



For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

Romans 10:3

In 1846, an American slave named “Dred Scott” formerly “owned” by an officer in the US Army, sued for his freedom from the court system of the United States. His suit was based on events transpiring before his master’s decease. For he had lived, for a number of years, within “free states” (i.e. north of the Mason Dixon line). At the time, although the question and legality of slavery had not been fully, and legally, decided, it was freely practiced within slave states, along with free men who were former slaves (who purchased their freedom, in free states, for example).

The Supreme Court, being the highest court in the land, was eventually handed the case for decision after Mr. Scott was denied the privilege of purchasing his freedom. Because of the court’s standing within the Republic it was assumed that whatever its decision, it would stand and be final, since the construct of the US Constitution grants to them the “last word” on legal and (presumably) moral matters.

The final outcome, however, was not to be truly decided for many years, and would actually be revisited in kind, over a cen-

ture later from a Birmingham jail by a most famous moral facilitator in modern history: Dr. Martin Luther King.

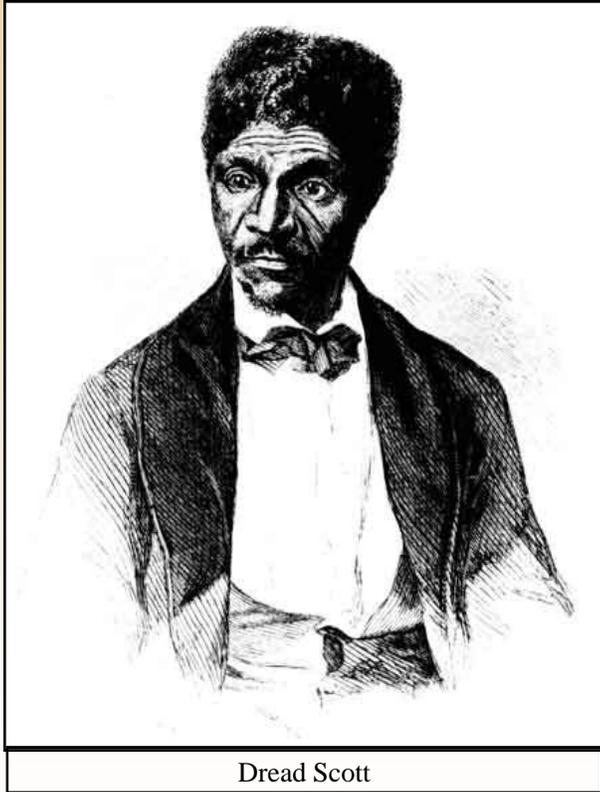
Wrote Dr. King, from his jail cell, where he had been leading civil rights marches against defacto economic and legal segregation within a nation priding itself (at the time) in being considered a Christian nation:

I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with Saint Augustine that “An unjust law is no law at all.”¹

Dr. King would go on to say that:

(continued . . .)

This Month's Features:	
1. THE AWAKENING	p. 3
2. ("Awakening" Early) BEYOND DEFAULT	p. 4



Dread Scott

an unjust law is a code that is out of harmony with the moral law. To put it in terms of Saint Thomas Aquinas, an unjust law is a human law that is not rooted in eternal and natural law.²

In other words, legal systems, and their laws, are subject to a higher Law— law made by our Creator, and handed down through Scripture. Or, as Dr. King, himself would note, regarding events in the last century:

We can never forget that everything Hitler did in Germany was “legal” and everything the Hungarian freedom fighters did in Hungary was “illegal.” It was “illegal” to aid and comfort a Jew in Hitler’s Germany. But I am sure that, if I had lived in Germany during that time, I would have aided and comforted my Jewish brothers even though it was illegal. If I lived in a communist country today where cer-

tain principles dear to the Christian faith are suppressed, I believe I would openly advocate disobeying those antireligious laws.³

It seems most appropriate, therefore, that after the Supreme Court ruled that neither Mr. Scott, nor any other black person within this land, could either be free or hold citizenship within these United States . . . This decision of convenience was overturned, years later, with the blood of approximately half a million men and women, in this nation’s most bloody Civil War.

Today, at this moment, the tables have been turned, and a great nation again finds itself within a moral quandary, this time seeking to legalize a matter clearly declared *immoral* by the very Book that defines the Christian faith (in the first chapter of Romans, for example, which contains the defining text of the Protestant Reformation and *Great Awakening*; each forming the foundational underpinnings of this nation). Once more the forces of expediency, and relaxed morality, are seeking to finalize a questionable “norm” by having the highest court in the land decide the issue (I speak of none other than the oxymoron, “same-sex marriage”).

Will it stand?

Not if the God the Bible is alive and . . . this being the case, perhaps it will be sooner rather than later that we will all discover, within the contest of wills (between His and ours) that we will too late “awaken” to find this Republic . . . on its death bed, and annihilated. I pray not. It is within this context that I present not one, but two urgent calls to prayer within this month’s UPLOOK. The first seeks to define what a spiritual “awakening” is [The Awakening], the second presents, from a prophetic viewpoint, an audacious possibility [Beyond Default].

¹King, Dr. Martin Luther; Thoreau, Henry David (2011-03-12). On the Duty of Civil Disobedience by Thoreau & Letter from Birmingham Jail by King (Kindle Locations 434-436). Final Arbiter. Kindle Edition.

²Ibid. King (Kindle Locations 437-438).

³Ibid. King (Kindle Locations 463-466).



THE AWAKENING

(Apologies to Mr. Bush)

*And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'
7 Then all those virgins arose and trimmed their lamps.*

Matthew 25:6-7

I trust that no one reading this material will think that the shock and amazement we highlight within this article is proclaimed in an attempt to merely manipulate history. Or, if such be the case, I trust that everyone taking the time to read is a person of faith, believing in the living God, and convinced that this God is the One who has called the universe out of nothing; declaring things that are, out of that which is not.

In other words, nothing that follows is for those who are as I once was: a person bankrupt of belief in miracles, blindly placing trust in the “scientific method” —while we assume that, if it cannot be placed within a test tube, it is not “real” and of “substance.” For without faith, we can not proceed from here.

1 Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good testimony. 3 By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

Hebrews 11:1-3

It is to this God, the God of the Bible and of the “impossible” that we now appeal, as we consider some impossible possibilities from the one Book that tells us about things far beyond, and above the “outer limits” of human experience and expectation.

Further, we are going to here assume that the Book which we call “The Holy Bible” is authored by One

who exists beyond the pale of the actual writers: that there are things hidden therein which neither the writers (prophets), scribes, or publishers for that matter, ever considered would have a bearing upon believers living within a century beyond the reach of their imaginations, in the world in which we now live, within this 21st century.

20 knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

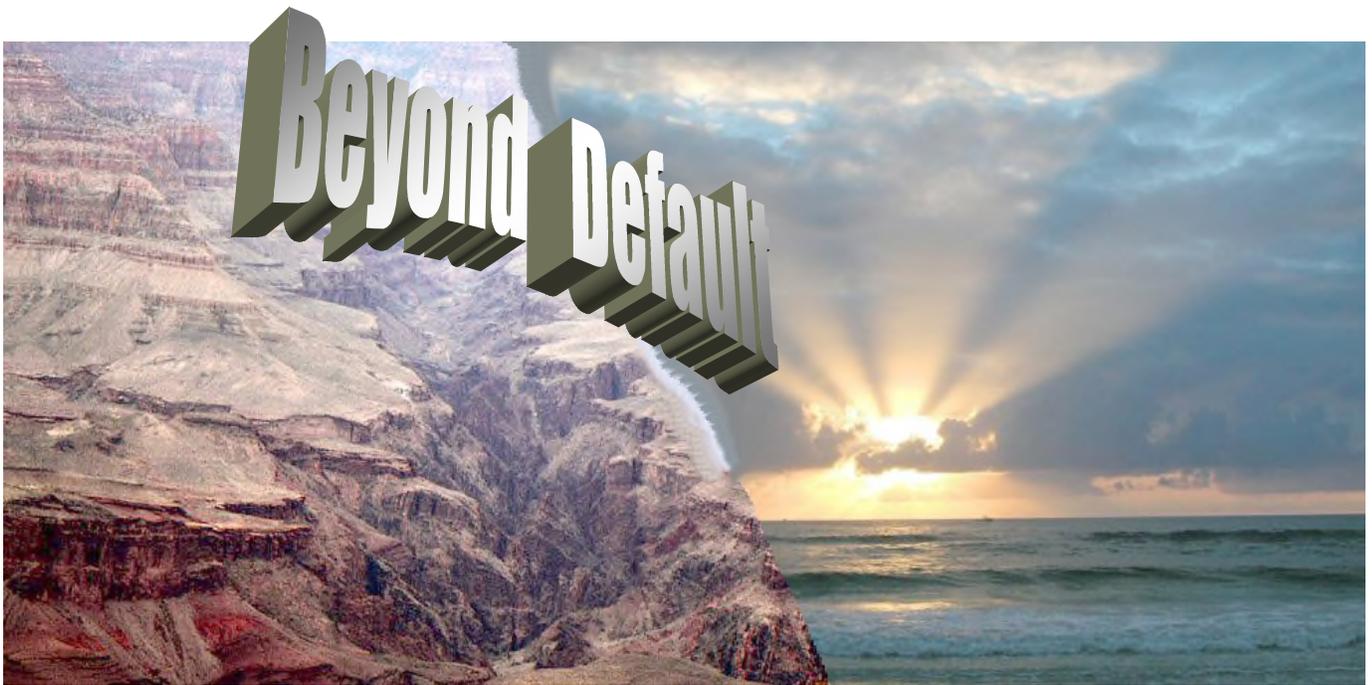
2 Peter 1:20-21

Fine, having laid the above foundation, we are now ready to consider something Jesus revealed about the future of the Church (which He most certainly *did* understand) within His depiction of what our world would look like, just prior to His second coming. The following illustration (commonly called a parable) appears within the text of Scripture listed directly behind the bread-and-butter prophecy (clear future description) of events occurring just prior to His return.

If we are in any way inclined to believe that we are at a point in history directly preceding the return of Christ, therefore, we must logically assume that the words we are about to read *do* relate to us: whether they are words that “tickle our ears” or not; whether they seem to be pleasing to our palates, or not.

Further, since I believe that the ones most likely to fulfill the prerequisites earlier stated are normally referred to as “Evangelicals” I must bring to our attention the fact that the words following cannot, and *do not* apply to a church which has been “left behind.” Or, for those unfamiliar with the terminology: the Scripture we

(Continued on page 6)



Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,¹² looking for and hastening the coming of the day of God, . . . Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

1 Peter 3:11-13

We live in a rapidly changing and often violent world, where the lives of those within the “developed nations” are increasingly infringing upon by those previously thought above the concerns of cultural invasion. The Charlie Hebdo shooting, in Paris France, last month, was only the latest in a long line of increasingly violent forays into the dark side of civilization during a time when most of the world had hoped that, after the fall of the Berlin Wall, for example, humanity had found a safe haven in history: a place of sanity along the long timeline of inhuman acts upon fellow human beings.

Even before 9-11 the frequency of mass shootings: Oklahoma bombing (1995), the Columbine shooting (1999), and even the insanity of a mother drowning her own children in a bathtub (Andrea Yates, June 2001) had stretched our credulous concerns for what “decent” is, within our society and world.

All of this is before even considering events in the Middle East, with Israel, where prophecy is obviously being fulfilled and forced upon our attention by events triggered by ISIS and other hot button issues—particularly from the Middle East, where Israel has literally become “a cup of drunkenness” and a “very heavy stone for all peoples” (Zechariah 12:3).

When Dr. King wrote his letter from a Birmingham jail, in 1968, the world of “Father Knows Best” and “Leave it to Beaver” still seemed largely in tact. Although racial tensions were being accentuated, the nation still respected the Judeo Christian ethic, and had a modicum of “decency.” The moral eroding of basic Christian belief systems, taught within the Holy Bible (which influence was already suffering erosion by exclusion from many classrooms) had not yet born its most poisonous fruit. Jerry Falwell’s “Moral Majority” with his march onto the political scene, sought to present political solutions based upon a belief in the strength of institutions yet standing. . . eventually finding that such foundations were neither truly moral, nor the majority opinion.

And, if we had any doubts about the truth of that last statement, we had them totally dashed within the last election wherein our President was voted back into office for a second term, after openly espousing the acceptance of homosexual unions, within “gay marriage.” This, within a “Christian nation”? Surely, any who raise their voice, today, against political leaders on moral matters are forced towards introspection, while honestly considering where we are in time, history . . . and biblical prophecy.

Yes, biblical prophecy, for it almost seems as if the church were determined to play ostrich, on this last issue, as some of its constituents start sounding the alarm regarding the possibility of entering heated trials and judgments *without exemption* from societal tribulation—so that it is not too uncommon to hear sermons from pulpits that poo-poo concerns of the lay person’s alarm regarding an approaching apocalypse . . . although even *secular* entities now wring their hands while observing the signs on our horizon.

Because this writer has declared himself “post trib” (believing the church will go *through* the time of intense trial forecast within prophecy)—some may assume that I am “licking my chops” over current trends, and celebrating recent catastrophic events. Yet this is most definitely not the case, although I am a realist, and do see God’s hand at work, even within current events not to our liking. Yet, this begs the question, “Is there a *prophetic alternative* to a disastrous outcome for God’s people in the near future, beyond the “default position” (which will result, if the church does not awaken early)? Wrong question. For the issue is not if God’s people will survive . . . but if those about us will do so.

BEYOND DEFAULT:

Please understand clearly (very clearly) that what is being proposed *is not* guaranteed within Scripture, as the warning of the church’s awakening within Matthew’s twenty-fifth chapter is. No, not at all. All you have to do, to see the parable of the ten virgins fulfilled is . . . nothing. This, we may describe as, the “default position.” When you default (fall into the “fault”) on a mortgage, you *do nothing* (don’t make the payments)—and you lose the house. The “do nothing” position has serious consequences, in other words. The default position, for the church, is similar to that presented to non-believers refusing to believe in Christ, to begin with.

Said Christ, in His general invitation to the whole world: God so loved us that He gave His only begotten Son, so *that whoever believes* in Him, may be saved (John 3:16). It is towards the very end of the same chapter that Christ presents the default position for the non-believer (i.e. what happens, if they drift along, and *do nothing*).

Please notice how gracious Christ is, even when presenting this “default” position. It is as if it pains Him to inform us of the possibility. So, He *again* extends His invitation:

“He who believes,” Jesus says, “has everlasting life,” but,

he who does not believe the Son shall not see life, but the wrath of God abides on him.”

John 3:36

So, just as the default position of the “do nothing” sinner is condemnation, the default position of the Church is to face the midnight cry (Matt. 25:6) . . . by surprise. Further (before presenting the audacious option) there *is* a “guaranteed” early awakening, within Scripture, for a *remnant of believers*. So that, even if the “audacious” proposition here presented fails, those who *do* awaken early will then “fall back” into this

The “do nothing” position has serious consequences,

guaranteed hopefulness as the world continues to barrel towards judgment. This “default” position, for the faithful is described within Daniel’s prophecy within the verse *directly succeeding* the one referenced by Christ in the only cryptic remark made within His “bread and butter” passage. This cryptic/hidden remark refers, of course, to the rise of Antichrist as is described within Daniel’s eleventh chapter.

In other words, **Christ refers back to the eleventh chapter of Daniel’s prophecy, in a manner that demands our attention.**

For prophecy buffs, the reason Christ found it necessary to refer back to that eleventh chapter is because it actually has a *double fulfillment*. The first fulfillment was well known to first century Jews (fulfilled within the

Macabean era) and is so well documented that critics are averse to admitting that it was indeed penned before the fact . . . except that we have manuscript evidence dating back, before those events. Because of this well known earlier fulfillment, Christ pointed back to that chapter in the following statement, to let us know that it will be *fulfilled again* in some way. Please note the unusual caveat given, by the scribe, encouraging us to discover its meaning.

¹⁵ *“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand),¹⁶ then let those who are in Judea flee to the mountains.*

Matthew 24:15-16

One more freebee, for prophecy buffs: that reference to fleeing to the mountains is an “off the cuff” reference to what Christ would describe within the very next chapter, when speaking of the ten sleeping virgins. In other words . . . a reference to the midnight cry.

To return to our discussion of the Lord’s description of those who “do not sleep” past His reference to Daniel 11:31—it arrives in Daniel’s very next verse:

Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits.

Daniel 11:32

The “he” who corrupts, within the above verse (check the chapter’s context) is the Antichrist. This is an exceedingly important point which we cannot stop to expound. Suffice it to say, Antichrist will be the “mother of all charmers”: a man who knows how to manipulate the world about

(Continued on page 7)

(from page 3) =THE AWAKENING=

are about to quote does not apply to a world existing beyond the event commonly referred to as the “rapture” of the church, in which all true believers in Jesus Christ will be miraculously translated from our present world in a manner that will supersede the farthest fantasies of Science Fiction wherein Scotty will “beam us up”!

¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. . . . ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

1 Thessalonians 4:14-16,17

It matters not that unbelievers cannot “believe” what the Bible says here, as they imbibe upon their own fantasies. The God Who projected the rising of Christ from the dead, and actually *accomplished* the same, will also fulfill what He has promised, even as He did in the time of Noah—as the world about him remained incredulous and he continued preparing an ark of safety; just before the Flood took place.

It is within the analogy of Noah’s flood, that the following quote regarding the spiritual awakening here described, takes place. It takes place before the wrath of God has been fully poured out, and before the door of salvation has been completely shut.

¹ "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. ² Now five of them were wise, and five were fool-

ish. ³ Those who were foolish took their lamps and took no oil with them, ⁴ but the wise took oil in their vessels with their lamps. ⁵ But while the bridegroom was delayed, they all slumbered and slept.

Matthew 25:1-5

I trust my readers will not be offended with my use of so many quotes from the Scriptures, themselves. If so, please allow me this inconvenience. I quote directly from Scripture because as I listen to various speakers on the radio, etc. — brothers whom I love and respect greatly, there are often little “hits and misses” within their comments that give the listener a mistaken view of future events: errors that, if the listener is not very intimately acquainted with the Scripture referred to, will leave an impression exactly *opposite* to that which is stated by Scripture, itself. We took the time to expose one of those Scriptures, two UPLOOKs ago, when examining Daniel 9:27, forcing ourselves to look directly at the text, and at what it is actually saying, before presenting an opinion contrary to that commonly believed. . . .

Jesus warned, and Scripture affirms, that when a time of judgment (such as that preceding His returning) approaches, one of the very agents of judgment employed and running rampant . . . is deception. “Who is wise?” the prophet Hosea queries, “Who is prudent?” he asks again, “For the ways of the LORD are right, and the righteous will walk in them” but:

Transgressors stumble in them.”

Hosea 14:9

In other words, the very Scriptures that we lay hold to, and which give such great hope and comfort to the faithful and humble of heart—become a stumbling block to those whose hearts are not careful in their approach to the living God or who, perhaps . . . have fallen asleep.

This is *exactly* what Christ is speaking about within the text we have just quoted from in Matthew twenty-five’s opening. Just before His returning, Christ projects, the church at large *will go to sleep*.

Those reading this simple article, who are honest within themselves (I trust you are reading this in the privacy of your own home: preferably, in your “quiet time” before the Lord)—must realize that what we have just concluded does apply to what we commonly refer to as the evangelical church.

These are *believers*, in other words. “Virgins” clearly symbolize as those who are spotless and morally pure (Rev. 14:4,5). “I have betrothed you,” the apostle Paul notes to the Corinthian church “as a chaste virgin to Christ.” (2 Cor. 11:2).

Yet Christ clearly states that just before He returns, this most precious bride of Christ . . . will fall asleep as she tires(?) of waiting for Him.

But while the bridegroom was delayed, they all slumbered and slept.

Vs. 5

We are running out of space, and so will be forced to explain the special promise/possibility hidden within Scripture in a following article. Please consider with me, however, one serious possibility which the Evangelical church has yet to acknowledge: that **the “midnight cry” spoken of within this parable, while not taking place after Christ’s returning, does take place . . . within tribulation.**

Selah. Pause and calmly think of that.

But now, we must consider a more scriptural approach to avoiding the pain so many insist will never reach us . . . by presenting an audacious prophetic possibility (closing article).

†

(Continued from page 5) ==Beyond Default==

him, while bending the wills of all who are in short supply of that spiritual oil Christ speaks about in the twenty-fifth chapter.

Please note, however, what is required of those who prevail, spiritually, within the very face of Antichrist: it is that they (in the words of the KJV) “do know their God.” Further, it must be added that these are not simply virgins with enough oil to simply “light a lamp” (Matt. 25:7)—no, these are believers who are *connected to the pipe line* (as we have discovered earlier ²).

These are also believers who are not “waiting for something to happen” but who are out on the road doing God’s business: even as the apostle Paul was, within an often hostile environment—braving persecution, imprisonment, and even death to get the word out to a lost and dying world. Yes, for it is not the Christian, being persecuted, who is in real danger . . . but our persecutors, who are heading for eternal damnation (therefore, we are to *pray for our enemies!*)

The apostle Paul was a man of faith who did “carry out great exploits” for the Kingdom of God. In the same manner, men and women of this same caliber of faith will be needed to execute the audacious possibility we are about to explore—whose promise is found within the nearly cryptic opening to Zechariah’s own prophecy, quoted below.

Now the angel who talked with me came back and awakened me, as a man who is awakened out of his sleep

Zechariah 4:1

Why this mention of the prophet being awakened, “as a man who is awakened out of his sleep”? Why say that he was awakened “as a man” awakened?? Why not simply say that the angel awakened him? Why this double emphasis on symbolism?

Why make his “awakening” symbolic (or spiritual)?

Indeed, it is because this chapter of Zechariah’s prophecy gives the

greatest insight into one of the most misunderstood chapters in all of Bible prophecy—that very chapter, *within the middle of John’s Revelation* (which is, without question *full of symbolism*) —also having its own cryptic comment about an event taking place within a city that is “*spiritually* called Sodom and Egypt” (Rev. 11:8). For, even when describing “mystery Babylon” in the seventeenth chapter of the Apocalypse (Rev. 17:5) the writer does not reach down to this level of reminding the reader that these are symbolic realities.

Can it be?

Can it be, that the original Au-

**These ... are not
“waiting for
something to
happen”**

thor was intentionally linking three key prophecies together for our benefit, in the 21st century(?) to wit:

Zechariah’s fourth chapter, which describes the “sons of oil” (vss. 11-14)

The “two witnesses” (Rev. 11:4) —the faithful remnant, *who do not sleep*

Christ’s description of ten virgins (Matt. 25:1-10) - who will merely awaken at the midnight cry

Further, is it possible, that with the very use of the word “awakened” the Holy Spirit is inviting us to . . . pursue a *general awakening* (i.e. church-wide). For, as Paul relates to the Thessalonian church, the Antichrist cannot arise until the “falling away first takes place” (2 Thes. 2:3). So that . . . *if the church at large* were to experience an awakening, prior to Antichrist’s actual rising . . . he *could not advance* until the church, did again, fall asleep.

Is it possible? *Is it possible?*

Before proceeding further, please allow me to state that no matter *what* happens, it is always to the advantage of everyone reading the Holy Bible to understand that God’s *best* for us is to remain awake and watchful. This does not merely mean a passive (yawn) “Ho-hum” passing interest in prophecy, and the issues that pain the Lord’s heart (Rev. 19:10) but an active engagement, in living a holy life, within the plan and program of God, while heralding the gospel to a dying world.

Further, those who are “watching” will most naturally understand that certain events are *right now* taking place that threaten to change our world until His Returning (principally the redefinition of marriage, which is definitely an Antichrist initiative; altering basic moral law – Daniel 7:25). So that, there is not a moment to loose, in engaging a sleeping church . . . unless such time is needed to “know our God” deeply, and intimately ourselves—*before the midnight cry(!)* so we need not ask others for extra oil—but become distributors of the same (who are referred to in Matt. 25:9b)!

Finally, and with great trembling, I again present a specific event to watch for, upon the horizon of fulfillment: something I believe will become *an added incentive* to the watchful, who are eager to join with what God is be doing in the scriptural fulfillment of an awakening among the Jews (as noted last UPLOOK).

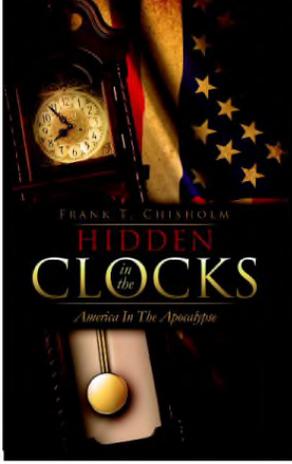
To you who have read this far; who fancy ourselves on fire for God—are we ready to join with God, and become a supply line for the fuel (oil) needed to ignite the world around us with the new hope that will then arise?

Or, will we succumb to the flat-tery, haranguing, insults (and persecution) of the enemies of God who will be generating new charges of “homophobia, islamophobia” and every other conceptual fear . . . except the fear of God??

The choice is ours.

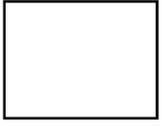
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This Month's Features:

- | | |
|-------------------------------------|------|
| 1. THE AWAKENING | p. 3 |
| 2. (Awakening Early) BEYOND DEFAULT | p. 4 |

What Must I Do?

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

How?

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

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

Romans 10:9,10

In Other Words

Acknowledge: your need

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

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

Confess: your acceptance of His lordship over you.

Live for Him: with your new life!

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

Romans 10:11

ENDNOTES:

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¹ Please compare 1 Thes. 5:6 with Matt. 25:6 and note that the general context and focus is exactly the same within both passages. Paul's admonition not to sleep, follows his promise of the rapture in the fourth chapter (1 Thes. 4:14-17). Christ's prophecy of the church-at-large sleeping prior to Antichrist, follows directly behind His warnings of Antichrist's rise, in the 24th chapter (Matt. 24:15-28). We ignore this simple truth to the detriment of our eternal souls.

² Available online, in the first main article of The ULOOK at < [http://www.maranatha-min.net/
TheUplook/Uplook2014-5-web.pdf](http://www.maranatha-min.net/TheUplook/Uplook2014-5-web.pdf)>