

THE COMPASS

"...When He set a compass upon the face of the depth..." Proverbs 8:27

Publication of the Foundation for the Advancement of Christian Truth

UTOPIA: Kingdom of Heaven or Hell on Earth?

Scriptural References:

Acts 2:44-47

Psalm 2

Romans 8:20-25

Romans 14:17

WHAT DO THESE PEOPLE HAVE IN COMMON?
JOHN LENNON, JIMMY JONES, HILLARY CLINTON,
ROBERT OWEN, THE ONEIDA COMMUNITY,
FRENCH REVOLUTION, SOVIET UNION,
BLACK PANTHERS, BARAK OBAMA,
KARL MARX, VLADIMIR LENIN,
STALIN, ALEXANDRA
KOLLONTAI...
THEY ALL ARE
UTOPIANS



Wikipedia: Utopia is a name for an ideal community or society, taken from the title of a book written in 1516 by Sir Thomas More describing a fictional island in the Atlantic Ocean, possessing a seemingly perfect socio-politico-legal system. The term has been used to describe both intentional communities that attempted to create an ideal society, and fictional societies portrayed in literature. “Utopia” is sometimes used pejoratively, in reference to an unrealistic ideal that is impossible to achieve, and has spawned other concepts, most prominently dystopia.

The word comes from Greek: ou, “not”, and τόπος, “place”, indicating that More was utilizing the concept as allegory and did not consider such an ideal place to be realistically possible. It is worth noting that the homophone Eutopia, derived from the Greek ευ, “good” or “well”, and τόπος, “place”, signifies a double meaning that was almost certainly intended. Despite this, most modern usage of the term “Utopia” assumes the latter meaning, that of a place of perfection rather than nonexistence. Taken from <http://en.wikipedia.org/wiki/Utopia>



Robert Owen’s liberal views soon took a toll on the Christian faith which Mrs. Owen had instilled in their oldest son, Robert Dale Owen (1801-1877). For most of his adult life, he was led by the creed of his father, though he was respectful to the person of Jesus, his view on the authority of the scriptures had been compromised. Robert Dale was elected to serve as a U.S. Congressman from Indiana, and was the legislator overseeing the establishing of the Smithsonian Institute. Robert Dale’s brother, David Dale Owen (1808-1860) was the third oldest son of Robert Owen, and was a geologist and founder of the U.S. Geologic Survey, whose first headquarters was in New Harmony, IN.

FROM THE EVANGELIST: THE KINGDOM OF GOD - NO VAIN UTOPIA

BY JOHN DOUGHTY



In Matthew 13, Jesus gives several parables to describe the nature of His kingdom. The first illustration, given in verse 31, likens the kingdom to a grain of mustard seed which grows into a large tree, where the birds of the air make their nests. The tree is the growing kingdom of God and the birds are Christians. Citizenship* in the kingdom has its privileges. For those inside its borders, the kingdom provides spiritual security. Christians are protected by the promise of God; “And we know that all things work together for good to those who love God and are called according to his purpose” Romans 8:28. Christians live as subjects in a spiritual kingdom ruled by Jesus Christ, in righteousness, peace, and joy (Romans 14:17) given through the Holy Spirit. In fact, the Christian kingdom is a real place of love, joy, peace, righteousness, truth, forgiveness, and hope. It is the true “brotherhood of man” that no earthly philosopher, politician, or poet could ever have imagined.

The original New Testament church, as revealed in the Bible, was a family of loving, caring people with a “common” (Acts 2:44-47) purpose. The New Testament is filled with calls for the church to have unity, “Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind,” and “let each esteem other as better [or more important] than themselves,” (Philippians 2:2-4). As the church grew, it retained its sense of fraternity as being of “one heart and of one soul” and having “all things common” (Acts 4:32).

The Christians were known for their benevolence, and some who owned extra possessions and goods, willingly sold them, and gave to “all who had need” (Acts 2:45). This practise of charity increased to the point where church people were taken care of, (Acts 4:32-35):

And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles’ feet: and distribution was made unto every man according as he had need.

As the Christian faith spread to other nations, the Gentile converts also were known for their generosity. “Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul...” Acts 11:29, 30. Christians helped one another. The phrases, “from each according to their ability” and “to each according to need” appear frequently in both Old and New Testaments, describing the benevolence of God’s people. Christians, said Paul, were to help “do good” one to another, and also, to those outside their membership, (Galatians 6:10). The scriptures encouraged benevolence, “Bear ye one another’s burdens, and so fulfill the law of Christ” (Galatians 6:2). The church was represented as being the family of God (Ephesians 3:15), the brotherhood (1 Peter 2:17), and people of love (John 13:35), who proved their character by deeds. This was the nature of the original church of Christ.

While the kingdom church was manifest in love, peace, righteousness, and benevolence to the poor, Jesus never intended to be a social revolutionary. The Sermon on the Mount, including the teachings of “turn the other cheek,” “give to him that asks,” and “love your enemies,” (Matthew 5:38-47) was given by the Lord for the personal practice of His disciples and to the church, not to world governments. Jesus did teach his disciples to help the poor, however He acknowledged that world poverty would never be eliminated, “the poor always ye have with you” (John 12:8). In the same fashion, Christian charity, as taught by the Lord, was to be performed by disciples, individually, or as a congregation, collectively. This “help” also included the preaching of the Gospel, (Matthew 11:5). Jesus never advocated government redistribution of wealth. It would have been absurd for Jesus to command the Roman emperor-Tiberius Caesar-that “all the world should be taxed... and monies redistributed to the poor.” Jesus did not come to give bread to man but to give man the Bread of Life.

Robert Owen

In the early 1820s, and thoroughly frustrated with the blindness of the English, Owen resolved to establish a community in America. So, in 1824, he sailed for the United States where he was received in Washington with much fanfare. Then he proceeded to New Harmony, Indiana where he had purchased a large plot of land. New Harmony was the first and most famous of some sixteen Owenite communities that appeared in the US between 1825 and 1829. None, however, lasted more than a few years as full-fledged socialist communities. New Harmony collapsed when one of Owen’s American business partners ran off with all profits. Another problem at New Harmony was motivational. Many workers came to New Harmony as serious adherents of Owenism. Others, however, came to dance and sing and play. Owen found that he was no longer dealing with rather hardworking and complacent Scottish workers. The Americans among the Owenites, coming from a democratic tradition, began to have reservations about submitting to Owen’s authority, whether paternalist or not. Owen did not spend much time at New Harmony and the advice he offered once he had arrived was

ignored. When confronted with dissension he urged the colonists to think about what they were doing -- in so doing they would discover the error of their ways and become rational. In the end, however, the eternal principles which Owen claimed to have discovered were not enough to keep New Harmony intact. In 1828, Owen gave up his American adventure and returned to England where he ended up organizing the working classes until his death thirty years later. by Steven Kreis

Carolyn Dale Owen (wife of Robert Owen) was devoutly Calvinistic, and the children were instructed accordingly. When Owen’s eldest son, Robert Dale was eleven years old, he tried to convert his father. The conversation has been cited many times from Robert Dale Owen’s autobiography:

I sounded my father by first asking him what he thought about Jesus Christ. His reply was to the effect that I would do well to heed his teachings, especially those relating to charity and to our loving one another. This was well enough, as far as it went; but it did not at all satisfy me. So, with some trepidation, I put the question direct, whether my father disbelieved that Christ was the son of God. He looked a little surprised, and did not answer immediately. ‘Why did you ask that question, my son?’ he said at last. ‘Because I am sure - ‘ I began eagerly. ‘That he

is God’s Son?’ asked my father, smiling. ‘Yes, I am.’ Did you ever hear of the Mahometans?’ asked my father, while I had paused to collect my proofs. I replied that I had heard of such a people who lived somewhere, far off. ‘Do you know what their religion is?’ ‘They believe that Christ is not the Son of God, but that another person, called Mahomet, was God’s chosen prophet.’ ‘Do they not believe the Bible?’ asked I, somewhat aghast. “No. Mahomet wrote a book called the Koran; and Mahometans believe it to be the word of God. That book tells them that God sent Mahomet to preach the gospel to them, and to save their souls.’ Wonder crowded fast upon me. A rival Bible and a rival Saviour. Could it be? I asked, ‘Are you quite sure this is true, papa?’ ‘Yes, my dear, I am quite sure.’ ‘But I suppose there are very few Mahometans; not near - near so many of them as of Christians?’ ...My father smiled. ‘Then by Christians you mean Protestants?’ ‘Yes.’ Well, there are many more Mahometans than Protestants in the world: about a hundred and forty million Mahometans and less than a hundred million Protestants.’ ‘I thought almost everybody believed in Christ, as mamma does.’ ‘There are probably twelve hundred millions of people in the world. So, out of every twelve persons only one is a Protestant. Are you quite sure that the one is right and the eleven wrong?’

<http://faculty.evansville.edu/ck6/bstud/robtowen.html>

The Communist Manifesto, Excerpts

Karl Marx, 1875

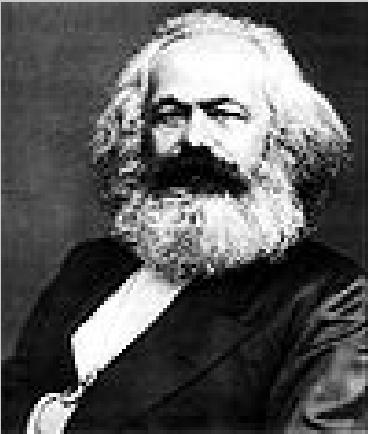
Abolition of private property..." "In one word, you reproach us with intending to do away with your property. Precisely so; that is just what we intend." "Abolition of the family!" "The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital. Do you charge us with wanting to stop the exploitation of children by their parents? To this crime we plead guilty. But, you will say, we destroy the most hallowed of relations, when we replace home education by social... The Communists... merely seek to alter the character of that intervention..." [Abolition of marriage] "But you Communists would introduce free love (Weibergemeinschaft, 'communal wives') screams the whole bourgeoisie in chorus..." "Communists... desire to introduce, in substitution for a hypocritically concealed, an openly legalized system of free love." "What else does the history of ideas prove..." "When the ancient world was in its last throes, the ancient religions were overcome by Christianity. When Christian ideas succumbed in the eighteenth century to rationalist ideas, feudal society fought its death battle with the then revolutionary bourgeoisie..." "There are, besides, eternal truths, such as Freedom, Justice, etc., that are common to all states of society. But communism abolishes. But communism abolishes eternal truths, it abolishes all religion, and all morality, instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience."

Critique of the Gotha Program

Karl Marx, 1875

"In a higher phase of communist society, after the enslaving subordination of the individual to the division of labor, and therewith also the antithesis between mental and physical labor, has vanished; after labor has become not only a means of life but life's prime want; after the productive forces have also increased with the all-around development of the individual, and all the springs of cooperative wealth flow more abundantly—only then can the narrow horizon of bourgeois right be crossed in its entirety and society inscribe on its banners: From each according to his ability, to each according to his needs!"

Editor's note: Karl Marx stole this description from Acts 4:32-35, where Luke observed the willingness of Christian individuals to perform acts of benevolence for the glory of Jesus, and a desire to increase His kingdom, the church. Marx attempted to divorce a spiritual principle from its New Testament context and duplicate it in his own economic system. How foolish can you get!



Jesus believed in private property, "if a man have [own] a hundred sheep..." (Matthew 18:12) and condemned the "hireling" (John 10:12), "whose own the sheep are not..." for fleeing at the approach of the wolf. The shepherd/owner took better care of his sheep than did a hireling who had nothing invested in the success of the flock. As for the practice of selling lands and possessions, no such command was ever given in the scriptures, but some individuals in Jerusalem like Barnabas did so, spontaneously and willingly, out of devotion to Christ and through the auspices of the church's elders, who had oversight of the congregation's "storehouse" or treasury. Provision was also built into the system to maintain accountability and prevent abuse. Paul commanded in 2 Thessalonians 3:10, "if a man does not work, neither should he eat" and in 1 Timothy 5:8, a man who refused to provide for his family was considered to have denied the faith and was to be reckoned worse than an infidel. In one parable, (Matthew 25:14-30), Jesus castigated a man for wasting his talent, saying that at the least it ought to have been put in a bank to earn interest. Though the story is intended for spiritual application, the premise is consistent with capitalism. The Lord concluded, "Take away the talent from him, and give it to the one who has ten talents. For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away." While the church of Christ was benevolent and mission-minded, it was not intended to be a communal society.

Jesus had great difficulty explaining the spiritual nature of His kingdom to his own carnal minded disciples. The ambitious mother of James and John asked that her sons sit at His right and left hand in His kingdom (Matthew 20:21). One disciple exalted, "Blessed is he that shall eat bread in the kingdom of God" (Luke 14:15). Jesus responded to

this man the sad parable of the supper, where the first invited guests scorned their Lord's hospitality, prompting the welcome of a second company sought and found among the byways. Paul explained in Romans 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." The worst case scenario, perhaps, was Judas Iscariot, who served as treasurer for Jesus' entourage and who questioned a certain expenditure of money by one of Jesus' devotees. Judas was similar to a modern politician in that he feigned concern for the poor, but was in reality a thief (John 12:4-8). John's gospel exposed Judas' motivation, "This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein" (John 12:6). Many liberal politicians, like Judas, have acquired power by feigning concern for the poor, (courting their votes with the promise of redistribution of wealth taken from the pockets of others, i.e. taxpayers), yet who have demonstrated time and time again, that they will not give themselves from their own pockets.

The examples of the James, John, their mother-Mrs. Zebedee, the traitor Judas Iscariot, Peter wielding his sword in the garden, and many others reveal the dark side of those who harbor delusions of a physical kingdom. The promise of an earthly paradise in which "the wolf dwells with the lamb" (Isaiah 11:6) must have been a powerful lure. For Old Testament Jews, who were counting down the time of the coming of Messiah, the thought of such a physical kingdom could produce a religious zeal with detrimental consequences. To the sons of Zebedee, it provided a station of life which catered to their selfish egos for which they made unabashed request. For the greedy

Judas Iscariot, it was a chance to fill his coffers which led him to commit the act of betrayal. For the impulsive Peter, it was worth taking up the sword. Having witnessed the miracles of turning water into wine, and feeding crowds of five thousand and four thousand; the carnal-minded disciples viewed Christ's messianic reign as the establishment of a kind of grand commissary, distributing the "easy life" to chosen people. Jesus rebuked them all, "My kingdom is not of this world," He told Pilate (John 18:36).

Even today, people misunderstand the nature of Christ's kingdom and make a big mistake when they confuse what Christ gave to the church with what God has given to the world at large. The world is well aware of the apocalyptic metaphors of the Christian kingdom (Revelation 20:4-6), described as a time and place where the saints of God "reign with Christ for a thousand years." This millennial fever has sparked a zeal

"My kingdom is not of this world," (John 18:36).

not only upon Christian disciples in the First Century, but also the hearts and minds of men, both sacred and profane. History has witnessed many attempts of believers and infidels to mimic the work of the Lord and create a perfect utopian society on earth. The French Revolution, Socialism, 19th Century Communalism, Marxism, The Communist Manifesto, the Bolshevik Revolution, the Fabian Society, the 1960's Hippie generation, modern Liberalism, Lyndon B. Johnson's "The Great Society" which boasted to "eradicate poverty" are all examples, in some degree, of utopianism. All were systems of philosophy heralded as offering "hope," "change," "prog-

ress," and personal fulfillment to its adherents but with a price to be paid in consequences.

The French Revolution, masterminded by a group called the Jacobins, was a rebellion against the authoritarianism of the Bourbon monarchy, Roman Catholicism, and the aristocracy. Its leaders, however, were influenced by several generations of anti-Christian philosophers of the late Eighteenth Century such as Pierre de Maupertuis (1698-1759), Comte de Buffon (1707-1788), Voltaire (1694-1778), and Diderot (1713-1784). Some of these men claimed to believe in God, but their apathy concerning Jesus of Nazareth and their contempt for the sacred scriptures tended to destroy the faith of their followers. Buffon and Diderot, who gloried in the advancement of science and knowledge, subscribed to a pre-Darwinian concept of evolution called the Great Chain of Being. The first evolutionists in France and England seemed to have political agendas, especially to undermine monarchies and the alleged "divine right of kings." In France, this "anti-establishmentarianism" became a vengeance that scaled the ruling classes upward, even toward God in heaven, and targeted for destruction any institution or system which was thought to originate from a divine basis. Every Christian vestige of society was intended for obliteration including the idea of God, church, and marriage. Even the calendar was not safe, with its witness of creation in the seven day week. A revolutionary calendar was adopted, with each month composed of three "decadi" consisting of 10 days. God was more merciful to people, observed many, in that the standard [Christian] calendar, provided more days of rest. "A tree is known by its fruit," and the Reign of Terror (1793-1794) soaked the country in blood, with 40,000 decapitated by guillotine, as a nation destabilized by anarchy necessitated a return to dictatorship, in the person of Napoleon.

Utopias have many faces, and some have had good intentions, such as the commune envisioned by agnostic/atheist Robert Owen, a Scottish textile manufacturer. Owen’s social philosophy arose out of concern for the plight of workers and their children who worked in his factory. His observations, particularly that the behavior of individuals is determined by his environment, was formulated into a kind of creed (determinism) on which he planned to fashion a grand experiment. In 1826, Owen purchased land in Indiana upon which to build his utopian commune, calling it “New Harmony,” which operated, like most communes, on a rejection of private property. The commune failed in two years, mostly for economic reasons, notwithstanding most of Owen’s fortune was spent on it. His son, Robert Dale Owen, called it “a heterogeneous collection of radicals... honest latitudinarians, and lazy theorists, with a sprinkling of unprincipled sharpers thrown in.” One participant concluded, “We had a world in miniature — we had enacted the French revolution over again with despairing hearts instead of corpses as a result.” The wise Solomon said (Proverbs 14:12), “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” Owen and his son Robert Dale should both have been grateful for the relatively benign demise of their creation. Unfortunately, the elder Owen continued to reject God and advocate his social theories for the rest of his life, though being routed by preacher and educator Alexander Campbell in a formal debate on the “Evidences of Christianity” in Cincinnati, Ohio in April, 1829. The debate dealt a severe setback to American socialism.

The trademark of the Oneida Community was “free love.” This phenomena, more popularly associated with the 1960’s American Hippie counter-culture, was actually begun in 1848 by John H. Noyes in New York. A philanderer with millennialist tendencies, Noyes recruited two hundred people to his commune with the bait of “complex marriage,” that is, each individual was a prospective “partner” to every member. This cult proclaimed the “rights” of women, attempting to release them from the yoke of marriage and perceived drudgery of child rearing, promising them the same opportunity in the workforce as men. Observers pointed out the irony that the women ultimately inherited the chores of cooking, cleaning, and watching the communal children in “day-care.” The allure of illicit relationships could not overcome the revulsion of many communalists at the thought of giving themselves away to each and every vagrant who began to arrive at the commune’s property. The children born of these communal affairs became a burden to the overall management, and, lacking the nurture of mothers and fathers, were judged to be dysfunctional. Noyes fled to Canada to escape charges of statutory rape, and his followers longed for a return to monogamy, which was restored in time. All going to prove, “It takes PARENTS to raise a child, NOT a village,” despite the modern socialist gobbledygook of 1960’s hippie girls turned first ladies.

Karl Marx published The Communist Manifesto with Friedrich Engels in 1848. His world view was also shaped by the French philosophers of the so-called “Enlightenment.” He was a thorough going evolutionist, long before Darwin’s 1859 Origin of Species, but his

understanding of the concept was in terms of the world, human society, and a struggle among classes. An atheist socialist, Marx’s Manifesto called for the abolition of religion, the family, marriage, nationalism, and private property, to be turned over to government. He urged the uniting of the “proletariat” (workingmen) in rising up and overthrowing the “bourgeoisie” (white collar workers, including the middle class). Marx had no use for the communal experiments such as “New Harmony” privately endowed by Robert Owen. Marx singled out Owen in his book and mocked his scheme as “bourgeois socialism,” “social Utopias,” “editions of the New Jerusalem,” and “castles in the air,” dependant upon the “purses of the bourgeois.” Marx had no intention of paying to achieve his goal. His blueprint for world government was to call for the uprising of the world’s downtrodden workingmen in violent revolution, resulting in his goal, which he called “communism.” In other words, poor people were to kill off the rich and seize their wealth and live happily ever after on it, or until it ran out. Vladimir Lenin was the revolutionary Bolshevik leader who adapted Marx’s plan to Russia, overthrowing the Provisional Government and plunging the nation into civil war which cost an estimated 25 million lives. His successor, Joseph Stalin, continued the Marxian dictatorship of the Soviet Union, murdering an estimated 43 million more of his own people.

Marx and Lenin stole descriptions of the New Testament church from the Bible, “had all things in common,” “brotherhood,” and “from each according to his ability” and “to each according to need;” removing these concepts from the Christian context in which they existed, to formulate a new political philosophy upon which to build their new world government. Dependence upon a “creator,” “the laws of nature,” or nature’s God” was entirely unnecessary, in their wisdom, they could create the perfect state of equality, perfection, and happiness. Society could now become the brotherhood of man where the “lion shall lie down with the lamb.” The utopians wanted unity and “all things common” and enticed ignorant people into Communism with catchy slogans and the promise of a beautiful life. This was the spirit behind the appeal, “Workmen of the World, Unite!” The quest for utopia meant that “the ends justify the means...” It might include tyranny, but, in any case, the end they were looking for was heaven on earth, and any “means” were suitable, even to the point of murder and bloodshed. Woe to any who stood in their way.

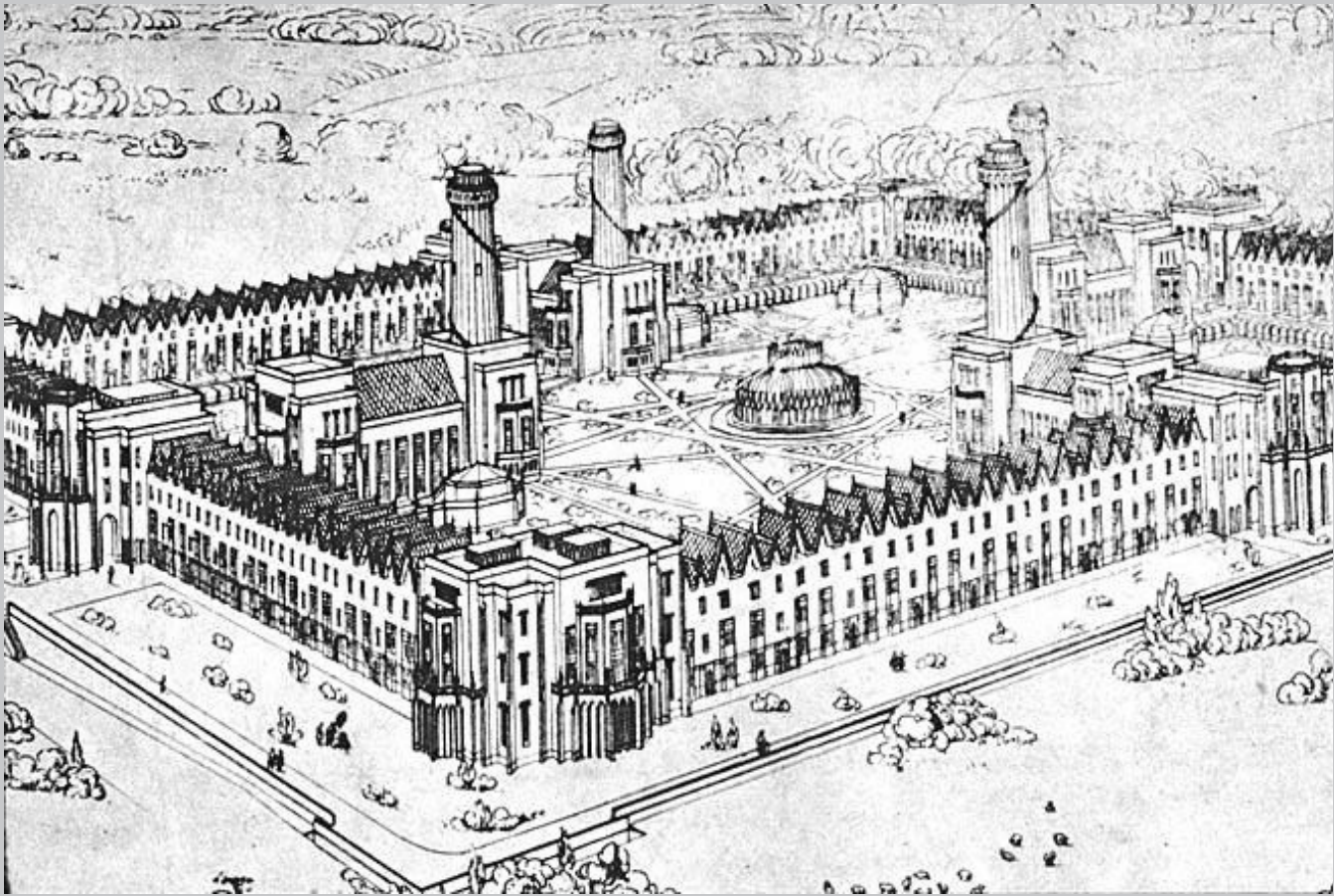
Bertrand Russell was the father of the modern anti-war movement as well as a British socialist, member of the Fabian society, and philosopher, whose writings dealt extensively on the subject of morality. An atheist and anti-Christian, Russell was President of the Campaign for Nuclear Disarmament in 1958, and associated with the famous “peace” symbol adopted by the organization for its use as a logo. Supposedly taken from the semaphore symbols for “ND” the peace sign resembles an upside down or broken cross. As a socialist, Russell was enamored of the Bolshevik revolution, but its excesses were too much of a strain upon his own personal libertinism. For example, Russell was an admirer of the Bolshevik policy on marriage, and as a philanderer, could use it to justify his lifestyle. After numerous affairs eroded his first marriage, Russell, wanting to keep open all of his

1936 Soviet Constitution, (Article Twelve): In the U.S.S.R. work is a duty and a matter of honor for every able-bodied citizen, in accordance with the principle: “He who does not work, neither shall he eat.”

Vladimir Lenin, 1917, State and Revolution (chapter 5, section 3)

And so, in the first phase of communist society (usually called socialism) “bourgeois law” is not abolished in its entirety, but only in part, only in proportion to the economic revolution so far attained, i.e., only in respect of the means of production. “Bourgeois law” recognizes them as the private property of individuals. Socialism converts them into common property. To that extent--and to that extent alone--“bourgeois law” disappears. However, it persists as far as its other part is concerned; it persists in the capacity of regulator (determining factor) in the distribution of products and the allotment of labor among the members of society. The socialist principle, “He who does not work shall not eat”, is already realized; the other socialist principle, “An equal amount of products for an equal amount of labor”, is also already realized. But this is not yet communism, and it does not yet abolish “bourgeois law”, which gives unequal individuals, in return for unequal (really unequal) amounts of labor, equal amounts of products.





Architectural drawings of the New Harmony commune

“options,” entered into an ‘open’ marriage with his second wife, Dora Black. The agreement was that Russell and his wife could shack up with anyone they wanted without hindrance, but when Dora came home pregnant by another man, the hypocrite Russell divorced her. While Russell’s political protests in the age of nuclear weapons made him a godfather to the 1960’s “peaceniks,” the reality of evil and belligerence of nations seemed to quell his utopian spirit, though he never relinquished his ideas of a “new” morality. The author of many books and articles, two particular stand in contrast: *The Conquest of Happiness* and *Why I am not a Christian*.

An icon of popular culture, the Beatles singer John Lennon approached utopia from the point of a poet. Raised by his permissive Aunt Mimi, being abandoned by his father, Lennon entered art school with a propensity for defiance. Lennon claimed that his assessment of rock stardom, “We’re more popular than Jesus now” was taken out of context, but the full quote, nevertheless, revealed a contempt for the Christian faith. He and fellow songwriter, Paul McCartney produced some catchy tunes, but if all the songs dealing with sex, drugs, and revolution were taken away, a great deal of Beatles’ material would be lost. Toward the end of his life, Lennon was a rather pitiful figure, despising his celebrity status and longing for the normalcy of life and the devotion of his wife. There is evidence that Lennon began to soften his heart to the person of Jesus, admitting even to have read some of the Gospels. Sadly, he was shot to death, ironically, by one of his own psychotic fans. The song “Imagine” provides a glimpse into Lennon’s worldly mind set and quest for utopia; a heavenly promise land that only Christ can provide.



The Black Panther Party was the cause to which radical David Horowitz devoted his energy in the early 1970’s. Horowitz was born and raised a “red diaper baby” by sincere, well-meaning, Marxist parents in New York City. As a child, Horowitz marched with his parents in a May Day parade and was scorned by the youth and families from an Irish neighborhood on 23rd Street, who chanted “Down with the Communists! Up with the Irish!” Horowitz remembered, “My whole being wanted to shout, “We’re doing this for you!” Horowitz studied at Columbia and Berkeley, becoming part of the intelligentsia of the Political Left, and working for a time in London with Bertrand Russell’s foundation, the “Campaign for Nuclear Disarmament.” His political activism in New York, Berkeley, Europe, and later with the Black Panthers in Oakland, California, brought him together with a Who’s Who of the radical Left, including Panther cofounder Huey Newton, Tom Hayden (leader of the pro-Communist Students for a Democratic Society and one of Jane Fonda’s ex-husbands), Jerry Rubin, Abbie Hoffman, Marty Kenner, who helped organize the Columbia “uprising” of 1968, singer Joan Baez, and Bill Ayers and Bernadine Dohrn of the Weather Underground, the terrorist group associated with Barak Obama.

Horowitz took up the cause of the Black Panthers because he believed that the Civil Rights Movement was the best means available at the time to further the goals of Marxism and Communism in America. In his book, *Radical Son*, he described how his political activism brought him into dangerous alliances with murderous thugs whom he believed were victims of racial prejudice. In his Marxist world view, these criminals were “social revolutionaries,” however, the murder of a fellow activist brought him to reality, “...the capacity for evil is lodged within us (no matter how our consciousness may be raised)... There were people who had a will to evil that no amount of political enlightenment could overcome. Nor could any movement (much less humanity) hope to purge itself of the potential for evil that lurked in us all.” Instead of creating a world of social equality through the Black Panthers, Horowitz concluded his efforts actually undermined civil rights because he had helped obstruct justice in championing the cause of criminals hell-bent on evil. “We thought of ourselves as self-effacing, but in fact we were arrogant. We regarded ourselves as better than others from our privileged caste who were unwilling to perform the deeds we did. That was why we didn’t listen and couldn’t see. Like all radicals, we were intoxicated by our own virtue.” Repudiating the Leftist cause he had once so zealously served, Horowitz is now a leading

The World Is Chained in Vanity:

Hopes for the Deliverance of Glory

Romans 8:20-25

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it.

PSALM 2

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

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

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

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

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

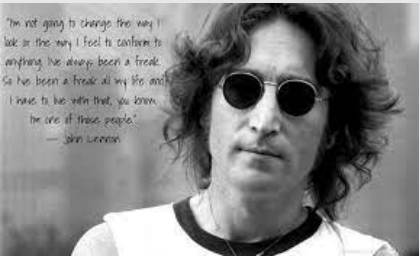
8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him



"Imagine"

John Lennon

Imagine there's no heaven

It's easy if you try

No hell below us

Above us only sky

Imagine all the people

Living for today...

Imagine there's no countries

It isn't hard to do

Nothing to kill or die for

And no religion too

Imagine all the people

Living life in peace...

You may say I'm a dreamer

But I'm not the only one

I hope someday you'll join us

And the world will be as one

Imagine no possessions

I wonder if you can

No need for greed or hunger

A brotherhood of man

Imagine all the people

Sharing all the world...

You may say I'm a dreamer

But I'm not the only one

I hope someday you'll join us

And the world will live as one.

AlexandraKollontai,1920,Communismandthe Family, *Excerpt*

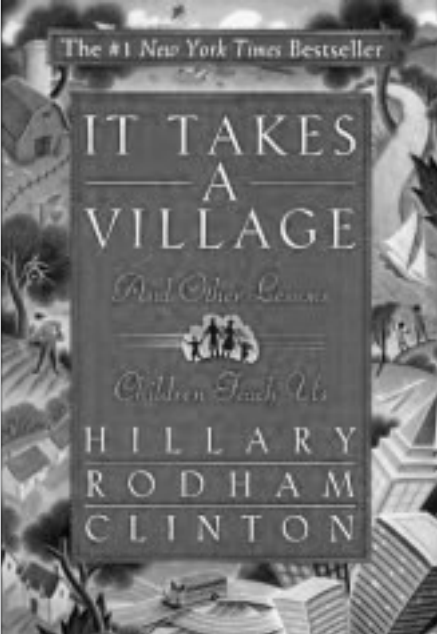
There is no escaping the fact: the old type of family has had its day. The family is withering away not because it is being forcibly destroyed by the state, but because the family is ceasing to be a necessity. The state does not need the family, because the domestic economy is no longer profitable: the family distracts the worker from more useful and productive labour. The members of the family do not need the family either, because the task of bringing up the children which was formerly theirs is passing more and more into the hands of the collective. In place of the old relationship between men and women, a new one is developing: a union of affection and comradeship, a union of two equal members of communist society, both of them free, both of them independent and both of them workers. No more domestic bondage for women. No more inequality within the family. No need for women to fear being left without support and with children to bring up. The woman in communist society no longer depends upon her husband but on her work. It is not in her husband but in her capacity for work that she will find support. She need have no anxiety about her children. The workers' state will assume responsibility for them. Marriage will lose all the elements of material calculation which cripple family life. Marriage will be a union of two persons who love and trust each other. Such a union promises to the working men and women who understand themselves and the world around them the most complete happiness and the maximum satisfaction. Instead of the conjugal slavery of the past, communist society offers women and men a free union which is strong in the comradeship which inspired it. Once the conditions of labour have been transformed and the material security of the working women has increased, and once marriage such as the church used to perform it – this so-called indissoluble marriage which was at bottom merely a fraud – has given place to the free and honest union of men and women who are lovers and comrades, prostitution will disappear. This evil, which is a stain on humanity and the scourge of hungry working women, has its roots in commodity production and the institution of private property. Once these economic forms are superseded, the trade in women will automatically disappear. The women of the working class, therefore, need not worry over the fact that the family is doomed to disappear. They should, on the contrary, welcome the dawn of a new society which will liberate women from domestic servitude, lighten the burden of motherhood and finally put an end to the terrible curse of prostitution... Communist society wants bright healthy children and strong, happy young people, free in their feelings and affections. In the name of equality, liberty and the comradely love of the new marriage



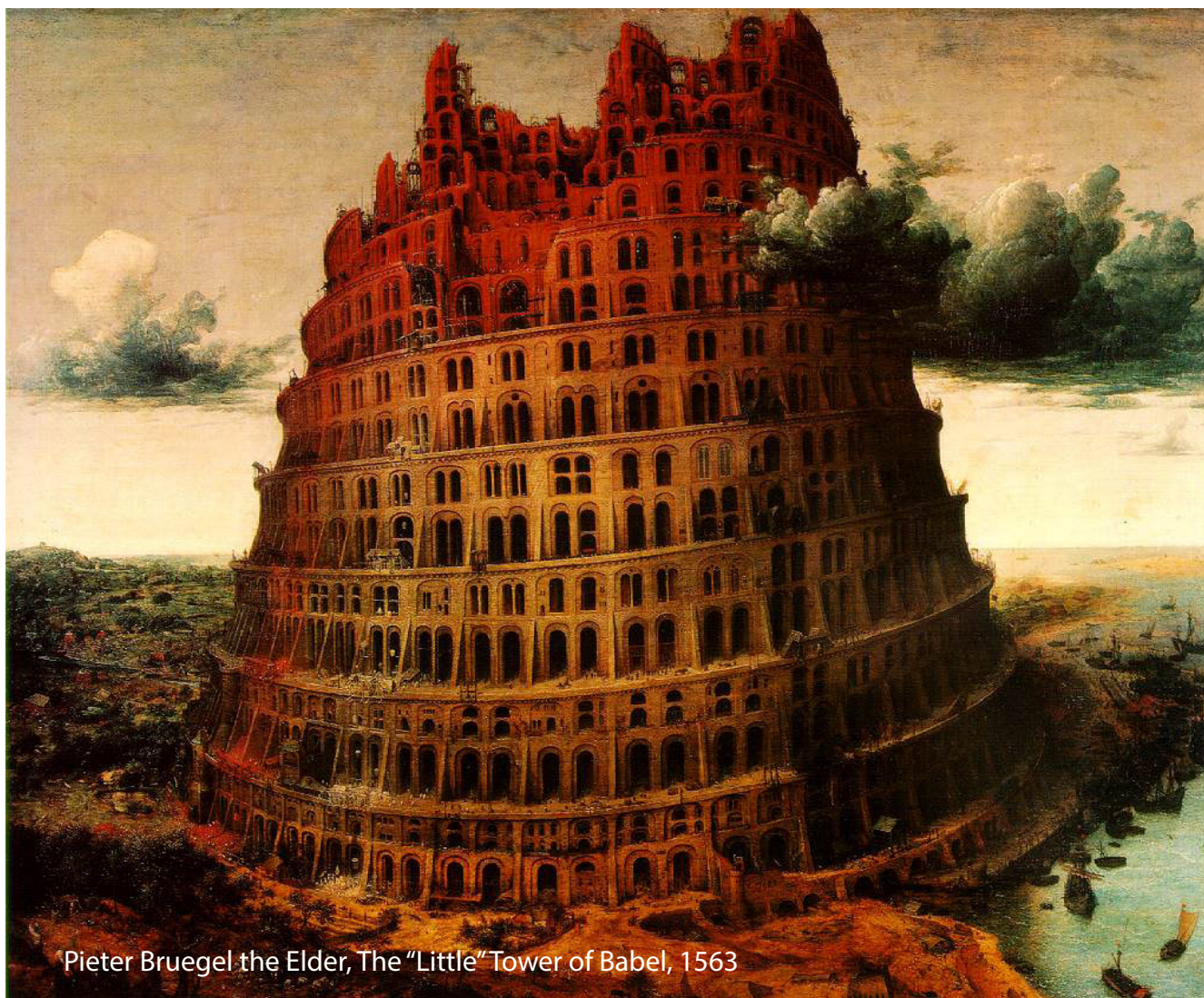
we call upon the working and peasant men and women, to apply themselves courageously and with faith to the work of rebuilding human society, in order to render it more perfect, more just and more capable of ensuring the individual the happiness which he or she deserves. The red flag of the social revolution which flies above Russia and is now being hoisted aloft in other countries of the world proclaim the approach of the heaven

on earth to which humanity has been aspiring for centuries.

Alexandra Kollontai was a Russian/Finnish revolutionary, first as a member of the Mensheviks, then from 1914 on as a Bolshevik. She was born with a golden spoon in her mouth, the daughter of a wealthy Tsarist general. She was spoiled in childhood by parents who lavished her with material abundance, which resulted in her becoming rebellious. To get away from her parents, she eloped with a military student at the age of 19, giving birth to a baby boy, Mikhail. Her parents had sent her to study in Paris, France in order to break off the relationship. Here she discovered the "Utopian Socialists": Saint Simon, Owen, Fourier, etc. She also read the writings of Karl Marx and Friedrich Engels, some of them published in American newspapers. In 1898 she left little Mikhail with her parents to study economics in Zurich, Switzerland, with Prof. Henreich Herkner, and in England, where she met members of the British Labor Party. She returned to Russia in 1899, at which time she met Vladimir Ilych Ulyanov, aka Vladimir Lenin. When the Bolshevik Revolution succeeded, She was appointed the head of the "Zhenotdel," the Women's Department, an agency of Russia's communist government, to oversee policy on women and the family. Rejecting conventional motherhood, she wrote, "I am a mother to every child I meet." She was called the "apostle of free love" advocating casual affairs to replace the intimacy of marriage between a husband and wife.



The underlying philosophy of "It Takes A Village" is that the federal government is to be the ultimate authority on parenting.



Pieter Bruegel the Elder, The "Little" Tower of Babel, 1563

conservative writer and thinker, who continues to expose the fallacies of utopian dreaming; "When the Left called for 'liberation,' what it really wanted was to erase the human slate and begin again in the year zero of creation."

Jimmy Jones used religion to satisfy his desire to be a god, setting up a communal utopia in the jungle of Guyana, where he led 914 people to an end of mass suicide on November 18, 1978. Jones learned how to manipulate people from the religious "fake-healers" of the charismatic movement in Lynn, Indiana. Preaching a gospel of socialism and racial integration, Jones' People's Temple was given "legitimacy," given membership into the Disciples of Christ denomination. It quickly became a part of the liberal San Francisco political establishment, numbering over 25,000 with several branches throughout California. With 14 buses capable of delivering a crowd of a thousand people within hours, the "church" became political capital courted by Democrat Party officials, including Rosalynn Carter, Walter Mondale, Governor Jerry Brown, State Assemblyman Willie Brown, Mayor George Moscone, and many others, through whom Jones was later appointed head of the San Francisco Housing Authority. Taking millions of dollars of his followers social security checks, among other fraudulent activity, and accused of sexual immorality and impropriety, Jones was about to be exposed by a courageous news reporter, Marshall Kilduff, and fled for Guyana, arranging for several hundred of his followers to join him within days. Calling his commune an "agricultural project," Jones set himself up as a Third World dictator, receiving the worshipful titles of "Comrade," "Father," and "Teacher" from his devotees whom he indoctrinated in the glories of Marxism, Communism, and the USSR through political education classes held each evening after the communal work was done. Rumors reached the US through some families that Jones was running a virtual Communist prison camp. To further protect himself from the reach of law enforcement, civil litigation, and extradition, Jones had on retainer radical attorneys Mark Lane and Charles Garry, the latter famous for his successful obstruction tactics in the defense of several Black Panther criminals, including Huey Newton, Bobby Seale, and Eldridge Cleaver, as well as his legal representation of the "Chicago Seven." Jones continually harangued his

followers over the camp loudspeakers on the evils and injustices of the US government and the hope of Communism. Jones even arranged for Black Panther Newton to address his people over the Jonestown public address system via short wave radio. When US Representative Leo Ryan came with a delegation of media and family members to investigate communal abuses, attorney Garry persuaded Jones to allow the visit, which set in motion the chain of events leading to Ryan's murder and Jones' "final solution" of mass suicide. The Marxist Garry had called Jonestown "Paradise" and "a jewel that the whole world should see." Even after the mass suicide, Garry refused to accept reality; "I can't put any sense to it," he said. "I saw a place where there was no such thing as racism, sexism, elitism, ageism—Utopia in action. Now those 914 people are dead, and that beautiful dream is destroyed." ("Attorney Charles Garry Is Still a Believer—If Not in Jim Jones, Then in His 'Utopia,'" Dianna Waggoner, People Magazine, December 11, 1978.) So much for earthly utopias, religious charlatans, phony politicians, and corrupt American civil rights attorneys.

Why do utopias have such appeal to men? Because they promise a cure for all the problems and ills of society. They promise happiness and fulfillment in an artificial world unencumbered by the effects of the Fall and the curse of sin. Man longs for a place where he will not have to work by the sweat of his brow, be pricked with the thorns and thistles of the field, and succumb to an eventual death and return to the dust from which he was formed. As Horowitz observed, quoting the Russian philosopher Nicholas Berdyaev, Utopians want to "begin again in the year zero of creation." They want to try to turn back the clock to a pre-sin, pre-curse, pre-Fall world, so that they can restore, ultimately, the Garden of Eden



United Nations Building, New York City



The UN flag depicts the view of Earth from the north. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:" Isaiah 14:13 (says the Devil.)

on earth. It is a rebellion against the rules with which God has subjected the world, which comes in many forms. Lazy men despise work, feminists resent the desire to their husbands, vegetarians disdain meat, nudists attempt to deny the acknowledgement of shame in not wearing clothes, anarchists refuse to submit to human government, social reformers decry capital punishment. Like the Tower of Babel, man is climbing a ladder to heaven of his own making, offering the false hope of a secular savior. In effect, utopians attempt to sever the cords with which God has bound the moral economy of the world and usher in their own conception of an earthly paradise, a promise which history has proven to be illusory and often tragic.

Psalm 2: 1-3, asks, "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." What are the cords that the wicked attempt to remove? "For all have sinned and fallen short of the glory of God" Romans 3:23. The cord of sin binds the human condition to misery: inequality, prejudice, pride, conceit, greed, envy, covetousness, lust, strife, hatred, and murder. The devisers of Utopia deny the existence of sin and try to get around God's way of dealing with it. What is sin? "Rebellion against God," "Doing things our way instead of God's way," "Leaning upon our own understanding," "Following the ways that 'seem right unto man..'"





Leftpanel(TheEarthlyParadise,GardenofEden),fromHieronymus Bosch'sTheGardenofEarthlyDelights.(TogasprovidedbySvetlana Doughty)



John Doughty, evangelist & author, has studied at the Institute for Creation Research and teaches at Christian Kingdom College. He has searched for Noah's ark on Mount Ararat and has lived and taught in St. Petersburg, Russia, where he leads an ongoing mission. He preaches at The Ekklesia of Christ in Harrisonburg, VA.

The Bolsheviks thought they could rid the world of crime, murder, theft, jealousy, covetousness; if only they could make every one equal... that is equally poor. But fellow Russians were marked for death by firing squad for being a "kulak" (a prosperous peasant), defined as simply owning a sewing machine.

Another cord which binds is death. "The wages of sin is death..." Romans 6:23. Death is the great equalizer, the last enemy to be overcome for the Christian, (1 Corinthians 15:26), but in another sense, it is also an impediment to tyrants, both physical and spiritual, who like Nimrod, might attempt to engineer another Tower of Babel. Death is the ultimate price of human utopia, as Adam and Eve themselves discovered. For a utopian, the supposed end was a beautiful world without God, sadly, the real end, as history has proven time and time again, "are the ways of death." The wicked in Psalm 2, just like his modern Utopian counterparts, were trying to cast off the fetters and cords of their slavery (spiritual obligation to God) since God had locked the world up under sin, with a view toward its salvation through His Son. Christians realize that sin has marred the creation, but yet have hope in the redemption of the glory of heaven to come. Even America is not exempt from the temptation of sin and the tragic consequences arising from following the beckoning of a secular savior.

Such kingdoms are bound to fail because they cannot bear up under an earth which is reeling from the curse and effects of sin. Romans 8:20-22 says, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." A final cord to be acknowledged is that the world is reserved for destruction (2 Peter 3:7). Many cults and denominations- supposedly Christian-have an eschatology (study of end-times) in which the world will be renewed, recreated, or refurbished. This is foolishness because in the Noahic covenant, God bound the present world with a condition, "neither will I again smite any more every thing living, as I have done. (Genesis 8:21, 22) While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." God will not destroy the world again in the same manner, that is with water, but according to Peter, he will destroy it by fire. We can not look to this earth for our salvation, our only hope is in heaven.

The world has been made subject to vanity and the bondage of corruption, preventing heavenly utopias from being realized on earth. That is why the Christian works to lay up treasure in heaven, and seeks first the kingdom of God. The church is the blessed kingdom of His dear Son! (Colossians 1:13). Psalm 2:12 tells us to, "kiss the Son..." That is "Worship" or "do homage" to Jesus Christ... lest He be angry with thee. Blessed are all that put there trust in Him. Of Jesus' kingdom, it is spoken, "the government will rest on His shoulders" and "There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on forevermore" (Isaiah 9"6-7). Let us not be deceived by empty philosophy and vain deceit of men (Colossians 2:8), but let us keep our eyes on Christ and heaven.

*The Kingdom of God and the church are one (Matthew 16:18-19). It began on the day of Pentecost as revealed in the book of The Acts of the Apostles (Acts 1:6-8). The Holy Spirit inspired the apostles to preach the terms of entrance into the Kingdom. Peter's sermon in Acts chapter 2 centered on Jesus and His death (vs. 23), resurrection (vs. 32), ascension (vs. 33), and coronation (vss. 30, 34-36). This word of the kingdom (Matthew 13:19), spoken by Peter, convicted many people and those who "gladly" received that word: believed, repented, and were baptized, (Acts 2:38, 41). Baptism was God's means of Kingdom induction because citizenship requires a birth, and while one became a Jew under the old covenant through physical birth, now under Christ's new covenant, (Hebrews 9:15-17) a child of God would be "born again" by means of a spiritual birth (John 3:3-5, 1 Peter 1:23-25), being "born of water and spirit... [to] 'enter into' the kingdom of God." Baptism "into" Christ (Galatians 3:27) identifies the believer with the saving work of Christ on the cross (Romans 6:4-6), where that we die to sin, are buried with Him in Christian immersion, and raised to walk in newness of life, having been regenerated by the Holy Spirit (Titus 3:5), translated into the Kingdom of God's dear Son (Colossians 1:13), and added to the Lord's church (Acts 2:41, 47).

FOUNDATION FOR THE ADVANCEMENT OF THE CHRISTIAN TRUTH: "FACT"

We envision a Christian resource ministry to provide Biblical "facts" and evidences in support of truth--Christian truth. If truth is not worth fighting for, it is not worth believing. Like the apostle Paul, we want to discuss, dialogue, dispute, debate, and contend for the Christian faith. If you like feel-good, non-thinking forms of entertainment, you will be disappointed; but if you enjoy Word of God teachings combined with hard hitting Christian journalism, and dealing with the timely issues of the day, then by all means, pull up a chair.

Preacher "D" is in the prime of his theological life and we have a treasure trove of Biblical information, expository and topical. It is our desire to give this to the world, in literature, in audio & video recordings, and ultimately, via the internet. Please check out our website at www.thechurchofchrist.com We are in the process of putting up dozens of articles and material from Chuck's sermons, newsletters, classroom teaching, television broadcasts, live recorded evangelistic discussions - some confrontational - and of course, his formal debates.

We need your help. We would like to expand this ministry on several fronts. We would like to upgrade our Apologetics ministry in the areas of research, teaching, publishing, and outreach. We would also like to host some public events such as conferences, debates, or symposiums on such crucial and relevant subjects, such as Islam, End-Times Controversies, Creation-Evolution, Calvinism, and many other philosophies and "isms" which detract from the apostolic foundation. We want to continue to record Preacher "D" live in the classroom of Christian Kingdom College, and bring him right into your living room.

We have some equipment needs pertaining to our multi-media and website capability. We would also like to employ a full time secretary to help toward the enormous time required to edit and upload these treasures. Will you help us with a tax-deductible charitable gift made out to the "Church of Christ" PO Box 379, Bridgewater, VA 22812. Thank you.