

ChalcedonReport

MINISTRY NEWS FROM THE CHALCEDON FOUNDATION® JUNE 2023

Investing in the Kingdom as Humanism Collapses

An Interview with Mark Rushdoony

Some might ask, “Why does God allow this ebb and flow in history where a Biblical faith prevails, but then statism prevails?”

Yes, it’s a little discouraging, but we have examples of that in the history of the Hebrews. The Old Testament has encouraging and wonderful stories, such as those commonly taught in Sunday School lessons about God’s people standing in terms of His truth, but it also has a lot about the increasing apostasy of the people that took place over centuries. By the time of the fall of Jerusalem, the Hebrew people were thoroughly apostate; they were worshipping Baal. This was a vulgar fertility cult, and they never repudiated Baal; they just kept him as a lesser deity who was influential in their past.

One of the interesting things in Biblical and Christian history is that very few individuals, or even movements, can be credited with advancing the Kingdom of God, yet the Kingdom of God has grown. There’s growth, there’s retreat, there’s compromise, there’s the death of this movement or this individual, and there’s a dynamic elsewhere. I’ve always thought that was interesting because the great men of Christian history took a stand theologically on an issue, pointed men back to the Bible, or pointed out a particular evil that the church had to take a stand against. Still, you can’t name a single individual that has been the cause

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that Christianity has progressed at any point in history.

So Christ is moving His church forward, but we’re also learning the hard way that sin doesn’t work, just like Adam and Eve learned very quickly that sin wouldn’t be to their advantage. They very early saw the issue between Cain and Abel, and then they saw there was increasing degeneracy until the time of Noah, and God did a mighty work. But this is the way it’s been throughout history. So there is no man, no nation, no movement in history that can be given real credit for the continuity of the Kingdom of God. It’s the work of Christ and the Holy Spirit. So we’re just muddling through, making mistake after mistake, and you see that in a microcosm on Facebook. Consider that most fundamental doctrines are now being repudiated in theological discussion

groups or at least questioned. And when you think you’ve seen some progress and are encouraged, you see something that is very troubling.

Your father saw that there was an emerging next step in evolution that would be posited: the deification of man.

My father often quoted Genesis 3:5, the temptation of Satan to Eve that you shall be as gods, knowing good and evil, which he interpreted as saying you shall be as gods determining for yourselves what is good and evil. He saw that as encapsulating the drift of all humanism. Humanism, as with all rebellion against God, doesn’t move in one linear direction. It’s like a scattergun where men run away from God in every direction possible, and you see this chaotic and confusing mess of modern philosophy and ideas. And it just seems a muddled mess, particularly if you have any kind of a Christian worldview.

But certain things become popular in modern thought, and one of them we see is transhumanism, which says we don’t have to be limited by our humanity; we can transcend humanity through technology and scientific advances. This is just the cult of sciences reemerged—the belief that we can transform men by our technology to be anything they want, but it all goes back to you shall be as gods. Now men are

trying to literally—not just in a religious sense—be gods through science, and they haven't precisely defined what that will look like. Years ago, there were TV shows about bionic people who possessed superpowers because of science. And we've gone back to that silly notion, but I haven't heard a good explanation where they think this transhumanism—what direction it's taking and what the end result might be.

What's frustrating is to watch Christians try to fight this latest "ism" instead of applying the truth of God's Word to their life. Instead, they would document the evils thinking that when you register them, you've done something for the Kingdom.

That's always been a problem. Throughout my lifetime, it seems as though evil has a better idea of how to promote itself than Christians have to promote what is good. It's often hard work to promote the Kingdom of God. For example, Christian education was done by people willing to sit in church basements with students and try to rethink what a Christian worldview looks like, and there wasn't an easy solution. Christians want an easy faith, religion, answers, and responses. They don't want to go through the hard work of advancing the Kingdom, and yet, the parables of Jesus were about when the master left and involved servants (cf., Luke 19:11-26). Did the servants do the work that was left them? What were the servants engaged in while the master was absent? And so that's where we are today—where all Christians have always been. What are we doing in the service of our Lord, in the service of the Kingdom? It's not just to point out the evil we see in the world.

In other words, God promised victory. I don't have to engineer it, I just have to be faithful.

Right. Back in the 60s, my father met a successful businessman known throughout Southern California, and he helped my father at the beginning

of Chalcedon. This man made it clear that this wasn't going to be an ongoing assistance; he wanted to turn America back to the way things were when he was a boy. For this reason, he was very much interested in patriotism and politics. He thought we could turn the country around.

Some years later, my father stopped by his office, and this man was cleaning out his office by then. He had been quite ill—almost died—and gave control of the company to the rest of his family. He told my father, "I would have accomplished much more if I'd taken your advice and invested in Christian education and building Christian schools than in politics." Because education is a Kingdom building enterprise, and those Christian schools weren't perfect, I'm still meeting people who went to some of those little Christian schools, many of which no longer exist. These schools represented dedicated Kingdom work to somebody who wanted to do something for God, which had a significant impact. I also meet many people who went to public schools, and they have to say, somewhat apologetically, that they are still unlearning what they received in public schools.

And so we need to find more ways to further the Kingdom of God because if we're doing His will, and if we're teaching others to do His will, we're bringing more people under God's planning, law, and government. Ultimately, that is the only thing that will survive because so much of what we see in our culture today is not a threat to the Kingdom of God. It's a suicidal course, and it won't last any more than the humanistic fads of the past have lasted. I believe it's comparable to what Paul described in the first chapter of Romans regarding the moral degeneracy of the unredeemed, and we see that in our culture. It's going downhill, but it doesn't mean it will just get worse. What we're seeing is going to come to an end.

We should be encouraged that it doesn't depend on us, but God will judge us on whether we feared Him and kept His commandments. Our emphasis should be on the

truth, not on becoming acceptable to people who may or may not worship the living God.

And this is when we see things that are just so disconcerting in our culture, but that should be an incentive to us—to make it easier for us to live in terms of the commands of God and the reality of His Kingdom. I think it's easier to see the antithesis with anti-Christian behavior than when I was young or in the middle or early 20th century. I think many people were confused about secular versus religious perspectives, and there's less confusion about that now. The divide is becoming increasingly apparent, and if the divide is becoming more evident, our responsibility should undoubtedly become more prominent. We have the truth, we have life, and we need to live in terms of that and teach our families to do so. The antithesis is more evident now than it's ever been before between the ways of God and the ways of evil.

I remember as a child, there were the King Kong and Godzilla movies, and I think too many Christians look at what's currently happening and that today's "big monsters" are somehow all-powerful. The truth is that Paul was talking to people who also saw big monsters, Martin Luther and John Calvin were talking to people who saw big monsters, and God gave us men like Cornelius Van Til and your father, who saw big monsters. Big monsters must be a part of human history, but God defeats them all.

Right, and the Roman Empire had not even reached its peak of power when Christ left the disciples with the responsibility to spread His Kingdom. So, it was a challenging time to cross Rome in the early centuries of the church, and the early church did pay for it at times, but Rome collapsed, and Rome is irrelevant now. And here we are still fighting the battles of the Kingdom and advancing the Kingdom.

It is the end of the era because the Enlightenment's assumptions, beliefs, and worldview are crashing down around

it, and the people following this trend are unhappy. They are not people of the future. They are people with a death wish. They have lost sight of reality, but we know what is real. The Bible tells us what is real and how we can live in terms of it. We have every hope and reason to be encouraged by the fact that God is not a loser, and we are on the winning side of time and eternity.

Amen to that. Mark, is there a book you want to send listeners to to understand this concept better?

One book they might want to look at is my father's *The Mythology of Science* because so much of what is going on today is supposedly "science," but my father shows we are now in an age of myth, and men now believe in myths to an extent they have never believed in before. Darwinism is a classic example. The truth is religiously understood, but we should be confident in the fact that we have the truth and that we are not standing in terms of an obscure religious creed that was outdated 2000 years ago, but in reality, we have the truth, and we stand on very solid ground. We should be confident in that.

As we proceed with the collapse—the fatal diagnosis of humanism—rather than be sad, we should be soberly optimistic and working to have replacements in place when these systems fail because that will be when Christian Reconstruction comes to its fullest, don't you think?

Yes, my father often said these are exciting times to be alive. Sometimes they are a little too exciting, but we live at a crux of history, which is changing dramatically. We can see that in a lot of ways. This will be a very different world in 20, 30, or 40 years, and we are part of this changing time. Therefore we have to be part of the change for the positive and towards the advance of the Christian faith in the Kingdom of God. 🇺🇸

This interview is taken from Episode 233 of the Out of the Question Podcast hosted by Andrea Schwartz. You can hear this in its entirety at <https://bit.ly/3OmitGR>



R. J. Rushdoony

"The modern state offers a pretended ministry of service as a means to exercising a pagan dominion, and the result is a vulture society of hatred, crime, and exploitation."

Our Lord calls attention over and over again to the lust for power which marks the ungodly, and their dog-eat-dog mentality. It is a philosophy of doing in others before they do you. Christ's commandment here is blunt and simple: "But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26–28).

The choice He tells us is an inescapable one: we have either a vulture society or a diaconal one, a world of hatred, evil, and distrust, or a world of faith, grace, and ministry.

The diaconal society, however, can only be built on

the foundation of Jesus Christ. The modern state offers a pretended ministry of service as a means to exercising a pagan dominion, and the result is a vulture society of hatred, crime, and exploitation. It has no grace and therefore no ministry.

We cannot escape this choice: the more we build our country on any other foundation than Jesus Christ, the more we become a depraved and vicious social order, a vulture society.

The change must begin with us, and then every area of life and thought must be brought into captivity to Jesus Christ. If the Lord does not govern us, the vultures will.

Take your choice. You pay the price with your life: is it Christ or the vultures? 🇺🇸

Taken from *A Word In Season: Daily Messages on the Faith for All of Life*, Vol. 2, pp. 122-123

Chalcedon Exhibits at Two Events in Central Texas

Two different events suddenly appeared on our radar in early 2023, both of which were happening near Martin Selbrede's home. Chalcedon arranged to become an exhibitor at both events: a homeschooling conference (March 23-25) in Round Rock, Texas, and a postmillennialism/theonomy conference (May 5-7) in Georgetown, Texas.

Both events played to Chalcedon's strengths in different areas. Introducing people to R. J. Rushdoony's contribution to Christian education dominated the homeschooling event, put on by Teaching Them Diligently (TDD). Martin's wife Kathy was his assistant at this event, held at the Kalahari Resort's convention center.

The second event, a conference put on by Right Response Ministries, was extraordinary for the high attendance for a conference focusing on postmillennialism and theonomy. Dr. Joseph Boot of the Ezra Institute, and Dr. James R. White of Alpha and Omega Ministries, were the primary speakers at this first-ever conference spearheaded by Pastor Joel Webbon, who also delivered cogent messages to the group as well. Dale Partridge of ReLearn was the fourth speaker, one who also understood the value of Dr. Rushdoony's contributions to applied Christian thought. Martin Selbrede was assisted by long-time Chalcedon supporter Philip Litton, who took time off from his job to help man the booth.

Martin spoke to the postmil/theonomy conference attendees for five minutes to discuss the importance of Dr. Rushdoony and Chalcedon's work in our day and age. Martin usually gauges a conference to be an unabashed success when he sells three sets of Rushdoony's *Systematic Theology*, but here he sold eleven sets—and thirty sets of the three-volume *Institutes of Biblical Law*!



Martin manned a smaller table in Georgetown, but with unexpectedly high sales. "Despise not the day of small things" (Zech. 4:10)



Christian reconstruction is dead? Looks like someone didn't get the memo! Pastor Webbon is planning for a thousand attendees for his spring conference.



Kathy Selbrede engaging attendees at the homeschooling conference on the importance of a comprehensive – and *consistently applied* – Biblical world view.



Long-time foot-soldier for Christ Dr. Marlene McMillan, an indefatigable force in applying the Bible to all areas of life, was ecstatic to again cross paths with Chalcedon in Georgetown, Texas.

Dr. Boot, whose excellent book *The Mission of God* includes a couple hundred references to Dr. Rushdoony's books, continues to extend the Kingdom vision through the Ezra Institute.

Dr. Rushdoony would have been gratified to see how many people gathered, from multiple states, to hear about the very things that the late theologian had set in motion through his faithful exposition and application of Scripture in the latter half of the twentieth century. The next generation of faithful men and women are being equipped for the large tasks ahead of them, taking up the torch while noting the foundations laid by their forebears in the faith. 🙌