



Let us be ready...

You shall know the truth . . .

John 8:32

The second half of the verse quoted from, above, states that when we know the truth it will set us free. When Jesus made this simple comment, religious leaders objected by saying that they were never anyone's slave—which, of course, served to illustrate the truth of what Christ was saying . . . for they were then enslaved by Rome, as Jesus spoke, and had been enslaved down through history—especially in Egypt.

They were enslaved, and would not admit it. Jesus was saying that the underlying reason for real slavery . . . comes from being afraid to confront the truth *within our hearts*. So much for expecting political (or religious) correctness to bring about acceptable solutions! When falsehood (or politically correct derivations thereof) becomes the norm: so that we no longer admit that all about us didn't "just happen," or fail to realize that disposing of children who interrupt the flow of our dreams (legally) —is *wrong*, then something starts to break down on the inside: not only within society, but within the very human soul, itself.

When we cannot address the simplest, and most obvious, truths: that persons seeking to force us to believe their way by means of machete, bullet, or bomb (for lack of a more exotic way of putting it) *are also wrong*—or even refuse to discuss this serious matter (or others, such as one's sexuality at birth, scientifically, within this 21st century)—how can we expect all the science and technology we have been accumulating in our country to do anything but create a Frankenstein within our social labs, or voting booths?

(continued . . .)

So much for seeking to fix our society by means of the tools made available by our Constitution: the engine under the hood that is now driving our culture has a wrench in its gears, and we have been forbidden to open the crank case, to fix it! Have fun, with the next Presidential election.

Or can *we* know the truth? May we at least fix our own cars, by submitting to the God our culture now works so strenuously to exclude from national discussions? If so, our answers will lie not in the tomes of great journalism, but in the secrets found within the one Book now being banned from respectful consideration within our classrooms: the Holy Bible. This we will continue to pursue within this UPLOOK: first by a simple examination of the central theme of the New Testament: the resurrection of Jesus, the Christ.

Our second article will breach a more secular topic: of the possibility of Christians being Communists, or even pursuing its more acceptable cousin, named socialism.

Be blessed in Jesus.



But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened.

Luke 24:21

RISEN

Indeed

It had been a long day: very long, and an even longer weekend now seemed to be weighing upon those trying to believe. Rulers, government leaders, and those politically connected had finally put this latest rebellion to rest. Well, it was sort of like a rebellion: for people had stopped looking to their leaders, or religious elite, for answers to life's biggest questions. This new messiah figure, Jesus the Christ, had arisen on the horizon like a rising star . . . and now been squashed, like a meteor crashing on the open field that vanishes as it disintegrates, just outside of Jerusalem: murdered upon Golgotha's hill. They had killed him, finally, and laid this whole



member how He spoke to you when He was still in Galilee,”

Luke 24:5-6

Come now, be reasonable, the dead do not rise—and if they did, we’d not want to see them—but Jesus? What of this Jesus?

He had healed the sick, cast out demons, and even raised the dead. One woman, Martha, certainly can remember a

“savior” thing to rest.

Perhaps—maybe, who knows? Maybe it had just been wishful thinking. Yes, just the whimsical musings of fanatics hoping for another rising hero: another David to slay the Goliath of Rome; hoping that the God of Abraham, Isaac, and Jacob really was alive after all. For, when all had been done and said, had not the mysteries of the Torah and prophets been sealed for the past four hundred years? Only one other time, when Israel was in Egypt, and slavery, had the God of Abraham been silent for so long it seemed. But no, that was yesterday: before the Greeks had conquered the known world and the Romans had finished the job with their “Pax Romana.” Indeed, as Pilate had himself asked of this would be Messiah, “What is truth?” We know not. We don’t want to know.

We will never know.

Except that, those women had returned this morning with some news. They had seen, they said, something (an apparition?) at the tomb. Those women, such unpredictable creatures, they are at times. They’d refused to disbelieve, perhaps. Yes, they had pressed out to the tomb, against all odds and found the monstrous stone (weighing a ton, or so) rolled away—and those two men. It must have frightened them out of their wits.

⁵ *Then, as they were afraid and bowed their faces to the earth, they said to them, “Why do you seek the living among the dead?*

⁶ *He is not here, but is risen! Re-*

similar incident when her own brother had come forth from the tomb. Remembering how she answered, she could recall that Jesus had quizzed her belief and faith, as if to question her, “Do you really believe?” For Jesus had simply declared to her:

“Your brother will rise again.”

John 11:23

Yes, of course he will! We all believe that now! Yes, although the Jewish scribes had been uncertain of the matter before—after the arrival of the Christ upon the scene, and after witnessing His amazing miracles, their faith was at a high water mark. She had answered with all that was within her, and with all her religion could muster:

“I know that he will rise again in the resurrection of the last day.”

John 11:23,24

What was it that Jesus had come back with? What had he answered Martha on that day? So unusual had His answer been (not unusual for Jesus, of course). Jesus had answered by saying “I am the resurrection and the life,

. . . He who believes in Me, though he may die, he shall live.²⁶ And whoever lives and believes in Me shall never die. Do you believe this?”

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CHRISTIAN COMMUNISM ??

Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common.

Acts 4:32

Was the first Christian community socialist? Or, perhaps communist? Although the very thought may seem sacrilegious to some, within a world of shifting public opinion and mores this is no longer an irresponsible question by any means. We now have a government which, through major medical programs, proposed progressive taxation and restructuring would assist in wealth redistribution (robbing from the wealthy to give to the poor)—as well as an international religious figure who has roots in what some call South American “liberation theology.” All would change the world: the Western world, no less, to make it look like a “Christianized” version of what has been experienced within the former Soviet Union and Communist world—with a few modifications, of course.

Is this what we have read about, in the text cited from the Acts of the Apostles (above)? Honestly, we must admit that this does appear to be the case.

If we were to make use of the simplest definition, and classic picture, of persons living within a communal environment; where we all share in the means of production and, especially, have profits equally as was clearly implied by our opening, we might easily assume that the Scriptures, themselves, seem not only to give a

nod to socialism, but actually encourage the same.

Then, if we were to take just one step further, and venture into the area of social justice and the moral use of money and great wealth (i.e. were to condemn greed) we might further be convinced that this is a viable and even righteous pursuit. Consider, for example, one apostle’s warning to those who worship money at the expense of their neighbor’s sweat and toil.

¹ Come now, you rich, weep and howl for your miseries that are coming upon you! ² Your riches are corrupted, and your garments are moth-eaten. ³ Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You have heaped up treasure in the last days. ⁴ Indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have reached the ears of the Lord of Sabaoth. ⁵ You have lived on the earth in pleasure and luxury; you have fattened your hearts as in a day of slaughter.

James 5:1-5

In other words, the Bible most definitely issues a stern warning to those worshipping at the altar of greed: warning that their day is coming. The Lord of the harvest—the One who will measure the true value of our labors, toils, as well as in-

vestments and profits—will one day give a judgment, and evaluate the worth of all our labors “. . . for we will all stand before the judgment seat of Christ” (Romans 14:10).

From this point on, it seems obvious that before going further with a discussion of how we should live our lives, structure our societies, or seek to promote true wealth, we must all understand that human beings are fallible and fallen. As such, we will *all* have to one day give an account of how we conduct ourselves either as a servant, or master; either as investor or entrepreneur; governor or earthly judge. There is no perfect woman or man upon earth in the governing of our mortal affairs.

All, and everyone of us, will one day have to give an account for how we have lived our lives and invested our time, money, and emotional energy (how we have actually demonstrated our love—or hatred, for our neighbor).

This having been said, please allow me the latitude of inserting a key factor that has been left out of the above quotations from the Bible, before pronouncing judgment upon others with a damning conclusion regarding social (in)justice. First, I will *add to end* of the first quote.

Then, I will append to the beginning of the second quote.

First, we will conclude our first quote, from James’ epistle by adding one more verse to the quotation. We will start with the fifth verse, and continue to quote from the sixth.

⁵ *You have lived on the earth in pleasure and luxury; you have fattened your hearts as in a day of slaughter.* ⁶ *You have condemned, you have murdered the just; he does not resist you.*

James 5:5-6 [emphasis added]

Now, we will add the *first part* of the tenth verse, quoted above from the apostle Paul’s epistle, on the same subject. The section quoted above states that we will all stand before God, in judgment. The full sentence reads:

¹⁰ *But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.*

Romans 14:10 [emphasis added]

This is the Christian response to human injustice: to ultimately allow room, within our minds, for *God to answer* when our human judges and government fail in their individual or corporate duties. Christians do not take the law into their own hands. Nor

[This] is not the Christian response to injustice . . .

is Communism (official state ownership of all means of production) the true Christian response to injustice.

¹⁹ *Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.*

²⁰ *Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head."*

²¹ *Do not be overcome by evil, but overcome evil with good.*

Romans 12:19-21

It matters not whether or not Marx disdained trusting God as an “opiate of the people.” As he has already learned, after having left this mortal sphere, God has the last word. Further, although men and nations are fallible, and even this American experiment which we call the United States of America, has not always followed these principles within its founding (for we did throw off the

tyranny of the mother land; seeking to establish this beach head upon which to establish a more perfect union)—if we continually stage rebellions, with repeated generational upheavals based only upon what we feel is our just due and personal right, we will eventually bring down the roof upon a world of chaos and confusion.

Socialism, where each of us demands that we be reimbursed for our full value and worth, or for every drop of sweat and toil that we may contribute to society, will never fully or properly be established within this world. Further, there are underlying factors at work that incessantly erode aggressively socialist societies, which even the early church (quoted within our opening) sadly discovered to their loss. Please note an interesting side light, mentioned by the apostle Paul near the close to his letter to the Romans, regarding those believers still living in Jerusalem:

²⁵ *But now I am going to Jerusalem to minister to the saints.* ²⁶ *For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem.*

Romans 15:25-26

Why was it that Jerusalem was singled out for this poverty relief? Could it be that their experiment with communal living had brought a less than perfect union to the fore? Or is it because:

Socialism most naturally leads to almost universal poverty?

Indeed, it is interesting to note that within this very nation, among the founding Pilgrims, this discovery came to light within the earliest days of their colony when they were at first solely dependent upon common fields—where everyone was equally responsible for providing for the whole community’s needs: They almost starved that first winter. Yet, when *correcting* the error (of what

(Continued on page 7 — far column)

(Continued from page 3) ...Risen Indeed!

²⁷ *She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."*

John 11:25-27

All very nice platitudes. How He could actually raise her brother from the dead, after having been entombed for four days, she did not know . . . but now, who would raise Jesus? Who *had* raised Him—or taken His body? Mary Magdalene, lingering by the tomb while the others ran into the city to share the experience, appeared inconsolable: weeping. Taking one last look into the tomb, she saw the angels sitting where Christ's body had been. Failing to fully take it all in, she exchanged a few words with them, turned and saw someone behind her.

¹⁵ *Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."* ¹⁶ *Jesus said to her, "Mary!" She turned and said to Him, "Rabboni!" (which is to say, Teacher).*

John 20:15-16

It was all too much to fully comprehend. How can human beings, drenched in sorrow and despair, failures and (yes) sin, possibly fully comprehend a God who would love us so much as to save us from our sins, and . . . ourselves: our weaknesses and failures?

How? How indeed: *simply believe*.

She had met Him at the portal to Heaven. Truly, now it was all coming together, He is that very portal. That's what He is telling us when saying that He, Himself, is the Doorway to Heaven (John 10:9, 14:6). He must take a trip Home now, Mary, before continuing His mission on earth.

¹⁷ *Jesus said to her, "Do not cling to Me, for I have not yet ascended*

to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.' "

John 20:17

So now, Mary Magdalene would become one of the first eye witnesses to run and tell others the good news. And yet, those poor fellows soon traveling on the road to an adjoining town were still unconvinced. "We had thought," they explained to the Stranger walking along side them, "that this was the One."

[She] . . . would become one of the first eye-witnesses to run and tell others the good news.

But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. Yes, and certain women of our company, who arrived at the tomb early, astonished us.

When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive.

Luke 24:21-23

The early messages relayed from the location of the tomb, like news reports from a far country, seemed inconclusive. They were still in a fog. Surely the women were mistaken. We are men of reason, foresight, and rationality(!). Surely, such an event must have a more cogent explanation: someone from our intelligencia—or, at least, a learned theologian, should clearly define for us what has happened from the very Scriptures themselves.

Yes, perhaps it may be, that as at so many times before, Jesus was again reading their thoughts:

²⁵ *Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken!"* ²⁶ *Ought not the Christ to have suffered these things and to enter into His glory?"* ²⁷ *And beginning at*

Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.
Luke 24:25-27

Some will never believe, of course, this side of eternity, or ever. And yet some will have answered questions, as did Thomas, who said that unless he had seen the nail print in his hands and spear piercing in his side, he would refuse to believe (John 20:25). To him, the Savior graciously appeared on another occasion, just so that he *could believe*. Thus could this “scientist” of the modernist persuasion inspect the evidence for himself. Yet, Jesus gave to him (and to us) a caveat:

*Jesus said to him,
"Thomas, because you
have seen Me, you have
believed. Blessed are
those who have not seen
and yet have believed."*

John 20:29

Jesus Christ, the Man who has changed history: upon Whose arrival modern and post-modern men and women yet date their calendars (and now seek to expunge His very remembrance, by new dating notations, such as CE—which still denote the “common era” of Christ’s arrival)—has, indeed, risen.

He did not *have* to die! In fact as the soldiers had come to apprehend Him, He had declared His name such that they witnessed an astonishing display of power that caused powerful men to fall back like little toy dolls at the pronouncing of His name, “I am.”

⁴ *Jesus therefore,
knowing all things that
would come upon Him,
went forward and said to
them, "Whom are you*

*seeking?"*⁵ *They answered Him, "Jesus of Nazareth." Jesus said to them, "I am [He]." And Judas, who betrayed Him, also stood with them.*

⁶ *Now when He said to them, "I am [He]," they drew back and fell to the ground.*⁷ *Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth."*

⁸ *Jesus answered, "I have told you that I am [He]. Therefore, if you seek Me, let these go their way,"*

⁹ *that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none."*

John 18:4-9 [emphasis added.

Please note: “He” is not in the Greek text.]

Interesting, that within a passage stating that none of Christ’s followers would be lost . . . Judas is listed among the antagonists. Jesus would loose none of His own, but someone who spent three short and amazing years with Him (Judas) had excluded himself by his unbelief.

So with us as well: we now have the same opportunity, today, and for all eternity to believe and live for Him Who will never again submit to death. No, men cannot kill Him again. And yes, as He said to Martha: the one who believes in Him will never die, and never be lost, for eternity.

The time to believe, and to place our trust in Him
And to live for Him

Is now.

†

(Continued from page 5)

==CHRISTIAN COMMUNISM?==

some might call simple, laziness, which festers so freely when everyone has little incentive to excel beyond “just getting by” when only doing “my fair share” of work—the result was . . . prosperity for the community in general. As noted in official documents, recorded in the classic recounting of these events, *THE LIGHT AND THE GLORY*:

Suddenly, new life seemed to infuse the Pilgrims: . . . it made all hands very industrious, so as much more corn was planted than otherwise would have been by any means the Governor or any other could use, and saved him a great deal of trouble and gave far better content. The women now went willingly into the field and took their little ones with them to set corn, which before would allege weakness and inability, whom to have compelled would have been thought great tyranny and oppression.[§]

In other words, the enterprising spirit that we call “capitalism” where individuals are allowed to enjoy the free benefit of profiting from their individual labors—while the bane of those less inclined to put in a little extra effort—was found to actually result in greater liberty and increasing degrees of prosperity, **for everyone**.

As another apostle aptly prays:

² *Beloved, I pray
that you may
prosper in all
things and be in
health,
just as your soul
prosper.*

3 John 1:2

Prosperity is not a sin. It is a blessing, which those who disdain the One Who Blesses, are in grave danger of losing.

Be blessed in Jesus.

†

What Must I Do?

“Believe on the Lord Jesus Christ, and you will be saved.”
Acts 16:31

How? . . . *If you will confess with your mouth the Lord Jesus, and believe in your heart that God has raised Him from the dead, you will be saved.*

For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.

Romans 10:9,10

In Other Words

Acknowledge: your need

—as a sinner (Romans 3:23, II Cor. 5:14-15)

Accept: His work on the Cross —to be your Savior

Confess: your acceptance of His lordship over you.

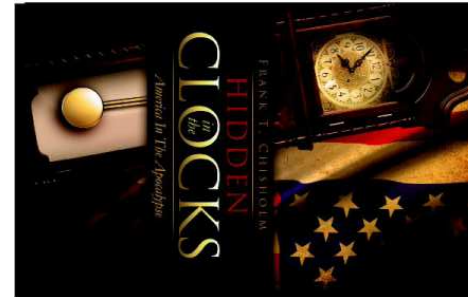
Live for Him: with your new life.

For the scripture says, “Whoever believes on Him will not be ashamed.”

Romans 10:11

This Month's Features:
1. Risen Indeed
2. CHRISTIAN COMMUNISM?

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**America, America,
You haven't much Time!**
Hear me read its introduction online @
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ENDNOTES;

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§ Marshall, Peter; David Manuel (1980-09-01). The Light and the Glory (p. 141). Baker Book Group - A. Kindle Edition

