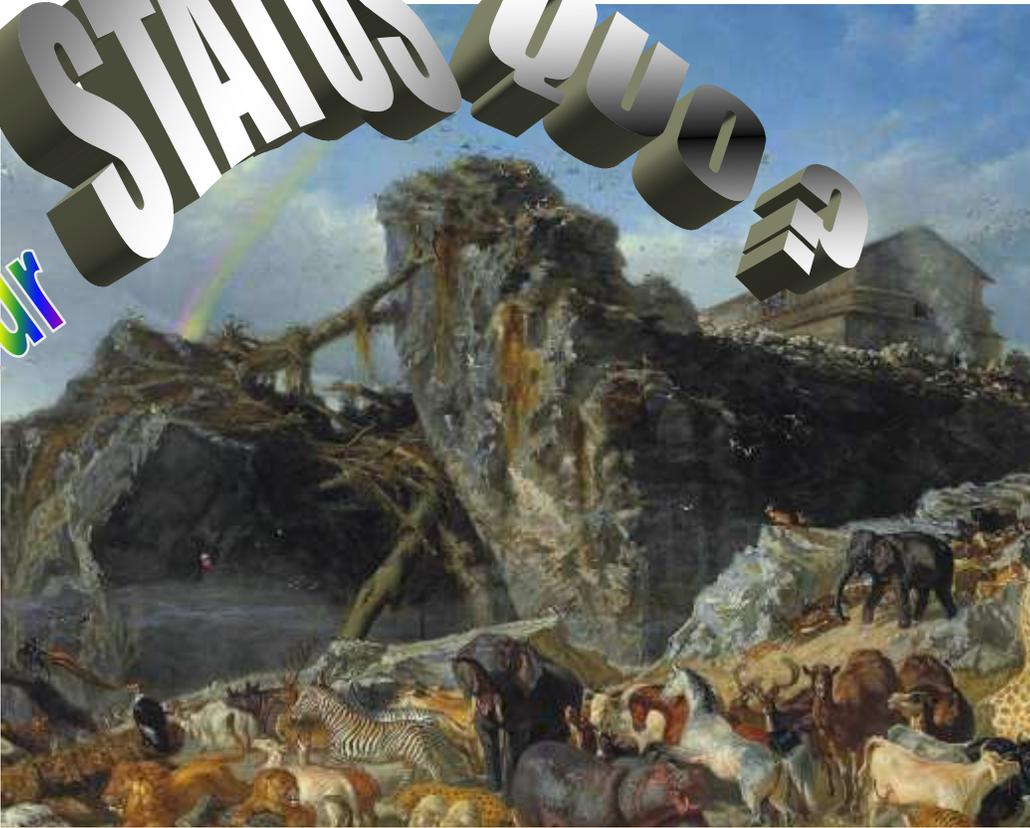


# The UPL OUR STATUS QUO



Let us be ready...



between the hearts of those entering into personal agreement. Marriage is such an agreement, and is the reason wedding rings are exchanged: the rings act as reminders to everyone looking at their beautiful display—of a binding

*Therefore we will not fear, Even though the earth be removed, . . .  
. Though its waters roar, and be troubled, . . .*

Psalm 46:2

**W**hat an absolute mess! “So much for the status quo,” Noah might have thought, “The future belongs to those who understand God’s plans!” But whether they had merely laughed at his warnings, or miscalculated a sudden “**climate change crisis**” in their immediate future—now, all such worries must be a thing of the past. For Noah knew any realistic preparation for the future must *not* include preparation for another worldwide wash out—for the very One who had warned him about the Flood, in the first place, had now assured Noah that no such *worldwide* event would ever take place, again:

*. . . “Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth.” And God said: “. . . I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth.”*

Genesis 9:11-13

From God’s perspective, Noah knew, a covenant with God represents the strongest possible contract of the soul: a binding agreement

covenant. This also, is the reason God placed the rainbow in the clouds: Its rings (as seen from the heavens) act as a reminder of God’s promise to never again allow a world-wide flood to destroy everything that breathes (Genesis 8:14-17).

But, wouldn’t you know it? A future flood was the *very thing* that the status quo had started to prepare for—soon after they had gotten their feet dry, and had started to “build back better” to establish a *new* world order (or, perhaps we should call it an *old world order* from

*(continued . . .)*

(...continued)

today’s perspective). For, “In unity there is strength,” as they say: and God heartily agrees.

*And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth."*

Genesis 11:4

“Now,” God observed, “nothing that they propose to do shall be withheld from them” (Genesis 11:4). Their purpose was to prepare a platform, above future flooding—but God saw deeper, into their hearts.

Wow!! So . . . when the world unites in an unbreakable bond (eliminating all dissidence, within a socialist “paradise”) – nothing can be withheld from humanity!

God’s agreement, with this (human) wisdom of endeavor, implies that humankind might ultimately “become God” (or a god) upon earth (where did we hear that line, before . . . (Gen. 3: 4) ?).

But what of *God’s* purpose upon the earth? What of His earlier promise to provide a way back into the Garden of Eden,

through the Messiah (in Genesis 3)? Would such a “utopian paradise” eliminate God’s dream for us?

Would God have to continually utilize apocalyptic events, to correct humankind??

God had given them a second chance to build a world based upon righteousness, by seeking to know God: and they failed miserably (again).

Now it was time for God to establish a new base line for nation status . . . and international “cooperation” worldwide . . .

*<sup>7</sup> Come, let Us go down and there confuse their language, that they may not understand one another's speech." <sup>8</sup> So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city.*

Genesis 11:7-8

They had both misunderstood—and underestimated, God’s good intentions. For, like it or not, God has the last word in human events. Thus, we see that this was the first time in history where God Himself established a reset: not to establish a pathway to a new “status quo” (with mere earthly stairs, leading into thin air!)—but one that lasts forever, leading back . . . to Eden, and the Messiah’s kingdom.



This Month's Features:  
1. HEAVEN'S "KINGDOM RESET"  
2. Called to AWAKEN

p. 2  
p. 4

## HEAVEN'S "KINGDOM RESET"

*From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."*

Matthew 4:17

To “reset” is to start over; most often, from the beginning, without destroying the host. In computer language a reset might include a “reboot”—resetting the computer’s internal registers to a desired, predetermined (or even calibrated) starting point, so that the computer can “speak” to us correctly.

We can also “reset” our thinking, by having a change of heart; or by looking heavenward for a better perspective.

In economics, we can reset a mortgage: allowing a change in the interest rate, and terms of repayment.

You can even reset . . . a broken leg, in hopes of assisting its healing, in a manner that will afford full use of the limb, after a fall or accident.

There are also things that cannot be reset: suicide, is *not* a reset, for it destroys the host (person) and throws them into eternity, from which there is no returning. Nor is divorce (in the strictest, biblical sense) a reset, since the terms of biblical marriage are until death—and in the next life there is no marriage (Matt. 19:4-6, 22:30).

There are also some endeavors that people may unconsciously consider eternal, in this world, which are not—which may still experience a reset, or undergo reformation. Governments may experience a “reset” which produces fundamental change in the way the nation is structured, by an amendment—or Constitutional convention—or more, for the better: To which we return at our conclusion.

When God does a reset, it is always ultimately for the better. Within the Bible, for example, the Old Testament Law given by Moses, was actually designed to be restructured (undergo reformation) at the coming of the Messiah.

It is true that the man on the street may not have realized this, but it was certainly something that the prophets understood. “. . . *the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God . . .*” (Isaiah 9:6)—or, as Jesus challenged the Pharisees of His day, from the enigmatic 110<sup>th</sup> Psalm, “*The Lord said to my Lord, ‘Sit at my right hand until I make your enemies your foot stool. . .*” (Ps. 110:1). So Jesus asked: “if the Christ is David’s son, how is he his Lord?” Indeed, how could the Messiah with such “connections” (as God, Himself, has) *not* create a reset, when walking upon the earth, as Jesus did?

Within the book of Hebrews (a letter written to New Testament Jewish believers) the writer clearly states the nature of this spiritual “reset” when speaking of the tabernacle’s holiest section—which the High Priest was allowed to enter only once a year. The writer informs us that all of the ceremony of Old Testament worship was only a mirror of a heavenly tabernacle, that is “not of this creation” (Heb. 9:11).—Thus the tabernacle on earth:

. . . [serves as] *the copy and shadow of the heavenly things, as Moses was divinely*

*instructed when he was about to make the tabernacle. For He said, “See that you make all things according to the pattern shown you on the mountain.”*

Hebrews 8:5

**I**n other words, the Law given to Moses was *designed* to prepare the way for a day of “reformation” (or, a religious reset) in which the Messiah would establish a *heavenly kingdom* upon this earth (within our world). For Moses’ ceremonies were

*concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.*

Hebrews 9:10\*

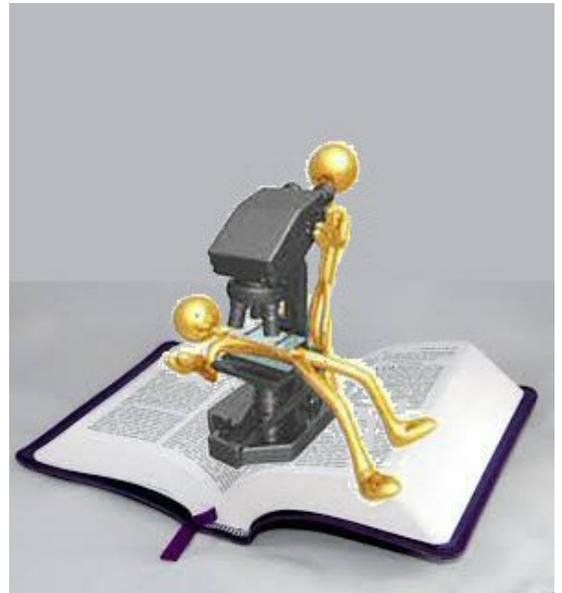
Yet in the language on the street (and in “down to earth” everyday living) what does this mean?

It means that a woman’s, or man’s, *core being: one’s very conscience* cannot be cleansed by the Old Testament ceremonies (or New Testament, for that matter)! The core of our human experience must be handled with the utmost care by a loving Great Physician (or Father, or Son) who has the authority to declare the person “lying on the table” (or prostrate, in prayer): just and holy, by a sacrifice that is acceptable within Heaven’s temple.

This is why, when Jesus began His earthly ministry of preaching, He began it with the words: “*Repent, for the kingdom of heaven is at hand!*”

*Repentance is our part in the “reset” or “time of reformation” that God has now established, as an offer to humankind—when the time was right.*

Put another way, the Old Testament Law was a “schoolmaster” to



bring us to the feet of the Messiah (Galatians 3:24).

Life must be handled with care and (if we are honest about it)—with true love. Thus, Jesus’ most famous sermon opens with a series of interesting (and sometimes disturbing) observations about the business of living within this world:

<sup>3</sup> *“Blessed are the poor in spirit, For theirs is the kingdom of heaven.*

<sup>4</sup> *Blessed are those who mourn, For they shall be comforted.*

<sup>5</sup> *Blessed are the meek, For they shall inherit the earth.*

<sup>6</sup> *Blessed are those who hunger and thirst for righteousness, For they shall be filled.*

<sup>7</sup> *Blessed are the merciful, For they shall obtain mercy.*

<sup>8</sup> *Blessed are the pure in heart, For they shall see God.*

<sup>9</sup> *Blessed are the peacemakers, For they shall be called sons of God.*

—All very well and good . . . until we get to the next one:

<sup>10</sup> *Blessed are those who are persecuted for righteous-*

(Continued on page 7)

# CALLED TO AWAKEN



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

Zechariah 4:1

**W**e now come to a most provocative passage that none but the most radical, among us, would dare seek to interpret. The whole subject of awakening within the end time scenario is without question raised by the Lord, Himself, in his parable of ten virgins. None can deny this. For the parable follows hot on the heels of His Olivet discourse—and speaks of ten virgins who go to sleep just before Christ’s returning: only to awaken with a start (a sudden emergency)—with half of the bunch being lost, (Matt. 25:10-12)!

Because we have covered this subject many times in past UPLOOKs we need only take a cursory look at what Christ has abundantly provided for us, while exercising the proper faith (Ro. 12:6). For although the naysayers may charge that what Jesus was providing was a mere “merry go round” of historical events (in the Olivet Discourse): we must not ignore those “wars and rumors of war” (vs. 6) as seen through eyes of faith—for it has encouraged Christians down through the centuries to know during times of tribulation and distress, that after a final great tribulation—and after the Church has completed her mission to “go into all the world and preach

the gospel”—Jesus Christ *will return* (Matt. 24:14)!

This is the “BIG PICTURE.” And more:

For of the four gospel writers; three include an end time, discussion (Matthew, Mark & Luke). While John was given an entire book, *The Revelation*, at the end of the Bible.!

Further, each of the three gospel writers make reference to a very wicked event (an “abomination”) upon which the rest of the Lord’s teaching hinges. Matthew and Mark make this statement in reference to Daniel’s prophecy, with a caveat (a cryptic warning to take care, when interpreting the passage . . .)—while Luke’s gospel refers to an abominating influence affecting *Israel itself*, within what is commonly referred to as “the diaspora”).

#### **Matthew & Mark’s “abomination” warning:**

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

Matthew 24:15-16 (Mark 13:14)\*

#### **Luke’s diaspora, within similar context:**

<sup>20</sup> *“But when you see Jerusalem surrounded by armies, then know that its desolation is near.*

<sup>21</sup> *Then let those who are in Judea flee to the mountains, . . . And they will fall by the edge of*

*the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.*

Luke 21:20,21,24\*

**W**e take time to note the similarity of the texts above, because we have earlier spent a great deal of effort unveiling the twelfth chapter of *The Revelation's* tracking of the diaspora, within its symbolism of “the woman . . . being with child” which represents Israel & her Messiah (Rev. 12:1,5 & 19:11-15!).

### ISRAEL'S “WILDERNESS EXPERIENCE”

We then saw Israel pictured as undergoing a “wilderness experience” where she flees from her homeland into a “wilderness prepared by God”—again, speaking of the diaspora—which in this case might have included some respite within this country . . . (Rev. 12:6?) and finally, we see her entering a very special wilderness that is described as “her place”—after surviving a war that we were able to track . . . with the help of Daniel's prophecy (referencing WW II – Dan. 9:26 & Rev. 12:14).

Whew! What a lot of the New Testament era has been squeezed into that twelfth chapter!

Now, if we are ready, we may also advance a little deeper into the symbolism by noting that while Israel is today in her land . . . she is even now (at this time) yet experiencing a “wilderness experience”—with her enemies still breathing down her neck!

At this point, as well, we might also find it somewhat useful to note that any “full overlap” (covering the entire period of history from the time of Christ's ascension, up to His returning in the sky)—can be expected to make provision for *major* historical events within the intervening New Testament era (such as world wars, Israel's diaspora, etc.).

Selah: pause and calmly think of that (and digest it, if you can).

If we were to allow the above statement to stand as a hypothesis, for the moment, we might also conclude that John's Revelation has only two “major overlaps.” The first, being located in the chapter directly preceding the twelfth: primarily because the endpoint of chapter 11 is so obvious; containing one of the fullest depictions of Christ's returning in all of the New Testament: having similar, divine, “finger prints” in its description, as that presented by angels at Christ's ascension, in Acts, chapter one.

<sup>9</sup> Now when [Christ] had spoken these things,

*while they watched, He was taken up, and a cloud received Him out of their sight. <sup>10</sup> And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, <sup>11</sup> who also said, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”*

Acts 1:9-11\*

In the eleventh chapter, John describes a similar event, concerning martyred Christian heroes, in the time of the Antichrist:

*<sup>12</sup> And they heard a loud voice from heaven saying to them, “Come up here.” And they ascended to heaven in a cloud, and their enemies saw them.*

Revelation 11:11-12\*

If this were not enough to convince us that the end of the age is being depicted by this event, the verses following leave absolutely no doubt:

*<sup>15</sup> Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!”*

Revelation 11:15

(Remember the “last trump” of 1 Cor. 15:52?) Even more telling, within this proclamation, is the signaling of a “change of kingdom status” within this present world, for JESUS CHRIST IS REIGNING, PHYSICALLY OVER THIS WORLD, at this point—in stark contrast to His statement before Pilate, wherein Jesus stated that *if* His kingdom *were* of this world, “then would my servants fight” (John 18:36). At this point, within the prophetic narrative, therefore, there can be no question about “who's boss” upon this planet!

What is most interesting, is the fact that the eleventh chapter portrays saints who have died, *rising* to meet in a cloud (as in Acts 1:9, and ~1 Thes. 4:16b) while at the end of the next overlap that starts with chapter 12 (in chapter 19) we see Christ *descending*, with the armies of Heaven in tow—along with the saints, in white (Rev. 19:11-14, 8—as per 1 Thes. 4:16a & Jude 1:14,15) . . . but we have no statement, verbatim, that obviously joins the two parts of the rapture together—until we reach a statement in the twentieth chapter that gives a description of who, exactly, will be reigning with Christ, within the millennium:

*<sup>4</sup> And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not*

(Continued on page 6)

worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.

Revelation 20:4

Why say of these martyrs, that they “*lived and reigned*” with Christ? Obviously, it is because they have been resurrected! **Scripture states that those who are faithful in tribulation will reign with Christ (2 Tim. 2:12, (3:12))!**

OK. OK. So now we may boldly declare that the tail end of the Revelation’s eleventh chapter dovetails into the closing (and GLORIOUS!) description of Christ’s returning in the sky, given in its nineteenth chapter.

By now, however, as we stop to reminisce of the “**awakening**” within Christ’s parable of the ten virgins—and further ponder the purpose of the temple in the opening words of *The Revelation’s* eleventh chapter, we might wonder if there might not be those *who do not sleep, as do others* (1 Thes. 5:6). If so, might not God’s heavenly temple be appraised of the activity of these praying saints “on the ground” (on earth)?<sup>1</sup> For these events are depicted as taking place within three prophetic sections (or prophetic “clocks”) —of which, the second clock might correspond to Israel’s returning to her land—while the “times of the Gentiles” also start coming to a close (Lk. 21:24, Rom. 11:25).<sup>2</sup>

## TWO WITNESSES:

It is within *The Revelation’s* curious portrayal of earthly timing (above) that a particularly intriguing set of symbols now starts to appear: Called “my two witnesses” within this chapter (Rev. 11:3); we have their description mapped out, and more fully described, within the prophet Zechariah’s prophecy. —**Thus, we have one more example of the absolute need to be familiar with the whole of Scripture, when seeking to appreciate the richness of John’s Revelation of Jesus Christ.** For, just as Israel’s “diaspora experience” within the “wilderness” means nothing to anyone unfamiliar with Israel’s wandering in the Sinai wilderness with Moses—so too, there is no way to truly appreciate the “two witnesses” presented within the eleventh chapter of John’s Revelation without a careful examination of Zechariah’s description of them, in his fourth chapter: with one exception. See if you can detect the “slight” difference, between the two descriptions.

### **First: Zechariah’s description:**

<sup>2</sup> And he said to me, “What do you see?” So I said, “I am looking, and there is a lampstand of solid gold with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps. <sup>3</sup> Two olive trees are by it, one at the right of the bowl and the other at its left.”

Zechariah 4:2-3\*

### **Now, John’s description, within the eleventh chapter:**

<sup>4</sup> These are the two olive trees and the two lampstands standing before the God of the earth.

Revelation 11:4\*

Yes, yes: There are *two* lampstands, contained in John’s vision, representing the *two* covenant arms of the Kingdom of God that now exist within our New Testament era (including the engrafted Gentiles—Rom. 11:17-21). For us to get still more detail (while discovering what empowers these witnesses) we now eagerly return to Zechariah’s prophecy. Here, we observe the prophet Zechariah asking again, and again, about the meaning of the symbolism—for which he gets several answers. Our first answer:

<sup>6</sup> So he answered and said to me: “This is the word of the LORD . . . ‘Not by might nor by power, but by My Spirit,’ Says the LORD of hosts.”

Zechariah 4:6

The meaning of this first answer? These persons are enlisted within the “power arm” of the Kingdom of God: ministering in the power of the Holy Spirit (Acts 1:8)! Still, Zechariah is not fully satisfied, and continues to press the angel who has been interpreting his vision, for yet more insight.

<sup>11</sup> Then I answered and said to him, “What are these two olive trees--at the right of the lampstand and at its left?” <sup>12</sup> And I further answered and said to him, “What are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?” <sup>13</sup> Then he answered me and said, “Do you not know what these are?” And I said, “No, my lord.” <sup>14</sup> So he said, “These are the two anointed ones, who stand beside the Lord of the whole earth.”

Zechariah 4:11-14\*

If you are familiar with the parable of the ten virgins, you may recall the five wise virgins, who carried extra oil in their vessels (Matt. 25:4)—as well as others, who had no extra oil, and were instructed, in vs. 9, *to go to those who have so much oil that you can buy some from them* (“without money and without price” Isaiah 55:1). Did you notice something, in Zechariah’s description of these “two anointed ones” (or “sons of oil” in other translations)—that they *are dripping with oil, and replenishing the lamps* shining God’s light into our world?!

Wow! They are connected to a Pipeline!

And that cryptic “awakening,” taken from the very opening of Zechariah’s fourth chapter? It informs us that these faithful brethren must awaken, while the church-at-large . . . is still asleep. . . .

†

(Continued from pg. 3) **GOD'S ...RESET**  
ness' sake, For theirs is the  
kingdom of heaven.

Matthew 5:3-10

- Verses 3-4, above, are actually aspects of repentance (compare with 2 Cor. 7:10-11),
- verses 5-9 typify those entering the Kingdom of Heaven (compare to John 3:16-21)
- And the ninth verse (above) deals with the inevitable clash of God's kingdom—with the kingdoms of this world (2 Tim. 3:12).

Remember, we are discussing *God's Reset*, and since there are those who have proposed that what we experienced in 2020 has been a reset of sorts (or, a *very real* reset, into the darkness of Socialism) I propose that we move on (without ignoring the importance of repentance!) so that we may better present Heaven's side of the divide between Light and Darkness!

In that which we are about to explore, please keep in mind what was said, earlier, about the Old Testament Law being given in anticipation of a time of reformation (or, in our vernacular: a time of a "reset"). This is what Jesus meant when He said that He came to "fulfill the Law" (vs. 17)—His purpose was to take the Law to the next level: Indeed, to one vastly superior. A few samples:

<sup>27</sup> "You have heard that it was said to those of old, 'You shall not commit adultery.'

<sup>28</sup> But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

Matthew 5:27-28

<sup>43</sup> "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'

<sup>44</sup> But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, <sup>45</sup> that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain

on the just and on the unjust.

<sup>46</sup> For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

Matthew 5:43-46

**T**he point made by Christ, above, is to **love lavishly, with a real concern for the welfare of even our enemies**; for Jesus taught that a burning hell awaits those who insist on rejecting Him and do not avail themselves of Christ's redemptive act upon the Cross (Mk. 9:42, Matt. 7:21-23, [Isaiah 66:22-24](#))!

Which brings us to our next point: Most who are honest, will admit that this section of Christ's instruction to His followers is difficult to follow, to say the least. Therefore...

Before going on to our main point, of how God makes it possible for those who are truly born again (John 3:3-16) to obey Him in these areas, we must realize that **unless a spiritual reset takes place, in America, (for example) we will only be (at best) a bunch of sanctimonious hypocrites: following "rules" on the "right side of the aisle."**

Any true "reset" among ourselves, and even within our country, for its preservation, must take the higher road to righteousness, *above* what was formerly "status quo" in our nation's past. This is what Jesus did, when "resetting" the Mosaic law, at His coming, and what we must do, today, if we are to hope to truly preserve "the invisible riches" of our Republic; *We* must repent before God, in this nation.

Put another way:

**De Tocqueville said that America was great, because America was good. There is only One who is good, and that is God (Lk. 18:19). Our churches must take the lead in returning to biblical morality—while loving the sinner, but abhorring the sin. (Jude 1:22,23)!**

A true biblical "reset" hinges on the possibility of having our con-

sciences cleansed and our souls (and lives) given a heavenly refreshing & new starting point; by having hearts that are made new by being united with a holy God. **How on earth can such a thing be possible?**

It has already been made possible by our King, who has gone into battle on our behalf, and defeated our greatest enemy *Death!* For Christ has defeated Hell and the grave by going to the Cross, and paying for our sins, *Himself!* Then, He came back to this life and made it possible for us to exchange His goodness, for our wretchedness—if only we truly repent, and admit our need for redemption.

<sup>13</sup> For if we are beside ourselves, it is for God; or if we are of sound mind, it is for you.

<sup>14</sup> For the love of Christ compels us, because we judge thus: that if One died for all, then all died; <sup>15</sup> and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

<sup>17</sup> Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. . .

<sup>20</sup> Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.

2 Corinthians 5:15,17, 20

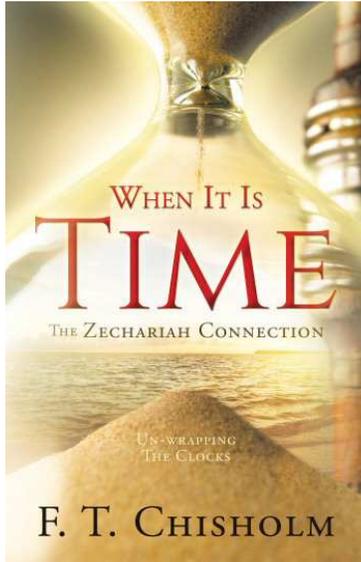
What a deal! What a reset!

Come, let us unite our hearts with Christ, and become Ambassadors who endeavor to make our country more like Heaven, again: but if not, there is always individual *Awakening*

—as seen, from the temple's perspective, that is in Heaven . . .

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ENDNOTES:

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\*emphasis added to the quotation

<sup>1</sup>Evidence that this is indeed a heavenly temple may be discovered from the way it is described in closing verse of this chapter as “temple of God . . . in heaven” (vs.19).

<sup>2</sup> Please refer to my most recently published book, *WHEN IT IS TIME* for a detailed explanation of the “3½ clocks”.

This Month's Features:

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## 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