



Let us be ready...
(II Pet 3:11)



Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed.

"And you shall know the truth, and the truth shall make you free."

John 8:32

Do you remember the masks, of 2020? How about the falling statues? Do you remember them? What was that all about—was it really all about racism, or was it a wedge against our nation's very founding: faith in God, a good work ethic, and the "American Dream"?

What is the "American Dream:?"

For while many within our nation and world have been glorying in a woke perception of our nation's founding; even Christians in the know, with their Bibles and their minds yet open to Heaven's perspective during recent revelations—seem overly relieved, and relaxed, now that the 2020 election cycle has fully come to an end (or . . . has it??).

Yes now, we must tell ourselves, we have at last returned to normal. We have opened our nation's wounds, and poured in the salt: While some have shouted, yelled, and declared their positions—and soon, we tell ourselves, we shall return to where we left off, several years ago, before the pandemic with all its madness was hatched—as we start to evaluate that "passing hysteria" within the Light.

Yet, as we approach this Thanksgiving season, what may we now give thanks for? Has there been a shift in society that was more than a "passing"?

Or must we now get a "whole new set of statues" around which to gather our nation, and joyfully unite? What might those statues look like, pray tell? Whence comes the unity and freedom of thought upon which we may now rebuild our Republic?

And for Christians looking well beyond the iconoclasm, is there something far more precious, that we have witnessed being torn down with respect to our religious freedoms? I speak to those who are not merely "woke" but are actually spiritually *awake*, and aware of having been allowed to peek over the edge, and into the abyss of the (sh-h-h) "Deep State." —*Must we*

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wallow in that quagmire? As we remember how Christian worship was so tangibly and legally declared “non-essential,” as believers were “allowed” to attend, but not sing(!!!)? Is *this* the way people who have experienced eternal life are to react to a physical disease (John 17:3, 1 John 3:8)?? —And would the Pilgrims who literally braved life and limb, as almost 50% of them surrendered their very lives to discover a new breath of freedom upon these shores—now “turn over in their graves”? Is Heaven now marveling at our silence, as it witnesses our reaction to recent attempts to “virtually” eliminate worship in the face of the Scriptural command *not* to forsake the assembling of our selves together *within the specific context* of persecution (Hebrews 10:25)??

So now, perhaps, is a good time to do more than simply wish for revival, as we begin to reexamine our laid back, and sleepy, approach to the Christian faith that has largely been co-opted as an “addendum” to the “pursuit of happiness” and American Dream—instead of a Heaven sent blessedness about which Christ spoke in the Sermon on the Mount, and for which He died, on the Cross.

For, if you will accept it, the “American Dream” was actually (originally) intended to be a sampling of Heaven on Earth—and while the elimination of black slavery may have been a viable part

of fulfilling that dream—as (the movie) “the Sound of Freedom” has demonstrated, there are yet sexual and other forms of entrapment, that yet remain at ground zero, where the statues (and masks) have been cast aside by some. . .

Thus, for all who still dare to dream among us, our first article will actually take a more sober approach to just what the Pilgrims were looking for (and discovering) when exploring what was to them, the New World, as we hopefully look away from the coming (so called) New World Order—and arch our eyes back to Heaven, once again.

For whether we achieve a semblance of that former American dream, and heavenly harmony within this nation, now, or must await Christ’s promised returning in a heavenly “Thanks giving” —the future remains bright for all who are truly faithful to that original calling, and for this reason we may always give thanks, to the God of Heaven.

Be blessed, in Jesus.

And Brothers and Sisters, keep me in your prayers, as I pray for you, as well!

Bro. Frank

For those who say such things declare plainly that they seek a homeland.

Hebrews 11:14,

They were called separatists and were idealists, even fanatics, by today’s standards—but they were simple Christians; people who believed in the Person of Jesus Christ as portrayed within the Christian Bible and the New Testament.

They had dared to believe it possible to have a personal relationship with the living God in a manner that supersedes and takes preeminence above all things; even the demands of the “high church” and of red or black hats: those ecclesiastical professionals and big wigs who stood out above the cares and needs of the common people whom they had sworn to usher into the kingdom of God. For such guardians had soon become part of the world of the gentile and lost their way on the road Home; instead, choosing to become more officially recognized as a protected class. And

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democracy? It was then little more than a dream that was yet untamed by the rule of law, with little hope of one day becoming a safe haven from the personal greed of the “liberated masses” or more importantly—of becoming softened by the grace and kindness yet to be discovered by these Pilgrims’ experience of possessing Christian virtues (through godly charity, vice the dole; and simple compassion, vice the common poor house . . .).

These were the persons who would lay the groundwork for what would one day become the dream that would be called “America”: formed by a simple peo-



And so the Pilgrims were willing to hazard their very lives to escape seventeenth century Europe; even if it meant effecting their escape in the latter part of the year when the North Atlantic is most often turbulent and dangerous; attempting a passage across the waves with nary a loss, while entering their first winter ashore within a new world in which earlier adventurers had experienced a mortality rate of 80-90% in an

ple who took the Bible literally, believing that a man's word was his bond, and that although one may gain all the world around us with all of its wealth, prestige, and honor—that without the love of the Christ, it was all mere rubbish: no more valuable than the shoe black rubbed upon the gentleman's boots, or the perfume then placed upon dainty handkerchiefs to mask the putrid odor derived from ribald living and the crude partying in the night life of 17th century London.

They had seen another world by faith, and were determined to follow their dream out across the waves in their wooden ships—even though they must first be supported by questionable compacts and contractual agreements that had been made with unscrupulous wealthy merchants who would reduce them to indentured servants, along with the indigenous tribes they would one day befriend (if possible)—while turning those very natives into slaves who would be sold back into the northern reaches of the African coast where they could be sold to western slave traders . . . and sometimes to merciful monks who might rescue them—even as Christian organizations sometimes

do within this 21st century, while fighting human trafficking. So that . . . in some ways, our world has not really changed much, has it?

Human beings yet trample human souls under the heavy boot of the greedy merchants and the unprincipled among us. The Human experience is yet subject to those of questionable intent who are bent on craven business practices: whether under the banner of imperialism, Communism, or even Capitalism. Our human experience, with its complex composition of men and women, girls and boys, along with babies—as well as those who have not yet even entered our world through the birth canal, are subject to the oppression of one Babylonian system, or another.

4 And I heard another voice from heaven saying, "Come out of [Babylon], my people, lest you share in her sins, and lest you receive of her plagues."

And within her streets were found:

. . . cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour . . . and bodies and souls of men.

Revelation 18:4,13

earlier endeavor within the Virginia colony of Jamestown. Yet here, in the more northern colony of Plymouth, New England, fifty-five of their original number (of over one hundred (102)) had survived—well over half: surviving by the grace of God. An event, no doubt, that was the outgrowth of their common care and compassion for one another as they practiced the graces outlined in that Book they so dearly treasured (the Holy Bible).

And soon there would be more reasons for them to rejoice. For a local chief, named Samoset, who had earlier familiarized himself with English traders exploring the coast of that New England wilderness, had learned to speak English before the Pilgrims had landed. More, he had come upon them in their new home and showed himself amenable to their hospitality. It was through him, that another of the indigenous people, named Squanto, of the very same Patuxet tribe upon whose land the Pilgrims had now landed—had earlier escaped slavery (truth really is stranger than fiction, in some cases . . .). Through the rescue of Christian monks he had been

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Thank God

For

“MORE”!

⁶ Indeed He says, ‘It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.’

Isaiah 49:6

Thank God for more: more than our western world, more than our own back yard, and more than the little circle of friends that crowd our normal consciousness. For God is bigger, much bigger, than our myopic view of the world: bigger than our personal “tribe” or clan, and bigger than our temporal limitations.

And yet . . . God also pays abundant attention to the little things.

Maybe it is because I feel indebted to the people of the Middle East, and understand the nature of spiritual warfare, that I do not think it unusual for many within our present world to find themselves fighting against one particular “tribe” and nation in the belly-button of our world, today. After all, it only seems natural for the enemy of God (the devil) to marshal all the forces at his disposal to attack God’s chosen people and family. As for why I feel personally indebted to these people: it is because I am so very grateful for their providing me with the Holy Bible. After all, even the New Testament was written by Jews!

On the other hand, some elements and treasures of history are too great to be owned by

one individual, as was true with the original printers of the King James Bible, Robert Barker & Martin Lucas, whose first printed edition was nick-named the “Wicked Bible” –because of a typographical error, in which the word “not” was left out of the seventh commandment, “*Thou shalt [not] commit adultery*”! Thus, it would seem, destiny conspired to deny them copyright to the most widely published and influential book in history of the world

In a similar way, I actually believe that the advent of the Messiah was too large an event to be exclusively claimed or commandeered by any one person, or people (as our opening text implies): its launching started the greatest movement humankind ever experienced—often among those finding themselves to be the most common, and often the most needy, among us. As Jesus Himself said, “I have not come to call the righteous, but sinners to repentance” (Matt. 9:13) —And today this same tradition continues, it would seem, as many who should know much better, again become just a little too familiar with God, while secretly deciding that, “God does know . . .” that He has been holding out on us, concerning forbidden fruit (Genesis 3:4-6)!

Is this what God intended, all along: that humanity should be hopelessly locked in a quest to find fulfillment in the forbidden and unknown corners of our personal worship experience? Are we to be forever seeking some new ceremony, some new tradition, some new law that will finally give us the “understanding” of an unknown quantity that will bring us fulfillment . . . or was it actually there in the Garden all along, while Adam and Eve ignored God’s gentle calling to tender hearts?

And they heard the sound of the LORD God

walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.
Genesis 3:8

I wonder what it “sounded like” to hear God walking in the Garden. Scripture does not say that God actually “appeared” to Adam and Eve (as He did to Abraham, many years later, for example—within Genesis 18, with Sodom in view in the nearby valley . . .). I wonder what it was like to “hear” God walking in Paradise. Was it not, originally, a comforting experience? Did God’s approach in their past, not bring comfort and joy, anticipation and relief, within their experience of living in the Garden, along with their Creator? Had they conferred together on some new thing they had just discovered on the way, in the Garden? And then after eating what was forbidden, had it suddenly occurred to them that, after all, all they needed to do—to discover the answer to some mystery that had suddenly confronted them . . . was to ask Father about it?

‘Call to Me, and I will answer you, and show you great and mighty things, which you do not know.’

Jeremiah 33:3

But now, they immediately sensed, they had closed the door to the inner warmth of God, and . . . to the Tree of Life, forever, it would seem. So that Adam and Eve must feel compelled to sew fig leaves together and, somehow, seek to mull around and use up their time, perhaps, in the shadows of the Garden while “escaping” from the Light. So that, now, the Father would have to take the initiative at rejoining His lost prodigals:

Then the LORD God called to Adam and said to him, “Where are you?”

Genesis 3:9

And the mere mouse of the man that he once was, answered the Father timidly:

So he said, “I heard Your

voice in the garden, and I was afraid because I was naked; and I hid myself.”

Genesis 3:10

Now Paradise would be lost, forever, if that snake in the grass were to have his way. But the Father knew better, although forced to impose sanctions upon His wayward ones, by cursing the ground for their sakes, and setting a flaming sword to guard the tree of Life (Gen. 3:17-24)—lest, approaching that tree, Adam and his mate should damn themselves to the fate that the demons already had experienced: of a living death, without any hope of redemption. For one day, far in the future, God knew it would be true that:

¹⁴ Inasmuch then as the children have partaken of flesh and blood, He Himself likewise [would share]



I wonder what it “sounded like,” to hear God walking in the Garden.

in the same, that through death He might destroy him who had the power of death, that is, the devil,¹⁵ and release those who through fear of death were all their lifetime subject to bondage.

Hebrews 2:14-15

Did you catch that? As the saying goes, “God had something up His sleeve (in a good way!)” For God purposely allowed Adam to die, so that one day He could open a “back door” (or blow open a Door to Life, in the front—Jn. 10:7, 14:6) to allow Adam back into the Garden! But, oh, the pain and agony that would be necessary for such a redemption—and what a laborious process would such require, while issuing a carefully crafted plan to in-

sure that Adam’s descendants fully appreciated, and more fully understood, just what it was that they were being offered.

For the road back to Paradise would necessarily require more than mere form and ceremony, since what was lost was so much more than a ceremony, itself! Yes, yes, the Lord did immediately slay animals, to cover Adam and Eve’s nakedness: immediately demonstrating the seriousness of their offense, as it resulted in the death of others (in this case, of animals). For the life (or Life) is in the blood (Lev. 17:11)—but the point made, even there, was not mere ceremony, but of reconciliation and the covering brought about by the substitution of another, in death.

¹⁶ For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering.¹⁷ The sacrifices of God are a broken spirit, A broken and a contrite heart-- These, O God, You will not despise.

Psalms 51:16-17

But sin, and death, and the grave—these were all things that had been truly foreign to Adam, in the Garden. He had been created with a “Ph. D” *in living*. It was to LIFE that he had awakened in the Garden that first morning to behold the Father with the eyes of his heart. Now, he would have to go back to kindergarten and learn the basics of mortality, and be schooled in the value of the incredible treasure that he had lost: through innumerable tests and failures, daily being baptized in stumbling and faltering, until ultimately a family would be called forth from Abraham; a friend of God, to finally understand that the tree of “knowledge” is not, after all . . . the tree of Life. —After the Lord had called their name “Adam” (mankind—Gen. 5:2) and had become one of us as the “Son of man,” not to redeem angels, but ourselves, who were made in His image (Gen. 1:26, (Matt.

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18:11, Daniel 7:13)).

¹⁶ For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. ¹⁷ Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

Hebrews 2:16-17

“Propitiation”—now there’s a mouthful. Whatever does it mean? It means that someone (or Someone) had to *pay* for Adam’s disobedience. That’s what it meant, down through the centuries, as a river of blood flowed from sacrificial alters, as well as from the hands of murderers; ultimately hammering blessed hands to a Cross beam (Ps. 22:16, Zech. 13:6)—as a multitude of other offenders continue to hope that the other tree will ultimately bring a knowledge of Life, while continuing to run from Him in their descent into death. And, wonder of wonders! As was said earlier, this aid that the Messiah would make available to Adam’s descendants was *not* made available to angels! Those who fell from their lofty position, yet remain fallen. Thus, we who were created lower than they, that we may yet be restored—if we but humble ourselves, and if we will but admit that Adam really was very, very, very wrong to listen to that snake-in-the-grass who lied to our ancestors in the Garden.

And what would be the seal, and evidence, of this true restoration of soul, to Adam’s descendants? It would be a true change of heart.

²⁶ A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Ezekiel 36:26

Or, as the Messiah would put it so simply to a Jewish Rabbi, who came to Him one night, hoping to get “the inside scoop” on what would make the messianic kingdom so different from those raised up before Him. Jesus said simply,

... , "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

John 3:3

Yes, how wonderful to know, my fellow descendents of Adam and Eve, that we can start all over again, because of Messiah! We can be “born again” if we but repent and turn from our sins—simply because Messiah has taken our place, now, as an everlasting sacrifice, upon the Cross.

²¹ For [the Father] made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

2 Corinthians 5:21

Wow! Now that is a very big deal! Regaining Paradise is not about us finally finding the solution to life, in a secret knowledge of good and evil, but about simply turning back to the Father, who loves us, and Who has paid the penalty for our treachery, and banishment from His Presence. So that Jesus invites each of us:

²⁸ Come to Me, all you who labor and are heavy laden, and I will give you rest. ²⁹ Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For My yoke is easy and My burden is light."

Matthew 11:28-30

God, Who gave us life in the Garden, now offers us more: of Himself.

Amen.

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offered tenure in a monastery and yet, being too industrious to remain there, he had eventually worked his way back to these New England shores . . . only to find that the land on which the Pilgrims had landed had been swept clean by a devastating plague several years earlier; before either the Pilgrims, or he, had opportunity to reclaim the land. Squanto’s pitying these New England saints, now struggling on these very shores that he had once left, touched his heart as he took the fledgling Pilgrims under his wing: graciously teaching them the ways of the land (fishing, planting corn, and the use of medicinal herbs and the like) so that he effectively became their temporal savior, in the transplanting of these spiritual pilgrims into the soil (and territory) of the New World now known as America.

In the next year their harvest and community had made so much progress that the Pilgrims’ Governor Bradford decided to launch a celebration and special day of thanksgiving in that October; inviting the locals of a nearby tribe which had also befriended them (another miracle—since the land on which they had settled and had been cleared four years earlier(!) of the violent tribe bore a grudge against westerners because of traders who had violated their people by enslaving some of their number). Massasoit, the Chief of the Wampanoag tribe that had now befriended them, now joyfully brought with him nearly ninety members for the proposed celebration—along with five dressed deer, and more than a dozen fat wild turkeys. The Pilgrims and their neighbors exchanged recipes & joyous amenities, along with sporting events, and tasty delights such as fruit pies (and one native specialty that survives to this day: popcorn)—all to be

washed down with wine made from sweet grapes.¹

Thus we see that all was not necessarily violent in the interchange of community life between westerner and American natives. Also to be noted is the fact that within those early days, *communal* lands and cooperation were also engaged in as a viable undertaking; which is not so very unusual, given the closely knit nature of the Christian community then experienced by those early Christian settlers (also practiced by Moravian missionaries arriving little more than a century later). Yet before discussing the Pilgrims' departure from the exclusive use of this form of enterprise, it is important to note that said communal economy (originally practiced by Christians in Acts, chapters 2-4) differs from *Communism* in that Communism is based upon, and empowered by, the state (along with malice and jealousy towards those who are the privileged class; as practiced by those who do not have *quite as much* as they)—while a Christian commune engaging in communal activity is empowered by godly love and Christian charity. In other words, Christian communal activity is engaged in voluntarily, and executed from the heart of individuals—which explains why the Pilgrims found it so easy to deviate from their specific form of communal exercise to allow the use of *private* plots of land (and personal gardens) from which each could derive benefit as each person saw fit.¹

What is particularly interesting about the above experiment in fledgling capitalism is that it immediately met with gainful employment—while still having to learn how to moderate their enthusiasm that would sometimes become infested with greed.

Yet . . . in this latter instance of managing the proper use of enter-

prise, it is interesting to note that the Lord Himself was also active in their “industry management” as He restrained the seasonal rains shortly after their new enterprise was engaged in (privatizing the land). For a drought ensued—and the Pilgrims, after seeking God’s face, did realize their error and repented—upon which event the Lord released to them the necessary rains.

What is most interesting, in light of recent national catastrophes now experienced, is not only the fact that God answered, but *how* He answered. Note the writers of the Christian Classic *THE LIGHT AND THE GLORY* when commenting about their gathering for prayer and repentance—their Pilgrim journalist himself records:

But, O the mercy of our God, who was as ready to hear, as we were to ask! For though in the morning, when we assembled together, the heavens were as clear and the drought as like to continue as it ever was, yet (our exercise [of prayer] continuing some eight or nine hours) before our departure, the weather was overcast, the clouds gathered on all sides. On the next morning distilled such soft, sweet and moderate showers of rain, continuing some fourteen days [!]²

Also worthy of note, is the fact that the rain descended so gently and graciously, that it watered and nourished their crops—without tearing the farm land up, or ravaging their lands with flooding and the like. This was something that the native locals noted with great interest. “showing the difference between their conjuration and our invocation on the name of God for

rain, theirs being mixed with such storms and tempests, as sometimes, instead of doing them good, it layeth the corn flat . . .”³

All of which might cause us to pause and take note, as well.

Would we also desire to see the same response today, with a Divine Climate Change? What if we, within this country today, were to diligently humble ourselves as a nation, before God? But of course, our country and government at large is now heavily engaged in doing all it can to *remove* God from the public square(!). —All of which is fulfilling Bible prophecy, but we have no time to uncover that matter today. . . .

In this day of changing times and national peril, of God deniers and apostatizing, might we not also conduct ourselves as did the Pilgrims? Might it be that “climate change” is more than simple CO₂ emissions (if it were ever that)? Could it be that the enemy of our souls has blinded our eyes, while masking an obvious delinquency of soul within our country and economy? No, we need not be literal pilgrims, leaving this physical country for another (or for outer space!)—but might we engage in another form of simple preparation and dedication within our hearts—by engaging in a thankfulness for what He has already done: thanking Him for freedoms that yet exist upon these shores as we request that God would grant us an extension of His mercies? Perhaps then, as we more carefully utilize the time that yet remains within this free land, we may also point many other fellow travelers on a true pilgrimage

towards *our* new Home. †

What Must I do?

“Believe on the Lord Jesus Christ, and you will be saved.”

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!

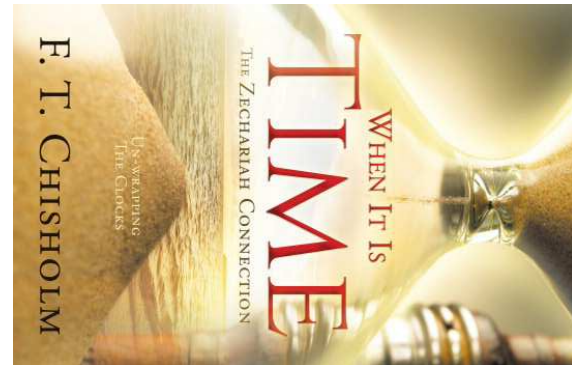
For the scripture says, “Whoever believes on Him will not be ashamed.”

Romans 10:11

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A Comprehensive Approach
—to end time events



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ENDNOTES;

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¹Marshall, Peter. The Light and the Glory (pp. 135-136). Baker Book Group - A. Kindle Edition.

²Ibid. P. 142-143

³Ibid. p. 143