Aboriginal lives transformed by Christ, edited by Peter Carroll and Steve Etherington  
(CMS Australia, 243 pages, \$20)

Alan Hohne



From his home in Cherrybrook Alan Hohne prays for the spread of the gospel among Northern Territory Aboriginals

**T**HIS COLLECTION OF SIXTEEN ESSAYS will leave no doubt about the magnitude of the challenges facing Aboriginal Christians, especially in remote communities. But this is also a book about the transforming hope implanted by Christ.

The authors, who have all spent significant time with the Aboriginal people of the Northern Territory, represent what in many ways is a unique body of experience.

In 2007 the first complete Bible in an aboriginal language, the Kriol Baibul, was released. 2008 marked the centenary of three Victorian CMS and three aboriginal missionaries from Yarrabah in Queensland sailing to the Roper River in Arnhem Land. The essays tell of the ensuing faithfulness of Aboriginal Christians, and the all-too-slow translation of the Bible into local languages and ordination of Aboriginal clergy.

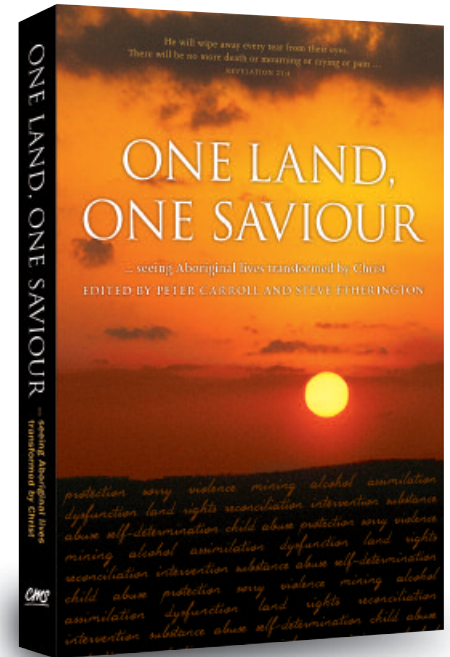
Missionaries were a long and strong presence but from early days struggled with the lack of support by southern policy-makers for language learning and translation of the Scriptures. It was not until 1967 that CMS sent Peter Carroll, with his

wife Thelma, to Gunbalanya (formerly Oenpelli) as the first missionary sent as a full-time linguist. Peter surveys the history of translation work and sheds light on Aboriginal leaders' confidence that the Scriptures speak to them.

There is much to learn. Dr John Harris reflects on the fact that too often those who came north to serve did so as bosses and not mates to the Aboriginal people. True friendship is one of the greatest gifts to be offered. Victorian Meryl Rowe sought to offer this as she allowed herself to be adopted into a kinship relationship and as she learnt the local language. She is confident that the language and the relationship system, are both keys to understanding how people think and the means God uses to speak to their hearts.

Philip Freier, Archbishop of Melbourne and former Bishop of the Northern Territory, recounts the story of the Northern Territory Native Industrial Mission of 1899 to 1903. It includes missionary Andrew Lennox riding and wheeling a bicycle the whole way down to Adelaide to raise funds, without success! Despite that mission's 'failure' it became the 'model' for subsequent Anglican work until self-determination became government policy in the 1960s.

Steve Etherington details the struggles of Aboriginal Christians and the effects of the long delay in bringing the Word of God to them in the languages of their hearts. He



reveals the inevitability of a return to the 'assimilation' policies of pre-1960.

The book sheds light on some of the reasons for the predominance of women in leadership in Aboriginal Arnhem Land churches. Most of all it demonstrates an ongoing need for men and women to commit themselves to serve in lay and ordained capacities as 'mates' not 'bosses'. John Harris, Greg Anderson and Rob Haynes all suggest how this might be done. The book will move you to 'pray to the Lord of the Harvest ...'

(*One Land, One Saviour* is available from MooreBooks.com.au and Koorong.com)

## "Church Planting" – A new idea?

Martin Morgan



Martin Morgan is involved in Church Planting in Sydney's North West

**"C**HURCH PLANTING IS BACK." That was the way a friend of mine summarised what seems to be happening across Australia.

There is no doubt that the different church groups and denominations are talking about church planting and planning ways to get more new congregations up and growing. Church planting is back. However

I question whether it was ever absent. For more than 10 years now there has been much church planting activity, not to mention the new churches that were established in our cities as they spread.

Sydney has hosted some great church planting conferences drawing on experience from South Africa, England, America and, not least, Australia.

Take for instance, Orange Evangelical Church which was planted by me and others in 1996. Around the same time, new churches were starting in other rural and urban areas. Some of them never impacted denomination statistics as they were not defined as a “church” by the constitutions or canons of the denominations. Some flourished, some grew slowly and others failed.

The success of the Central Coast Evangelical Church, and the string of new churches around it, is an obvious example. But there are many other examples that we are less aware of – smaller churches, or

churches that we are less linked to, but are nevertheless “planting” churches.

There is well and truly a church planting heritage in Australia already.

I can remember in the 1980’s praying for and watching new church plants go out from the church I attended as a teenager. We called these plants “new fellowships” but they are now called churches.

The well-publicised visit by the funky Seattle pastor of the multi-site, satellite streaming, Mars Hill church last year has fed into this mood and stirred it up. This is good! We need to learn from whomever we can.

However the real way forward is to form relational networks. I belong to a group of Australian church planters, from different denominations, doing just that. Our network is completely Australian and is aiming for a net growth in new churches.

There are also other networks being formed. For example, there is one being formed out of a visit to Seattle with the American’s blessing. Church planting may not have ever left us. Rather it is being organised and channelled into a broader movement. ●

# The Rhetoric of the Submerged (& Simplistic) Middle Term

Peter Bolt



Peter Bolt keeps up his Greek whilst on sabbatical in the UK

**D**ON’T YOU JUST LOVE THOSE OLD Greeks? The syllogism was so simple: 1) The Major premise; 2) The Minor premise; 3) the inevitable conclusion to be drawn. When the two premises are true, that is, when they conform to reality, then the syllogism adds tremendous power and force to the conclusion.

But the user of such a powerful tool must take care that it is, in fact, built on reality. Once the syllogism is established as a powerful drive towards a conclusion, its basic structure can still be used even if the truth of the premise is suspect. Even when the assumptions are completely groundless, if the structure is there, the conclusion will still appear to have the same power.

One of the best ways to hijack the power of the syllogism without completely exposing yourself to ridicule for being illogical is to miss out the middle term. If you stated it, you would run the risk of immediate exposure, but if you simply assume it, you may indeed get away with the subterfuge, leaving the pseudo-power of the syllogism to move the unsuspecting victim

to the pseudo-conclusion.

Take for example a statement taken from The Diocesan Mission Midpoint Report. Worried about a ‘slowing of growth’, the report opts for a syllogism with a submerged middle premise: ‘we must do something different to what we have been doing if we desire different outcomes’. Elsewhere in the Report the ‘something different’ includes finding ministers who possess the intriguing characteristic of being ‘more entrepreneurial’.

Once it is restored, the submerged term is seen to be entirely simplistic (thank God it is hidden!). For couldn’t many reasons be put forward for the slowing down? In fact, couldn’t a case be made that, far from staying the same, churches have actually departed from the growth-producing ministry methods of the former golden age (perhaps through relying upon this mysterious ‘entrepreneurial ability’ that we apparently don’t have, and other features of mere human wisdom). On this scenario,

“... couldn’t a case be made that, far from staying the same, churches have actually departed from the growth-producing ministry methods of the former golden age ...”

The syllogism can be laid out as follows [with the submerged middle term restored]:

1. Our growth rate has slowed
2. [our churches have been doing the same old things for a long period of time and we are just grinding along in the same old rut]
3. Therefore we must do something different if we desire different outcomes. Suggestion: such as finding more entrepreneurial ministers. (Which, in itself reveals another submerged middle term, but that is another story).

the slowing of growth becomes, not a managerial problem, but a spiritual one.

Ah, but such thoughts are far too complex. And the complexity of reality often lacks the persuasive pseudo-force of the overly simplistic submerged middle term. If 1) the power of the syllogism is in its simplicity, and 2) simplistic assumptions are even simpler; then 3) simplistic middle terms drive towards the conclusion even more powerfully.

Where are those old Greeks when you need them? ●