

ChalcedonReport

MINISTRY NEWS FROM THE CHALCEDON FOUNDATION | AUGUST 2018

Reconstruction of Family Business

by Mark Rushdoony



Your worldview is your “big picture” outlook. Scripture gives us a worldview, as it describes our origin (creation by God), problem (sin), the necessary solution (redemption), God’s provision for it (Jesus Christ), and the destiny of the believer (heaven). Lest we see this big picture as only the individual’s redemption, sanctification, and glorification, there is another element that causes us to expand our understanding of salvation beyond its very real, personal application, the Kingdom of God.

Keep Working

The Kingdom of God is not a mere analogy. It is the expanding dominion ruled by Jesus Christ, the King of kings and Lord of lords, where He rules those who obey Him as their Sovereign. The Kingdom provides us with the “big picture” of our place and responsibilities between redemption and glory—we serve King Jesus and exercise dominion, not independently, but as His servants.

“If you have a skill or a business model, pass it on to a young Christian apprentice. Train him so that he can, in turn serve the Kingdom. We need to support the Kingdom financially, and one method of doing so is to help fellow believers financially, to ‘teach them to fish.’”

I believe a great deal of preaching has slandered James and John for their request to sit at Christ’s throne (Matt. 20:20ff.; Mark 10:35ff.). Jesus’s only correction was that they did not understand what they were asking for. James and John likely assumed the Kingdom would have a political manifestation and administration. In asking to be at the throne, they were asking for positions of responsibility. They wanted to serve the Kingdom by being the right-hand men to its King. They did not yet understand the nature of the Kingdom, so shortly thereafter,

because there was a common belief that the fullness of the Kingdom would appear very soon, Jesus gave a parable about a nobleman who “went into a far country to receive for himself a kingdom” and told his servants to “Occupy till I come” (Luke 19:11–27). The Greek word for “occupy” has reference to business, trade. Jesus was saying “You stay busy as my servants while I am away.” “Keep doing your work.” “Carry on as if I was here.” The Kingdom of God is the context Jesus gave us to understand our duty while He is absent.

Christian Reconstruction is an analogy to the believer’s responsibility to the Kingdom of God. It is a particularly powerful term when the “edifice” of social order seems to have deteriorated to a dangerous extent. Christian Reconstruction posits that in one area after another we must rebuild what is damaged, sometimes from the ground up.

Where Do We Begin?

Where do we begin the task of Christian Reconstruction? The answer to that is frustratingly simple. It is too easy

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to look at the failings of others and say, "They need to change," or to problems elsewhere and say, "This is what they should do." Perhaps more frustrating is the tendency to address those issues over which we have little or no control. Social media allows us to express opinions on everything from the entertainment industry and government safety standards to foreign politics and who is guilty of a crime we only just read about, yet few of us have any real ability to influence any of these things. The work of Christian Reconstruction begins with us and our actual place in life. When the lord of the parable told the servants to "occupy" themselves in his absence, the work he referred to was the work they knew as his servants, the work before them. "Keep busy at your work," was the message. Christian Reconstruction must begin with us as individuals, and then proceed outward to our families, our work, our churches, and our relations with others. These are areas of Christian Reconstruction that can be successful now and do not require a consensus or resources beyond us.

I was pleased to be a speaker at a June event geared to such a "day of small beginnings" (Zech. 4:10). It was billed as "A Christian Reconstruction of Family and Business Symposium" and was held in a breathtakingly beautiful setting outside Leavenworth, Washington, called Tall Timber.

The conference focused on family wealth building by means of business activity, about taking dominion by entrepreneurship. The primary organizer was Joseph Graham, a Navy pilot and father of nine. He and his family have sponsored Chalcedon events in

Washington and manned a book table at homeschool conferences for us. As he nears retirement from the Navy, he has extensively studied wealth building techniques and business strategies.

Leavenworth is over three hours from the Seattle airport, where I met Tim Yarbrough, another conference speaker. I mentioned to him that I was intrigued that certain businesses (in California at least) were dominated by a particular ethnic group (Vietnamese donut shops, Persian mini-marts, etc.). I related that there was obviously a concerted effort in their communities to train them in an established business model so as to encourage their success and that this was a good thing that I would like to see Christians do for one another, to increase the Kingdom wealth by teaching business acumen. That was, it turns out, his workshop topic and what he does in Alabama.

Wealth is, in fact, a tool. It is no shame to be poor, but neither is it a virtue to be cultivated. Wealth represents a power that can be used to serve the Kingdom. If you have a skill or a business model, pass it on to a young Christian apprentice. Train him so that he can in turn serve the Kingdom. We need to support the Kingdom financially, and one method of doing so is to help fellow believers financially, to "teach them to fish." 🐟



Joseph Graham, Mark Rushdoony, and Tim Yarbrough

THE CHALCEDON BOOK *of the* MONTH

Online Learning Made Easy!

Each month we host a FREE online event where we delve into one of Rushdoony's books. We began this in early 2017, and we're excited about our full schedule for 2018.

These online meetings are moderated by different friends of Chalcedon, and each meeting is hosted by our own Andrea Schwartz. Here's what coming up:

September 10th – *The Nature of the American System* (Chris Zimmerman)

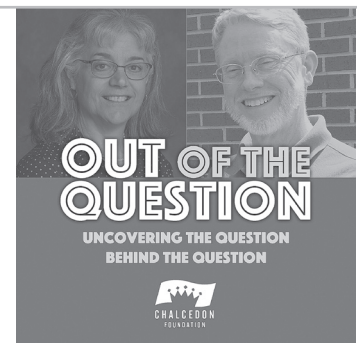
October 8th – *Intellectual Schizophrenia* (Peter Allison)

November 5th – *Freud* (Mark Rushdoony)

December 3rd – *The Foundations of Social Order* (Martin Selbrede)

Registering is easy! Just visit
<http://chalcedon.edu/connect>

You can also listen to past Book of the Month discussions!



NEW Podcast... "Out of the Question: Uncovering the Question Behind the Question."

Listen in to this informative podcast hosted by Pastor Charles Roberts and Chalcedon's Andrea Schwartz.

For more information visit:
chalcedon.edu/connect/podcasts

Bread upon the Waters

The Heart of Chalcedon's Ministry

by Martin G. Selbrede



The seven volumes of R. J. Rushdoony's *A Word in Season* were not the first anthology of his Pastor's Pulpit column in *The California Farmer*

to appear in print. In 1969, a shorter subset of these articles made their way into *Bread upon the Waters*, published by The Craig Press. That book's title, drawn from one of the articles¹ in it, tells us a lot about Dr. Rushdoony's intentions for Chalcedon. He was intent upon casting his bread upon the waters and was content to wait upon the Lord for any Kingdom-ward return arising out of his labors and investment of time and resources. While he understood this command in Eccl. 11:1 to be alluding to rice farming,² he realized that a deeper meaning nested within the Scripture.

Casting your bread upon the waters *reflects an orientation toward the future*, an orientation made manifest by investing—sometimes sacrificially—in the future in concrete ways, despite uncertainty over results. Paul says, “I have planted, Apollos watered; but God gave the increase” (1 Cor. 3:6). The increase is out of our hands, but the planting and watering remain our responsibility. We're obligated to be faithful, but the results are in God's hands. The results may even come after we've been called home.

Consider how Dr. Rushdoony chose to cast his bread upon the waters. He wrote books, many of which weren't appreciated in his lifetime. He lectured around the world. He pointedly set aside time after his sermons to answer questions (no matter how off-topic the inquiry). He appeared in court to help fellow Christians prevail against statist tyranny. He was generous to a fault with his time, often answering the phone when anyone called Chalcedon.

Dr. Rushdoony was invested in the

then-lowly state of the Kingdom of God because nothing else in the universe had a future. Only the unshakeable Kingdom would remain standing. He drew attention to the lowliness of God's Kingdom as depicted in Zechariah 1, where it was symbolized by a humble grove of myrtle trees. The determining factor wasn't how lowly the myrtles were and are, but rather how the Angel of the Lord in their midst was mighty to set history-changing things in motion.

In that light, sowing seed when providence is at its darkest may mean sowing in tears, but the ultimate reaping will be in joy (Ps. 126:5). Those who believe without seeing will enjoy the greater blessing (John 20:29) because they walk by faith rather than by sight.

Maintaining the Momentum

When Chalcedon's founder entered the ranks of the church triumphant, no core change to Chalcedon's work followed. We are still called to cast our ministerial bread upon the waters, to make our resources available, sowing the seed of the Word faithfully.

Newer technologies have dramatically expanded ways in which Chalcedon casts its bread upon the waters. Time investments by its principals are resources as much as audio messages or books are. Participation in conferences, in live question-and-answer sessions, mentoring programs, Chalcedon Book of the Month Club audiocasts, even simple phone dialogues with Christians seeking counsel: these are all investments in the King's work.

Nobody knows in advance what the resulting harvest will look like. Technically, it's none of our business: it's His business. We do need to be about *our* business, however, with a healthy dose of humility (Luke 17:10).

Chalcedon made its books available

at no cost to all who wish to read them on its website. Most literary legacies are zealously guarded on the principle that free access undermines the market for actual books. Few theologians lift the restrictions on their works. (Dr. Loraine Boettner defanged his copyrights,³ refusing to impede the spread of Biblical truth, while the online availability of Dr. Gary North's books at no cost is equally notable.) The risk of making the content of Dr. Rushdoony's writings available online for free mirrors the risk of casting our bread upon the waters. It means turning the resource back over to God and trusting Him with the outcome.

Not all bread can be cast using the internet, however. The planting of seed (the donation of physical books) is taken seriously at Chalcedon. Putting resources into play in Uganda and in Zambia (again!) were on the agenda recently, not to mention the stocking (by invitation) of a heavily-used theological library in India (featured in an earlier *Chalcedon Report*).

Harnessing Technology

Likening Chalcedon's website to an iceberg isn't far off the mark: most of it is under the surface where you can't see it. The site is an extraordinary research tool providing crucial resources to involved Christians, and keeping it current (content- and technology-wise) is an expensive, but future-oriented, proposition. In conjunction with Chalcedon's use of social media for interactive outreach, the website provides a reliable anchor for casting our bread upon the waters.

Soon after Chalcedon began videocasting Mark Rushdoony's sermons on Sundays, Andrea Schwartz noticed that they didn't strictly follow his father's format. There were no open-ended question-and-answer periods after the sermons.

“Martin, you could complement Mark’s sermons by doing a live Q & A session after his Sunday messages,” she pointed out to me. “Between the two of you, the strong points of Rush’s weekly ministry would again be available to a growing audience, i.e., a methodical sermon followed by a free-wheeling, open-ended dialogue with participants.”

Of course, putting oneself out there involves risks (“working without a net”). Close collaboration with “ground control” (my Chalcedon support team) insures that we can walk away from the inevitable landing after an hour of unbridled discussion. Because God’s Word applies to all of life, no questions are off the table. Manichaeans, dualists, pietists, and two-kingdom exponents only need to defend a tiny ghetto. We, however, need to encourage His people *to be the leaven that penetrates the entire world*.

God’s people shall be willing in the day of His power (Ps. 110:3). Those who respond to the whole counsel of God, who don’t discount the Old Testament as the Word of God Emeritus, are called great in His Kingdom (Matt. 5:19): they do and teach even the least of His commandments. It’s gratifying to cast our bread upon these particular waters: good things *will* come of it as we sow His seed among those with ears to hear.

In Season and Out of Season

The second annual Future of Christendom conference (Oct. 5–7, 2018 in Reading, PA) is another opportunity for us to cast our bread upon the waters. This year’s event, sponsored by the Mid-Atlantic Reformation Society, is focused on education.

Like last year, the speaker roster generated controversy, and so we are again picking our way through landmines. “It was a toxicity with a history. And a future.”⁴ So, teaching in and out of season (amid tumult) is yet another way we cast bread upon the waters. The Word of God is not bound, and “is worth more than gold, yea, than much fine gold.” We will “continue our

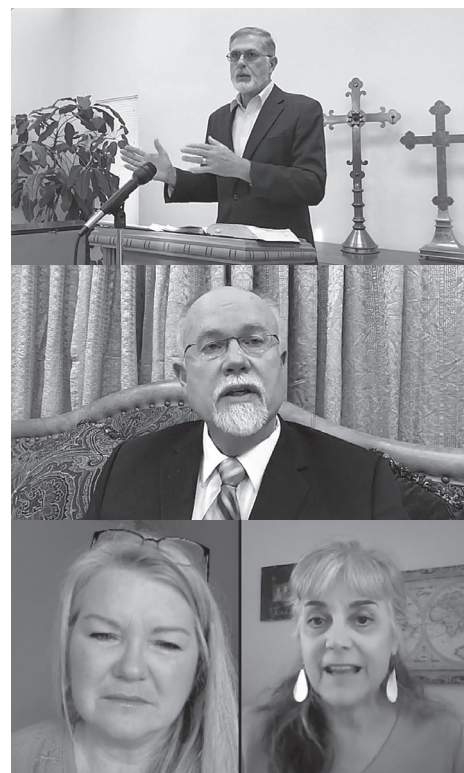
liberality” in dispensing it (Isa. 32:8, Geneva) knowing God purges the dross (Mal. 3:3).

As a headline speaker alongside Dr. Paul Michael Raymond, I’ve been asked to speak on *Kingdom Education in the Present: The Need and Kingdom Education in the Future: The Vision*. If these topics aren’t in Chalcedon’s wheelhouse, then nothing is. I would preach on these topics in hell itself if given the chance because His Word is “a hammer that breaketh the rock in pieces” (Jer. 23:29).

Your continued support for Chalcedon is multiplied many times over by the labors of those here who cast their bread upon the waters. We are grateful for the opportunities your faithfulness opens up to us and to like-minded ministries.

Be confident, too, when you cast your bread upon the waters. In today’s world, it is a truly revolutionary act. 🍞

1. It now appears in R. J. Rushdoony, *A Word in Season* Vol. 2 (Vallecito, CA: Ross House Books/Chalcedon, 2011), pp. 71–73.
2. Rushdoony states, “The ‘bread cast upon the waters’ was rice, the farmer’s remaining store of grain, which he sowed in order to reap a harvest ... The choice they faced as planting time came was simply this, live well today by eating up the future, or sacrifice today for life tomorrow.” From *ibid*.
3. It is true that some reprints of Boettner’s books have popped up on Amazon with purported copyright notices. The fact that these reprints misspell Boettner’s name on their front cover (it is not Lorraine, it is Loraine) is appalling. They usually omit Boettner’s original copyright notices, such as: “Copyright 1932 by Loraine Boettner. *Any one is at liberty to use material from this book with or without credit. In preparing this book the writer has received help from many sources, some acknowledged, and many unacknowledged. He believes the material herein set forth to be a true statement of Scripture teaching, and his desire is to further, not to restrict, its use.*”
4. Anshel Brusilow, *Shoot the Conductor* (Denton, TX: University of North Texas Press, 2015), p. 332. There’s no ultimate future for such rancor, of course, but in the foreseeable future the prospect is clouded.



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Now you can enjoy weekly live video streams of THREE Chalcedon broadcasts from the convenience of your own home or mobile device.

Each Sunday at 2:10 pm (EDT), we broadcast our **Chalcedon Chapel Service** featuring expository preaching by Mark Rushdoony on our Chalcedon Facebook page as well as on our website.

Our second Sunday broadcast is a live **“Q&A with Chalcedon”** hosted by Chalcedon vice-president, Martin Selbrede in which he answers viewers’ questions in real time at 3:00 pm (EDT).

Each Tuesday at 1:00 pm (EDT), Andrea Schwartz hosts her **“Homeschooling Help,”** a broadcast designed to empower families to advance God’s Kingdom through Christian education.

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