

ChalcedonReport

MINISTRY NEWS FROM THE CHALCEDON FOUNDATION® JUNE 2024

Today's Revolutionaries

Mark R. Rushdoony

"This is why another name for liberalism is progressivism. They believe they are forcing progress, forcing social evolution on the regressive elements of society."

Ideas have consequences. They have profound implications because they dictate our actions and our ethics. Because of this, Charles Darwin is one of the central characters of the modern world; his ideas have thoroughly permeated not only our culture, but the entire world. His influence extends well beyond biology.

Darwin's thinking necessitates a new worldview, one that is far removed from a sovereign God and lawgiver. Darwin's world knows not law, but rather lawlessness. It knew change, chaos, and adaptation. For Darwin, not changing led to death, so in his thinking, the faster one changed, the more likely one's survival.

If there was one supreme principle in Darwin's world, it was the necessity of change and adaptation to survive. Once Darwin's thinking was accepted as biological dogma, it could not be confined to the sciences, because it was really a philosophy of all existence. So, in one area after another, Darwin's thinking became the norm.

Dead Experiences of the Past

The pragmatists adopted this new perceived need for change to law. Oliver Wendell Holmes Jr., one of the greatest influencers of American legal thought and Chief Justice from 1902 to 1931, was the key American jurist in this shift. Law was seen by Holmes as no more than man's cumulative experiences.

Pragmatists like Holmes saw law

as tending to be past bound, so they saw a need for courts to identify social changes and adapt the law accordingly. Instead of preserving established ways, their job, as they saw it, was to define and expedite evolving social changes. To such thinking, then, the old was the dead experience of the past. Constitutions, original intent, Christian ethics, strict construction, and founding fathers' intent were all dead experiences of the past that should be made to yield to the new experiences of today. There was an evolutionary perspective that change was good, that man had to change, that if he held on to the past, he couldn't survive.



This was a revolutionary view of society which said that society must embrace change, and when it is resisted, must be forced for its very survival. The courts had to save society; they must encourage change while discarding the old experiences of the past. In this view, jurisprudence was seen as a revolutionary means of forcing change. It was forcing adaptation on an evolving culture.

Forcing Progress

This is the motivation behind judicial activism. The courts see their role as forcing the law to be relevant to the changing culture, because new experiences are always more relevant than the old experiences of the past. To such a mindset, legal revolution is both good and necessary because it protects a people from stagnating in the past. Judicial restraint, strict construction, and the original intent of the founders are all seen as backward and regressive, restricting the relevance of the law to a developing culture. Evolution is now very much a mindset of the modern court.

When we try to preserve the Constitution, or original intent, or strict constructionism, we are seen as regressive. We're part of the problem. This is why another name for liberalism is progressivism. They believe they are forcing progress, forcing social evolution on the regressive elements of society. So, what we seek to preserve, such thinking seeks to destroy.

Progressives believe theirs is a noble task. If you assume that evolution is an intrinsic part of life, then you must believe constant change and adaptation are necessary to its health. What you and I see as destructive, they see as progressive. They are forcing the changes necessary for society to adapt to a changing world.

Out with the Old

The prejudice is thus with change, even revolutionary changes. We can understand much about our world if we understand this bias towards radical, even revolutionary, changes. In the 1960s, we had the sexual revolution. Then we had the feminist movement. The role and prerogatives of parents have undergone a revolution. This explains the demand for the acceptance of homosexuality and homosexual unions. We can view much modern art in terms of this revolutionary

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attitude. “Out with the old. We must change.” The revolutionaries that threaten us are no longer on the streets. The revolutionaries are in our courthouses, our legislatures, our statehouses, and our schools. They control our entertainment and our mainstream news and publishing. Our culture is full of revolutionaries because its worldview is Darwinian to the core. Our culture seems like it is bent on self-destruction.

But there is another part of culture that is not self-destructive. The kingdom of God is growing in many parts of the world. Christianity is the fastest growing religion in the world. The progressivism of Darwinism is a progress towards death and hell. Our assurance, Jesus taught us to pray, is that His is “the kingdom, and the power, and the glory forever. Amen.” 🙏

Do You Hear Laughter?

Advancing Christ’s Kingdom by Hosting Small Group Studies

Andrea Schwartz

We live in a noisy world. Some of the sounds are normal everyday ones of family life, sounds that abound in God’s creation, and even some unpleasant sounds like leaf blowers, traffic noises, and other manifestations of 21st century life. And, then, there are the sounds of both open and subtle rebellion against the triune God. These are not always audible (but many times are) as the society tries to live out the delusion that God is dead or that people can successfully act as though He were.

Psalm 2:1-4 reads:

Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

I am assuming that those who read this are described in vs. 12b of this passage: **Blessed are all they that put their trust in him.** Therefore, I ask the question that I chose as a title: Do you hear the laughter?

While this may sound like a strange question, it behooves us to examine all aspects of our lives and note exactly to whom we spend our time listening. Can those who truly don’t strive to fulfill the two Great Commandments have anything of true value to those of us who put our trust in Him? If we are really living by every word that proceeds out of God’s mouth (or earnestly endeavoring to do so) I submit that our *hearing* will

improve, and considerably over time. Instead of bemoaning the sorry state of 21st century civilization, our ears will be tuned to the victorious commission we have been given, and we will genuinely hear the laughter of God.

How do I know this? Well, I have been privileged to have received instruction through the work of Chalcedon and specifically the writings and lectures of R.J. Rushdoony since the mid-1980s. Moreover, I have had the honor (and I don’t use this term flippantly) to have taught women since the late 1990s in Biblical Law and the consequences of adherence to it, as well as disobedience.

With every class I have overseen, I have benefited greatly from the insights and understanding of those in class with me. Some were newer to the faith and Christian reconstruction in general, yet their heartfelt and Spirit-driven desire to love and obey the Lord brought a true richness I hadn’t anticipated, but most decidedly benefited from.

As a result, when my days as a homeschooling mom ended and I heard the Lord calling me to help other homeschooling families, the Chalcedon Teacher Training Institute was formed. At first, I wasn’t sure that the name wasn’t overly pretentious. But, along the way, I realized that my efforts applied across the board to any true student of God’s word. After all, in fulfilling the Great Commission, we all become teachers. That is how disciples are made.

Currently, as I write this, there are seven full courses on the site (ctti.org) and more in progress. The most important one, in my opinion, is Rushdoony’s magnum opus the *Institutes of Biblical Law* (vol. 1). This

course provides clear direction for each chapter, and each section of each chapter, by directing the participant to the text, the relevant lecture(s), and questions for thought and discussion. I have personally conducted this class in person, online in a group study four times and one-on-one with various individuals across the world. Keep in mind that doing a section weekly amounts to a total commitment of over four years. The purpose of group study is the valuable time when we discuss the questions provided for thought and discussion. The most rewarding part of all this is that many of my students have gone on to lead their own studies with women in their church or their children, as well.

I submit that the more you understand regarding the victorious charge we have been given (both personally and culturally), the less you hear the noise of the world and the more you tap in to the reality that Jesus Christ, our Savior and Advocate, actually sits as the right hand of the Father and is ruling and reigning NOW. In other words, you can hear the laughter referenced in Psalm 2.

Those most distraught over the present are those who haven't studied the past to realize that the Kingdom of God is truly growing from the mustard seed that Jesus spoke about. Because they focus too much on the noise of the world they fail to see how that tree has grown since the time Jesus spoke those words. The only reason professing believers seek another path (whether in a social justice gospel divorced from obedience, or a retreat into an expectation of rescue [Rapture]), is that their senses have been dulled or are hardly working at all.

Christ declared that all power in heaven and in earth was given unto Him. Why isn't that enough for the church in terms of doing its job according to His law-word? Understanding the past demonstrates the ups and downs of Kingdom growth and helps us to persevere when we know how our forebears obeyed the call of God on their lives.

Psalm 42:5 reads:

Why art thou cast down, O my soul?
and why art thou disquieted in me?
hope thou in God: for I shall yet praise
him for the help of his countenance.

So, are you ready to improve your hearing and the hearing of those around you? Here are some suggestions:

1. Go to ctti.org, subscribe* (no charge) and peruse the site to see the current course offerings and resources.
2. If you have never gone through one the Rushdoony books on which these courses are based, select one that catches your interest and look through the lessons.
3. Consider those you know who might be interested in learning with you. Don't dismiss this idea because there would only be a few of you. One-on-one learning between two people is highly beneficial when you consider all those we run into on a day-to-day basis. You will have much more reserve to pull from when engaging others. Propose the idea and see what happens.
4. Even if you just go through one or more of these courses by yourself, you will see that your tool box will expand in terms of your ability to share the faith in a genuine way with those with whom you come in contact. Trust me, your knowledge of Scripture will improve.
5. In each lesson of each course, there is an opportunity for students to write a Point of View paper (position paper) to bring together thoughts and insights that resulted from study. Whether or not this is shared with anyone else but yourself, you will find that by putting your thoughts down on paper (or digitally) you will solidify what you've learned AND how you will apply it. Some might even choose to make it a social media post, or a guest editorial somewhere. Knowing what you believe and why helps in many situations in life.

Currently, my in-person classes are restricted to women, as I follow the Titus 2 model. That said, there is nothing contained in these courses that wouldn't

make them valuable for men also, or family Bible study. In fact, I have been informed that for some of our live group discussions husbands and children listen in and state they are the better for it.

When I look back at the genesis of the Chalcedon Teacher Training Institute, I realize that God had many details, participants, and benefits in mind that I could not even imagine. I see now that the reality of Christian reconstruction will only take place as committed laymen strive to take their place in the Kingdom and work with other similarly-minded believers to do likewise.

Let me close with an invitation to anyone intrigued by my proposal with questions or practical application of what I have outlined here, to contact me via email at andrea@chalcedon.edu. Also I want to share St. Paul's words from Romans 10:14-15, as encouragement to those willing but feeling their inadequacy.

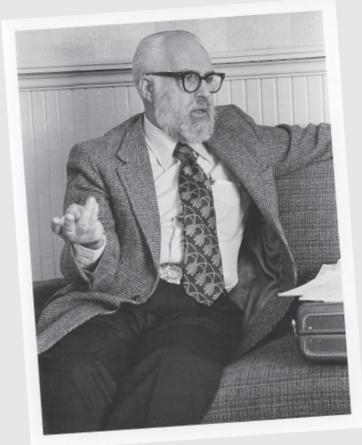
How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Remember, you have truly good news to share. The more you know (and apply it in your life), the better you will be able to share. 🙌

* Currently the completed full course offerings include: *Institutes of Biblical Law, Revolt against Maturity, In His Service, Cure of Souls, Law & Liberty, Freud, and Foundations of Social Order*. *Systematic Theology* is partially done as I'm adding to it for my live class. *Hebrews, James & Jude* is almost complete, and other of Dr. Rushdoony's commentaries and books are in progress.

When you do subscribe, please use your real name and an email address as we regularly are spammed by those who use offensive language for their name or email. Those I do not accept.



“It is very true that freedom can be and is commonly abused. It is easy to chronicle the abuses of freedom. However, the abuses of power and of controls are far more common, and far greater. We cannot have perfection this side of heaven; it is a mistake to hope for it. The demand for power to control is based on the belief that abuses can be eliminated, given enough regulation. This is a deadly belief.” ~ R. J. Rushdoony

Recently, a case went to court in which a federal agency sought to compel a theological seminary to conform to the Equal Employment Opportunity Commission (EEOC) hiring or employment requirements. The seminary in question was the Southern Baptist Theological Seminary. All employees of the seminary must be Southern Baptist members or of similar denominations, and all faculty appointments are made in terms of godliness as well as scholastic merit. To this, the EEOC objected.

The court ruled that the EEOC did not have jurisdiction over the seminary, because the curriculum and the school are clearly religious. Because the school had submitted to accreditation for Veteran’s Administration benefits, and to the Texas Department of Education’s spot checks, the EEOC held that the school had waived its First Amendment protection.

Although this case resulted in a victory for the seminary, the victory is limited to that case. There is no reason to believe that various state and federal agencies will not continue their efforts to control Christian colleges and seminaries. Everything points to an increase on all fronts of efforts to control the church and all kinds of religious institutions. We are facing an increasing war against all freedom of religion.

I myself, as a witness in a number of cases, have heard the state attorneys refer to the First Amendment as a document of historical interest only. One such

attorney insisted that a “dynamic” view of constitutional law and development requires us to see the necessity for federal and state controls. In his thinking, all meaning in the First Amendment as we have known it is null and void. In other words, freedom of religion, press, speech, assembly, and petition should be subject to careful and strict controls. There are even some who hold that it should be illegal for the people to try to influence their congressman or senators. For all such people, the great enemy is freedom.

Now, it is very true that freedom can be and is commonly abused. It is easy to chronicle the abuses of freedom. However, the abuses of power and of controls are far more common, and far greater. We cannot have perfection this side of heaven; it is a mistake to hope for it. The demand for power to control is based on the belief that abuses can be eliminated, given enough regulation. This is a deadly belief.

The only people who are never out of line are in a graveyard. Every attempt to regulate and control men into a perfect society gives us instead a graveyard society. In the name of a new heaven, such regulators put us in hell instead.

There is a war going on against freedom. The basic freedom is religious liberty. If we lose that, we are then a slave people, living in a slave state. Now, more than ever, we need to help those fighting in defense of the First Amendment. 🇺🇸

*Taken from Rushdoony’s **Our Threatened Freedom: A Christian View on the Menace of American Statism**, pp. 25-26*

Ways You Can Help Chalcedon

Engage with Our Content: Read and share our articles, podcasts, and videos with friends and family. It not only enriches your understanding of Christian Reconstruction but also helps spread these ideas to a wider audience.

Host Study Groups: Organize small groups in your community to discuss the principles of Christian Reconstruction. These gatherings can serve as a powerful tool for education and outreach, creating a local support network for our cause.

Donate Financially: Your financial support is vital for us to continue our work. Regular donations help us to plan and execute projects more effectively, including publishing new materials and maintaining our online presence. Consider setting up a recurring donation to provide steady support.

Pray for Our Work and Mission: Prayer is the foundation of everything we do. Please pray for Chalcedon, its leadership, and its mission to educate and apply the message of Christian Reconstruction. Your spiritual support is invaluable.

By taking these steps, you can make a significant difference in helping us achieve our goals and spread this message. Together, we can work towards a society that reflects the faith for all of life.