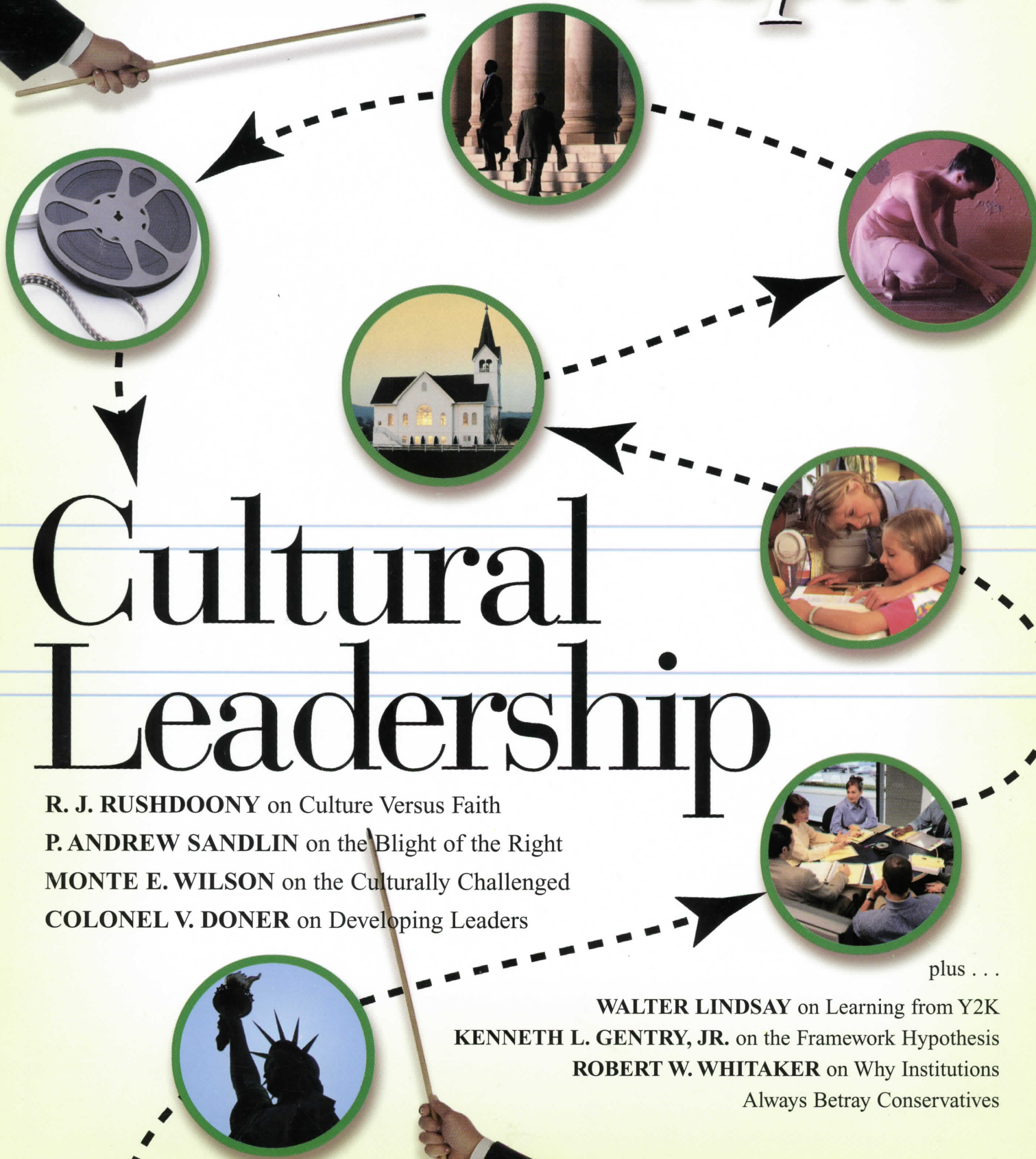


CHALCEDON

Report

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Cultural Leadership

R. J. RUSHDOONY on Culture Versus Faith

P. ANDREW SANDLIN on the Blight of the Right

MONTE E. WILSON on the Culturally Challenged

COLONEL V. DONER on Developing Leaders

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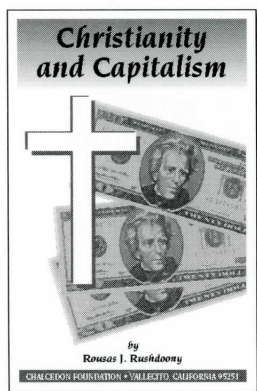
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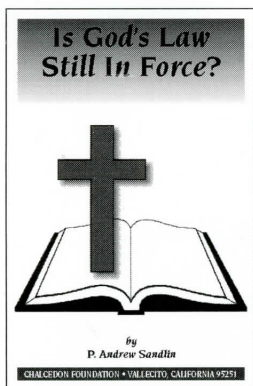
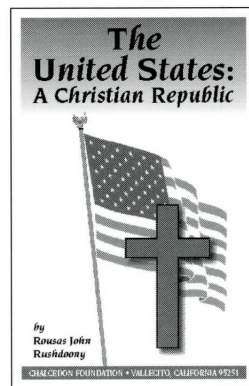


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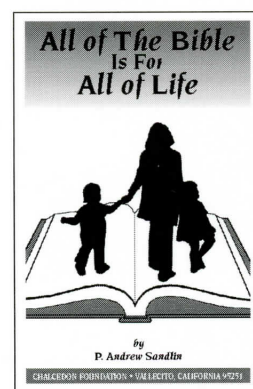
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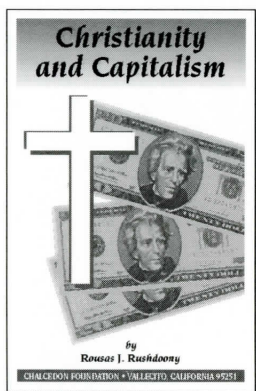
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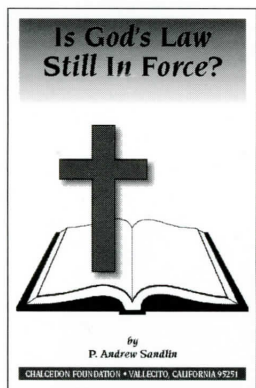
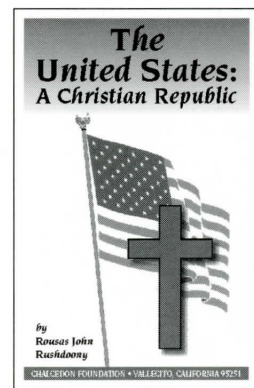


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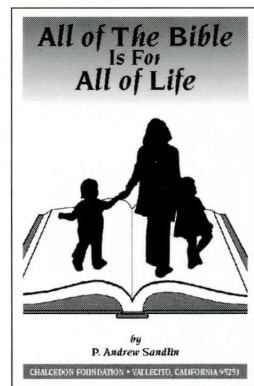
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CHALCEDON *Report*

*A Monthly Report
Dealing With the Relationship of
Christian Faith to the World*

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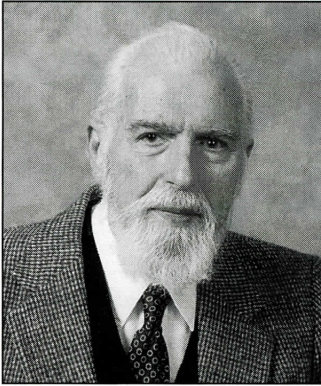
Rev. R. J. Rushdoony is chairman of the board of Chalcedon and a leading theologian, church/state expert, and author of numerous works on the application of Biblical Law to society.

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Rev. P. Andrew Sandlin is executive vice president of Chalcedon and editor of the *Chalcedon Report* and Chalcedon's other publications. He has written hundreds of scholarly and popular articles and several monographs.

Culture Versus Faith

By Rev. R. J. Rushdoony



One of the problems of our times is the false faith in culture. To illustrate, I have known more than a few humanistic parents who have been horrified by the vicious delinquencies of their children. Given the "good" family background, home, and

environment, how could their son or daughter be so "insanely" delinquent?

Their error is to assume that good character is inherited. They will cite the good character of grandparents and great-grandparents, the good environment and schooling, and they assume some freakish circumstance to be responsible. They are environmental, not Christian, in their analysis.

As Christians, we do not believe that we are the *primary* source of character in our children. God is. If we assume that we are, we are playing God. Character is a religious product. It can and must be supplemented by family, church, and school, but without the Lord it does not exist.

This means that public schools and many churches are off base. The reason more youth are not delinquent is, as one teenager confessed to a friend, "I don't have the guts to do what _____ is doing." His condition was cowardice, not character.

Education is important, but modern man too often substitutes education for Christ and the Faith. As a result, we see cultural decay on all sides.

Henry Van Til observed, "Culture is religion externalized." The common externalized religion is humanism.

As Christians, we do not believe that we are the primary source of character in our children. God is. If we assume that we are, we are playing God.

Today too many in the church expect the state school to provide character for their children, an illusory hope. Character comes from the faith, through the home and the church. Rearing children means far more than providing them with food, clothing, and shelter.

Chalcedon has done much to further strong families and Christian education. We do not believe that good character is an automatic product but a Christian one. We must apply our faith to child rearing and education. This is our *calling*.

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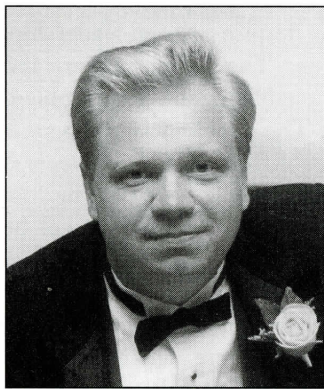
The Blight of the Right

By Rev. P. Andrew Sandlin

This editorial is excerpted from the author's pamphlet, *We Must Create a New Kind of Christian*.

Publisher's Introduction: "The pamphlet by Andrew Sandlin is one of the most brilliant statements I've ever read. It sets forth in clear terms exactly what Chalcedon stands for." (Rousas John Rushdoony)

The Myth of Christian "Culture Wars"



We hear a great deal about the "culture wars" these days. This expression obscures an important fact. What is termed the "culture wars" really constitutes *religious wars fought on cultural battlegrounds*. It is a conflict of *religious* visions. The battle for a culture is always and

inescapably a battle between rival religions. When secularism gradually pervaded the West, it gained its dominant position by consciously battling and superseding historic Christianity. Christianity had been the establishment faith of, for instance, the United States at its founding and well into the nineteenth century. Secularism could obtain cultural hegemony only by marginalizing another establishment religion, Christianity. *Culture wars are really just the wide, public manifestations of religious wars over what the character of a society should be.*

Christians today are often at the forefront of the debate about culture wars, the great public dispute — usually between Right and Left, conservatives and liberals — over what our society and its culture should look like. They generally recognize that any semblance of Christianity has dropped out of today's culture. They lament the appalling loss of Christian morality and simultaneous rise of a rapacious secularism. They clearly deplore the pervasiveness of abortion; pornography; pre- and extra-marital sex; homosexuality; drug use; materialism; postmodernism; occultism; radical feminism, environmentalism, and socialism; assault on the Christian family and church; and statist redistribution of wealth that now characterize much of our culture. They are aware of the deep wound these and other evils have inflicted on

the West. In their own lives, families, and churches, they are ordinarily resistant to these evils. They work tenaciously to preserve the shrinking ground of Christianity that encircles their immediate lives.

But while Christians are at the forefront of the cultural debate, they are not generally at the forefront of the battles to recapture a Christian culture. They do not think of a distinctly Christian mission in art, music, education, business, technology, politics, the economy, and other areas of culture. Christians, in fact, are not winning today's culture wars, *because they have never fought them*. They are not fighting them because they no longer have any aptitude for cultural leadership. They have no aptitude for cultural leadership because they have no interest in it. They have no interest in cultural leadership because they do not see culture as a religious calling. For the vast majority of Christians, culture is simply beyond the sphere of their concern.

It is a grave mistake to assume that today's cultural secularization is the effect of men's abandonment of Christianity. To the contrary, there are perhaps proportionately more professed Christians in the West today than ever before, but this increase in Christian population has not impeded the rush to a secular society. In fact, in many ways it has hastened that secularization. By abandoning the cultural dimension of Christianity, it has opened the way to an untrammelled secular agenda. Christians' lack of interest in culture and cultural leadership has created a vacuum that secularism has eagerly rushed in to fill.

Christians' Passion for Principled Defeat

This lack of interest is not merely an omission. There is a distinct mentality behind it. Most Christians see the church as a perpetual, disenfranchised minority — designed and destined to sit on the sidelines while unbelievers — and anti-believers — take a bold lead in the culture, in education, media, business, arts, law, medicine, economics, technology, and politics. This is their *planned retreat from cultural leadership*. Christians, they firmly believe, are not cultural leaders, and they *should not be* cultural leaders. To capture a culture for Jesus Christ is just not what Christianity is all about; it simply is not a legitimate Christian calling. An element of religious masochism often lurks behind this conviction; cultural defeat and degradation are identified with "spirituality": "Our lack of cultural leadership verifies our godliness." The incongruous result is that, while they often complain about the evils of the present secular cultural leadership, they are routinely uninterested in any

attempts to restore *Christian* cultural leadership. They lament the evils that today's secular cultural leadership fosters, but they persistently refuse to assume any leadership role by which they may progressively overturn these evils. The problem is not merely that they refuse to capture leadership in the culture; more ominously, they have developed a distinct rationale for their refusal. Theirs is a *principled* cultural defeat.

*While sincere Christians
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they hold sacred.*

Christians do not expect or work for cultural leadership. They are planning for cultural defeat, and their plan is working to perfection. They crave a *détente* with the secularist leadership, a *détente* that leaves uncontested their marginalized existence.

A Battle Forfeited

Their enemies are not content with a *détente*. They want — and usually get — unconditional surrender. For the most part, Christians have not even fought to keep their culture. By early in the twentieth century, most of Christianity had readily hoisted the white flag of cultural surrender. Christians are now servants in a pagan aristocracy. Pale shades of Christian culture do survive, albeit tenuously, in tiny islands of family and church. While sincere Christians toil just to keep their faith alive, a relentless secular culture mocks their God and their religion. It indoctrinates their children. It squelches their liberty. It plunders their property. It tramples all they hold sacred. The only solace for these Christians is a weekly retreat into seeker-sensitive churches that preach an existential, narcotic gospel to beleaguered saints, coveting an escape from culture. The goal is to survive the Gulag

of secular culture and hope that liberation will come in the form of Christ's Second Advent. Hope for the present life is gone. Culture is the new Hell.

And Christians have no one but themselves to blame for their enslavement.

The Real Blight of the Right

The Right Wing, for example, routinely resorts to conspiracy theories, apocalyptic scenarios, and other cultural escape hatches. Conservatives attack anything that smells of "The Establishment." The establishment is that core of visibly prominent positions which shapes the culture more than any other factor. These positions include the major media, Hollywood and network and cable television, the popular music industry, the Ivy League and other prominent universities, and national political office. The establishment presupposes cultural leadership. To occupy the establishment is necessarily to provide unquestioned cultural leadership.

But most Christians today despise cultural leadership. They despise the establishment. They do not understand that the problem is not the establishment. The problem is the *secular* establishment. The problem is the people who presently occupy the establishment. *Establishment is an inescapable reality.* There will always be an establishment. The only question is whether it will be Christian or anti-Christian. There will be either a *Christian* establishment with *Christian* cultural leaders or (as today) an *anti-Christian* establishment with *anti-Christian* cultural leaders. What there will not — and what there *cannot* — be is a Christian culture *without* a Christian establishment and Christian cultural leaders.

Conservatives have been culturally disenfranchised for so long that culture is now an enemy. The words of Craig Preus describing paleo-conservatives indict conservative Christians with equal cogency:

[C]onservatives don't try to grab elites. No long march through the institutions for these guys. They only care about writing for small-circulation magazines and no-circulation book publishers. They rarely bother much about training and building new minds, while liberals bend over backwards to grab anybody with an IQ over 120. And paleos [old-line conservatives] keep waiting for the Godot of the Middle American Revolution that will never come.

Christians would disdain cultural leadership if it were offered on a golden platter. They have apostatized so far from cultural leadership that they covet cultural enslavement, which they see as a mark of "spirituality." This is spiritual masochism with a vengeance.

Until Christians abandon this attitude, they will suffer the shackles of cultural enslavement.

Masochistic Lutheranism at Calvinism's Westminster Seminary

By Rev. P. Andrew Sandlin

Logia, a journal of Lutheran theology, recently (Vol. 8, No. 4) carried a lead essay by D. G. Hart, associate professor of church history and theological bibliography at Westminster Seminary in Philadelphia. Westminster is generally considered the flagship of academic Calvinism. Well, “flagship” may not be the most appropriate metaphor. At least there is nothing confrontational in Hart’s essay, “What Can Presbyterians Learn from Lutherans?” “Retreating tug boat” may be a more fitting trope.

What *can* Presbyterians learn from Lutherans? Humility, for one thing, says Hart: “The Reformed could not be content with salvation or the church; they had a holy duty to transform their society according to God’s revealed principles [*i.e.*, the Bible]. According to [Abraham] Kuyper, salvation of souls was not enough. Real Calvinism had to change society.” This is all true, and Hart the Westminster Lutheran Calvinist doesn’t like it a bit. Modern Calvinists have the arrogant attitude that they are called to transform culture in explicitly Christian terms. They should take a clue from Luther. He warred against a “theology of glory.” He espoused instead a “theology of the cross.” This means, among other things, that Christians are to expect suffering, deprivation, and failure in this world. Victory for Christ’s kingdom is “triumphalistic.” Suffering is much, much better. Christians should revel in this, since this identifies us with the suffering Christ. The “theology of glory” means pride of accomplishment, worldly success, and cultural transformation. Calvinists, according to Westminster’s Hart, must adopt Luther’s “theology of the cross.” Perceptive readers might get the impression that this is a spiritual masochism, a *lust* for suffering.

There is, to be sure, a legitimate theology of the cross. There can be no Christianity without it. Salvation apart from Christ’s substitutionary atonement on the cross is not merely an impossibility. It is an affront to God. But we must never separate our theology of the cross from our theology of the resurrection — or the rest of the great Biblical redemptive complex, for that matter: Christ’s incarnation, law-keeping life, ascension, session, and present reign on David’s throne (*Ac. 2*).

Hart knows that a masochistic “theology of the cross” limits Christ’s redemptive work to the individual or the church: “Kuyper’s idea of the Reformed world-and-life view also nurtures a tendency to look to worldly

accomplishments, rather than theological, liturgical, or ecclesiastical faithfulness, as marks of Calvinism’s success.” Translation: Consistent Calvinists believe that the Faith applies to all of life; Lutheran Calvinists believe the Faith applies to part of life. Better translation: Consistent Calvinists believe in the sovereignty of God; Lutheran Calvinists believe in the suffering of the saints.

Consistent Calvinists embrace the redemptive complex in its totality. This includes *both* the benefits of Christ’s suffering on the cross *and* the benefits of Christ’s victory over the grave. This latter includes incremental social sanctification (*Dan. 2; Mt. 13:31-33*). Consistent Calvinists support a holistic Faith; Lutheran Calvinists endorse a truncated Faith.

Hart cites several passages from Calvin positing man’s frailty and suffering in this life. Hart opposes the “triumphant crusader conquering the world for Christ and his kingdom” and supports “the suffering pilgrim who endures pain and persecution, just as his savior [*sic*] did, who hopes for the life to come . . .” He does not discuss why suffering cannot be a factor advancing Christ’s comprehensive kingdom in time and history.

Hart does not believe that Christ’s kingdom extends beyond the church. He does not believe the Bible should apply to all of life. Like Luther, therefore, Hart is a dualist. He says, “Just as there are two kinds of righteousness according to the theology of the cross and theology of glory, so the two kingdoms, that of the church and that of the state, have two standards of good conduct. . . . The norms for the church are faith and love, but the standards for public order are reason and justice.”

Consistent Calvinists disagree. We believe that the Bible (not “reason” and “justice”) should govern *both* church *and* state. The “norms for the church” are *not* “faith and love,” but the commands of the Bible. The “standards for public order” are *not* “reason and justice,” but the injunctions of the Bible. Faith, love, reason, and justice must be Biblically defined — and practiced. Consistent Calvinists want a holistic Biblical faith; Lutheran Calvinists want a truncated rationalistic Faith. (This is ironic, since Lutherans forever charge Calvinists with rationalism.)

The chasm between Consistent Calvinists and Lutheran Calvinists cannot be bridged by dialogue. It presupposes and reflects two fundamentally irreconcilable visions.

One sometimes even suspects, two different religions.

Culturally Challenged

By Rev. Monte E. Wilson, III

This Little Light of Mine



For close to a century Christians have increasingly seen it as a badge of honor to retreat from engaging their culture. It is as if Jesus' words have been turned on their head to read, "Blessed are those who hide their light under a bushel." About the only time many believers choose to come out of their hiding

is to throw rocks at those whom they believe are debasing the culture that they, the rock-throwers, have abandoned.

The radical pietists retreated because such worldly concerns as politics, philosophy, and art were not holy pursuits. Pietists think that the normal Christian life consists of all things religious, *i.e.*, prayer, Bible study, witnessing, and going to church at least three times weekly. They evaluate themselves and others by subjective experiences, ignoring, for the most part, the Bible's call for Christians to be salt, light, and leaven in the world in which they live.

The anti-intellectualism that followed in the wake of such men as Finney, Moody, and Sunday was a terrible blow to the church's ability to influence culture. While Paul understood the foundations of the classical world, quoted the poets, manipulated the political and legal system, and artfully debated the philosophers of his day, few evangelicals today see the power of intellectual pursuits. If anything, the intellect is often seen as an impediment to true spirituality. It seems that ignorance is not only bliss, it is an avenue to holiness.

Add to the above the zillions of evangelicals who think that the church will soon be raptured, and you will begin to understand why our culture is so void of a Christian witness. People who treat the world as if it were an overnight stay in a cheap hotel are not going to make much of an effort to transform culture.

What stuns the mind is reading about people who say that they are postmillennial yet act as if the end of the age is upon us. "Run for your lives; the pagans have taken over." "With the dawning of the century a new Dark Age is going to fall!" It is almost comical to watch these folks try and tear apart anything that appears to point to a positive future. Whether it is the booming economy, the drop in abortion rates, or the failure of the sky to fall on

New Year's Eve, these declinists refuse to acknowledge silver linings.

But there are other reasons for our paltry witness. Take, for example, *the idolization of history*. We see this when some Christian finally does try to make an impact on culture by holding up art or institutions or traditions from the distant past — not as simply things we may learn from but as *The Standard* to which we must return. It is not a Christianized future these people are trying to move the culture toward but, rather, an idealized past to which we must return.

In Virginia Postrel's seminal work, *The Future and Its Enemies: The Growing Conflict Over Creativity, Enterprise, and Progress*, she refers to "reactionaries" who fear the inevitable and necessary instability of progress and, so, seek to move culture back to an era of perceived stability and *hold it there*:

The characteristic values of reactionaries are continuity, rootedness and geographically defined community. They are generally anticosmopolitan, antitechnology, anticommercial, antispecialization, and antimobility. They draw on a powerful romantic tradition that gives their politics a poetic, emotional appeal, especially to people with literary sensibilities. With some exceptions, they oppose not only the future but the present and the recent past, the industrial as well as the postindustrial era. The reactionary vision is one of peasant virtues, of the imagined harmonies and, above all, the imagined predictability of traditional life. It idealizes life without movement. In the reactionary ideal, people know and keep their places, geographically as well as socially, and tradition is undisturbed by ambition and invention. (8,9)

Such people may have a temporary chilling effect on cultural progress but, sooner or later, they will be cast aside with all that is truly irrelevant to the future. What is particularly sad is that many will consider themselves martyrs when, in fact, they were idolaters and enemies of the future of God's kingdom.

Standing Before Kings

There is also the challenge of not understanding the times we live in. As I listen to many of our leaders today — whether in the church, the arts, education, etc. — it is as if they are utterly unaware of their culture's intellectual shifts. While they are at least seeking to engage culture here and there, too many of them are answering questions and challenges that no longer exist for the majority of Americans. Such leaders are tilting at windmills that fell

long ago. Modernity has passed, postmodernity is upon us: yet how many Christians today still live, teach, preach, do philosophy, apologetics or approach science as if they were living in the 1950s or the eighteenth century?

Where is the educated Christian engagement of quantum physics and its challenge to our perceptions of reality? Where is the serious study of the mind-body connection in regard to the body's healing and aging process (rather than the mindless accusation that it is all New Age hype)? What about the fields of literature, psychology, or jurisprudence? And it doesn't wash to say, "Well, we're Christians and are not given entrée into these fields." Remember Daniel and Babylon? Remember the promise to those who excelled in their field of expertise? It is written that they would be brought before kings.

The Failure of Christian Parents

Lack of support, guidance, and encouragement for cultural engagement within the families and churches that claim to believe the cultural mandate is also a serious problem. Our young people — those who want to make a difference for God and His kingdom — are rarely encouraged to go into the arts, or to excel in physics, or medicine, or anything other than, possibly, education or ministry. As I travel around and speak to parents who believe we are to influence our culture, I am shocked at how few of their children have any aspirations for higher education or ambition to become a cultural leader. What have the parents been doing? What sort of guidance have their churches offered to them?

My five children will tell you that some of their earliest memories of their parents are discussions of formal education, vocation, and calling. There were no doubts that they would go to college and that they would be studious enough to earn scholarships. There was no debate. They were constantly encouraged toward politics, law, business, economics, the arts, engineering, etc. Why? Among other reasons, because I believe Christians are to excel in these fields and earn the right to influence and shape their parts of the world.

I understand, of course, that not all people are called to pursuits that require higher education. My point is that the church offers so little encouragement for those who are called.

The Failure of the Churches

The evangelical church has also shamefully neglected art — *whether high art (visual arts, poetry, music, literature, and drama) or pop art (pulp fiction, television, movies, and popular music).* This neglect has left us bereft of a powerful tool for glorifying God and influencing culture. Rather than encouraging Christians in this field we actually warn them away. At best we confine their creativity to explicitly

"religious art," as if all art were not explicitly religious. The dance has to interpret Miriam's dance before the Lord. The novel must be about the conversion of sinners. The music has to be praise or worship. The movie must be about Armageddon . . . but the producer would have to be careful because we all know that anything that smells of fantasy or science fiction is evil. Correct?

Appreciation for art begins in the home. Appreciation for beauty, self-expression through creation, and the education of our senses should be part of every child's education. These things expand the soul and increase our capacity for glorifying God. However, families need help. Churches must begin paying more attention to art and aesthetics, not only in their worship but also in their family support systems.

Tell me of a more influential medium in our culture today than the arts (high and pop). Tell me of a more neglected sphere by evangelicals.

Another reason for our lack of cultural influence is the evangelical church's failure to fulfill its prophetic calling. To remedy this situation many things must take place. For example, we should pray for a revival of love for and obedience to the Word of our King. Prophets don't freelance: they declare and apply His Word. We also need to disentangle ourselves from partisan politics. (Please note that I am not speaking of individuals but of churches.) When representatives of the church speak, they must be seen and heard as Ambassadors of the kingdom of God, not as voices for a particular political party. We could learn a lot in this regard from John Paul II. ("I knew it, Edith! Monte is a closet papist who is seeking to covertly turn us toward the whore of Babylon!")

Of course, churches will not do this unless they believe it is their calling to help disciple the nations, to permeate culture with the gospel to such an extent that every sphere of life is a place of worship.

Thirty years ago, men like R. J. Rushdoony and Francis Schaeffer were calling on the church to re-engage culture. Much of what *has* happened positively in our nation is a result of their work. Yet there are far too few with the vision, the belief-system, and the intellectual equipment to make much of a difference. This is why we must do everything in our power — through prayer, personal involvement, and financial support — to uphold those churches, ministries, foundations, and individuals who are committed to permeating the culture with the glory, beauty, truth, and love of the Triune God.

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Developing Leaders for the Third Millennium

By Colonel V. Doner



Now that we've managed to stumble into the Third Millennium, those of us who have a little tread left may pause to wonder what sort of world we (or our children or grand-children) will inherit.

Will Western Culture continue to root out the last scintilla of Christian influence on its headlong rush to self-immolation? Or will we witness a renaissance of Christendom — a culture broadly based on Christian principles?

Part of the answer will depend on the quality, quantity, character, and commitment of the next generation of leaders. The fundamental question is: will Western Protestantism resolve to produce cultural leaders . . . or will we continue to fall back on an unappealing mix of TV evangelists and politicians as our designated hitters in the culture wars?

Assuming that at least some elements of Western Christianity summon the resolve to produce such a leadership cadre, we might ask what qualities do we need to look for (or instill) in would-be leaders?

Mission and Vision

A leader is a man with a mission: to build a bigger church or a better product; to make a better world (or to find a new one); to defeat a threatening enemy: war, disease, famine, ignorance; to help the poor, sick, handicapped, or orphaned (to see that justice is done); to steward God's good creation (by stewarding a part of the creation: art, science, church, family, business, government, environment, etc).

To accomplish his mission a leader must also be a visionary. That is, he must provide followers with a vision of *what can be* — of a new possibility — that will ignite their energy and capture their loyalty. To do so leaders often have to think "outside the box": seeing things in a new way, stepping out of the dominant paradigm that denied possibilities. Think about it: where would we be today if a few leaders hadn't been able to defy their paradigm of the day? Consider:

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|------------|-----|--|
| · Columbus | vs. | The world is flat |
| · Galileo | vs. | The universe revolves around the world |

- | | | |
|-----------------------------------|-----|---|
| · Pasteur | vs. | There are no such things as "germs" |
| · Edison | vs. | Electricity is impossible |
| · Luther | vs. | The Pope is always right |
| · Founders of the Christian Right | vs. | Dispensational Paradigm (political activity is a waste of time) |

One could add hundreds of other examples, but you get the idea.

Strategy

The leader must not only present a vision, he must convincingly demonstrate it's possible to realize and, generally, show how to get there, *i.e.*, how we get from "A" (where we are now) to "Z" (where we want to be). To do this the leader must act as a "Pathfinder" or "Pioneer," charting a course through virgin terrain. This entails a strong gift for strategic analysis: a *realistic* assessment that counts the costs, identifies and analyzes obstacles as well as resources. This knowledge must then be painstakingly developed into a clearly articulated strategy. Otherwise the vision remains a dream the old cliché addresses: "Good ideas are a dime a dozen." How many men have had brilliant ideas for new products or causes, which failed to materialize? They lacked a strategic plan — or the ability to implement it.

Like the visionary, strategists must also think in new ways. How can a heretofore impossible objective be attained? History is rife with men who found a new "path" in pursuit of their mission:

- Hannibal taking an army of elephants over the Alps to attack Rome
- Ford inventing the assembly line to mass produce his product
- Calvin writing the *Institutes* as a new expression of historic orthodoxy
- MacArthur saving Korea by his Inchon landing
- Cromwell deposing the English Sovereign

While these examples represent a rather grand scale, the need to think "out of the box" to find the most effective path is the same no matter what the goal: building a local church or business, conducting a fund-raising or political campaign, or garnering support for a cause, civic organization, or investment venture. By definition, achieving a vision which has never (or seldom) been realized presents a complex set of challenges. Thus, the strategist's role is to solve complex problems in order to reach "the Promised Land."

Courage

All of this talk about defying dominant paradigms or stepping out of the box implies some strong, non-conformist tendencies (*i.e.*, as in conforming to expectations and assumptions of “the people” or “current wisdom”). Most people are externally validated, that is to say, they are dependent on the opinion of others for confirmation of their direction. “Others” provide key approval for everything from one’s career, “you’re doing well,” to appearance, manner of speech, and acceptable topics or attitudes. Talking, thinking, and dressing like everyone else in one’s peer group in order to “fit in,” to avoid any criticism, is paramount.

In contrast, the healthy leader is internally validated. He knows within himself whether his work is excellent or mediocre. He knows what he’s a master at and what others are inferior at and weighs their opinions accordingly (just as important, he must also recognize the areas where he is weaker and seek out “masters” who can offer tactical assistance for his overall strategy). A misstep here — overestimating one’s own competence — can be, and often is, fatal. So too, relying on other’s supposed “expertise” can result in disaster. It’s a difficult balance and takes decades to master the distinctions and nuances involved.

This is not to say a leader doesn’t want to be liked, approved of, commended, or agreed with. It’s simply that unlike Bill Clinton (or most politicians) he can live without it. When a leader receives such affirmation it is well received, but a little goes a long way. What carries him through is the courage of his convictions. Conversely, if he has not read widely, has not mastered his chosen field of endeavor or its requisite skills, has overlooked important advice from men of proven wisdom (definitely *not* your average Joe!), and has failed to learn from his own mistakes, his convictions will rest on some faulty assumptions — and his courage will drive him, his convictions, and his flock of lemmings right over the nearest cliff. In this century alone, witness the thousands of wacko cults (many of them self-proclaimed as Christian), malevolently insane utopian causes (communism, Nazism, etc.), and at least several crusaders within your own group of acquaintances whose vision crashed and burned (usually with a lot of other passengers on board).

Self-Awareness

A leader is only human (which he can often overlook) meaning he will be ignorant in many areas, some critical to his success (no one can be a visionary, teacher, scholar, people person, administrator, writer, speaker, cash flow manager, etc.). Most “leaders,” however, choose to remain blissfully ignorant of their ignorance (*i.e.*, they don’t know what they don’t know). Because the leader is usually brilliant in a few areas, he is tempted to cover his lack of knowledge with arrogance. He assumes that since he’s a genius at theology or physics or medicine, he must be

adequate, if not exceptional, in all areas of endeavors: from people skills to political strategies to investment analysis. In this case, the leader’s ignorance is only exceeded by his arrogance. Unfortunately this weakness is pandemic among leaders. How many Christian leaders do we know who have missed opportunities for true impact because of lousy “people skills” or “financial judgment,” missing links which they ignored or denied? How many political or Christian strategies have gone unfunded because erstwhile entrepreneurs think they’re also political or theological experts?

So, what’s the remedy? While valuing one’s intuitive sense, the leader must be on guard against his most common enemy — hubris. A good place to start is recognizing one’s sinfulness and imperfection. Anglican scholar John Stott interprets Christ’s maxim, “Blessed are the meek,” to entail a “true estimate of one’s sinful nature and motives.” If one has difficulty conducting a realistic self-assessment, consult your mate! Secondly, listen carefully for “feedback” from how you affect others. You think you’re a master organizer, scholar, gifted leader, and saint. What is *their* experience of you? The dissonance may be sobering. For this reason, and the profound insecurity which drives many to “be leaders,” such revelations will be avoided at all costs — including the success of one’s own mission. When one’s fragile self-identity is at stake, too many leaders will choose “being right” or “saving face” over achieving the stated objective.

Motivation

This brings the question of motivation to the fore. Why do we want to be a leader? Power, glory, compensating for some internal insecurity? Or simply to get the job done and serve? Here’s one test: if you’re not as sure as you possibly can be (given that none of us can be totally objective in assessing our own motives) that a given course (political, theological, etc.) is in the best interests of the people you would lead, are you still compelled to lead?

A leader must mobilize people to overcome numerous obstacles to realize his vision. He must energize them through his *passion* which in turn is rooted in conviction. Today we seem largely to have many passionate leaders without convictions and a few dispassionate men of great conviction. Neither will do. Passion for new possibilities is contagious. Likewise is a lack of enthusiasm. If you’re not excited about the difference you can make, why should your audience be (a simple and clear definition of “enthusiasm” is “God” [*theos*] “en” [within]). People will be inspired by the godly vision or inspiration within the leader.

Yet a new vision of the future, no matter how passionately expressed, falls flat unless it connects with its intended audience. Consequently, the leader must not only have a profound knowledge of the hopes and desires, but also of the frustrations and bedevilmings of those he would enroll. He must, in fact, share a deep empathy with them.

Empathy

Empathy is not sympathy or even compassion. Empathy entails a “connection” which allows one not only to see through another’s eyes, but to “feel” what he feels. When we identify with people on a visceral level they intuitively “get it.” An astute audience can tell whether your identification with them is authentic or opportunistic. If the leader is authentically empathetic, his words resonate within the hearer: “Yes, he’s right. This is the answer.” The leader must also value those he would lead. A leader like George Patton or Robert E. Lee could demand (and receive) superhuman effort from their men because at a gut level those men knew they were not viewed as just cannon fodder (even though it may turn out that way). Conversely, when the flock figures out the shepherd really doesn’t care all that much about their personal welfare, they scatter. The old adage “people don’t care how much you know until they know how much you care (about them)” would have saved more than a few pastors the loss of their parish.

Risks

A leader must be ever vigilant for any opportunity which allows him to advance or strengthen his cause, mobilize new resources, or exploit a new opening to circumvent troublesome obstacles. *Carpe Diem* (seize the day) — let no day or opportunity slip by — should be his morning mantra. Consequently he must constantly be willing to take risks, which alone may qualify one as a leader, in that as the vast majority of men are “risk averse” to the extreme. To be successful, however, the leader must learn how to carefully weigh each risk, to have a “contingency plan,” to take a prudent risk, if you will. The wisdom required (and the humility to obtain wise counsel) will once again set the successful leader apart from many who would lead but will fail because they never learned to calculate risk or pack an extra parachute.

Large Spirit

A leader needs to be generous in overlooking human frailty and in rewarding and acknowledging others’ contributions. In other words, he needs to be magnanimous. No one wants to follow a small-minded, mean-spirited, glory-hogging cheapskate. “And God gave Solomon wisdom and exceedingly great understanding, and *largeness of heart* like the sand on the seashore” (1 *Kn.* 4:29).

Readers

Another cliché, time worn but true: there’s simply no substitute for reading deeply and widely to understand your strategic situation. How did your business, product, church, cause, etc. arrive at its current status? What historical, political, economic, sociological, or environmental factors play a role? What do your critics say, and why? What about opposing strategies? What sort of ideas are shaping those whom you want to influence? What insights can authors offer you about your general context, your own presuppositions, your opponent’s

worldview, etc? History does repeat itself — every several generations. If we read widely (meaning not just the guys you agree with) we save ourselves a lot of wasted time, effort, and embarrassing miscalculations. Plus, we’d have the additional benefit of being well educated and well rounded. Ideas have consequences.

Service

As I wrote in my book *The Samaritan Strategy*, many Christians, particularly those with a strong theological or political orientation, are anxious to lead but unwilling to earn the right through service. They want a big following or to be elected to Congress because of their superior ideas. Unfortunately, most people are slow to recognize such “brilliance.” What they do notice is that you have your own agenda and don’t seem particularly concerned about helping them formulate or advance their own. Leadership is earned through service. When we serve, we volunteer to take responsibility for whatever it is we’ve volunteered for. When we serve well with responsibility (ability to respond) to our tasks, we are awarded authority concomitant with our responsibility. Thus, the more responsibility we take and discharge well, the more authority we’re granted. Sooner than we think, we work our way up from bus boy to manager, from club secretary to club president, from lowly volunteer to press secretary, from volunteering on city committees to being elected to the city council, from altar boy to pope (well, okay, there are some exceptions!).

Who Is God?

Many leaders, in seeking to serve God, eventually tend to confuse their will with the Almighty’s. A common joke among all too many Christian staffers goes something like this, “What’s the difference between God and (name of leader)? God doesn’t think He’s (name of leader).”

Lest we think too much of ourselves and our mission, let us remind ourselves that we are but briefly passing and thus will be briefly used. Solomon, in probing the mysteries and meaning of life and calling, exclaimed: “Let us state the conclusion of the whole matter: Fear God and keep His commandments, for this is man’s all” (*Ec.* 12:13). If we focus on Solomon’s advice, the rest will, in God’s sovereign hands, fall into place.

Colonel Doner has served in national leadership positions since age 17. A nationally recognized Christian Right leader in the 70s and 80s, he has founded and led a dozen businesses and cause-related organizations in the United States and Europe; all but one (his first venture) were successful. He is a popular conference speaker and writer. He is the husband of Miriam Doner and the father of C. J. Doner; they reside in Auburn, California. He can be contacted at samaritan-group@mindspring.com.

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Learning from Y2K

By Walter Lindsay



We, all of us, rely on technologies we do not understand. Potential problems in these technologies are intimidating. The Y2K bugs are a prime example. The Y2K bugs involved millions of people making billions of decisions over four decades. If not addressed, they would have

massively disrupted our lives. They threatened the basic technologies of our civilization, from electrical power to medical care, from the water in our faucets at home to the computers on Wall Street. They are not the last threat to the technologies of our lives. We can learn much from Y2K.

We will begin with a history of the Y2K bugs (which we'll just call "Y2K"). We will look at one form of Y2K, from both a technological and a business perspective. Then we will discuss two other challenges that are already upon us. The endnotes provide additional or more detailed information.

A Short History

We did not discover Y2K in the late 1990s. I first heard about it at college in 1985. As I recall, Professor Cheatham in CS-150 "Systems Programming" at Harvard described how COBOL programmers in the 60s had optimized the processor cycles and disk space on their employers' computers by representing years with two digits. Computers in the 60s were incredibly limited and expensive compared to what we as students used for our assignments in 1985. A student asked if companies were fixing the problem. Cheatham replied, "Nobody's doing anything about it. It's going to be a big problem." He did not sound worried or upset. He merely stated a fact. Y2K was old news in the computer science community even then.

I next encountered Y2K around '92. I worked for a company that sold a product that software developers used in order to build screens and applications that let users access information in databases. Large companies used this product for software applications essential for their business. These companies wanted to represent dates on the screen using two digits for the year, in a Y2K-smart way (more on this later). My employer, in response to customer demands, eventually added support for Y2K-

compliant two-digit year fields. By the early 90s, large companies were addressing Y2K enough to make it an issue for some software companies.

I recall that in '97 and '98 the information technology (IT) trade press began to mention Y2K more often. Software vendors began more aggressively to notify customers of potential problems. Consultants offering Y2K services began making more noise. Many companies began surveying their IT operations to identify the work needed to become Y2K compliant. (The trade press also reported a side benefit to Y2K preparations: many companies for the first time gained a comprehensive understanding of their IT operations, a crucial step for companies to leap into electronic commerce; thus Y2K is now helping fuel both our increased use of the Internet and the longest economic boom in American history.¹) For my own employer, I devised Y2K test criteria for one of our products — it was time to ensure that the software we sold was Y2K compliant (as long as it ran on a Y2K compliant operating system).

By the spring of '99, reports of contingency plans seemed to increase in the information technology trade press. That was wonderful news. Fixing a Y2K bug was a technical issue; the reason a Y2K bug was worth fixing was a business issue. As January 1, 2000 approached, the costs of encountering potential Y2K problems, and the costs of fixing or not fixing Y2K bugs, became more obvious. Thus, businesses began to form contingency plans for electrical and telecommunications failures, especially in rural areas. Businesses began to plan for failures in their software applications, so that they could continue to function if the software that ran their operations malfunctioned. Businesses also began more aggressively to decide what not to fix. For some software, the cost of testing for Y2K compliance exceeded the cost of problems that might arise if the software failed due to Y2K. Businesses increasingly realized they did not have time to fix all their Y2K bugs and planned accordingly. Companies also pressured their suppliers to get ready for Y2K.

By the fall of '99, the birth pangs and early warning tremors of Y2K were not happening. Fears of a "nuclear winter" in software sales to corporations proved false. In November I bought a new home PC and checked my earthquake two-week supply of food and water, which completed my personal Y2K preparations.

Over the Y2K weekend itself, I was on call. Four hundred software developers at my employer's headquarters had to stay at the office for the weekend and had to sleep on cots. (If my employer's customers had to

make emergency fixes to their software over the weekend, they would have needed our software to test it, get it ready for use, and run it. Thus, my employer wanted to make certain its customers succeeded with its products.) I was not paged, and the headquarters team went home by Sunday afternoon.

After the Y2K weekend, we discovered at my office that one of our databases did not work. The person who prepared that database for Y2K had made a mistake. You might say we encountered a Y2K-inspired bug. The press has noted various other Y2K-related failures, and if you ask around you will hear about other incidents. Y2K is not over, but we are past the single largest Y2K event, the weekend of January 1, 2000.

After enormous amounts of work, Y2K glitches affected some of us in small ways. Let's now turn our attention to the technological and business aspects of one form of the Y2K bugs, computer screens that represent the year portion of dates in a Y2K-unsafe way.

One Form of the Y2K Bug

Many computer screens were 80 characters wide and 24 characters high. Imagine a software developer in 1990 needing to fit a large amount of information onto an 80 by 24 screen. He had two basic options: He could clearly present a small part of the information at a time, and let the user flip between screens as needed, or he could squeeze the information onto fewer screens. In making that tradeoff, he needed to weigh several factors. For example, for many business transactions, the people using the screens can become familiar and skilled with a crowded screen, but find that they make mistakes and work more slowly if they constantly have to flip from screen to screen. Scrunched up information that preserved screen real estate often helped users work faster and more reliably. That produced happier customers and higher profits. Thus, users often wanted screens with two-digit year fields.

Some screen-building methods assumed that two-digit year fields represented dates in the twentieth century. They inserted a "19" in front of the year digits, an obvious Y2K problem. Other tools were more flexible, and followed Y2K-smart rules to determine if the year was in the twentieth or twenty-first century.² Many screen-development tools did not have Y2K-smart versions in 1990. That left software developers and users with unpleasant choices, assuming they were concerned about Y2K at the time.

A developer using a Y2K-unready tool could respond in several ways. First, if he acted as a purist and unilaterally refused to do the work because of a lurking Y2K problem, he probably lost the job. The users would find someone else to do the work. Second, if the users provided requirements for the program, and did not mention Y2K compliance, the developer could use Y2K-unready two-digit year fields and thereby create a Y2K bug. Some developers were not aware of the issue. Some

wisely chose to act in terms of the users' requirements. Some decided to leave the mess for someone else to fix. Alternatively, the developer could have tested the software for Y2K compliance, but that was often contrary to the users' wishes. Y2K tests could have significantly increased the development time, which would have increased development costs and delayed the date when the users could use the application. Delaying the date threw away revenue. Third, perhaps the users wanted a Y2K compliant program, but after discussion with the developer were willing to accept Y2K bugs in order to be able to start using the program more quickly.

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The developer and users faced the intersection of business needs and technical possibilities. Users often wanted the software yesterday, and needed the developer to provide it. The user might have been ignorant of Y2K, might have been willing to accept the tradeoff of handling Y2K later in order to receive the software quickly, and in some cases might have hidden the problem so that it became someone else's problem. Often, the increased revenue of deploying the application quickly and not testing for or fixing Y2K problems more than paid for fixing any future Y2K problems. Furthermore, computers and software grew more powerful and, as the software industry provided better ways to address Y2K, achieving Y2K compliance cost less than in 1990 or earlier. Waiting to address Y2K often provided an advantage in the short term, since the application potentially worked better, increasing revenue; was ready for use earlier, increasing revenue; and future advancements would make Y2K compliance easier, saving money.

A company that worries about every potential consequence of a decision is probably moribund and on its way out of business. Analysis paralysis is more characteristic of bureaucracies than successful companies. When Y2K seemed far away, many software developers and users did not consider it. Considering other, more

immediate, factors often produced greater business success.

Although Y2K is mostly behind us, the general characteristics of the Y2K bugs are very much with us. Let's look at two examples, and then compare them with Y2K.

What's Next?

The front page of the *San Jose Mercury News* on January 31, 2000, had this front-page headline: "Invaders target home PCs for attack." The article states, "An Internet connection isn't just an on-ramp for the Web. It also can be a pathway into your home computer for hackers. And if your connection is always on, your home is a likely target. . . . Malevolent hackers are constantly searching for new computers from which to launch attacks on others while hiding their identities." Your computer may be a conduit for stolen data or a malicious attack on some other computer. "In some cases, child pornography has been hidden on an unsuspecting user's machine, available to outsiders via the network connection."³ The solution for most home PC users is to install firewall software, which blocks unauthorized network communications between your computer and the rest of the world.⁴

While you may value the information on your home or small business PC, and may take the time to back it up and protect it with anti-virus software, the information on your computer is worth far less than the information and services on corporate computers. Crackers can use your computer as a stepping stone to break into corporate computers and steal information, damage information, or break an application. Crackers can also use your computer to attack a web site and make it inaccessible to other users.⁵

As our society increasingly relies on the Internet and other forms of electronic communications, we will become more vulnerable to attacks from crackers. For example, software pundits, vendors, and users eagerly anticipate an explosion of B2B (business to business) e-commerce as residual Y2K problems wind down. As companies increasingly conduct business over the Internet, they will be able to automate many of the decisions needed to conduct business efficiently. In recent years, SAP, Oracle, and many other vendors sold enormous quantities of software and services to help companies manage their internal operations. In the near future, many companies anticipate using the Internet to manage their suppliers better. Also, we are seeing the rise of firms that specialize in running this new software for companies so that the companies can focus on their own business and do not need to think about the minutiae of IT operations.

These moves make business sense — they potentially cut costs and increase efficiency. They may also make our society more vulnerable to crackers, cyberterrorism, and electronic warfare. We already see crackers attacking web sites by overloading the web server. Imagine a future war

where aggressors shut down each others' electrical power and water supplies by attacking each others' computers.

As with Y2K, the computer science community is aware of these new potential problems before the general populace. As with Y2K, individuals and companies are willing to accept imperfect products. Most home PCs are vulnerable to attack by crackers. Web sites on the Internet are vulnerable to other forms of attack by crackers. Companies are willing to use products developed "on Internet time" — products rushed to market that probably will need babysitting and have many flaws that later will need to be fixed. The potential benefits of these new products, such as products that make web sites sizzle, are high enough that businesses deploy them. At times the businesses are unaware of the problems, at times they recognize that short-term benefits will more than defray the cost of fixing problems later, and probably at times the managers hope to sell the business so someone else can clean up the headache.⁶

A computer science professor at Stanford quipped a few years ago that "The only reason all the computers in the world haven't crashed at the same time is that they aren't all connected together." One of the scariest Y2K scenarios was the possibility that large parts of the IT infrastructure that make our lives possible would crash. As we increase our reliance on the Internet, we may create the potential for a widespread and devastating crash. Another scary but more subtle Y2K scenario involved applications generating and passing on bad data, thereby making the information in, for example, the financial system computers terribly out of synch with the real world. Increased B2B ecommerce has these same potentialities.

With Y2K, software users applied market pressures to push their suppliers towards Y2K compliance. In the last few years, whenever someone discovered a security flaw in, for example, Java or the Netscape browser, the IT trade press, and sometimes the mainstream press, reported the problem. The supplier of the software then fixed it very quickly to keep people from switching to other products. Similarly, when a major web site is slow, users go to other sites. For example, if Netscape is slow, users might use Yahoo. And if a major site goes down for an extended time, the owner loses revenue and faces scorching publicity, even from the mainstream press.

Bogeymen and Bad Problems

Y2K woke a bogeyman hidden in the soul of many American Christians. The prevailing belief among scientists is that billions of years ago life spontaneously generated from inorganic matter. Many scientists seemingly attack the Christian Faith in this and other ways. Therefore, the things of science have a scary coloring for many American Christians. Y2K was a high technology problem, closely tied to the results of science. Similarly, the Internet is most decidedly hi-tech, the result of science, and has elements, such as porn sites, that

offend Christians. Yet Christians need to provide essential salt and light. Biblical quarantine laws need to inform the debate about computer viruses and PC firewall software. Biblical principles about theft need to inform the debates on intellectual property and personal information. Technology and business tradeoffs for short-term gain may have terrible consequences for our families.

Y2K was threatening. Some people entirely ignored the potential of Y2K, a foolish choice because if we had not fixed the problems they might have killed us. Y2K involved technologies and business tradeoffs that few understand well. Y2K was also simple enough to summarize that network news anchors easily described it. Not all the challenges we face will be as easy to understand. Y2K, both the bugs and the fixes, resulted from the choices of millions of people. The shape of how we use the Internet is the result of the decisions of millions of people. We will create problems. We will have to create fixes. By God's grace, we had the technology and resources to largely address Y2K. God willing, we will have the technology and resources to address more sophisticated, subtle, and potentially damaging problems.

Hindsight is 20-20. Y2K is largely behind us. Similar and potentially larger challenges are already upon us. It would be wise to learn from Y2K.

¹ Most businesses make money by selling product or services; and IT assets and operations supported the real work of the business. The company's primary focus was not on IT, and companies often handed IT departments small budgets and ambitious goals. Thus, if some part of the IT operations worked, how it worked or even what it needed to work was often forgotten. The specter of Y2K forced many companies to identify the software applications they needed, and how the applications worked, an often tedious task. At the same time that companies worked to understand their own operations better due to Y2K, the Internet was growing more important. As companies better understood their own IT operations, they had an easier time letting outsiders — customers and suppliers — gain access to their business operations, and outsiders simultaneously gained the ability to reach the company through the Internet. Y2K forced us to do painful and difficult work that happens to be necessary for Internet ecommerce, exactly when the companies would need to understand their own operations better in order to engage in ecommerce. Thus, Y2K forced companies to prepare for ecommerce. Second, in companies that rely on ecommerce, IT operations are central to the business, rather than something that unfortunately has to be done in order to do business. However, in an ecommerce world, any IT glitch is potentially instantly visible to vast numbers of customers. Thus, in order for companies to do business over the Internet, they need to run their IT operations better. Y2K forced companies to understand their IT operations, a necessary step for running their IT operations better, which in turn is a necessary step for companies to rely more heavily on ecommerce. Rather than destroying us, Y2K has arguably pushed us towards greater prosperity.

² The software needed a reliable way to tell which century each of the 100 combinations of two numeric digits represented. Thus, products often used a 100-year long "window" into time. For example, if a two-digit year field represents a year between 1970 and 2069, the software can reliably convert any two-digit year into the correct four-digit year.

³ "Keeping 'crackers' out of your computer," *San Jose Mercury News*, January 31, 2000.

⁴ "Keeping 'crackers' out of your computer" listed these inexpensive firewall products for your PC: ZoneAlarm 2.0, www.zonelabs.com, free and easy to use. ConSeal PC Firewall and ConSeal Private Desktop, from Signal 9 Solutions, www.signal9.com, about \$50 each. Sybergen Secure Desktop from Sybergen Networks, www.sybergen.com, about \$30, "lacks features other products offer." Norton Internet Security 2000, Symantec, www.symantec.com, about \$60. BlackIce Defender, Network ICE Corp., www.networkice.com, about \$40.

www.secure-me.net on 22 January, '00, had this to say: "Most normal Internet machines [owned by corporations] are designed and configured with security as a high priority. Most of the hordes of home PCs coming online over DSL and cable were designed to be friendly and accessible. It is a great time to be a cracker."

Should you quit using your PC until you have installed a firewall? Probably not. If you leave your computer turned on and connected to the Internet for hours or days at a time, such as with a DSL Internet connection, you are far more prone to attack than users who connect for short periods of time to download email or look up something on the web. Also, once you install firewall software on your computer, along with your anti-virus and other background software, you may use up enough memory or CPU resources to slow your system down. You will have to consider the tradeoffs. I plan to purchase firewall software and more memory very soon, but am using my home PC on the Internet in the meanwhile.

⁵ For example, a cracker might use someone else's computer to constantly request web resources from a site (via HTTP). This makes the web server, and the server's connection to the Internet, busy, making the web site slow or unusable. That case is relatively easy to detect and block compared to more sophisticated attacks. The IT trade press has begun to talk about crackers using hundreds of computers, each generating relatively few HTTP requests, to overload a site. Your home PC, if always connected to the Internet via a DSL line, is a good candidate for this type of attack, as the load on your computer and Internet connection would be small enough you might not notice it.

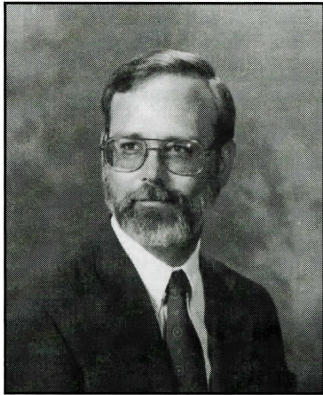
⁶ Many "dot com" companies are moving so fast that over time they are not certain how all their operations work. Like many companies that prepared for Y2K, they may face a day of reckoning when they have to painstakingly assess their IT operations. A potential malicious underside of dot coms is deliberately, and sinfully, hiding their vulnerabilities from investors and potential buyers.

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In the Space of Six Pages: On Breaking the Confession with the Rod of Irons

By Rev. Kenneth L. Gentry, Jr.

Introduction



Lee Irons has provided us with a Framework Interpretation response to David Hall's important 1998 speech to the PCA General Assembly. In that speech Hall dealt with the Confessional meaning of creation "in the space of six days." In his response titled "In the Space of Six Days: What Did the Divines Mean?"¹

Irons mounts a vigorous assault on Hall's historical research into the original meaning of the Confession of Faith's statement.

Though Irons extends admirable academic courtesy to Hall's diligent labor (Hall's work is "an excellent service," "useful," a "good beginning," "interesting," and so forth), he is not very impressed with the results. In fact, he deems Hall's extensive research largely unhelpful to the traditionalist viewpoint and, worse still, even counterproductive to it. He speaks of Hall's "wrong conclusions," exposes the "fatal flaw in Hall's reasoning," mentions his "methodologically unsound" procedure, and notes the "fallacy of Hall's argument" as well as its "arbitrary" nature. In short, "Hall's own evidence backfires."

Irons' assault is vigorous and unrelenting. But in the final analysis it serves to unmask the quiet desperation of the Framework Interpretation and illustrate its ultimate Confessional failure. What is worse, Irons' argument provides a clear example for us of the dangerous hermeneutical engine driving the Framework Interpretation. As I shall show in this brief response, Irons' paper suffers from dialectical tension, conceptual confusion, and methodological absurdity. This is fortunate, however, in that had he sustained a successful argument he would have undermined the whole purpose of creeds themselves by evacuating the meaning of creedal assertions.

Basically, Irons attempts two bold and important ventures in his paper: (1) He strives to demonstrate the Confession's statement that God created the world "in the space of six days" is ambiguous. The Confession, he argues, merely parrots Scriptural language, thereby leaving

the interpretation of the "six days" of Creation to the individual subscriber. (2) He further argues that historical exegesis of the Confession proves that this ambiguity is intentional. By this maneuver he attempts to open the door to the Framework Interpretation, while undercutting the literal six-day creation argument.

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As we shall see, Irons fails both of his primary goals in his paper. In an effort to conserve space, I will proceed through his article in a seriatim fashion. But before I actually begin my response we must note the nature of the debate between the Framework Interpretation and the Six-Day Creation Interpretation.

The section of the Confession in dispute is found in chapter 4, paragraph 1:

It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good.

Here our Confession presents Presbyterian Framework theorists with an immediate and embarrassing problem. The almost universal and historical consensus recognizes the Confession's statement "in the space of six days" as defining the timeframe of the original creative acts of

God. The average English reader doubtlessly recognizes these words as setting temporal limits upon the original creative work of God. And herein is exposed the dangerous implications of the Framework Interpretation: Not only does the Framework view discount the temporal delimiters structuring the Genesis 1 record itself (“evening/morning,” solar function, ordinal prefixes, serial enumeration²), but it sets about refashioning the very simple and obvious language of our Confession.

The Framework Interpretation would earn more respect among its opposers were its proponents to admit that the language of the Confession means what it actually says and then simply declare an exception at that point. But when we witness the attempt at re-interpreting the clear language before us, deep and serious concerns boil up. Where will this methodology lead? What elements within the Confession are safe from the re-interpretive hermeneutic? And for how long are they safe once this interpretive approach is unleashed?

The Problem of Historical Exegesis

Irons opens his actual response to Hall’s research in the writings of the Westminster divines with this rather surprising comment, a comment that exposes a fundamental flaw in Irons’ effort:

Hall does not seem to have asked himself a pertinent hermeneutical question. Can we assume that these views of these theologians is [*sic*] ultimately determinative for how we ought to interpret what the Confession itself actually says and does not say? In other words, just because many of the divines held a particular view of the days, does that necessarily imply that the Confession affirms a particular view of the days? (1)

Shortly thereafter he argues: “Studies of intellectual context are only of limited value with respect to the politics of confessional subscription” (2).

When anyone compares WCF 4:1 with the Framework Interpretation of Genesis 1, it becomes immediately obvious *why* Irons would want to question Hall’s historical research: the views of the Confession’s framers are incompatible with the Framework Interpretation but perfectly fit the Six-Day Creationist perspective. Irons’ statement here at the very opening of his critique is remarkable in several respects:

(1) By this opening maneuver Irons effectively discounts the scholarly practice of historical exegesis. Yet in order to understand any historical document we *must* seek to discern the original intent of the author(s). Otherwise the whole interpretive enterprise becomes an exercise in eisegesis, leaving the document at the mercy of future fads and fashions. Hall’s research analyzes the published writings of the framers (and others in their era) to discover their fuller thoughts on the matter before us. Their creedal formulation does not appear out of the blue, but within a particular intellectual context. Irons

himself admits Hall “has assisted us in placing the Confession in its intellectual context” and that “Hall has provided many quotes useful for determining original intent” (Irons, 1).

(2) Such historical research as Hall provides us becomes absolutely indispensable in situations like those currently before us. Long after the framing of the Confession’s article on creation, an entirely new view of the whole creation process has arisen. This new view directly contravenes the very clear and historically recognized language of the Confession. The Framework Interpretation informs us that the days of Genesis do *not* instruct us on the passing of time as we now experience it. Rather Genesis speaks of something altogether different. In fact, rather than creation transpiring “in the space of six days,” the Framework Interpretation urges that “with respect to both the duration and sequence of events, the scientist is left free of biblical constraints in hypothesizing about cosmic origins.”³ Irons is correct in noting that “the Confession is what is binding, not the views of individual authors” (2). The problem arises in that through Irons’ sleight-of-hand, the Confession is being evacuated of its original intent. Such a maneuver demands that we research the wider body of literature produced by the divines to discover what they meant. The necessity of Hall’s research, then, becomes all the more urgent due to the re-interpretive process necessary to make room for the Framework Interpretation.

(3) This historical research becomes especially necessary in that the document in question is a creedal document. As the Latin etymology of “creed” instructs us and as creedalism has historically operated, a creed is a statement of *belief*, a pronouncement of commitment to a particular theological position. The whole purpose of a creed is to “lock-in” a particular theological viewpoint, to stand against the eroding tides of shifting fashion. Consequently, a creed must be understood in terms of its original intent or else it fails of its purpose, in that it does not secure a particular theological construct as a “platform for unity” (Irons, 2). The Six-Day Creation Interpretation vigorously and unashamedly proclaims that God created the universe “in the space of six days,” just as does the Confession; the Framework Interpretation argues that God most definitely did *not* create in such a compacted time frame, due to God’s use of natural providence in the creation process (based on insights derived from *Gen.* 2:5).⁴

(4) Furthermore, despite Irons’ assertion, Hall’s research does not “assume” the views of the framers of the Confession: it *documents* them. And it documents them in the light of the specific and clear statement within the Confession they framed. In various places in Irons’ paper we find that certain of the views of the Westminster divines do *not* appear in creedal form in the Confession of Faith: the young earth, the date of the creation, the season of the creation. Yet in 4:1 we *do* discover their view on the *time-frame* of the creational activity of God.

(5) Ironically, Irons himself allows historical exegesis to demonstrate that “the Westminster divines specifically rejected the Augustinian view. . . . There can be no doubt that ‘in the space of six days,’ both in Calvin and the Confession, was intended to rule out the instantaneous creation view” (5). Though he complains of Hall’s “selective” use of historical argument (see the next point), it seems that Irons himself is selective in his denouncing the use of historical exegesis.

(6) A little later in his paper Irons makes a startling statement that as seriously misrepresents Hall’s research as it does misconstrue the nature of the historical exegetical enterprise:

Hall’s appeal to the weight of church history is arbitrary. On the one hand, he wants us to avoid the hubris of the modern mindset which rejects the ancient in favor of the new, and which always assumes that newer is better. But on the other hand, he selectively decides which ecclesiastical traditions are allowed to count. The traditions of 19th century American Presbyterianism and Old Princeton are dismissed as being too recent. But by what authority does Hall determine the cut-off point of legitimate ‘old’ traditions?” (4)

This remarkable error cannot be allowed to pass unnoticed. Note that:

(a) Hall’s appeal to church history is not in the least “arbitrary.” Hall is engaged in *historical exegesis* for the purpose of determining *original intent*. Consequently, he cites from the “intellectual context” (to use Irons’ own phrase, 1) in which the Confession was framed. The *problem* before us is that *later* observations and re-interpretations of the Confession have evacuated the Confessional statement of its historical meaning. Perhaps diachronically mapping out the development of Confessional interpretations would prove an interesting study, but this is not the issue before us.

(b) Contrary to Irons’ assertion Hall is not interested in the least with “old” v. “new,” but with *original intent* v. *contemporary re-interpretation*. The two concerns (old/new v. original/contemporary) are not equatable in the least. At times in Irons’ paper he seems to understand this, but then he appears to forget the matter when drawing conclusions.

Returning to the same paragraph on Irons’ page 1 (regarding “the pertinent hermeneutical question”), Irons continues his assault upon historical exegesis of the Confession: “Just because many of the divines held a particular view of the days, does that necessarily imply that the Confession affirms a particular view of the days?” (1). In response let us note the following:

(1) Irons admits that “many of the divines” hold the natural day view of Genesis 1. He confesses that Hall “has located a large number of quotes from the 17th century Reformed theologians which indicate the possible presence of a consensus on several points relative to the days of creation” (1). In point of fact, Hall not only

provided us a large array of evidence in this direction in his original paper, but he has since added several new references from the divines: the body of evidence is growing.⁵ How can we dismiss the divines’ convictions on the Genesis creation account when interpreting their Confession? Especially when a proposed interpretation counters those convictions?

(2) Irons does not offer even *one* countervailing assertion by a Westminster divine. There appears to be no dispute among the divines as to the nature of the creation days. The dispute is a modern cavil that has suspiciously arisen since the appearance of scientific evolutionism and its demand for enormous time-frames (not that Irons, Kline, or their associates are sympathetic to evolution).

(3) The extra-Confessional statements of the divines do not *imply* that the Confession “affirms a particular view of the days.” Rather the Confession itself (as we shall see in a little more detail shortly) *affirms* God created “in the space of six days,” thereby fitting perfectly with the framers’ other writings.

The Failure of Irons’ Analysis

Irons complains: “assuming that these men almost universally held to a young earth, logically we cannot conclude that the Confession itself affirms or requires the young earth position” (2). In response we should note:

(1) Irons’ choice of terms unfortunately tends to bias his readers against Hall’s work: once again he speaks of “assuming” something. Hall does not *assume* the young earth perspective of the divines: he provides what Irons himself calls “a catalogue of quotes”; that is, he *documents* their views.

(2) But theoretically the young earth viewpoint differs from the six-day position in an important respect in our Confessional debate: the Confession *does* assert God created “in the space of six days.” The Six-Day Creation view does not require that *the Confession* asserts a young earth; that position is conceptually distinct.

(3) Irons misses the point of Hall’s citing young earth evidence from the divines. He does not cite the young earth statements in order to demand a young earth perspective for creedal subscription. Rather he is demonstrating from the intellectual context of the divines that their creedal statement “in the space of six days” cannot be extrapolated out into multiple billions of years, as allowed in the Framework Interpretation and evolutionary theory. Whatever the age of the earth is, it did not come to that allegedly advanced age *during the creation week*, for the Confession directly informs us that that week only covered “the space of six days.”

Irons attempts to undercut Hall’s research by commenting on the debate over the season of the year in which the original creation week occurred, whether it was “in the spring or the fall” (2). He notes that this issue was “not resolved” among Reformed theologians. Then he makes the self-destructive observation:

Clearly, then, it was a question that could have been debated at the Westminster Assembly and the majority view could have been enshrined in the Confession itself. Yet we find no references to this question in the Confession. Is it not obvious that the Assembly did not consider this issue to be relevant to the Confession's purpose and scope? (2)

This comment actually strengthens our argument against the Framework Interpretation:

(1) As a matter of fact, the divines *did* include a statement concerning the length of the creation week. Consequently, on Irons' own method this *is* "relevant to the Confession's purpose and scope." What is more, the fact of original creation transpiring "in the space of six days" is so important that it not only appears in the Confession of Faith but also in both the Larger and Shorter Catechisms:

Larger Catechism Question 15: What is the work of creation? Answer: The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world, and all things therein, for himself, within the space of six days, and all very good.

Shorter Catechism Question 9: What is the work of creation? Answer: The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

(2) It exposes the horrendous danger inherent in Irons' Confessional exegetical methodology. If Irons argues that the absence of a clear statement from the Confession is *telling evidence* against its significance, then we cannot argue that God created the *entire universe*! The Confession says *nothing* about the creation of the universe when it states:

It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good.

After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after His own image ... (WCF 4:1-2a)

Notice that the Confession only mentions the creation of "the world" and the creatures in it (cp. also LC 15). Elsewhere it only alludes to "the beginning of the *world*" (LC 116; SC 59).

Returning again to his bias against historical exegesis, we may note that Irons writes: "Notice the fallacy of Hall's argument. 'The *context* of Westminster's original intent' as defined 'in their other writings' must interpret what the Confession itself actually says" (3). In response I would comment:

(1) Where is the *fallacy* in this? Is this not common, scholarly historical exegesis? Again Irons' complaint does not reflect the actual situation in Hall's work.

(2) Does not Irons himself (1, 5) assert that the language "in the space of six days" is the divines' response to Augustine's conception? And how does he know that? *On the basis of historical exegesis of the divines' other writings!* "Hall correctly argues that the Westminster divines specifically rejected the Augustinian view in its 'in the space of six days' language" (5).

(3) Furthermore, where does the Confession itself allow any other view than that creation transpired "in the space of six days"? The Confession and Catechisms consistently maintain that view. Indeed, the Standards assert that the seventh day sabbath prevailed "from the beginning of the world to the resurrection of Christ" (WCF 21:7; LC 116; SC 59). Obviously the sabbath is established *after* the creation process, yet it is deemed extant "from the beginning of the world." Furthermore, in that man himself is a part of the original creation process "in the beginning," how can the Framework Interpretation allow a multi-billion year old earth (see footnote 4 above) which places man *late* in the scheme of things *far* from "the beginning"? Do the Standards not demand the appearance of man upon the earth "from the beginning" (WCF 8:6; as does Scripture, *Mt. 19:4; Mk. 10:6*)?

Evidence of the strain placed upon Irons' presentation appears in various overstatements and misconceptions, such as the one we come upon at this point in his paper: Irons erroneously argues that "the divines would have known only two possibilities: either an eternal world, or a world about 6,000 years old." In fact, "a very old universe" was "not within the realm of intellectual possibility for them" (3). This is obviously overstated in that:

(1) Turretin (a Reformed writer cited by Irons and living in the time of the divines) muses theoretically: "Thus the duration of the world might have been of many more ages than it actually is; so that from the beginning of the world to the present time, there might have flowed by not only five or six million years, but seven or nine. And yet you could not rightly infer from this that therefore the world might have been created from eternity because the consequence does not hold good from a longer, finite and bounded duration . . . to an eternal and infinite duration."⁶ Obviously it was "intellectually" possible for them to contemplate a very old world beyond 6,000 years old.

(2) Irons himself admits in the paragraph preceding the one containing his statement: Hall "shows that prior to the 19th century, it is *rare* to find an orthodox theologian arguing for an old earth" (3). If it is "rare," it is not beyond the realm of possibility for it was in fact considered, even if not frequently.

(3) In Hall's paper, which has been read by Irons, Hall cites Ussher's *Sum and Substance of Christian Religion*

wherein Ussher affirmed a young earth and argued that one of the reasons for this was “to convince all heathen, that either thought that the world was without beginning, or that it began millions of years before it did” that they are mistaken (Hall, 9).

As an aside, but illustrating Irons’ inadvertent tendency to overstate and misconstrue evidence, Irons misrepresents Turretin when he brings him into the discussion *in the way* in which he does: “When Turretin discusses the question ‘Was the world from eternity, or at least could it have been?’, he appeals to the ‘six thousand years’ of sacred history recorded in Scripture as evidence for the world’s non-eternity” (3). Irons’ unwary reader will doubtless get the impression that this is either Turretin’s only argument or his major one. Yet Turretin *begins* his argument two pages prior to this offending statement with numerous Biblical references to the fact of creation by God — irrespective of the *date* of the earth’s origin. In other words, the *date of the earth’s creation* is not a first order or necessary argument.

The Awkwardness of Irons’ Argument

Having misconstrued the nature of the enterprise before us, Irons finally comes to “the meaning of ‘in the space of six days’” (4). His presentation now is in a full-scale decline into self-contradiction.

Of Hall’s documentation showing the divines believed in a literal six-day creation, Irons argues: “Hall’s evidence points in the opposite direction” (4). After citing five illustrations from the theologians of the seventeenth century showing statements about “a natural day” and “twenty foure howres,” Irons makes the incredible and excited leap of logic: “But such qualifying expressions were not included in the Confession! The phrases ‘natural day’ and ‘consisting of 24 hours’ are nowhere to be found either in the Confession or the Catechisms. . . . Does not this suggest an original intent on their part to leave the Confession ambiguous by simply quoting the language of Scripture?” (4). But note the following rejoinders:

(1) Irons overlooks the important fact that the Confession of Faith is a *creed*, not a *systematic theology*. It is a *statement*, not an *exposition*. It *summarizes* doctrinal truth; it does not *expand* upon it.

(2) The evidence Hall provides leads *precisely* and *inexorably* to Hall’s conclusion. And this despite Irons’ vain attempt to breathe life into Alexander Mitchell’s long discounted argument otherwise. In that creeds are *summations* of doctrine and in that all the evidence presented by Hall⁷ that the Westminster divines and seventeenth-century theologians held to twenty-four hour days, we can easily understand how they could employ the shorthand phrase “in the space of six days” to represent their view. Were there contrary views floating among Reformed scholars and being debated in their day, perhaps they would have provided a fuller statement — although as I will show and as common sense dictates, their phrase

admirably accomplishes its purpose in relating their view of a literal six-day creation.

(3) In the examples cited in his attempt to prop up his weak, counter-intuitive, contra-historical argument, Irons reminds us of the allegedly damaging nature of the Reformed commitment to six-day creation in the seventeenth century. Note *how* his select quotations provide clues as to *why* it was not necessary to expand upon the phrase: Richardson’s quote observes that the term “day” in his view “*must have* comprehended twenty four hours.” White notes quite simply that “it *signifies* a natural day.” Dort’s observation is that this is “the *meaning* of these words.” If the word in question “must” mean such, if it “signifies” that, if it is its “meaning,” *why would the divines have to belabor the obvious?*

(4) Again, it appears to Six-Day Creation advocates that the “problem” with the phrase “in the space of six days” arises *not* from any ambiguity in the Confession, nor from the original convictions of the divines. But rather the “problem” arises *at least in part* from recent concerns (since the late 1800s) that Christians must recognize the enormous time frames demanded by natural revelation brought to us in modern geology.⁸ In other words, a confessional *problem* seems to have been manufactured because of our contemporary debate with the current convictions of geological scientists. The Confession’s *language* is not the problem, but rather the Confession’s *theology*. Irons’ strained hermeneutical approach to the Confession, misconstruction of the historical evidence, and confusion of the nature of the debate is at least partly related to the problem of the “assured” conclusions (Irons’ calls it “all the evidence,” 3-4) of the geological timetable.

Irons complains against the Six-Day Creation construction of the Confession: “Does not this suggest an original intent in their part to leave the Confession ambiguous by simply quoting the language of Scripture?” (4). But note:

(1) Actually the language “in the space of six days” is quite easily understandable, and necessarily presents a literalistic construction of the record in Genesis 1. Ask anyone on the street what the statement “in the space of six days” signifies.

(2) Furthermore, the Confession does *not* engage in “simply quoting the language of Scripture” (4) — as if *that* were evidence *against* its obvious meaning! Actually the exact phrase is not found in Scripture, for the divines state it in two different, though similar ways: “in the space of six days” (WCF 4:1) and “within the space of six days” (LC 15). The phrase “in the space of” or “within the space of” clearly indicates the notion of a temporal time frame.

(3) In fact, the phrase “in the space of” has a relevant history. As Irons admits, it derives from John Calvin’s commentary on Genesis 2:5, where we read:

It is too violent a cavil to contend that Moses distributes the work which God perfected at once into six days, for the mere purpose of conveying

instruction. Let us rather conclude that God himself took the space of six days, for the purpose of accommodating his works [*not his revelation* of his works — KLG] to the capacity of men. . . . He distributed the creation of the world [*not the revelation* of it — KLG] into successive portions.

Later at Genesis 2:3 Calvin reminds his reader: “I have said above, that six days were employed in the formation of the world.”

Calvin's statement is the historical backdrop of the language of the Confession. Even Irons confesses: “It is well-known that the phrase ‘in the space of’ was first used by Calvin in order to distance himself from Augustine’s view. . . . Hall states this phrase ‘was adopted by the Westminster Assembly.’ And I have no reason to question Hall’s assertion” (5).

Indeed, in *Augustine's* writing on the subject — the writings to which Hall and Irons suggest the divines were responding — he himself mentions “in the space of” as a temporal designation that he is opposing. And Irons knows this, for it appears in Hall’s research where he comments: “In *The Literal Meaning of Genesis*, Augustine the alleged adherent of the framework hypothesis commented: ‘Hence it seems that this work of God was done in the space of a day.’”

Hall continues:

Perhaps most definitive of the view of the Divines is John White (an “Assessor” for the Assembly) who wrote a lengthy *Commentary on the First Three Chapters of Genesis* (London, 1656). He, too, followed Ussher’s understanding of days and chronology (p. 3), and assuredly did not envision a long period of a geologic age as a doctrinal possibility. Most clearly, this Westminster Divine set forth his opinion, that is uncontradicted by the other divines: “Here, where it [day, *yom*] is distinguished from the Night, it is taken for a Civil day, that is, that part of 24 heures which is Light; but in the latter end of the verse, it signifies a Natural day, consisting of 24 heures, and includes the night too.” (p. 32) Moreover, “By the Evening, we must here understand the whole night, or space between the shutting in of the light, and the dawning of the next day. . . . In the same manner runs the computation of Times, among the Hebrews to this day.” (32) White’s use of the term “space” and his reference to “God is here represented to us, in the Creation of the world, proceeding by leisure, and taking the time of Six dayes to perform that . . .” indicates that the Westminster divines had a definite meaning for the phrase “in the space of” that was not merely a summary for large, undefined periods of time.⁹

(4) In the final analysis we must remember that the Framework Interpretation does not allow the phrase “in the space of six days” to speak of a passage of time anyway. According to Irons, the six-day structure of Genesis 1 is a “literary device intentionally crafted by the author” that

cannot be temporally constrained, so that “the days are not literal days.”¹⁰ Again the Confession says the creation transpired “in the space of six days”; the Framework Interpretation says it did *not*. What could be more diametrically opposed?

(5) On another, tangentially-related question Irons argues: “It is entirely conceivable that the Westminster divines intentionally left the question of the age of the earth undecided in the Confession” (1). If that is their practice and their intent in certain areas, why then did they bother including in the Confession the misleading comment “in the space of six days”? Had they omitted the offending phrase their purpose would have been better served, rather than by inserting it as an “intentionally . . . ambiguous” assertion in a document they declare is their “confession of faith.” Who wants an “ambiguous” confession of faith? The tenuous nature of Irons’ argument is exposed by the fact that he offers no evidence whatsoever: he cites no debate over the phrase, he points to no countervailing opinions among the divines — he simply asserts it as his confession of faith! As Irons shows us, the divines were quite capable of leaving interesting, debated subjects out of their Confession (*e.g.*, the age of the earth, the season of its creation).

Conclusion

The matter before us is extremely important due to the temper of our times. The secular hegemony of naturalistic evolutionism has presented the church a tremendous worldview challenge. The implications of evolution (and its step-child, modern geology) are so wide-ranging and all-penetrating that its inherent relativism has led to dangerous principles of linguistic interpretation. These have even resulted ultimately in a deconstructionist hermeneutic that destroys all meaning in any given text.

The traditional interpretation of the Genesis record stands contrary to evolutionism. Our Confession of Faith as evangelical, conservative Presbyterians also stands against evolutionary theory — not only in asserting the divine origin of the universe and the special creation of man (which Framework Interpreters join with us in affirming — as over against evolutionary theory), but also in setting forth the timeframe within which God’s creative fiats transpired.

Six-Day Creationists are concerned that our Confession is being handled in a disingenuous way when attempts are made to re-interpret its objective, unambiguous statements. If in the final analysis six-day creation is erroneous, we are convinced that we would have more integrity as a church before the world if we simply revised our Confession by deleting the offending phrase, rather than altering its clear and forthright meaning.

¹ Presented on October 3, 1998, to the “Special Committee to Evaluate the Framework Interpretation,” Presbytery of

Southern California of the Orthodox Presbyterian Church.

² See: Kenneth L. Gentry, Jr., "Reformed Theology and Six Day Creationism," *Christianity & Society* 5:4 (October, 1995): 25-29. Gerhard F. Hasel, "The 'Days' of Creation in Genesis 1: Literal 'Days' Or Figurative 'Periods/Epochs' of Time?", *Origins*, 21:1 (1994): 5-38. Louis Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1941), 154-55. Robert L. Dabney, *Lectures in Systematic Theology* (Grand Rapids: Zondervan, rep. 1973 [1878]), 254-56.

³ Meredith G. Kline, "Space and Time in the Genesis Cosmogony," *Perspectives on Science and Christian Faith*, 48 (1996):2.

⁴ e.g., Kline writes: "Gen. 2:5 reflects an environmental situation that has obviously lasted for a while; it assumes a far more leisurely pace on the part of the Creator, for whom a thousand years are as one day." "Gen. 2:5, however, takes it for granted that providential operations were not of a supernatural kind, but that God ordered the sequence of creation acts so that the continuance and development of the earth and its creatures could proceed by natural means. This unargued assumption of Gen. 2:5 contradicts the re- constructions of the creation days proposed by the more traditional views." "The more traditional interpretations of the creation account are guilty not only of creating a conflict between the Bible and science but, in effect, of pitting Scripture against Scripture." "All the vast universe whose origin is narrated on day four would then be younger (even billions of years younger) than the speck in space called earth. So much for the claimed harmony of the narrative sequence of Genesis with scientific cosmology." Meredith G. Kline, "Space and Time in the Genesis Cosmogony," Internet version derived from *Perspectives on Science and Christian Faith*, 48:2-15 (1996). See also: Charles Lee Irons, "The Framework Interpretation Explained and Defended" (by the author: February 4, 1998), 35-36.

⁵ Including references from William Gouge, William Twisse, Charles Herle, Daniel Cawdrey, Herbert Palmer, Adoniram Byfield, and John Arrowsmith.

⁶ Francis Turretin, *Institutes of Elenctic Theology*, trans. by George Musgrave Giger, edited by James T. Dennison, Jr. (Phillipsburg, N. J.: P & R Publishing, rep. 1992), 441.

⁷ Note that Hall profusely documents the 24-hour convictions of numerous divines, that Irons' basically admits this as the prevailing view, and that Irons provides no countervailing evidence to the contrary.

⁸ "The conclusion is that as far as the time frame is concerned, with respect to both the duration and sequence of events, the scientist is left free of biblical constraints in hypothesizing about cosmic origins." "The more traditional interpretations of the creation account are guilty . . . of creating a conflict between the Bible and science." "In this article I have advocated an interpretation of biblical cosmogony according to which Scripture is open to the current scientific view of a very old universe and, in that respect, does not discountenance the theory of the evolutionary origin of man" (fn 47). Kline, "Space and Time in the Genesis Cosmogony," Internet version. I should note that Kline does *not* personally adopt "the evolutionary origin of man" but holds to "Adam as an historical individual" (fn 47).

⁹ Hall, *op. cit.*, 12.

¹⁰ Irons, "The Framework Interpretation Explained and Defended," 27.

Kenneth L. Gentry holds several degrees in theology, including a Th.D. from Whitefield Seminary. He is pastor of Grace Presbyterian Church in Huntington Beach, California, and has written several books and numerous essays. He can be contacted at KennethGentry@Compuserve.COM.

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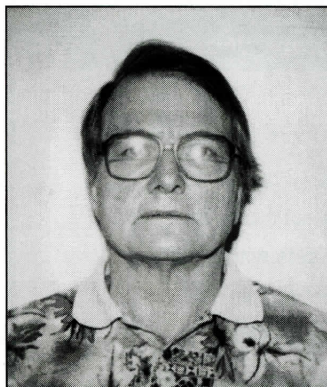
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Why Institutions Always Betray Conservatives

By Robert W. Whitaker



The Citadel Board has now joined the South Carolina state newspaper in its campaign to take the Confederate flag off the State House dome. A short time ago, Bob Jones University joined the state in its campaign.

When Beasley turned on the Confederate flag, every single statewide Republican official

backed Beasley. Seventy-five percent of Republicans had voted in a recent primary to keep the Confederate flag atop the State House. One politician, without consulting with anybody, reversed that stand all by himself.

Given a choice between the politician and the conservative grassroots, the Republicans had, as always, backed the politico. They say they love us dearly, but when push comes to shove, the first thing any Republican does is spit in the grassroots conservatives' faces.

Obviously, they fear no conservative backlash. It never even occurs to them to fear such a thing.

When the present Bob Jones turned on us on the flag issue, he, like every conservative when he turns on us, thought he was being *shrewd*. He is probably bragging about how he has proved to liberals that he is not unreasonable. Actually, the state is happy to use him. After the flag issue, it will continue its war against Bob Jones University.

But, for the moment, Bob Jones thinks he is being smart. After all, he can count on blind conservative support, no matter what he does. So he is using this cheap trick to get liberal approval.

Conservatives invest everything in institutions they trust. In the meantime, leftists work at taking over or subverting those institutions.

Somewhere in his public statement, every conservative spokesman always includes a knee-jerk demand for more uniforms, more soldiers, more sailors. If a bunch of men start making loud comments about how they love a guy in uniform, you have to look carefully to see whether they are on a San Francisco street corner or at a conservative convention.

Conservatives fell in love with uniforms during World War II and the Cold War. Leftists were all for World War II, and they loved the military then. Even the Communist Party of America was totally in support of America's fighting men until the middle of 1945. After all, those

troops were fighting on the side of our "Glorious Ally," Joseph Stalin.

But the second the military ceased to serve the purposes of the political left, the political left ceased to support the American military. When the military stopped supporting leftist purposes and was used against Communism, the left became anti-military. With the left, its principles come before loyalty to any institution.

Not so the right. Since the end of the Cold War, America's military has consistently been used for purposes no conservative could support. During the Cold War, the left extended its control over foreign policy and the military. Today, any leftist initiative can count on the support of America's generals.

The right continues to worship generals, so the left continues to use them.

The blind conservative backing of institutions over principles encourages institutions to back the left. After all, any institution like the Citadel has the right in its back pocket. It's got uniforms, and rightists will sell out any principle if someone in uniform asks them to. Any institution that's got uniforms has rightist support sewed, so they seek the backing of the left. If you want broad support, the ideal combination is uniforms and leftist principles.

So when Clinton made enforcing racial and ethnic balance by military force America's official doctrine, he got a general to declare it (June 12, "Busing By Bomber"). McCain, an ex-uniform wearer, is his Republican spokesman for this policy of ethnic balance.

And how does the right react to this? The *Southern Partisan* editorial staff split fifty-fifty on whether to support McCain for president! The same rule applies in institutional politics that operate in electoral politics — anyone who can take you for granted is not going to do anything for you. The Republican Party kicks conservatives in the teeth on a regular basis. Its excuse is always, "Conservatives have nowhere to go. They *have* to support Republicans."

I talked about this blind, completely immoral backing of institutions by conservatives on June 5 in "Blind Loyalty Is the Real Treason." It was obvious to me when I first got into serious politics in the 1950s.

In the 1950s, Northern conservatives blindly backed "The Party of Lincoln," no matter what it did to their principles. At the same time, Southern conservatives just as blindly backed "The Party of Jefferson Davis." While these dodos were blindly backing their respective institutions, liberals took over complete control of both parties. Rockefeller Republicans, who were an

infinitesimal part of the Republican Party, held more power over the platform and the presidential nomination than did the overwhelming conservative majority.

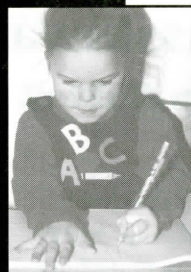
The Democratic presidential nomination and platform were simply owned outright by liberals. And the majority of Southerners gave them absolute, blind, unquestioning loyalty. Can anybody call that "moral," a word conservatives are always claiming that they own?

So our blind loyalty to uniforms and other institutions gives liberals a free ride in their campaign to quietly turn them into instruments of leftist policy. So Bob Jones and the Citadel, fresh from enjoying our support in their conservative battles, promptly sell us out.

Until we stop substituting blind loyalty for personal morality, we are going to be sold out. In real world politics, when you give your loyalty blindly, you ask to be betrayed. And in the cold, hard world of power politics, you get exactly what you ask for.

Robert W. Whitaker was born and raised in South Carolina, went to the University of South Carolina and the University of Virginia Graduate School. He has been a college professor, international aviation negotiator, Capitol Hill senior staffer, Reagan Administration appointee, and writer for the Voice of America. He has written numerous articles and two books. He can be contacted at rwhitaker@palmetto.org.

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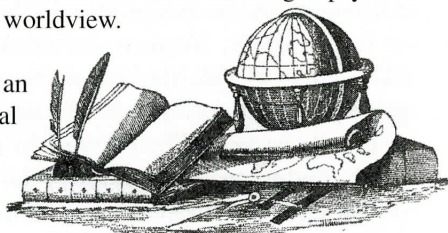
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ED WELCH serves as Director of Counseling, Academic Dean, and faculty member at the Christian Counseling & Educational Foundation, Glenside, PA. He is a faculty member at Westminster Theological Seminary and Biblical Theological Seminary. His books include *Blame It On the Brain* and *When People Are Big and God Is Small*. He will be speaking on the fear of God vs. the fear of man and issues relating to psychology from a Christian worldview.

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Random Notes No. 83

By R. J. Rushdoony

1. I have seen many changes in American life in my 83 years. A preeminent one is the loss of shame among many. This shamelessness is very evident in television, films, and modern novels. It has met with a ready reception by many. It comes with a price. The shameless sooner or later are put to shame. This is God's universe.

2. American Indian families were broken by the federal government's reservation policy. When tribes were forced onto the reservations, to prevent them from leaving to hunt for food, they were, in the early years, supplied with food, blankets, etc. to make them dependent on the federal government. Their children were sent to far away boarding schools to Americanize them and to break the link to Indian life. If a father refused and hid his children, he was arrested and chained to a rock near the agency building until he agreed to surrender his children. Indian character was shattered by two devices: welfarism, and public or statist education — exactly what is being done to the non-Indian population now.

3. A new century faces the same problems as the old, sin, man's rebellion against God and His law. The solution remains the same, Jesus Christ.

4. When I was quite young, lone prospectors were still common. When they came to town for supplies, merchants often gave them supplies freely or on credit, usually not expecting repayment. Very few found gold, or whatever else they sought. With the New Deal and welfare, they soon disappeared. So much has changed since then. Free men can be very poor and needy, but freedom is their wealth.

5. In 1971, J. Marcellus Kik's *An Eschatology of Victory*, edited by me, was published (Presbyterian and Reformed Publishing Co.). It was a collection of writings on the doctrine of the last things. It is an important work, and I have been amazed at its poor sales. I wrote a three-page introduction to it, one of my better writings.

6. Recently, David Hurd gave me a bound volume of *Golden Book Magazine*, July-December, 1926. I first read it in 1926, when I was ten years old. My father subscribed to it for me. I read also all the periodicals he subscribed to: *Literary Digest*, *World's Work*, *Recent History*, and much, much more. At age 10, I was in expectation of a college education.

7. My brother Haig's missionary work, Macedonian Outreach, is now independent of Chalcedon and thriving. Besides their evangelistic work, they distribute food and clothing to the needy in Kosovo, Bulgaria, and elsewhere.

Haig and Vula also brought back an Oriental rug, made in Armenia 1940-45. Armenia was where oriental rugs were first made, and they were in origin totally

Christian in symbols and intent. They were, in part, Christian wall hangings.

Indian character was shattered by two devices: welfarism, and public or statist education — exactly what is being done to the non-Indian population now.

8. We are all very grateful to you for your generous giving of late, enabling us to catch up financially. Paper and printing as well as postage have increased greatly in price in recent years. This is why we limit carefully the number of pages in the *Chalcedon Report*.

9. I have been blessed with godly children, and the daily care my son, Mark, gives me is wonderful. I thank God for him. I was blessed when young with very godly parents and relatives and, now, with children and grandchildren.

On December 23, 1999, my second great-grandchild, a son, Chase Gerrit Aardema (the name is Dutch), was born to Dean and Christine Aardema. Christine, our oldest granddaughter, was herself a very wonderful child and is now a very wonderful woman.

10. We live in an age of inflation. In November 1999, I fell (through my own reckless stupidity), and broke a bone in my elbow. The sling cost me \$39, and the bill for the x-ray came to over \$250. That should cure me of falling.

11. All my life, since I began Chalcedon, people have been predicting its death. But things have never looked better than now! There is a superb staff to carry on when I am gone, and dedicated supporters like you.

12. John Lofton is selling very reasonably priced, high quality used books. For a list, you can contact him either by phone (301/490-7266), fax (301/953-3423), email (Jlof@aol.com), or by mail at 313 Montgomery Street, Laurel, Maryland 20707. He will also help you find a book you are looking for.

Glossary of Frequently Used Terms

By P. Andrew Sandlin

From time to time, supporters and other friends have suggested we print a glossary of frequently used terms. It appears below. This glossary, though by no means exhaustive, will be especially helpful for newer readers, or those new to Chalcedon's theology. It may be freely reproduced.

Arminianism — The extension of the views of late sixteenth-century Dutch theologian Jacob Arminius (Arminius' views were somewhat more Reformed than those of his successors). Arminianism generally holds that man is not totally depraved, that God chooses men to salvation on the basis of some foreseen faith or goodness in them, that Christ died in order to save every man, that God's grace and will can be resisted, and that Christians can forfeit their salvation. These views were decisively refuted and condemned by the Reformed churches at the Synod of Dort (1618-1619).

Antinomianism — Literally, "anti-law." Theologically, it denotes those who oppose or dismiss God's law in the Bible. There are two classifications of antinomians. Explicit antinomians are the unconverted who display a flagrant disregard for the law of God (*Rom. 1, 2*). Implicit antinomians are professed Christians who hold that God's law is not relevant in the present era. They often substitute subjective, arbitrary standards like the so-called "leading of the Spirit" for God's written revelation.

Amillennialism — The view that the millennium of Revelation 20 is fulfilled in the present institutional church or in the deceased saints reigning with Christ in heaven. It specifically denies any global millennium.

Apologetics — A conscious, articulated defense of the claims of the Christian Faith. The two main apologetic methods are classical (evidential) and presuppositional.

Calvinism, Reformed — The form of doctrine and practice set forth by such leading Protestant Reformers of the sixteenth century as John Calvin, John Knox, and Theodore Beza. This also includes the teaching of such confessions of faith as the Heidelberg Catechism, the Canons and Decrees of the Synod of Dort, the Westminster Confession of Faith, and the London Baptist Confession. In the *Chalcedon Report, Reformed* and *Calvinism* are usually used interchangeably.

Christian Libertarianism — The view that supports maximum individual liberty under God's law. Christ came, among other things, to grant men liberty under God's authority (*Jn. 8:36*). The authority of all human individuals and institutions (in family, church, and state, for example) is strictly limited to what the Bible

authorizes. True liberty in the individual life, the family, the church, and society, including the state, is possible only on the grounds of the Bible and of Christianity. Secular libertarianism, therefore, undermines true liberty and invites the tyranny of anarchy.

Church — In the New Testament, the *ekklesia*. In the Bible, this has no reference whatever to buildings or organizations but to the called-out assembly, the covenant people of God. In the overwhelming number of cases, the church or *ekklesia* of both the Old and New Testaments is the visible covenant community in a particular locale or region. Under the authority of elders (godly heads of households), it unites on the first day of the week to hear the preaching of the Word, to receive the sacraments, and to preserve and perpetuate the Christian Faith. The church is one aspect of the kingdom of God, but it is not the kingdom itself.

Council of Chalcedon — The ecumenical council of A. D. 451 that clarified the orthodox teaching concerning Jesus Christ. Specifically, it concluded that divine and human natures are inextricably united — but not confused or blended — in the Person of our Lord and Savior Jesus Christ. This Council laid the foundation for Western liberty by denying divinity to any human or human institution — Jesus Christ alone is both human and divine. No one but Christ and the Bible can speak a divine, infallible word. The authority of legitimate human institutions like the family, church, and state is a *derivative* authority, strictly limited by the Bible.

Covenant — A solemn, usually oath-bound, pledge between two or more parties. The Bible teaches that God deals with man by means of a covenant relationship. All the leading covenants in the Bible between God and believing man are aspects of a single covenant relationship: the Abrahamic covenant, the Mosaic covenant, the Davidic covenant, the New Covenant, and so forth. The Old Covenant and the New Covenant are not descriptions of certain "dispensations" or time periods. Rather, they are subjective states of man's relation to God in both the Old and New Testaments — and today.

Covenant Theology — The theological system developed by Reformed theologians taking the covenant as its overarching theme. Distinctives of covenant theology include: Christ's judicial (substitutionary) atonement, the imputation of Adam's sin to all of his posterity, salvation exclusively by grace through faith, the abiding authority of the law, and infant baptism.

Dispensationalism — A method of interpreting the Bible that divides history into distinct eras or "dispensations" in which God deals with man in a

distinctive way and, in some cases, in which God's ethical standards change. A leading distinctive of dispensationalism is the sharp division between ethnic Israel and the church of Jesus Christ. Orthodox Christianity has traditionally held that the church of Jesus Christ is the New Israel; dispensationalists hold that ethnic Israel and the church of Jesus Christ are two separate, distinct entities in God's program. All dispensationalists are premillennial, but not all premillennialists are dispensationalists.

Dualism — The idea that man and the universe are both composed principally of two differing properties, body and spirit. Almost all dualists see the body and material things as inferior to what they consider "spirit." Dualism is an ancient pagan heresy that deeply infected the church. Many ancient Greek philosophers were dualistic. They found the body and human history distasteful, and longed for death as an escape to the world of the ideal, *i.e.*, the spirit. Thus, ancient dualists found the Biblical doctrine of the resurrection laughable (*Ac. 17:32*). Today's "Christian" dualists usually look only for escape from this life in the form of some sort of "spiritual" monastic retreat, a "pre-tribulational rapture," or death.

Evangelicalism — A massive, popular Christian movement that grew out of eighteenth- and nineteenth-century British and American revivals. Its chief distinctive is preoccupation with the individual conversion experience. It often neglects or downplays the objective authority of the entire Bible, the centrality of doctrine and theology in the church, and God's law as an abiding ethical standard for man. For most evangelicals, Christianity is chiefly an experience and morality, not a doctrinal confession of faith.

Evidentialism — The apologetic method that attempts to persuade unbelievers and skeptics by the appeal to evidence for the Christian Faith. That evidence can include the traditional five proofs for the existence of God, miracles, archeological discoveries, and so forth. Evidentialists hold that this evidence can be properly assessed apart from salvation or the acceptance of Christianity.

Kingdom of God (or Christ) — God's righteous reign in the earth, mediated by His Son, Jesus Christ. The kingdom of God begins in the hearts of redeemed men (*Col. 1:13*) and moves outward wherever men are subject to Christ's gospel and law. The kingdom of God is not preeminently political, though it has implications for politics. Wherever Christ's gospel breaks the stony heart of sinful man, bringing him to his knees in submission to Jesus Christ, there is the kingdom of God. As more and more men are converted and reorient their lives to the Bible, the kingdom of God extends throughout the earth in all spheres (vocation, technology, education, economics, science, the arts, and so forth).

Orthodoxy — Literally, "right belief." Christianity, unlike most false religions, is not fundamentally a moral code. It is a doctrinal system that dictates and requires a

particular ethical code. The outlines of Christianity were hammered out in the early ecumenical councils of the church in its first five centuries of its existence. There can be no Christianity without this orthodoxy. There are more specific orthodoxies. For example, *Reformed* orthodoxy includes a broader range of Biblical belief. It includes such doctrines emphasized at the time of the Reformation as the Bible as our final authority and justification by faith alone. Reformed orthodoxy is expressed preeminently in the great Reformed confessions of the sixteenth and seventeenth centuries. Chalcedon supports both early ecumenical orthodoxy and Reformed orthodoxy.

Pietism — The seventeenth-century reaction within Lutheranism against what it considered the cold, abstract, argumentative nature of Lutheran orthodoxy. Pietism stressed "the religion of the heart," an experiential, warm, affectional, and often sentimental, view of the Faith. Pietism later spread to the Reformed churches and it was a hallmark of Wesleyanism. Though the early pietists were not against orthodoxy as such, their sentimental and man-centered view of Christianity laid the groundwork for nineteenth-century Protestant liberalism. More generally, pietism today refers to a sentimental, privatized Christianity, which sees the Faith almost exclusively in terms of an individualized, emotional experience. Pietism denies the claims of the Word of God on all areas of life and society.

Postmillennialism — The view that Christ's Second Advent will occur *after* the earthly millennium of Revelation 20. Most postmillennialists believe that the kingdom of God advances in history slowly, almost imperceptibly, and that there will be a Godly Golden Age as prophesized by the Old Testament prophets before Christ returns. Postmillennialism is Chalcedon's position.

Premillennialism — The view that Christ's Second Advent will occur *before* the earthly millennium of Revelation 20, and will, in fact, institute that millennium. This is the idea that Christ will reign on the earth physically for a long period, probably a thousand years. Most, but not all, premillennialists are dispensationalists.

Presuppositionalism — An apologetic method which requires that Christianity be assumed as true. There is no neutral starting point from which Christianity can be judged. Christianity must be *presupposed* in order to discover the meaning of anything whatsoever. The chief presuppositionalist of this century has been the Reformed apologist Cornelius Van Til. Chalcedon is presuppositional.

Theonomy — Literally, "God's law." A more precise term is *biblionomy*, Biblical law. As a theological expression, it means the abiding authority of all of the Bible's teachings, unless the Bible itself asserts that those teachings have been fulfilled or rescinded (for example, such distinctively Jewish practices as the national feasts and festivals, circumcision, and the Passover). The law in the Old Testament as the authority for the believer and all of society has not been set aside.

UPCOMING CHALCEDON ITINERARY

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| April 7-9 | Steve Schlissel, Presbyterian Church in America, Wichita, KS. Contact: Philip and Becky Elder, (316) 832-3277 for more information. |
| April 14 | Andrew Sandlin in Seattle, Washington at the Wyndham Garden Hotel at the Seattle-Tacoma Airport, 18118 Pacific Highway South; (206) 244-6666. The meeting will be from 7:00 p.m. until 10:00 p.m. Parking is free. |
| April 15 | Andrew Sandlin in Portland, Oregon at the Portland Airport Holiday Inn, 8439 N E Columbia Blvd., 125 South, Exit 23B - Columbia Blvd., (503) 256-5000. The meeting will be from 4:00 p.m. until 6:00 p.m. Parking is free. |
| May 12-13 | Andrew Sandlin in Phoenix, Arizona. Contact Susan Burns for more information. Direct dial (209) 532-7674 or sburns@goldrush.com. |
| May 17 | Steve Schlissel at Immanuel Fellowship Church, Kalamazoo, MI. Contact Steve Simmons, (616) 341-9818 for more information. |
| May 18 | Steve Schlissel at Grand Ledge Christian Center, Grand Ledge, MI. Contact Craig Dumont, (517) 336-4148 for more information. |
| May 26-27 | Steve Schlissel at Homeschool Conference, Winston-Salem, NC. Contact Debbie Mason, (704) 541-5145 for more information. |
| August 18-19 and
August 25-26 | Chalcedon's Joint Conference Southern California Center for Christian Studies. For more information, contact David Bahnesen at davidb@davdon-dlb.com or Susan Burns at sburns@goldrush.com. |
| Sept. 28-Oct. 1 | Andrew Sandlin at Grand Ledge Christian Center, Grand Ledge, MI. For more information, contact Pastor Craig Dumont at (800) 290-5711 or lwcog@tcimet.net. |

Chalcedon Vision Statement

Chalcedon labors to articulate in the clearest possible terms a distinctly Christian and explicitly Biblical solution to the prevalent evils of the modern world. Our objective is nothing short of setting forth the vision and program for rebuilding the theological fortifications of Christian civilization. These fortifications have been eroded by the forces of humanism and secularism over the past three centuries. We are not committed, though, merely to reproducing a glorious Christian past. We work to press the claims of historic Christianity as the Biblical pattern of life everywhere. We work for godly cultural change across the entire spectrum of life. We strive to accomplish this objective by two principal methods.

First, Chalcedon is committed to recovering the intellectual foundations of Christian civilization. We do this in two main ways, negatively, we expose the bankruptcy of all non-Christian (and alleged but compromising Christian) systems of thought and practices. Positively, we propose an explicitly Biblical system of thought and action as the exclusive basis for civilization. Only by restoring the Christian Faith and Biblical law as the standard of all of life can Christians hope to re-establish Christian civilizations.

Second, Chalcedon is dedicated to providing the tools for rebuilding this Christian civilization. We work to assist individuals, families, and institutions by offering explicitly Biblical alternatives to anti-Christian ideas and practices. In the way we guide Christians in the task of governing their own spheres of life in terms of the entire Bible: in family, church, school, vocation, arts, economics, business, media, the state, and all other areas of modern life.

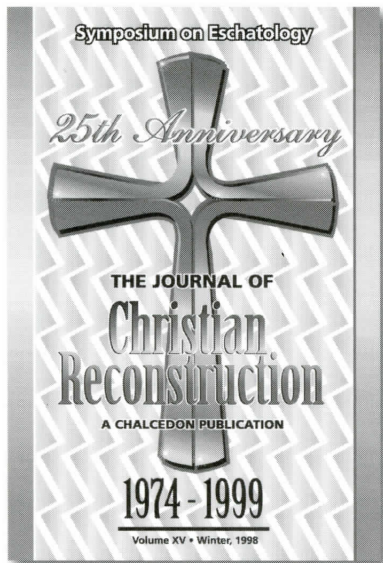
We believe that the source of godly change is regeneration by the Holy Spirit, not revolution by the violence of man. As God regenerates more and more individuals, and as they reorient their lives and areas of personal influence to the teachings of the Bible, He employs them to advance His kingdom and establish Christian civilization. We believe that God's law is the divine pattern of sanctification in every area of life, but it is not the means of justification; man is saved by grace, not by law. The role of every earthly government—including family government, church government, school government, vocational government, and civil government—is to submit to Biblical law. No government in any form can make men Christians or truly obedient; this is the work of God's sovereign grace. Much less should civil government try to impose Biblical law on an unbelieving society. Biblical law cannot be imposed; it must be embraced.

A guiding principle of Chalcedon, in fact, is its devotion to maximum individual freedom under God's law. Chalcedon derives its name from the great ecclesiastical council of Chalcedon (A.D. 451), which produced the crucial Christological definition of Jesus Christ as God of very God and Man of very man, a formula directly challenging every false claim of divinity by any human institution: state, church, cult, schools, or human assembly. Christ alone is both God and man, the unique link between heaven and earth. All human power is therefore derivative; only Christ may announce that "All power [authority] is given unto me in heaven and earth" (Matthew 28:18). Historically, therefore, the Chalcedonian creed is the foundation of Western liberty, setting limits on all authoritarian human institutions by acknowledging the validity of the claims of the One who is the source of all human freedom (Galatians 5:1). Consequently, we oppose top-heavy, authoritarian systems of government which are, by definition, non-Christian. We advocate instead a series of independent but cooperative institutions and a highly decentralized social order.

Chalcedon is an educational institution. It supports the efforts of Christians and Christian organizations to implement the vision of Christian civilization. Though unapologetically Reformed, Chalcedon supports the kingdom work of all orthodox denominations and churches. Chalcedon is an independent Christian foundation governed by a board of trustees, Christian men in accord with Chalcedon's vision statement. The foundation is not subordinate to the authority of any particular denomination or ecclesiastical body.

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Back issues of the *Report* will no longer be complimentary. This policy has been too expensive to maintain. Back issues will be \$2.00 each.
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