



D. BROUGHTON

KNOX

SELECTED WORKS



VOLUME I

THE DOCTRINE OF GOD

EDITED BY TONY PAYNE



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D. Broughton Knox, Selected Works, *Volume I: The Doctrine of God*
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A NOTE ON BIBLE VERSIONS.

In the course of his lectures and writings, Dr Knox characteristically quoted from either the King James Version or the Revised Version, and sometimes in a combination of both. We have retained this feature.

Design and typesetting by Lankshear Design Pty Ltd.



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..... I. ABOUT THIS VOLUME



D. BROUGHTON KNOX WAS ONE OF the most important Christian thinkers of the 20th century. This may seem a startling claim on behalf of an obscure Australian theologian, largely unknown by most contemporary Australian Christians, let alone internationally.

Yet Broughton Knox was responsible, more than any other thinker, for the current vitality of Reformed evangelicalism in Sydney and beyond. His extraordinary grasp of Scripture and his talent for teaching theology shaped the minds and ministries of a generation of preachers; and these are in turn now leading a resurgent evangelical Christianity that is not only growing in Australia but is having a remarkable influence overseas.

It would be wrong, however, to suggest that Broughton Knox's importance ought to be measured purely on the grounds of how many people he has influenced, or what has been achieved 'in his name'. This would no doubt have been considered an unacceptable criterion by Dr Knox himself. He would have wished to be measured by one rule only—whether his writings conformed to, and faithfully expounded, the truth of God, which is found in Scripture. Against this yardstick, as readers of this volume will discover, Broughton Knox was indeed a giant among us. His penetrating and original mind was forever casting new light on the Scriptures, and expressing with fresh clarity its unchanging truth.

The introductory pieces that follow tell something about Broughton Knox the man, and sketch the general contours of his thought. All that remains is for me to make a few remarks about the organization of this volume and those that will follow it (God willing).

Part I of this volume contains Dr Knox's most widely known work, *The Everlasting God*. This extraordinary treatise, which had fallen out of print, is reproduced here unabridged, including an appendix on

‘The implications of the doctrine of the Trinity for theology and for ordinary life’ that is not included in all previous editions of the work. The only change we have made (apart from minor editorial corrections) is to add extensive scriptural footnoting to take advantage of Dr Knox’s fondness for writing in sentences packed with biblical allusion. Readers can now chase through these allusions and quotations for further reflection.

Part II consists of a variety of theological writings on the doctrine of God under the general title ‘The Christian Worldview’. These writings have been chosen primarily for their individual qualities, but also because they demonstrate the breadth and range of Dr Knox’s thought, and the various contexts in which he taught and wrote. There are examples of sermons, theological papers, scholarly articles, book reviews, exegetical studies of particular passages or themes, and fragments from his personal papers. There are also a number of the pieces that were first delivered on Dr Knox’s regular radio broadcast, ‘The Protestant Faith’.

This volume is one to dip into and savour, rather than to read cover to cover; a nourishing meal to be enjoyed with pleasure over time, rather than a hamburger to be devoured immediately. Here are some suggestions for making the most of this volume:

- ▶ read *Part 1: The Everlasting God* (and its appendices) continuously as one work; this will provide an overview of Dr Knox’s thought; use the miscellaneous writings in Part 2 to pursue particular ideas further.
- ▶ while *The Everlasting God* is best read as a whole, the miscellaneous writings in Part 2 can be taken in any order; set yourself the goal of reading one a week (or one a month) with Bible open.
- ▶ use the index of Bible passages as a program for personal Bible study.
- ▶ use the collection of ‘Knox Gems’ (at the back) as a way into the contents of the volume; take an insight or subject that interests you, read the ‘gem’, and then read the article or chapter in which it is contained.

It is hoped that this current volume will be the first of three volumes of Dr Knox’s Selected Works. Later volumes will contain material focused on the Christian life, and on church and ministry.

In some ways, I imagine that putting the doctrine of God into one volume, and Christian living and fellowship into other volumes may

not have pleased Dr Knox. He was an integrative thinker, who saw the doctrine of God as being closely related to our personal and corporate lives, and vice versa. This is reflected in the material in this first volume. It is by no means dry theory. There are constant applications to how we should live, and how we should bring the gospel of Christ to a needy world.

I pray that this rich teaching would be as much food for your soul as it has been for mine.

ACKNOWLEDGEMENTS

My thanks goes to the many people who have assisted in the production of this volume:

- ▶ to Peter Jensen and the staff at Moore Theological College, for access to their extensive collection of Broughton Knox's literary works, for encouragement to pursue the project, and for helpful guidance as to the selection and arrangement of material;
- ▶ to the *Reformed Theological Review* and *New Creation Publications* for their permission to reprint certain texts;
- ▶ to Paul Whiting for his extensive (and voluntary) labours in copy editing;
- ▶ to my colleagues Kirsty Birkett, Greg Clarke and Ian Carmichael for their contribution to the painstaking work of editing, proofing and compiling indexes;
- ▶ to Mrs Ailsa Knox, Broughton's widow, for her kindness and cooperation;
- ▶ and perhaps most of all to Denis Ryan, a good friend and colleague of DBK, who was instrumental in launching the 'Knox publishing project', and who has been both a tireless aid in locating and sifting through manuscripts, and a constant encouragement during the long process of publication.

To God be the glory.

Tony Payne,
Editorial Director, Matthias Media

NOVEMBER, 2000



..... II. DAVID BROUGHTON KNOX¹.....

By Marcus Loane

A VOLUME OF ESSAYS IN HONOUR OF David Broughton Knox was published in 1986; it was entitled *God Who Is Rich In Mercy*. The first essay was an Appreciation of his life and work by Archbishop Robinson, and I can do little more than traverse the same ground with added detail to fill in a few gaps. Broughton was born on December 26th, 1916 in Adelaide, where his father was the Rector of St Luke's Whitmore Square, a parish in the heart of the city. Broughton's father had come out to New South Wales from Ulster as a child of five in 1880, and was always marked by a strong Celtic temperament and equally strong Protestant convictions. Broughton's mother had brought to the marriage the rare sweetness of a woman who lived in the sunshine of God's presence. Broughton was the first son but the third child in a home in which four boys and six girls were to be born. He was six years old when in 1922 his father left St Luke's and returned to the Diocese of Sydney as Rector of St Michael's Wollongong. Two years later there was a further move when he became Rector of St Paul's Chatswood. It was in this parish that Broughton passed from childhood to boyhood, and the home life of his parents was of paramount importance in his development. It was a home in which readings from the Bible and prayers were the rule every morning and evening; a home in which love and truth reigned supreme for all alike, "as well the small as the great, the teacher as the scholar" (1 Chr 25:8); a home that was also darkened with great sorrow. Gareth, at the age of eighteen months, died from meningitis in 1926; Margaret, who was four years old, died from the same cause as a complication from measles in 1927; and the eldest daughter Mary died

1. A slightly revised version of the first chapter of M Loane, *These Happy Warriors*, (Blackwood: New Creation, 1988).

from blood poisoning at the age of nineteen in 1931. That terrible succession of family bereavements meant that love and sorrow were to unite the whole family with bonds of uncommon strength and affection.

The eight years at Chatswood were the formative years in Broughton's boyhood. He spent his teens at Knox Grammar School from 1928 onwards. He was not over fond of games, but was a lover of books, of words, of debate and argument. His great friend was Kenneth Jacobs, who in later life would become a Judge of the Supreme Court in New South Wales and then of the High Court of Australia. Broughton's father left Chatswood in 1932 to become Rector of Christ Church Gladesville, and Broughton left school at the end of 1933. He spent the next twelve months on his uncle's properties at Daylesford and Rocklynne, between Orange and Cudal. It would not be easy to tell whether he enjoyed this experience, but it was not without value. Then in 1935 he enrolled at the University of Sydney as an Arts Student in Greek and English. One of his fellow students was Gough Whitlam; they both aimed at first class honours in Greek, but were thwarted by the arrival of a new Professor at the very end of 1937. This was Enoch Powell, who had obtained the appointment at the early age of twenty-six and arrived just in time to mark the papers of the final examinations. To Broughton's great disappointment, he was only awarded second class honours in his degree. Those mid-thirties were also the years in which the fledgling Evangelical Union was winning its spurs within the University. Broughton and his friend Geoffrey Parker were interested, but stood somewhat aloof. Broughton would not join the Evangelical Union merely because that was thought to be the right thing to do. He was determined to establish his independence; he would act for himself rather than walk in the shadow of his father's reputation. This was a test of his integrity as a responsible person who had to reach maturity in his own right.

The year 1938 was spent as a Catechist with his father in the parish of Gladesville; this gave him time to test his call with a view to ordination. He was steadily growing in the conviction that this should be his goal; but where should he be trained? Although he had applied to enter Moore College, that year had brought a breach of understanding between Broughton's father and TC Hammond of Moore College, and that in turn led his father to think in terms of theological study overseas. As I was in England during 1938, I was

asked to make inquiries concerning Wycliffe Hall in Oxford, Ridley Hall in Cambridge, and St John's College at Highbury, which was better known as the London College of Divinity. Broughton travelled to England with his parents early in 1939 and enjoyed the summer with them before they returned to Sydney. It was finally decided that he should go to St John's where Dr TW Gilbert was the Principal, as it was the clearest evangelical college. He therefore enrolled at St John's in October, a month after the outbreak of war. Two years later he graduated with a First Class as an Associate of the London College of Divinity and a Second Class as a Bachelor of Divinity in the University of London, rising from a sickbed to take the latter exams. But he did not return home to Sydney. He was ordained Deacon in 1941 and Priest in 1942 by the Bishop of Ely and served as a curate in the parish of St Andrew-the-less in Cambridge. His work in the parish was light enough to allow him to become a member of Fitzwilliam College and to begin to read for the Theological Tripos under such mentors as Wilfred Knox and CH Dodd. But those were dark and troubled years in England. The summer of 1940 had seen the fall of France and the Battle of Britain. The month of June 1941 saw the Nazi onslaught on Russia, and December saw the destruction of the American Navy at Pearl Harbour. Broughton was bound to be caught up in the maelstrom of war; but for him there had been a short lull during his first two years in Orders.

During those years Broughton was drawn into vital contact with the Inter Varsity Fellowship. A small group of men in 1938 had formed the Biblical Research Committee with a single-minded resolve to roll away the reproach of anti-intellectualism so long levelled against Evangelicals. Broughton joined this Committee in the course of 1941 and soon became a close friend of Stuart Barton Babbage, who was to become its Honorary Secretary. They both took part in a small conference held at Kingham Hill in July that year; it was to prove pregnant for the future. Dr Douglas Johnson, General Secretary of the Inter Varsity Fellowship, liked to recall what he described as Broughton's sevenfold "No, No, No ..." when he voiced his dissent. There were few that could say No so persistently and so effectively. July 1941 was almost the darkest month in the whole course of the War, but this conference drew up plans of a far-reaching character. Eventually, they led to the formation of the Tyndale Fellowship, with its Summer Schools

and lectures in post-war years. Broughton was credited with the idea that led as well to the purchase of Tyndale House in Selwyn Gardens, Cambridge, and its development as a residential research library. Douglas Johnson was the mainspring in this movement, though he remained in the background. He drew very able men to his side and they began to provide an upsurge of first class Evangelical literature. One of their first ventures was the *New Bible Handbook*, though it did not appear until 1947. It included an article from Broughton: a small beginning, but a promise of things to come. But all these interests were interrupted in December 1943 when Broughton resigned from his parish to become a Chaplain in the Royal Naval Volunteer Reserve.

Broughton's service in the Navy began only six months before D-Day; it was to give him a direct share in one of the grand events in World War Two. After a brief spell at Devonport, he was posted to a Combined Operations base at Garelock in the Firth of Clyde, where men were training for the Normandy invasion. Early in the new year, Broughton had some reason to think that his name would not be listed for that operation. This led him to lodge a special application to be allowed to go, on the ground that he was a single man who had no dependents. As a result he joined the Depot ship which was to anchor off Sword Beach on D-Day plus one, June 7th, 1944. His ship was forced to move further west when things went wrong on the beach, but it remained off the coast for three months. He was then sent back to Rosyth before being appointed to serve in the first 'Monab' (Mobile Naval Air Base), which was to accompany the Squadron destined for the Pacific. It was believed that the war with Japan would go on for at least twelve months after the collapse and defeat of the German Forces, and the plan for Monab was that it should form an on-shore base in support of the Marines who were to storm island beaches. Broughton's ship the Emperor of Japan (code-named J1) reached Jervis Bay in December 1944; he was home for Christmas. But the war with Japan did not outlast VE Day in Europe by more than a few months; plans for Monab were shelved. Broughton was transferred briefly to HMS Anson, and then to HMS Vindex, an Aircraft Carrier ferrying supplies to the Occupation Forces in Japan. This ship sailed at last for England in 1946, via Durban and Simonstown. Broughton then chose to be discharged from the Navy in his own home country, and the voyage back to Sydney brought him home once more in time for Christmas;

a civilian at last.

Archbishop Mowll had for some time been anxious to build up the staff of Moore College, and he spared no effort to arrange for Broughton to go into residence in February 1947 as a tutor and lecturer. His long absence overseas meant that he was scarcely known among his contemporaries, but a surprising episode in his early months at the College brought his name to the fore in church circles. A small group of laymen in a country parish had brought a suit against the Bishop of Bathurst on the ground that certain forms of Ritual, authorized in what was known as the Red Book, contravened the law of the Church of England. The case was heard by the Chief Judge in Equity; it turned very largely on the nature of the nexus between the Church in New South Wales and the Church of England. Sir Adrian Knox had delivered a crucial Opinion on this question in 1912. TC Hammond was asked in Court if he was in agreement with this Opinion, and he replied, "Yes, insofar as I understand it". Broughton, to the surprise of most people, was then called to appear before the Court as an 'expert' witness. Mr RW Kitto, KC, later a Judge of the High Court of Australia, appeared for the Bishop of Bathurst, and set out at once to discredit Broughton by a rigorous cross-examination. Had he read the Opinion by Sir Adrian Knox? He had. Had he just read it in preparation for this case? No; he had read it some years before. How was that? When he was a boy of sixteen, he had taken it down from one of his father's bookshelves: he had read it then and had formed a conclusion about which he had seen no reason to change his mind. Did he consider himself an expert? Broughton was quite unfussed in his reply; "I would not describe myself in that way; but there are others who do". Kitto threw his papers down; it was said to have been the first time that he was rattled by a witness. Broughton's view as to the legal nexus based on Sir Adrian's Opinion was endorsed by Mr Justice Roper. It was a triumph for the 'expert'!

Broughton's advent to Moore College in February 1947 marked the beginning of a lifelong commitment to its affairs. The College in 1947 had begun to expand with new buildings and an influx of ex-Servicemen as students. The staff consisted of the Principal, Vice-Principal, and two resident tutors and lecturers, and the course of study prior to ordination was increased to three full years. TC Hammond was at the peak of his career when he left the College at the

end of September that year to spend eighteen months on leave in Britain. Broughton was his understudy in lectures on doctrine, and it became clear that his primary interest lay in Theology. He was never nervous, but was rather hesitant in his manner of speech; he had yet to acquire the easy, self-confident, fluent style of later years. He was single, restless, struggling with study, finding his balance; he was devoted to his family, but determined to establish his own independence. He pursued his studies with patience and perseverance until he gained his M.Th. degree from the University of London in 1949, having concentrated on Biblical and Historical Theology. Then in 1950, at the age of thirty-three, he married Ailsa Lane, a singularly happy marriage. Academic success and a happy marriage brought him a new maturity, and in 1951 he was granted three years leave of absence in order to pursue a Doctorate overseas. He and Ailsa settled down in Oxford, where he read in the Bodleian Library and lectured at Wycliffe Hall in New Testament. Among his students was JI Packer, later so well known as an author and teacher of Theology. Archbishop Mowll arranged for him to attend the Faith and Order Conference at Lund in 1952, and he was elected to the Geneva Faith and Order Commission of the World Council of Churches. Meanwhile he was attached to St. Catherine's College and in 1953 he was awarded his degree as a Doctor of Philosophy. His thesis was subsequently published as the *Doctrine of Faith in the Reign of Henry VIII*. It had involved valuable research in books printed in black letter in the early sixteenth century, and is now a standard work of reference for students in that period of history.

On his return to Sydney in early 1954, Broughton took up his work at Moore College as its Vice-Principal. TC Hammond's resignation at the end of 1953 had left Broughton with a clear field for his future work in Theology, to which he would devote himself for the rest of his life. His contribution to College and Church affairs during the next five years was richly varied. He drew largely on his English experience in replacing the Annual Convention with a College Mission in various parishes. He played a key role in establishing Halls of Residence for University students in two former hotels at Broadway in 1954. He had become a member of the Australian Committee of the World Council of Churches on the nomination of Archbishop Mowll, and was one of the Australian delegates to the Assembly at Evanston in 1954. This was followed by the Anglican Congress at Minneapolis, at

which he was also present. Then in 1955, he took part in a Faith and Order Conference at Christchurch, New Zealand. But this marked the end of his ecumenical involvement. His contributions in debate at meetings of the Australian Council of Churches were too strong for the more liberal emphasis which was predominant. Meanwhile he took up his father's mantle on behalf of the *Australian Church Record*, which he valued highly as an independent paper serving the Evangelical cause. He was responsible for much of the editorial work, and its columns provided a regular vehicle for the expression of his viewpoint during the next three decades. He became a member of General Synod in 1952 and its Constitution Committee in 1954. He soon began to make his voice heard in debate in the Diocesan Synod and its Standing Committee, and he became a member of the Cathedral Chapter in 1961, being elected to fill his father's canonry after his death. He had always cherished a large vision for the future of the College, and his growing prestige made it clear that he would go much further.

On the death of DJ Davies in May 1935 and the resignation of TC Hammond as from the end of 1953, Archbishop Mowll had cast his net wide before settling on the appointment of a new Principal. So it was towards the end of 1958, as it turned out, Broughton's appointment was almost the Archbishop's last decisive act before his death on October 24th that year. Broughton came to his new office in February 1959 knowing that he had won the Archbishop's confidence and support, and he took up his duties in an eventful period. The Billy Graham Crusade in May that year was to trigger off an explosive expansion in College enrolments in the early sixties. The provision of Commonwealth Scholarships for University students and then of free Tertiary education brought about a steady rise in the calibre of candidates for ordination. The staff increased to match the growth in the overall enrolment; a four-year course became the norm, with the London BD as its goal. The principle of assessment for the College had been established by the Diocesan Synod in 1955, and the financial status of the College was further strengthened by a succession of legacies. There was extensive property development with a series of new buildings which were to transform the whole style of College life. Broughton's priorities never wavered; he set his heart on a highly qualified staff, on a wisely developed library, and on academic excellence. He was active in the affairs of the Australian College of Theology and of the Board of

Studies in Divinity in the University of Sydney. He took a long view of College affairs and was single-minded in his pursuit of the ultimate objective. When it seemed to him that Archbishop Gough's policy was likely to encroach on the independent status of the College, he entrenched himself more firmly than ever against all outside pressure. He never courted popular sentiment, was sometimes misunderstood, and did not always command the goodwill of older clergy. But he was venerated by his own students and left an indelible mark on the character of the ministry.

Broughton's resignation from the Principalship took effect on February 28th, 1985. He had held office for twenty-six years, longer than any of his predecessors. It was arranged that he should continue to lecture in Theology until he reached the age of seventy-two at the end of 1988. His great contribution to the character of the ministry in the Diocese during his long term in office was due to what he was as a man and as a theologian. He had never ceased to read widely and to think deeply about the issues of Theology. He had gone on Sabbatical leave in 1968 and again in 1980 in order to pursue his reading in England. His Moore College Lectures in 1979 were published as *The Everlasting God*, and his book on *The Lord's Supper from Wycliffe to Cranmer* in 1983. Broughton was the natural successor to TC Hammond as a theologian, but differed from him in his fundamental approach. TC Hammond, himself a Gold Medallist in the school of Philosophy, always held that Philosophy was the proper handmaid of Theology. His Theology was rooted in the metaphysics of the medieval Schoolmen, much as Scottish Theology was rooted in German philosophy. Broughton on the other hand was primarily concerned to develop a Biblical Theology: his teaching was rooted in the textual study of the New Testament as practised in Cambridge. In his research for his Oxford thesis he had perceived that John Frith was the first English writer to insist that only what is taught in Scripture may be required as an essential article of faith: "Faith leaneth only on the Word of God, so that where His Word is not, there can be no good faith."² But Frith went still further. There are many doctrines taught in

2. J Frith, *The Writings of John Frith and Dr Robert Barnes*, (London: Religious Tract Society, 1930), p. 49.

Scripture, but it is not necessary to hold them all under pain of damnation. This was incorporated in the language of the sixth Article of Religion: "Whatsoever is not read therein [in Scripture] nor may be proved thereby is not to be required of any man that it should be believed as an article of Faith or be thought requisite or necessary to Salvation." That was the ground on which Broughton took his stand.

Broughton's teaching was all rooted in his understanding of the integrity and authority of Holy Scripture as God's supreme written revelation of truth. He was never a blind adherent of Calvin, or Cranmer, or any other Reformation Divine; he carved out his own very independent line of approach. He admired Calvin rather than Calvin's more extreme disciples, and he followed Amyraldus rather than the latter in his view of predestination. He was not at ease with the doctrine of imputed righteousness, but followed Sanday and Headlam in treating it as a legal fiction. This led him to prefer the concept of reconciliation rather than of justification as the criterion for a standing or falling church. As for the church, Broughton and DWB Robinson hammered out a much more radical assessment of the Anglican tradition in their emphasis on the church as "only and always a congregation of believers, whether on earth or in heaven".³ Broughton's mind was very subtle, but he had a tendency to crystallize his thinking in short dogmatic statements which over-simplified the situation. On his return from England in 1953, Faith was the keyword in his teaching; he liked to say that the exercise of Faith is Worship. After 1968, the keyword was Fellowship: the main purpose of a Christian assembly is to enter into Fellowship with the Lord of the church and with its members. After 1980, it was Relationship: the ideal of Relationship in the Triune Godhead is the perfect pattern of his people. But the thinking that lay behind such keywords was acute. WJ Lawton was to say that Broughton's ideas had shaped the mind of a whole generation of clergy in their understanding of the doctrine of the church and had had a disturbing impact on parish life in the Diocese of Sydney.⁴ Its full effect for good or ill will not become self-evident until a whole generation has passed away. But it is not too much to say that no other contemporary

3. B Webb (ed), *Church, Worship and the Local Congregation*, (Sydney: Lancer, 1987), p. 5.

4. Webb, p. 83.

Australian Churchman has had a more original mind or has shown a more penetrating insight into questions of pure Theology, and that insight was derived from his understanding of the supreme revelation of truth in the Bible.

Broughton's activities covered a wide spectrum of church life and affairs; they stretched from a body like the General Synod Commission on Canon Law to his role as the President of the New South Wales Council of Churches. He had a shrewd mind, which revealed itself in his grasp of church law and his highly intelligent approach to matters of finance. He had no nervous qualms in debate, and was never afraid of controversy. He was sometimes enigmatic, sometimes provocative; but he held on with a tenacity that could not be shaken. He was obstinate in argument, maddening in committee; but he survived where others were ignored. His dedication to Theology and the training of men for the Christian ministry led him into a new venture when he undertook to establish a new Theological College for the Church of England in South Africa as from October, 1988. He had mellowed since he retired and was always relaxed in his own home circle. The fine shape of his head with its shock of white hair gave him an amazing resemblance to his father: their portraits were almost interchangeable. He honoured his father, but worked out an independent line in thought and practice. He sat loose in a way that his father never did to clerical conventions and Anglican traditions. It was pointed out by Archbishop Robinson that he was more at ease with Grindal than with Hooker,⁵ and this streak of Puritan nonconformity manifested itself in his indifference to the outward forms of clerical decorum. His was phlegmatic in some respects, but deeply emotional in others. He learnt to ski with his children and built a boat to sail with them on the harbour. He had no ear for music, but always delighted in Ailsa's singing, and drew strength and encouragement from her unfailing cheerful support. His home life, his College career, and his general ministry were all in the same mould. It would have been said of him, as of Nehemiah's colleague as they built the walls of Jerusalem: "He was a faithful man, and feared God above many".⁶

5. PT O'Brien & DG Peterson, *God Who Is Rich in Mercy*, (Sydney: Anzea, 1986), p. xii.

6. Nehemiah 7:2.

Broughton was 72 years old when he went out to South Africa to found the George Whitefield College for the Church of England in South Africa. He went to serve a small and embattled Church in a country racked by political turmoil and racial violence. He and Ailsa took up residence in Kalk Bay and opened the College for black and white. He struggled for funds, for books for the library, for housing for the students. Four years later, in December 1992, he retired, leaving the College as a steady going concern. It had been the crowning work of a distinguished ministry. As events turned out, he had little more than twelve months back in his own country, but that last year brought two great joys in his family circle: his youngest daughter was married in September, and his younger son was ordained to the priesthood in December. He died as the result of a massive cerebral haemorrhage on January 15th, 1994.