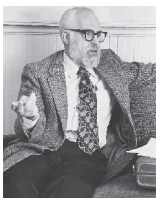


ChalcedonReport

MINISTRY NEWS FROM THE CHALCEDON FOUNDATION® FEBRUARY 2022

The Kingly Office of Christ

R. J. Rushdoony (*Good Morning, Friends*, Vol. 1, pp. 44-47)



Good morning, friends. We have been examining, these past few weeks, the work of Christ our Redeemer, both in His estates of humiliation and exaltation, as prophet, priest, and king.

Christ executes the office of a prophet in revealing to us, by His Word and Spirit, the will of God for our salvation.

Christ executes the office of a priest, in His once offering up of Himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

This morning, we shall consider His kingly work as our Redeemer. According to the Westminster Shorter Catechism, "Christ executeth the office of a king,

"Christ executes the office of a king by subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies. He is indeed King of kings and Lord of lords."

in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies." (WSC A.26)

Thus we see that Christ our King has a threefold task. The *first* is to subdue us to Himself. This is no small task. We tend to be satisfied with ourselves.

We are ready for all changes except that fundamental one, which strikes at our ego and our very existence. We are ready to accept God and His ways provided He will accept us and our ways. We say to Him, "I am thine, O Lord, but my will be done." We want God, but too often on our own terms and not on His. We need to be broken and harnessed to the will of God, but instead we yearn to harness the Almighty to our will. Is it any wonder that Christ the King must subdue us in order to rule us?

His Kingdom over us originates, not in the act of creation but, in the act of redemption. No one is a citizen of His Kingdom by virtue of his status as a man, but only by his status as a redeemed man. The Kingdom of Christ is a spiritual Kingdom, not a natural one. The Kingdom is both present and



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future. It reigns in our hearts today and asserts itself in the wholly providential course of all history. It is future also in that it will culminate in a great and eternal Kingdom in which dwelleth righteousness. And no man has any part in that Kingdom who has not been subdued by Christ.

The *second* task of Christ the King is in ruling and defending us. When we are subdued by Christ, then we are ruled and defended by Him. The function of a king is to defend his own, and Christ the King defends His own and does it without fail. He defends us, first of all, from ourselves, for we have no more deadly enemy than our own nature. Against our wayward hearts and wandering feet, we have the sure defense of Christ the King. He defends us also by correcting us in our sins, and in preserving and supporting us in all trials and temptations. He rules us by daily governing all our actions and making them work together for good. In ruling and defending us, He manifests Himself as our King.

The *third* task of Christ the King is restraining and conquering all His and our enemies. The world, the flesh, and the devil are by His sovereign will restrained and conquered. One area of His conquest is the universe. Christ is King over the universe and shall continue as its King to the end of time. At that time, according to Paul in 1 Corinthians 15:24–28, a change shall take place in that divine economy:

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The kingship of Christ over the universe will end when total victory is attained and the last enemy, death, is destroyed. Then the kingship will be returned to God the Father, that God may be all in all. The purpose of Christ's Kingdom over the universe is redemptive, to redeem mankind and restore the original kingship of man over creation. Man was created to have dominion under God, and Christ restores this dominion of man over the universe. His kingship over the redeemed is eternal, and the new creation heightens its glory and scope.

Thus it is that Christ executes the office of a king by subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies. He is indeed King of kings and Lord of lords. 🙏



Fearfulness

We are a fearful and unbelieving generation. We are always fearful where we should not be, and indifferent to God and His power and Word. We are summoned by all of Scripture to believe in the Lord. To believe means to say Amen to, to put our whole life on the line in terms of God's Word. To believe means that our waking and sleeping, our eating and drinking, our work, rest, worship, and play, the whole of our lives, in brief, is governed by the Lord and His Word.

If we disbelieve God, we believe in man and this world, and our lives are governed by man and the fear of man.

Every man has a faith, in himself, in the state, in other men, but in something. If a man's faith is in anything other than the Lord, he will be fearful and unbelieving in the eyes of God, fearful of men because he does not believe in the Lord.

To be fearless in the Lord does not require us to be great and powerful men, but only to believe in the great and powerful God. He is our shield and our defender (Ps. 33:20). God therefore allows no excuses for fearfulness. Beware lest you make excuses.

Taken from *A Word In Season*, Vol. 1, pp. 116-117.

Goals Determine History

After 25 years, a short, concise treatise on postmillennialism remains a favorite amongst readers of Rushdoony. Now, during a time of upheaval, authoritarianism, uncertainty, and cultural decline, the need is just as great to strengthen and reinforce Christians with a victorious eschatology. For that, we're reprinting Rushdoony's *God's Plan for Victory* in an expanded version!

Imagine holding strongly to a postmillennial view when the majority of your colleagues and critics were either dispensational or amillennial. That was R. J. Rushdoony for many years before and after he began Chalcedon.

That started to change during the 1970s as young scholars, writers, and church leaders gathered around Chalcedon's light which led to dedicating an entire issue of *The Journal of Christian Reconstruction* (Winter 1976-1977) to the subject of the millennium.

In 1977, Rushdoony devoted even more space to the subject of eschatology by publishing a short volume *God's Plan for Victory: The Meaning of Postmillennialism*, which sold out quickly requiring another print run which also sold out. Despite that, the book would not see print again until he finally approved a reprint in 1997.

In the preface to the 1997 edition, he wrote, "Failure to reprint it further was due to negligence on my part, and a desire to add to it possibly."

That's all he would say about the book's nearly 20 year absence before delving quickly into what he saw as the importance of eschatology:

Eschatology, the doctrine of last things, is also the doctrine of first things because it is concerned with the goal of history. Of necessity, goals determine present-day action. We are not motivated to action unless we know the purpose for our action. Specific goals motivate us. If we believe that the main and final goal of the Christian life is heaven, or the salvation of our souls, we will be indifferent to history and the world around us. But, in terms of Matthew 6:33, we believe that the Kingdom of God and His righteousness or justice must have

priority in our lives, then we will not have a self-centered view of salvation. Our personal salvation is not the focus and goal of the gospel but simply the starting point. The goal is God's Kingdom, His purpose for humanity and the world.

The importance of his view of eschatology was clear: the goal of God's victorious Kingdom demands Christian action in every generation. It's not only a doctrine of "last things." It's a doctrine

culture war, and we are witnessing such a rapid decline of truth, liberty, and morality?"

The answer to that question highlights the kind of faith that we as believers have. The short answer is that God's Word promises victory in history before a second coming of Christ, but the real issue is do we believe in the victory of God despite what we see with our eyes? When Peter sank shortly after successfully walking on water, our

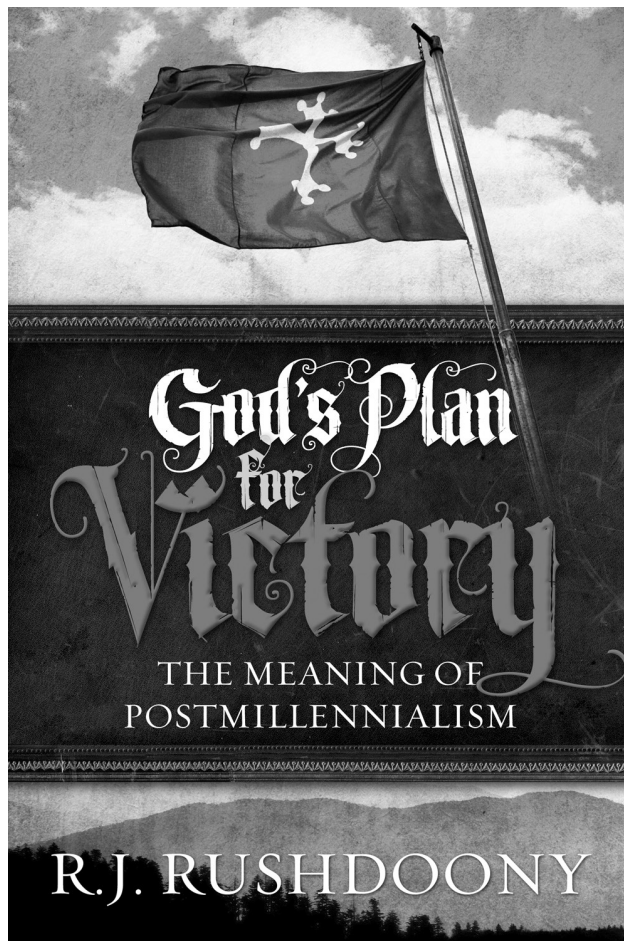
Lord said to him, "O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31)

If we focus on the wind and waves of our times, we will sink in our unbelief. If we focus instead on our victorious Lord and His infallible Word, then we can expect the victory that He plans for us. This is why we're releasing a new and expanded edition of Rushdoony's *God's Plan for Victory*. The intent is to help us redirect our focus to the sure promises of His Word.

This reprint of this postmillennial classic features added appendices from other volumes, articles, and essays to provide a fuller, richer reading experience that we know will encourage your faith. This expanded edition also features a new handsome cover design as well as an updated interior layout.

By the time you're reading this, the expanded edition of *God's Plan for Victory* will be at the printer, and we'll soon have copies in house.

Once we do have our inventory, we'll be notifying you of their availability, so be sure you're following Chalcedon on social media, but more importantly, on our email list. Sign up for our weekly emails at <http://eepurl.com/cGXfmP> 📧



of "first things" because it determines our position and mission today.

As it was during the 1960s, pessimism fueled the evangelical view of eschatology as much as any exegesis, and one could ask today, "How can we hold to an optimistic eschatology when it appears obvious that we've lost the

People are searching Chalcedon's website for information on the tithe. Why?

In a recent report from the Chalcedon website, the number one search term by site visitors was "tithe." Over the decades, the subject of the tithe has been a major point of division, debate, and confusion, so it is not surprising that the topic remains at the forefront of an individual Christian's concern. Two thousand years later, our Lord's words on mammon still ring true. We cannot serve both God and money, and this is more than an admonishment to the rich. We all fall prey to the power of money, and it's difficult to imagine that people are interested in the tithe in order to be more generous in their giving.

The reluctance of Christians to tithe may come down to the fact that they view it as donating solely to their local church and do not see the necessity for social financing. If they are not postmillennial, then why would social financing be necessary? Rushdoony writes:

[I]n any advanced social order, social financing is a major public necessity in order to maintain a vast network of social institutions which require financing and support.¹

The truth is that we're already tithing many times over through the coercive taxation by the state, but we've lost touch with the power of the tithe as a means to financing a godly social order:

Historically, there have been in the main two means of social financing: first, by state taxation and then state control and maintenance of the various social institutions which must be maintained, and, second, by the law of the tithe, whereby the tithe, as God's tax, is used to maintain education, welfare, religious institutions, and a variety of social functions.²

Christians are quick to criticize both taxation by the state and the tithe, but if they truly desire a godly social order, then tithing is the solution they're looking for. We cannot work without it:

Popular searches

| Query | No. searches |
|--------------|--------------|
| tithe | 18 (2.7%) |
| romans | 10 (1.5%) |
| beisner | 8 (1.2%) |
| daniel | 7 (1.0%) |
| submission | 6 (0.9%) |
| human nature | 6 (0.9%) |
| kishore | 6 (0.9%) |
| revelation | 5 (0.7%) |
| conversion | 4 (0.6%) |

The tithe has a major social function which needs restoring. It is futile to rail against statism if we have no alternative to the state assumption of social responsibilities. The Christian who tithes, and sees that his tithe goes to godly causes, is engaged in true social reconstruction. By his tithe money and its activity, he makes possible the development of Christian churches, schools, colleges, welfare agencies, and other necessary social functions.³

Society has clearly shifted in a way that should concern every Christian, but the solution is godly reconstruction. The times are urgent:

We need to do this in delight and anticipation of a godly order; we also need to do it in fear of the consequences if we do not. Either we work to establish a godly order, or we go down into the hell of total statism.⁴

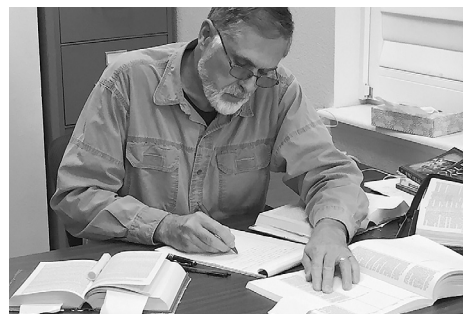
Chalcedon vice-president, Martin Selbrede, once said that one of the ways we'll know that the Kingdom of God is thriving is when Rushdoony's *Tithing and Dominion* is Chalcedon's best selling book. This is as good a marker as any. 📖

1. R. J. Rushdoony, *Faith & Action: The Collected Articles of R. J. Rushdoony from the Chalcedon Report, 1965-2004* (Vallecito, CA: Ross House Books, 2018), p. 1263.

2. *ibid.*

3. *ibid.*, p. 1265.

4. *ibid.*, p. 1266.



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Our objective is to help equip Christians to apply their faith and "take back" government by means of Biblical self-government, and we need your financial support to help continue this mission. Please take a few moments today to prayerfully consider supporting Chalcedon with your tax-deductible giving. For 57 years, it's been supporters like you that have made the difference. Your tithes and offerings are what keep this vital mission going. We've enclosed a self-addressed, postage-paid envelope to make it easy, and you can also donate online at:

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