

The UPLook

When these things begin to come to pass, then look up . . . for your redemption draws near. —Luke 21:28



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

As we consider the One who came to give ALL—we
(con.)



Bethlehem's Back Door

And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

Luke 2:7

One thing not to be said about this new born: he was not exclusively rich, or poor, for He had first knocked on the doors of the well-to-do (or “middle class”) before proceeding further down. After all, hadn't they expressed a desire to meet him? Were these not the very ones “in the know” who had scanned their noses to find common people disgustingly ignorant of the law, who “are cursed” (Jn. 7:49)? —Yet, although he did not make his first appearance in the vaunted parlors of the Pharisees . . . He also did not appear first (or ever, as far as we know) to those in the monastic order near the Dead Sea, where the respected Essenes established an exclusive community of (what we would now call) Jewish monks.

Thus neither Trumps nor monks were the first invited by the heavenly shouts greeting our Lord's coming on that first Christmas night. There was no silk or satin, Gucci or Tiffany overseeing the first bed-

(Continued on page 4)

cannot accept this truth without wondering how we, ourselves, measure to the call. In spite of inconveniences, in the past, I must say that I do wonder about this, concerning myself, as well. Yet, this in no way lets me off the hook.

His sacrifice demands that I, as well as every reader, carefully consider what we are now facing in the coming year. This is an election year, yet there is much more at stake, than “politics.” We simply must get out of the couch potato mentality. We must remember our spiritual roots, and again rise to the call of giving all—both in commitment, as well as practice—as did our Lord Jesus Christ.

We commonly, and freely, acknowledge that Christ came into the world to save sinners, and that this mission necessarily included embracing the Cross. First century Christians understood this to include terms of self-sacrifice that were real, and intense (to say the least). Every single believer, who names the name of Christ, and is serious about being faithful in the days ahead, must freely embrace the complete commitment presented by our Lord's willingness to totally identify with our need. This He did, to the extreme, starting with His birth in an animal stall, in Bethlehem. It was not a sudden endeavor, executed in fits of anxiety, but one of careful planning, leading directly to the Cross. Thus by the simplest of sacrifices, whether by entering **Bethlehem's back door**, or by doing things **God's way, in Babylon**—the body of Christ makes it possible for God to be exalted in the earth (Matt. 5:16). By carefully casting off our indolence, and donning our Savior's robes of righteousness, we joyfully await His *soon* return (II Peter 3:14)!

Only then may we shout with the angels, as He appears, in the heavens.

For truly, His *second* coming is nearer than most imagine.

Even, at the door.

Features:	
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Take heed that no man deceive you.

Matthew 24:4

Foolproof ???

→ and for the new year . . .

GOD's way, IN BABYLON

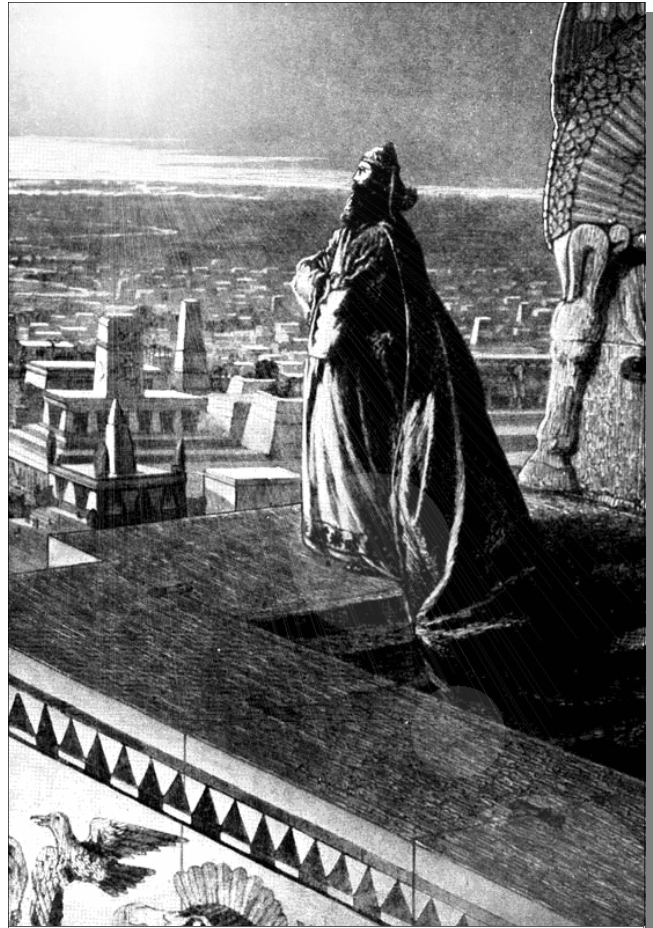
Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of whose works are truth, and His ways justice. And those who walk in pride He is able to put down.

Daniel 4:37

It wasn't supposed to be this way. Nor had anyone really *wanted* for it to be this way. They much preferred being back home, where God's people were in charge, in the Promised Land: Israel. But they knew it was coming. They had seen it, and heard it from the (few) true prophets who had been telling them this would happen—forever, it seemed. Now, the “other shoe” had dropped, and they were no longer in the place of their dreams. Idolatrous Israel (the northern kingdom) and now Judah (the more conservative half) had met their due. So that now their freedom to do, and worship, as they pleased was no longer a reality. They were in Babylon and, as everyone knows, when in Babylon do as the Babylonians do. This was not “God's country” nor were God's people actively carrying the banner to honor of Yaweh, within this environment. After all, the people of Jehovah, the Great “I Am” of Moses' day, were in disarray. It was no longer denied that “*The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth*” was now officially, and actively, dissatisfied with His people. The very reason they were in this predicament, was because judgment was falling.

It was bad news, all around, to say the least.

Yes, yes, of course, the prophets had foretold the depths of depravity into which they would fall in captivity, even *before* entering the place of judgment. No, they were *not* scheduled for excellence of spirit and perfection of character, but for compromise and disgrace.



Look out, below!

Said Ezekiel of the lukewarm and compromising Israel, now facing the consequences of playing, fast and loose, with the living God:

Then the LORD said, "So shall the children of Israel eat their defiled bread among the Gentiles, where I will drive them."

Ezekiel 4:13

—And it is here that we encounter more than at first meets the eye. For this ceremonial defilement symbolized a veritable black hole in their commitment to the Lord. They would be eating defiled bread. That is, they would gladly fill themselves with things that were “unclean” (questionable, shady, and dark). They would grow accustomed to the filth of the world about them, so

much so, that their food was now (in God's eyes) being prepared upon the excrement of mere human experience (vs. 12) instead of in heat and light of sincerity, from God's Spirit—and in truth (Jn. 4:24).

They had refused to take God seriously, in other words, while in their Promised Land. They had played fast and loose with the idolatry so common, all around them. They had modified their reverence, and particularly the allegiance of their hearts towards the Lord, so that even when they did, actually, go to temple and do what was officially commanded by God . . . the Lord could only plug His nose at the stench emanating from their worship. Said Isaiah:

"When you come to appear before Me, Who has required this from your hand, To trample My courts?"

Bring no more futile sacrifices; Incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies; I cannot endure iniquity and the sacred meeting."

Isaiah 1:12,13

They had, somehow, assumed that because they were following "all the rules" of worship and:

- looked like God's people, as they entered
- sang like God's people, during the services
- gave offerings, as previously directed (by God, Himself)
- had the proper organizational structure

—that God was obligated to honor them, in what they were doing, and to bless their endeavors. Their sometimes boisterous and, certainly, loud celebrations and ceremonies (Amos 5:23), presented all the externals and emotional content, while being grounded in a religiously correct bearing. This was their assurance that they were under the obvious and continuous covering of Jehovah. Yet, they forgot that the Lord does not look on outward appearances—even within worship, but on the heart.

Organizational structure in no way guarantees divine approval—even when following a previously blessed pattern, as with physical temple ceremonies. It is always futile to try to "put one over" on God.

"Do not trust in these lying words, saying, 'The temple of the LORD, the temple of the LORD, the temple of the LORD are these.'

". . . thoroughly amend your ways and your doings, . . .

Jeremiah 7:4,5

It was not enough to say that they were following the Divine pattern, in other words. Even in Old Testa-

ment times (and more especially, in our day) the Lord is always concerned with relationship . . . to Himself. Yes, content and congregation, as well as fellowship and mission, are critically important (are we not part of God's family?)—but concern for the brethren, without concern for *Father*, and His heart, is simply not (and never was) enough. They may not have understood the

concern for the brethren, without concern for the *Father*, and His heart, is simply not . . . enough.

Holy Spirit, in their day, yet had their hearts been open towards Him, they would have instinctively corrected their walk in faithfulness (Mal. 2:15).

A very similar pattern confronts us, today. After many years of insisting that we can not possibly go into the Great Tribulation, we are starting to catch a glimpse. Believers in California, we have learned, are being confronted with an untenable situation in their public schools. Young and impressionable children are now being subjected (and will increasingly be so treated, past January) to a full gamut of homosexual indoctrination including, but not limited to, the expunging of the very concept of one man and one woman for life (i.e. traditional marriage). Thus "Mom" and "Dad" will be officially excluded, and their mention banned within the classroom unless accompanied by disclaimers regarding domestic partnering, etc. Furthermore, personal chastity, virginity, and virtue in general, are no longer to be sought after, or guarded as values, any longer—even to the extent of *mandating* that teachers no longer ban boys from entering a girl's bathroom, or visa versa.¹

I have also discovered, when researching on the web, that homosexuals may now be afforded special privilege in regard to financial assistance when bringing law suits against those whom they feel have offended them.

Further, these advance attack dogs of the Antichrist have already invaded Christian churches and demanded equal treatment, as well as acceptance (in the name of "love")—just as they are, without one plea (of repentance). So that now, they expect full acceptance as Christian members, as well as leaders, within the Chris-

(Continued on page 6)

(Continued from page 1) ♦ **BETHLEHEM'S BACK DOOR** ♦

ding of that New Born . . . instead, Christ lay next to common beasts of burden within a rough hewn stable, where animals gave owners their strength, and patrons drank of their milk. A simple straw bed was sufficient, within an almost unsanitary setting, as they rested within earshot of the newborn's cry of victory, in the night. It was a Life transparent and wonderful; just now hidden from the crowds rushing back and forth, anxiously fulfilling the requirements of government, business, and of "making a living" on the dusty streets and court yards of human experience. Children had danced in the street, as usual, while mom and dad struggled to make ends meet. Oh, how thirsty some were for a drink of fresh, clean, water, on that silent night!

Nor should it escape our notice concerning the irony of iron fisted government, as it carefully tallied every inhabitant, and counted every coin, as if to totally control their every movement (and dutifully collect every tax) – while missing the most important event of human history, to date: the birth (reentry) of the Creator upon earthen soil. Not without some discomfort—but with an unwitting precision, had the planning of human government . . . actually advanced the divine purpose, and Heaven's own plans: so that it was in Bethlehem (and not Nazareth, as Joseph would have preferred, no doubt) that Messiah was born.

"But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting."

Micah 5:2

Imagine that: out of the thousands of little jostling towns, and after millennia of waiting, guessing, and still believing—and even as some kept the faith by pondering prophecy: with the Essenes still going about in the desert, for example, to separate and purify themselves, while waiting in solitary—we finally find that the promised Messiah arrives just as promised, with few the wiser for His entry.

He came like a cool, mountain stream, emerging from the parched ground of the wilderness, on a hot summer day. Waiting for any who were thirsty, to ask (Jn. 4:19).

This did not mean that Jesus would have to take second best, or that His birth must be forgotten, like the millions before or after: remembered only by close friends and family. No, only that Christ's entry was not on the wings of human sweat and endeavor: propped up by the

proud, or leveraged by human institutions. He would come as the rest of His untarnished creation: as the sun rises, without our request or hindrance, and the rain falls at the Father's divine direction and will. For, although all of humanity sleep, Heaven yet has its means of bringing an awakening.

Particularly when the day of destiny strikes.

But then, what of this One's "parents"?

Had not Joseph and Mary been aware of what (and Who) they were bringing into the world? Had not the angel told Mary? Had not Joseph been personally informed (warned) concerning this holy Child? Why not "pull rank" and demand full obedience and submission to the arrival of Israel's very Messiah? Why not become Christ's very first *evangelist* on that first Christmas morning? Why not?

Why not? Why, of course, we all know—as do all who have attempted to tell another of something that they are certain the Lord has revealed—for it is in accordance with what is written! We know it, when first reading and now . . . the Lord has personally spoken it into the heart. Yet, to the man next door, who has also hoped, and not yet planned or waited so fervently, perhaps, the seed has not yet sprung forth in his mind, and it still seems so very, very, impossible.

The Son of God?

How do you *know*?

God told me so. It is written. I know it in my heart.

Thus it is, that after many years of silence, and many more of prophetic shenanigans, Israel's ears (and heart) became so darkened that only the light of Heaven, itself, could break through: now on a mountainside through a visitation of angels, and much later through God's Holy Spirit, in an upper room.

Now, He breaks through to the "nobodies:" mere shepherds dressed in simple cloth, plying a simple trade, and living honestly on the hillsides of Judea. Innocents striding between bleating sheep, and (no doubt) the snoring of tired companions—now awakened to see the heavens open through the curtains of time and space, to reveal an unearthly display and celebration. First, an angelic ambassador, in dazzling display:

. . . behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid.

Then the angel said to them, "Do not be afraid, for behold, . . . there is born to you this day in the city of David a Savior, who is Christ the Lord. . . ."

And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

He came like a cool,
mountain stream,
emerging from the
parched ground . . .
on a hot day

*Glory to God in the highest, And on earth
peace, goodwill toward men!"*

Luke 2:9-14

"Let's go and check this one out!" they said. Who to leave the sheep with? Certainly, not I. Nor I. Nor I! "I must insist on being there among the first!" Irresponsible? Maybe, but how can we neglect such an invitation? Will not all the rest be taken care of? OK. OK. Yes, yes(!) you may stay behind, then, while we go and have a look. No, we will not be long. You may come later, in a few minutes. We promise to return before day break. . . .

Wha--? No, I am not disturbed. Nor he, nor he . . . Yes . . . yes we did go and look. How amazing!

Yes. Yes, lazy one, go and look for yourself. (But the thrill is now gone.)

Yes, you must really go . . . and look for yourself.

The authorities, and learned persons, no doubt, took all such rumors as merely "old wives fables." Something concocted, and merely imagined. The shepherds were all half asleep, in the night, and imagined they saw angels. Not too uncommon: Imagining that they were all newly chosen—like little David leaving his few sheep, to go and find favor, and great honor with the king (or King). "Go back to sleep," they said. Go back to sleep.

But this one, this event: would not be put to bed. For approximately three years later, a second witness (third, fourth, depending on how you count) would arrive on the very doorstep of the kings, of earth. Yes, the secular king: King Herod, would be addressed by earthly kings from a far off land, telling a strange and beautiful tale about a King newly born in the land, according to the writings of Jehovah. Descendants, perhaps, of ancients familiar with the maverick prophet, Balaam:

*"I see Him, but not now; I behold Him, but not
near; A Star shall come out of Jacob; A Scepter
shall rise out of Israel, . . ."*

Numbers 24:17

Maverick or not (for he did drink from the vile waters, of greed – Num. 22:7-22) the words Jehovah had revealed to him, were true.

"Where is He who is born king of the Jews?" they demanded. Somehow, it had not occurred to them that Herod would be jealous for, after all, were they not of royal descent as well? Were they not intent upon bowing before this heavenly King? For these were true kings, who drank from a well that was clean.

Alas, if all that flowed from kings were clean and sparkling, we would never have experimented with democracy. As it is, we now long for such from our elected officials, as well. But, we stray from our story. . .

Herod was, of course, enraged. Imagine, all of that tallying. Consider, all of that administrative control, exercised by government by edict, and censure, and *still* this king (upstart) had slipped through their fingers! Yet, he could play the game as well as any. If not able to destroy them, outright, he could play along: befriend the fanatics . . . at least until the prize they sought was within reach: and then pounce.

Did Herod throw his arm around his fellow regents? Did he smile ever so benignly into their faces, while assuring them of his support?

No, no, of course they did not stop to think about who it was, they were advising: Herod the Great—the Idu-mean of apostate lineage who would (literally) banish his own son, to maintain the throne. This would prove a costly oversight for Jewish housewives in Jerusalem. For, in spite of their daily sacrifice, in raising their little jewels, this mad man—now armed with information they had provided, not only instructed the magi where to discover the Child (expressing desire to also come and worship)—but made use of the information to rip the delicate bowels of all the little innocents be-

low the age of three (which he no doubt expunged from civil records): seeking to sweep away all influence of Messiah, from the face of the earth.

Of course, his scheming only half survived. For Herod himself would soon die—while the Christ he'd missed meeting would one day resurrect(!)—and Christ has become the Savior, not only of Jews who *have* believed in Him, but of whosoever will. So that now, if we are attentive, we too may hear the voice from Heaven calling to us:

*the Spirit and the bride say, "Come!" And let
him who hears say, "Come!" And let him who
thirsts come. Whoever desires, let him take the
water of life freely.*

. . . .

*He who testifies to these things says, "Surely
I am coming quickly." Amen. Even so, come, Lord
Jesus!*

Revelation 22:17, 20

So that, the next time, He will not come to the back door: He will explode from the Heavens!

Come, let us go and tell it upon the mountains: that Jesus Christ is born, also within our hearts, and soon as King of kings forevermore.

Amen.

the next time, He will
not come through the
back door: He will
explode from the
heavens!

(Continued from page 3) **GOD'S WAY, in Babylonian community.** As they increasingly back up these claims with the colossus of human government, as well as the secular juggernaut of media and a secularized legal system, the Christian community will be forced to face a wide range of decisions on many fronts, such as:

- Do we send our children to such schools of perversion?
- How far do we go, when resisting such evil? How long, until Christian home schooling is itself threatened as it now is, within Germany, for example?
- How long, until we realize that we are witnessing an advance movement of the judgment of God, also foretold in Bible prophecy (II Thes. 2:11,12, Rev. 3:17-20) upon our "Christian" society?
 - How long, before the Christian church, within America, goes to her knees in *repentance* instead of to local & national politicians, for deliverance??

Is it not time for us to start pondering passages in the New Testament, related to judgment? Perhaps our fathers considered them as intended for some other ecclesia of saints: thinking that the open door of freedom would remain forever open—but is the day for our own consideration, is approaching? Forgive me for being so blunt, but someone has to at least *suggest* these things, so that we may start preparing for what lies before us

For instance, when last have we thought of linking the following New Testament texts?

And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him;

For whom the LORD loves He chastens, And scourges every son whom He receives."

Hebrews 12:5,6

And,

For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?

Now "If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?"

I Peter 4:17,18

Is there a connection between these two quotations (personal & corporate)? Can it be that when God starts the wheels of judgment, He first cleans His own house?? Can it be (just possibly) that events set to transpire are actually *designed* to prepare His bride for His returning? I really cannot remember anyone ever suggesting such a thing, of late. Certainly, it must be too radical to be true (Mal. 3:2,3). Surely, the Lord

Is it not time to start pondering (NT) passages . . . related to judgment?

would not send His beloved through the fire of purging, to present unto Himself a glorious Church, without spot or wrinkle. Surely, He would not require such, on the part of those following Him, who made the ultimate sacrifice, on the Cross (Jn. 15:20, Gal. 2:20)?!

I do not think I shall ever forget conversing with a fellow co-worker, who was also a dedicated Communist. He immediately caught what I was presenting to him, in the gospel, for asked, "You mean that I will have to sacrifice, . . . like Jesus did?"

I must admit, I was caught somewhat aback. His question and conclu-

sion were thoroughly logical, and yet I had not heard it presented that way in any church, or service (except, now that I think about it, by Richard Wurmbrand, of Voice of the Martyrs). *I have* heard ministers deny that we would have to endure trial and trouble, in the service of the Lord. One brother marveled at the singing of a mass choir and commented that he didn't think anyone could sing with such fervor, who had not endured severe trial—and the host pastor quickly denied that such must be the case. Of course, in a sense, they were both wrong. For persecution must first be perceived, before it can be endured (and must be real, to have value . . .).

Persecution and pain, after all, primarily affect the soul and spirit. If one's ability to feel pain is not breached, then no matter how severe (or small) the trial or even "torture," there is no real test of the will, or of personal commitment. Even martyrdom means nothing when such is the case. In this sense, it is notable to observe that our Lord did not "skate" to the Cross. It is true, that His greatest agony was not on the whipping block, or Cross, itself—because of who He is. No, not even the scourging, followed by the Cross itself, could kill such an One.

It was His being weighed down by our sins that distressed Him, for it brought isolation from the Father Whom He loves more than life itself (that is why He was obedient to the death of the Cross). Further, it was in the Garden, that the real battle was fought for our souls, as He wrestled with realities soon to violate His very personhood (II Cor. 5:21a). The rest (although quite painful) was a foregone conclusion, and done for our sake. He was fully lucid, and pointedly corrected weeping women, by commanding them not to pity Him (Lk. 23:28).

I must admit that I am rather less than impressed by those who decry the endurance of physical suffering. "We will never know how we will react under such a situation." In other words, "Don't fault me, if I fold under pressure."

Has no one gone through (what they

considered) the very limit for Christ, and endured? Have we never faced such trial (as Abraham did, I am certain, upon Mt. Moriah) where it seems easier to die, than go one step further, in faithfulness to the Lord? Have you *never* experienced what Paul meant, when he stated that he died daily—and been resurrected (Rom. 8:11)?

Where is the fire, within our relationship with God? Where, the burning character of soul? Do we really imagine that the God of the apostle Paul, of Martin Luther and of the Wesleys, will favor us with a cushioned entrance into the same Heaven as these, at His glorious Returning in the skies?? Really, my brothers and sisters, we are not thinking!! Laodicea, awaken!

"Because you say, 'I am rich, have become wealthy, and have need of nothing'; and do not know that you are wretched, miserable, poor, blind, and naked;

"I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

"As many as I love, I rebuke and chasten. Therefore be zealous and repent."

Revelation 3:17-19

Certainly, no honest American Christian can deny that these verses embody the heart of the Western church world, today. What are we living for; Dove Awards?

Yet the point made here over Babylon goes well beyond the compromise of Laodicea. Yes, the rank and file of Christendom will go through the fire, with many saved as by fire, or finding shame, and everlasting contempt (Daniel 12:2).²

This, however, is not our basic concern. No, for there is an *alternative* for those who recognize Babylon for what

it is: an alternative that Daniel and his friends actively participated in, while in physical Babylon. For they answered the call to participate in an exclusive remnant of believers who are strong and do exploits (Dan. 11:32)—even on the doorstep of Antichrist. Those of you who insist on pursuing plans to get in “by the skin of your teeth” —have at it. For I do not savor dancing around the



ledges of sky-scrapers (or Heaven scrapers). Such is not my desire.

No, I want to live in Daniel's fellowship. I want to see what Daniel saw: God, present and active, even within Babylon. This is the message of the ministry of the two witnesses, found in John's Revelation. You can get the book (*Keys . . . Connecting the Dots*) to see how the numbering systems and prophecies interlock, yet, if you have been following our discussion thus far, you may begin to realize that the God of the Bible is no slacker. Even within the worst of times He is always looking for champions. Even when Ahab was on the throne, He had Elijah, and then Elisha as witnesses. Before that, when Israel was backsliding, and slipping up and down like the proverbial roller coaster in her experience with God: He had Samuel. Even at the end of the Antediluvian age, He had Noah.

God always has His champions, in other words. He is *never* at the mercy of the forces of Darkness. God calls the shots and He still has everything under control. Even when necessity demands instances of pain and rebuke, He has men and women who, like Amy Carmichael are ready to take up their Cross, head out in front, and call back for those ready to, “Come and die with me!”

This is what Daniel did. He knew the forecasts of the prophets. I am certain he was well acquainted with the nay-sayers and dooms-dayers, who could only see a pathetic conclusion to their captivity in Babylon. Yet, Daniel chose to do something with his faith beyond seeking personal advantage and ease. Daniel chose a truly radical route. He chose to pursue purity, in the midst of perversion; and holiness, in the midst of compromise.

Thus, while his fellow compatriots were *scraping* for a piece of bread, as he sat in the palace compound, draped in privilege, Daniel was determined to look beyond mere human “opportunity” and earthly favor to seek God's honor, and His pleasure. He was determined, that although personal ease was available to himself, and friends—to refuse such honor—in favor of pleasing God, Himself.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank;

...

Daniel 1:8

The rest is history. It is because of this man, whom we now call a prophet: an ordinary man, who chose God over privilege, and sanctity over an insipid experience with God—that the king, when confronted with the judgment of God, knew who this Lord really is.

And he gave glory to the God of Heaven, in the midst of Babylon.

Come, let us do likewise.

†

What Must I Do?

How?

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

Acts
16:31

... If you will confess with your mouth the

In Other Words

Lord Jesus, and believe in your heart that God has raised Him from the dead, you will be saved.

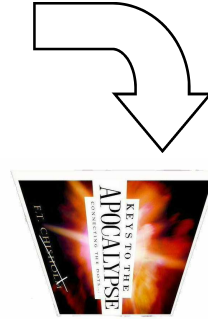
For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.

Romans 10:9,10

Acknowledge: your need

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ENDNOTES;

[All Bible quotes in NKJV, except for header (AV) and otherwise noted .]

¹Ban on 'Mom' and 'Dad' sparks call for exodus. . . World Net Daily. <http://www.wnd.com/news/article.asp?ARTICLE_ID=58154> 10/29/2007.

²Please note one important detail, about this verse. It states that *many* will awaken, at this time. Therefore, it refers to the first resurrection, projecting the effects believers will experience at the judgment seat of Christ (II Cor.5:10) *not* the, general, Great White throne judgment (Rev. 20:5, Lk. 12:45-47, I Cor. 3:13-15).

