

Chapel Flock



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

www.chapel-flock.com



Vol. 38 Issue 737

Aug. 30, 2013

Worship Music

[Be Lifted High-Hillsong](#)

[Came To My Rescue-Hillsong](#)

[Always-Hillsong](#)

Prayer

Lord, help me invest my life in people who will grow strong and who will bring forth good fruit. I want to give my life to people who are going to do something in this world. I want to know that I have made a difference in the life of someone who is going to make a difference in the lives of others. The last thing I want is to have lived this life without ever making a personal investment in anyone else, so please help me recognize those people You want me to pour myself into. Then give me the wisdom and grace to pull up alongside and share with them the treasure You have placed in me. In Jesus' name I ask it. Amen.....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOVE](#)

Bible Study Sites

[Chuck Smith Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-Cathe Laurie](#)

Chapel Flock.....text a prayer..... request telephone number.....

(316) 247-3623

Or----

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

chapel-flock@sbcglobal.net

1 My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. 2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. 3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked? 4 Hast thou eyes of flesh? or seest thou as man seeth? 5 Are thy days as the days of man? are thy years as man's days, 6 That thou enquirest after mine iniquity, and searchest after my sin? 7 Thou knowest that I am not wicked; and there is none that can deliver out of thine hand. 8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me. 9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? 10 Hast thou not poured me out as milk, and curdled me like cheese? 11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. 12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit. 13 And these things hast thou hid in thine heart: I know that this is with thee. 14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity. 15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction; 16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me. 17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me. 18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! 19 I should have been as though I had not been; I should have been carried from the womb to the grave. 20 Are not my days few? cease then, and let me alone, that I may take comfort a little, 21 Before I go whence I shall not return, even to the land of darkness and the shadow of death; 22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

Chapter 10

Now Job goes on in the tenth chapter. He said,

My soul is weary of my life (Job 10:1);

He goes right back into his misery. He looks for the answer, but it isn't there; it isn't to be found. And so I return back to my weariness of life.

I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God, Do not condemn me; show me where you are contending with me. Is it good unto thee that you should oppress, that you should despise the work of your hands, and that you should shine upon the counsel of the wicked? Have you eyes of flesh? or do you see as a man sees? Are thy days as the days of a man? are your years as a man's days, that you inquire after my iniquity, and search after my sin? You know that I am not wicked; and there is none that can deliver out of your hand. Your hands have made me and fashioned me together round about; yet you are destroying me. Remember, I beseech thee, that you have made me as the clay; and wilt thou bring me into dust again? (Job 10:1-9)

So Job is pleading now his cause before God. "God, I don't know. Can You see as I see? Do You have ears? Do You, you know. You've made me, Lord. You've made me out of the dust. Now remember that." That, to me, is comforting that God does remember that. In the psalms we read that, "He knows our frame, that we are but dust" (Psalm 103:14). Hey, you're not Superman. You're not Wonder Woman. You're dust. You're not the super saint that you'd like to be. And that you sometimes think you are. You're dust. You are made out of dust. And God remembers that. Thank You, Father, for remembering, because I sometimes forget. I think that I am more than I really am. I think that I can accomplish more than I really can. I think I've achieved more than I really have. And I begin to get a little self-confidence, a little prideful. And in His love He deflates me. And here I am all bummed out. Failed again. Messed things up. "Oh God, why did You allow this to happen to me? I'm so disappointed in myself. Stumbled once more. Failed again." And He says, "Oh, come on. You're nothing but dust to begin with. You forget that?" "Yep." "Well, I didn't." He knows your frame. He knows you're not made of steel. He knows you're made of dust. And so Job is reminding him and it is the truth. "Remember that You have made me like clay. Are You going to bring me to the dust again?"

Have you not poured me out as milk, and curdled me like cheese? (Job 10:10)

This, of course, is poetry, picturesque kind of speech. God has poured me out like milk, and curdled me like cheese.

You've clothed me with skin and flesh, and you've fenced me [about] (Job 10:11)

Can you see now your skeleton as a fence?

with bones and sinews. You have granted me life and favor, and thy visitation hath preserved my spirit. And these things hast thou hid in thine heart: and I know that this is with thee. If I sin, then you mark me, and you will not acquit me from mine iniquity. If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore look upon my affliction (Job 10:11-15);

God, I'm totally confused. I don't understand life. I don't understand the things that are happening to me. Oh God, just look upon my affliction tonight. Here I am, God, just filled with confusion.

I've sat where Job is sitting, many times, where I've just become totally confused with life. All of the intricate little intertwinings. Look upon my affliction, Lord. For it increases. You hunt me as a fierce lion: and again you show yourself marvelous upon me. You renew your witnesses against me, and increase your indignation upon me; and changes and war are against me. Wherefore then hast thou brought me forth out of the womb? (Job 10:16-18) Why, Lord, did You allow me to live from birth?

Oh that I had died, and no eye had ever seen me! I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take just a little comfort, Before I go from where I shall not return, even to the land of darkness and the shadow of death; A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness (Job 10:18-22).

God, just give me a little reprieve before I die. I'm so confused.

That's a sort of a dark place to leave you, but unfortunately, we don't get any light until we get to the thirty-eighth chapter. So hang on. Life in the raw, that's what it's all about. The basic gut-level issues of life. What is it really about? When you take away the props upon which we are constantly leaning, what's the real issue of life? We have it here in Job. It's not always pleasant. It's far from perfect. We do have basic needs. But God has met our needs through Jesus Christ. And for each cry that comes out from the heart of Job, in the New Testament through Jesus Christ, there's an answer. For God in Christ has provided for the basic needs of man and I'm so thankful. (Through The Bible c 2000 Series; Chuck Smith; Bible commentaries, 1979-1986)



The Tribulation and the Church, Chuck Smith

Introduction

The Two Tribulations

The 70 Weeks

The Rapture of the Church

In the Book of Revelation

The Restraining Force

The Trumpets

The First Resurrection

Watch and be Ready

The Time of the End

Preparation

7. The First Resurrection

Another major argument used by those who teach that the Church will go through the Great Tribulation centers around Revelation 20:4-5. John said, "I saw thrones, and they sat upon them, and judgment was given upon them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

The argument presented is that "first resurrection" means there was no resurrection prior to it. First means first, and nothing could be before it. However, if you try to make the first resurrection all take place in Revelation 20 after Satan is bound and cast into the abisso for a thousand years, you must somehow explain why Jesus was called the "firstfruits of those who rise from the dead." Did not Jesus already rise?

Also, there's a great multitude in Heaven in Revelation 7 crying, "Salvation to our God which sits upon the throne, and unto the Lamb." When the elder asked John, "Who are these arrayed in white robes? And where did they come from?" John answered that he didn't know. The elder responded, "These are they which have come out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple." Here in chapter 7 is a multitude in Heaven who have come out of the Great Tribulation, thus resurrected before Revelation 20.

In Revelation 15 we see another company in Heaven. John describes the sea of glass mingled with fire, and he sees those who had gained victory over the beast, over his image, over his mark, and over the number of his name. They're standing on the sea of glass having the harps of God. They're singing the song of Moses, the servant of God. So, these would be the redeemed of Israel who had gained victory over the beast. John sees them in Heaven before the seven final vials of God's wrath are poured out.

Here are two resurrected companies in Heaven who have had a part in the first resurrection - prior to Revelation 20 when John sees those who had been beheaded for their witness of Jesus and refers to the "first resurrection."

In Revelation 20:4 John sees different companies. First of all, he sees thrones and those who sat upon them. Judgment was given to them. No doubt, this is the Church. The Lord made a promise to those who would overcome in the church of Laodicea. He promised to grant to them that they should sit with Him in His throne, even as He also overcame and has sat down with His Father in His throne.

John sees a second company in Revelation 20:4. They're the souls of those who were beheaded for the witness of Jesus, who hadn't worshipped the beast, neither his image, neither had received his mark on their foreheads. These are definite, separate companies. One is sitting upon its thrones; the other came up out of the Great Tribulation, having been delivered from the power of the Antichrist and not yielding to his rule.

The first resurrection takes place over a period of time. Those who advocate that the Church will go through this time of God's wrath say that the first resurrection is the resurrection of the last day. They insist on a literal 24-hour day. The Scriptures say that a day is as a thousand years to the Lord, and a thousand years as a day. We know that the day of the Lord isn't a 24-hour day, but an indefinite period of time. The first resurrection actually covers a period of time and encompasses many different events. There are those who rose when Jesus rose from the dead (Matthew 27:52); those coming back with Christ when He comes to catch us away to meet Him in the air (I Thessalonians 4:14), and those who are martyred for their testimony of Jesus Christ and who will rise during the period of the Great Tribulation.

They all have a part in the first resurrection. The first resurrection exists in contradistinction to the second resurrection, the resurrection of the unjust to stand before the Great White Throne judgment of God.

8. Watch and be Ready

It's obvious that Jesus intended His disciples and the Church in each age to be anticipating His return at any time for them. His word to the disciples was to watch and be ready; for they wouldn't know the day or the hour when He was coming, and He was coming at a time when they wouldn't expect. Therefore, they should always be watching and ready.

If you argue that the Church must go through the Great Tribulation, then you're taking away from the imminency of the return of Jesus Christ. The Church will not be watching, nor do we have any need to be watching for His return, if we must first go through the Great Tribulation. In that case, we'd be watching for the Great Tribulation or the unveiling of the Antichrist. The Church would then have many things to watch for, and we could actually follow the final events rather carefully.

The first major event would be the unveiling of the Antichrist. He would establish his reign and institute his new monetary system. Christians would then have to devise some way to survive without buying or selling. Next, we would watch for the great judgments predicted to come upon the earth. We would be especially watching for the Antichrist to stand in the Holy of Holies of the rebuilt Temple, proclaim himself to be God, and stop the daily sacrifices and prayers. According to Daniel, we know from that point that the Lord would be returning in 1,290 days (Daniel 12:11).

The Bible says that no man knows the day or the hour. This cannot refer to the day Christ returns to reign on earth, because that exact day has been given to us in Daniel's prophecy. No man knows the day or the hour when the Lord will take His Church out of the earth. Therefore, we must be watching - not for the Tribulation or the unveiling of the Antichrist - but for Jesus Christ to come for us at any time!

In Matthew 24:42 Jesus begins His exhortation to watch and be ready by giving a series of parables.

The first is an allegory concerning the goodman of the house. If the man had only known in what hour the thief was going to come, he would have watched and wouldn't have allowed his house to be broken into. "Therefore," Jesus said, "be ready" for in such an hour as you think not the Son of man comes."

Then Jesus gave the parable of the faithful and wise servant. His lord had made him the ruler over the household, and when the lord comes he will find him so doing, that is, watching in readiness.

Jesus warned about the evil servant who would say in his heart, "My lord delays his coming." I believe that any time you teach that the Rapture cannot take place until after the Tribulation or after the revelation of the Antichrist, you're saying that the Lord is delaying His coming.

Jesus warns us that such a belief led to slothfulness by the servant. The lord came in an hour when the servant wasn't expecting him. The servant was given his portion with the unbelievers. The whole concept again is that the Lord wants us to be watching and ready for His coming - not watching for the Tribulation or its beginning, or for the Antichrist or his revelation.

Be watching for Jesus Christ to come for us at any moment. To put any event before the coming of Christ for His Church is, in essence, saying that the Lord will delay His coming until after that event has happened. Teaching this is very dangerous, and Jesus Himself warned.

Through Matthew 25 Jesus emphasizes the necessity of being ready. In the parable of the ten virgins, the five foolish virgins weren't ready for the Lord when He came. When the cry went forth, "Behold, the Bridegroom cometh," those who were ready went in. In verse 13 Jesus said, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

We firmly believe that the coming of Christ is imminent, that not one single prophecy must be fulfilled before He catches up His Church, and that He has intended the Church of every generation to be watching and waiting for His return. In Mark 13:35-37 Jesus said, "Watch ye therefore: for you know not when the Master of the house cometh, at evening, or at midnight, or at the cockcrowing, or in the morning: lest, coming suddenly, He finds you sleeping. And what I say unto you I say unto all, Watch."

9. The Time of the End

The Lord has given us some special promises relating to the Great Tribulation and the Church. The first promise is in Revelation 3:10 to His faithful church of Philadelphia. "Because you have kept the word of My patience, I will also keep you from the hour of temptation which will come to try men who dwell upon the earth." Interpreting this verse to mean that Jesus would keep us in the Tribulation and take us through it by divine preservation is totally without solid scriptural foundation and lacks sound scholarship. Such an interpretation is reading into a Scripture something that isn't there in order to harmonize it with a presuppositional view. Nowhere does the Book of Revelation speak about any divine preservation for the Church. The only divine preservation is for Israel and the 144,000 who are sealed and, thus, spared from a portion of the judgments to come.

In I Thessalonians 5:9 Paul wrote about the coming of Christ for His Church. "For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." It's totally inconsistent with the nature of God to think that after Jesus bore completely the judgment for my sins, God would have me judged with the wicked world. God's wrath and judgment will be poured out upon a Christ-rejecting world. As a child of God, why would God number me with the unrighteous? God hasn't appointed us unto wrath.

Another interesting promise is found in Isaiah 26:19-21. The Lord first speaks of the resurrection of the dead. Then He says, "Come, My people, enter into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

Isaiah is prophesying of the day when the Lord comes to punish the inhabitants of the earth, the Great Tribulation period. But God invites His people to enter into His chambers and shut the doors about them, so they might be hid as it were for a moment until the indignation, the Tribulation, is over.

This could refer to the Jews who will flee to the rock city of Petra and be preserved from the Great Tribulation. Isaiah also mentions this in chapter 16. "Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness."

In this text the people of Moab are told to take the Jews and shelter them in Sela, which is Petra, during the time when the Antichrist will try to destroy the Jews. If this promise of preservation refers to the Jews instead of the Church, why would the Lord shield the Jews and not the Church from the Great Tribulation?

If the Lord plans to shield the Church from the Great Tribulation, then where are the promises? Where does the Bible show the Church as being sealed, protected, or marked, so that it wouldn't be harmed during the Great Tribulation? As John clearly details the events of the last days in the Book of Revelation, what passages tell of the Church's preservation in the Tribulation?

In Luke 21 Jesus is talking about the Great Tribulation and His coming again. He tells us, "Take heed, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this world, so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Then again, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass."

Escape all what things that shall come to pass? Surely I don't want to escape the Lord's coming for His Church. Jesus was referring to the Great Tribulation that is coming, and I'd surely like to escape that! I'm praying and watching just as Jesus told me to. "May I be accounted worthy to escape all these things of the Great Tribulation and stand before the Son of man."

I expect to stand before the throne of God in the great multitude of Revelation 5 when Jesus takes the scroll out of the right hand of Him who is sitting upon the throne. I don't expect to be on earth when the seals are opened and God begins to pour out His wrath and indignation upon this godless, Christ rejecting world. This makes the coming of Christ a blessed hope for the believers. We're passionately looking for that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ. The Old Testament gives us the accounts of two times when the earth was judged by God. The flood of Noah's day and the fire and brimstone that destroyed Sodom at the time of Lot. Jesus likened both of these times to the time of His return. "As the days of Noah were, so shall also the coming of the Son of Man be." Matthew 24:37. In Luke 17:28,29 "As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven." In both cases the righteous were delivered before the judgment of God came. Noah was a type of the 144,000 sealed by God, so to speak, in the ark and protected in the judgment, Lot's type of the church delivered from the judgment. We also have the case of the three Hebrew children in Daniel who were protected in the fiery furnace. The question is, "Where was Daniel?" Do you think he bowed to Nebuchadnezzar's image? I think not, he is mysteriously away. Many believe that the image of Nebuchadnezzar was a type of the image of the beast in Revelation 13, the 3 Hebrew children the type of faithful Israel protected in the tribulation and Daniel a type of the church protected from the tribulation.

One word should be said concerning the argument that the Rapture isn't a traditionally historic Church doctrine. If we look at the traditional church history and if we consider the church in the New Testament as being part of the historic church, I believe that the Scriptures clearly indicate that the early Church was looking for the imminent return of Jesus Christ. The Christians were expecting Him to come at any time for them. In I Thessalonians 4 the believers were sorrowing over their loved ones who had died before the Lord returned, thinking they were going to miss the kingdom age.

Paul said to the Phillipians, "For our citizenship is in Heaven; from whence also we look for our Lord and Saviour Jesus Christ, who when He comes will change these vile bodies that they might be fashioned like unto His own glorious image." It's true that the anticipation of the return of the Lord waned during much of the Church's history, especially during the Dark Ages.

Moreover, there are many things in historic Church doctrine with which I don't agree. Historic Church doctrine teaches baptismal regeneration of infants. I don't believe that the Bible teaches baptismal regeneration of infants. The historic Church teaches the intercession of the dead saints. I don't believe that the Bible teaches the intercession of the dead saints. The historic Church teaches the infallibility of the pope. I don't believe in the infallibility of the pope. There are many things in historic Church doctrine that I feel aren't scriptural and I don't agree with. I don't look at historic Church doctrine as correct in every form and concept, nor do I see the historic Church as a model for us to practice or follow. The only true model is found in the book of Acts. By the time John wrote the book of Revelation, so much false doctrine had crept in that over and over Jesus was calling on the church to repent. Revelation 2 and 3.

There are claims that the interest in the Rapture and its teachings grew out of the Plymouth Brethren. The story goes that in a meeting in England a woman began to exhort the Church through the gift of prophecy, and she said that the Lord was going to take His Church out and save it from the wrath to come. We're told that men like Darby and Scofield then began to popularize this view.

In Daniel 12 the prophet was seeking an understanding from God as to the time of the end. The Lord told Daniel to "shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." The increased knowledge in the context of Daniel 12 is the knowledge of the prophetic truth that had been sealed till the time of the end.

As we're approaching the day in which the Lord is to take His Church out of this world, it would only be fitting that He makes us more aware of the promise to the Church of being caught up before the Great Tribulation. Why would the Lord reveal it to Luther, Calvin, or any of the Reformation Church leaders? They weren't living in the age when the Church was to be taken out.

The Book of Daniel was to be sealed until the time of the end, and we're now in that time. Daniel 12:4 definitely promises that the knowledge of prophecy will be increased. It's only right to assume that God would be giving us new insights into the understanding of His promises and of His Word in these days in which we live.

I don't know of any liberal Church theologian who believes in the Rapture of the Church. However, it's a hope held by the vast majority of evangelical Christians throughout the world - for we truly believe that Jesus Christ is coming soon, and we look for Him to take us out of this wicked world system at any time.

Even so, come quickly, Lord Jesus!



10. Preparation

In the light of the fact that the Lord might come even today, what should I do as a Christian?

First, let me tell you what you shouldn't do. Don't quit your job, sell your house, or see how much money you can borrow figuring you won't have to pay it back. Jesus said, "Occupy until I come" (Luke 19:13). He intends for us to go right on in our work. With both Noah and Lot it was business as usual right up to the day God delivered them.

Jesus said, "Watch" (Matthew 24:42). You should be watching. The Scripture says, "And unto them that look for Him shall He appear the second time" (Hebrews 9:28). You should be ready. Jesus said, "Therefore be ye also ready; for in such an hour as you think not the Son of man cometh" (Matthew 24:44). Amos cried out, "Prepare to meet thy God" (Amos 4:12). You need to prepare. That preparation is in giving your heart and life to Jesus Christ, receiving His forgiveness and the blotting out of your sins and transgressions. And then wait. James said, "Be patient therefore, brethren, to the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it... be ye also patient... for the coming of the Lord draweth nigh" (James 5:7-8). II Peter 3:3-4 tells us that in the last days there would be scoffers who would come and say, "Where's the promise of His coming?" But "God is not slack concerning His promises, as some men count slackness; but He is faithful to us, not willing that any should perish" (v. 9).

At times there may be a hesitancy in our hearts concerning the coming of Jesus Christ because of what will happen to our unsaved family members when He returns.

Once we've been caught up, many of our loved ones who have been hassled by our witness and upset with our testimony will realize that they've actually missed the opportunity of being raptured with the Church. As a result, they'll become dead serious with God and will choose to be martyred during the Great Tribulation period by refusing to take the mark of the beast. They'll choose death in preference to the mark and, thus, they'll be saved (Revelation 20:4). Because of the teaching of Paul in II Thessalonians some doubt that anyone who has rejected the truth now will be able to believe the truth then. It definitely is a question and when my eternal destiny is at stake I do not want any questions, only certainty. In Revelation 7:9-14 John saw in heaven "a great multitude which no man could number, of all nations and kindreds... clothed with white robes," singing of salvation. The elder said to John, "These are they which came up out of the great tribulation, and washed their robes and made them white in the blood of the Lamb." In Revelation 6:9-11, under the fifth seal, these souls martyred during the Tribulation period are waiting for their opportunity to enter the heavenly scene. They're told to wait a little longer until the total number be slain as they were slain.

Being a Tribulation saint is a hard way to come. As Jesus said, "For then will be great tribulation" such as the world never has seen before or ever will see again (Matthew 24:21). Why wait? Why slough off your chances of knowing the glorious excitement of being with the Lord when He catches up the Church?

The question at this point is, "Are you ready?" Consider the Lord proclaiming today, "This is the end for the Church! You have finished your witness. Come home!" Would you be gathered with the Church to meet the Lord in the air, or would you be down here scratching your head wondering what's going on?

How much better to go with the Church than to be left behind to face the Tribulation and all the horror coming upon the earth. Why make it tough for yourself when the Lord wants to make it easy on you? Why not just open your heart and life to Jesus Christ now? Why not just receive Him as your Lord and Saviour and, as He said, be ready? What do you need to be ready? Jesus Christ dwelling in your heart and in your life. For if you will confess with your mouth that Jesus Christ is Lord, and believe in your heart that God has raised Him from the dead, you shall be saved.

Document Posted on 2001.08.04

Document Posted at www.calvarychapel.com/library/smith-chuck/books/ttadc.htm

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 772-773)

Chapel Flock PO Box 161102 Wichita, KS 67216 (316) 243-1438

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)