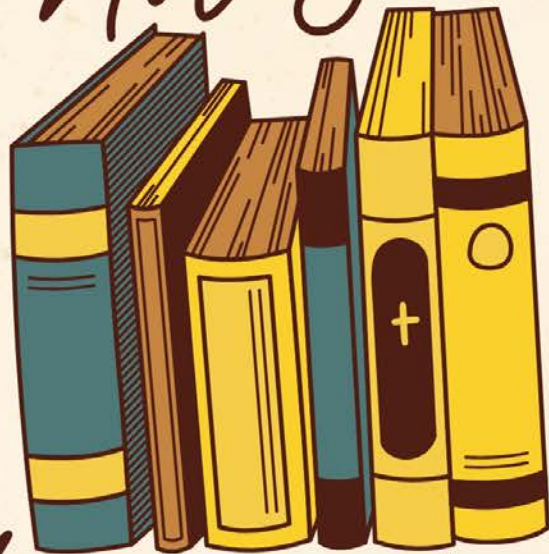


Not Just



Another Story

SIX
THE CONTINUING
DRAMA OF THOSE
LEFT BEHIND
ASSASSINS
LAHAYE
JENKINS
TYNDALE

FIVE
THE CONTINUING
DRAMA OF THOSE
LEFT BEHIND
APOLLYON
LAHAYE
JENKINS
TYNDALE

FOUR
THE CONTINUING
DRAMA OF THOSE
LEFT BEHIND
**SOUL
HARVEST**
LAHAYE
JENKINS
TYNDALE

THREE
THE CONTINUING
DRAMA OF THOSE
LEFT BEHIND
NICOLAE
LAHAYE
JENKINS
TYNDALE

TWO
THE CONTINUING
DRAMA OF THOSE
LEFT BEHIND
**TRIBULATION
FORCE**
LAHAYE
JENKINS
TYNDALE

ONE
A NOVEL
OF THE EARTH'S
LAST DAYS
**LEFT
BEHIND**
LAHAYE
JENKINS
TYNDALE

SEQUEL
IT IS
FINISHED
**KINGDOM
COME**
LAHAYE
JENKINS
TYNDALE

TWO
COUNTDOWN
TO THE
RAPTURE
**THE
REGIME**
LAHAYE
JENKINS
TYNDALE

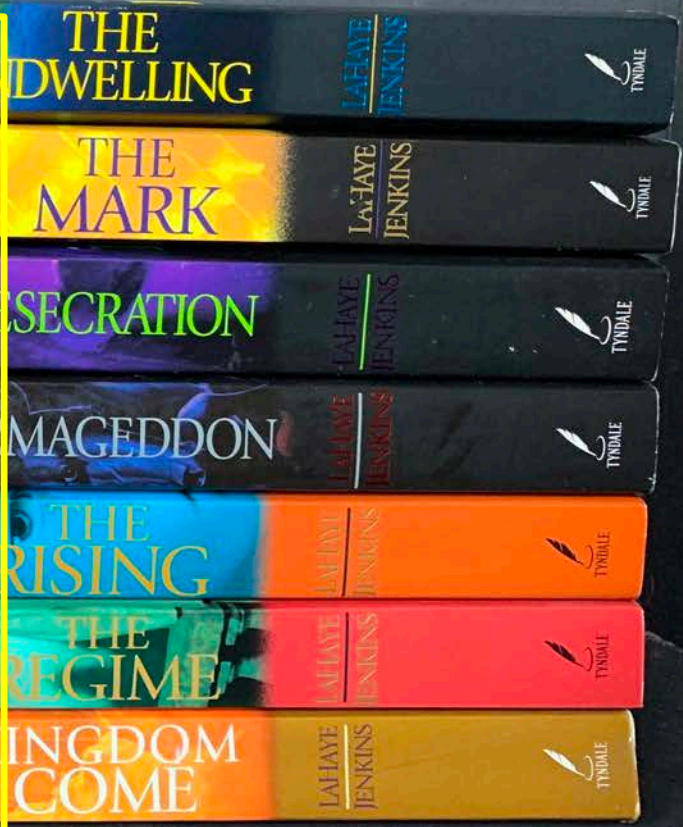
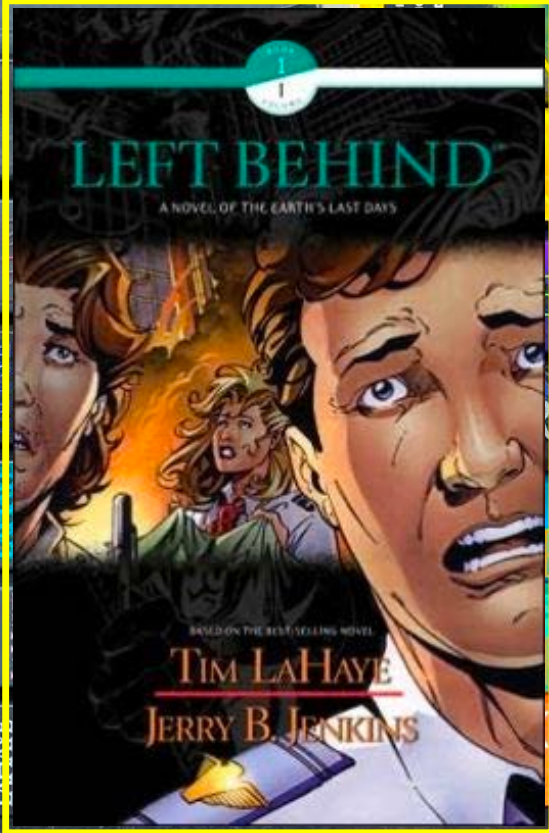
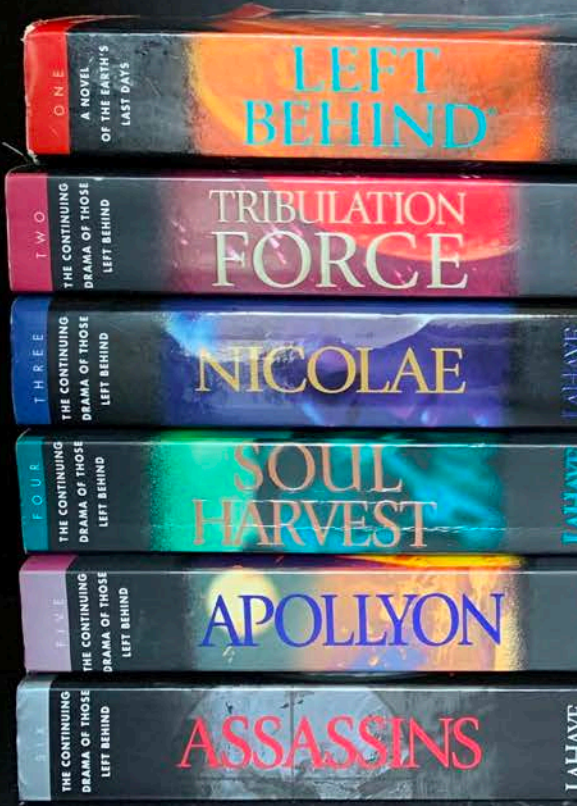
ONE
COUNTDOWN
TO THE
RAPTURE
**THE
RISING**
LAHAYE
JENKINS
TYNDALE

ELEVEN
THE CONTINUING
DRAMA OF THOSE
LEFT BEHIND
ARMAGEDDON
LAHAYE
JENKINS
TYNDALE

NINE
THE CONTINUING
DRAMA OF THOSE
LEFT BEHIND
DESECRATION
LAHAYE
JENKINS
TYNDALE

EIGHT
THE CONTINUING
DRAMA OF THOSE
LEFT BEHIND
**THE
MARK**
LAHAYE
JENKINS
TYNDALE

SEVEN
THE CONTINUING
DRAMA OF THOSE
LEFT BEHIND
**THE
INDWELLING**
LAHAYE
JENKINS
TYNDALE



Matthew 25:1-13

¹ “At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. ² Five of them were foolish and five were wise. ³ The foolish ones took their lamps but did not take any oil with them. ⁴ The wise ones, however, took oil in jars along with their lamps. ⁵ The bridegroom was a long time in coming, and they all became drowsy and fell asleep.

Matthew 25:1-13

⁶ “At midnight the cry rang out: ‘Here’s the bridegroom! Come out to meet him!’

⁷ “Then all the virgins woke up and trimmed their lamps. ⁸ The foolish ones said to the wise, ‘Give us some of your oil; our lamps are going out.’

⁹ “‘No,’ they replied, ‘there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.’

Matthew 25:1-13

¹⁰ “But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut.

¹¹ “Later the others also came. ‘Lord, Lord,’ they said, ‘open the door for us!’

¹² “But he replied, ‘Truly I tell you, I don’t know you.

¹³ “Therefore keep watch, because you do not know the day or the hour.



Sometimes I have no
idea whats going on.

Ray Lewis

Matthew 25:1-13

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Matthew 24

Destruction of the Temple and Signs of the End Times

¹⁵ “So when you see standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel – let the reader understand – ¹⁶ then let those who are in Judea flee to the mountains...²¹ For then there will be great distress, unequalled from the beginning of the world until now – and never to be equaled again.

The image features a hypnotic background of concentric circles in shades of red and black. The circles are centered and create a tunnel-like effect. In the center of this pattern, the words "The End" are written in a white, elegant cursive font. The text is slightly shadowed, giving it a three-dimensional appearance as if it's floating or resting on the surface of the circles.

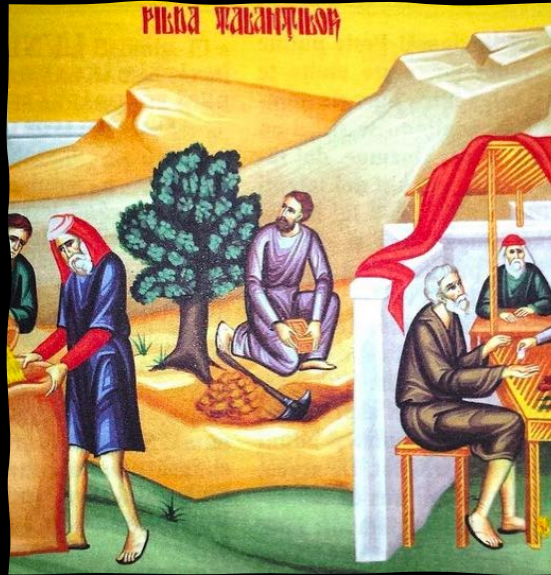
The End

Matthew 25

Three parables:



Ten Bridesmaids



Bags of Gold



Sheep & Goats

Matthew 25:1-13

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И ПРАВОНЪ БИ ДЪКА ПЛЮЕНОМ

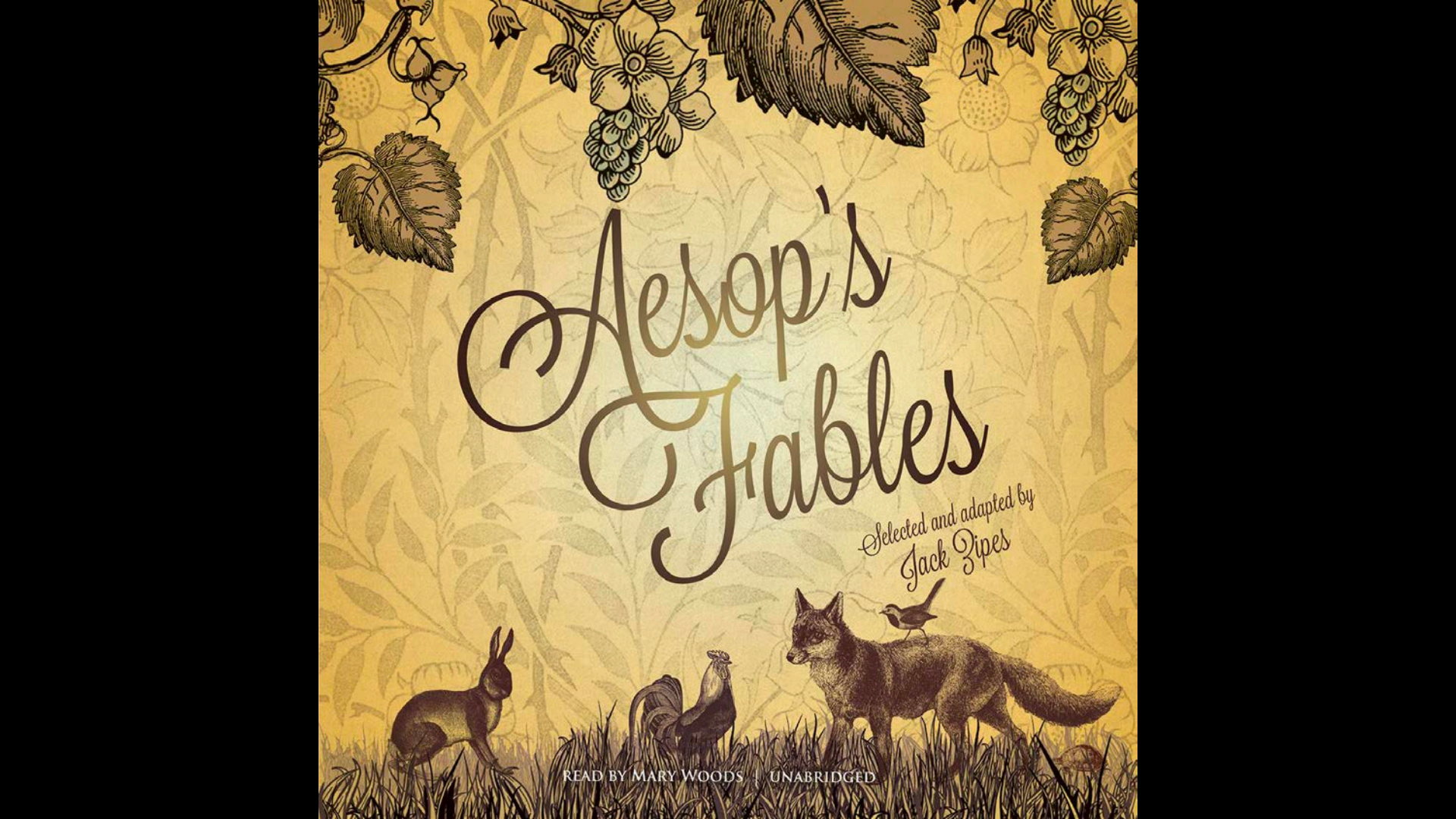


Our lifelong nostalgia, our longing to be reunited with something in the universe from which we now feel cut off, to be on the inside of some door which we have always seen from the outside, is no mere neurotic fancy, but the truest index of our real situation. And to be at last summoned inside would be both glory and honour beyond all our merits and also the healing of that old ache.”





CAUTION
FALLING
COWS

The book cover features a warm, golden-yellow background with a repeating pattern of stylized leaves and branches. At the top, there are detailed illustrations of various plants, including a large flower, a bunch of grapes, and several leaves. In the lower portion, a rabbit, a rooster, and a fox are depicted in a grassy field. A small bird is perched on the fox's back. The title 'Aesop's Fables' is written in a large, elegant, cursive font in the center. Below the title, the text 'Selected and adapted by Jack Zipes' is written in a smaller, simpler font. At the very bottom, the text 'READ BY MARY WOODS | UNABRIDGED' is printed in a small, sans-serif font.

Aesop's Fables

*Selected and adapted by
Jack Zipes*

READ BY MARY WOODS | UNABRIDGED

Matthew 25:1-13

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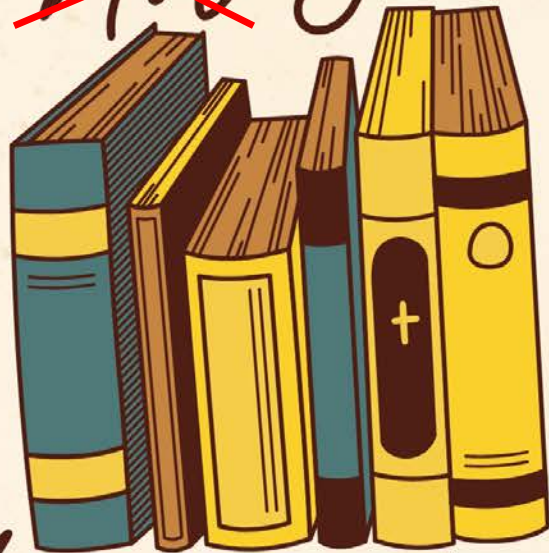
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Matthew 25:1-13


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~~Not~~ Just



Another Story




ISR: Infant Self Rescue

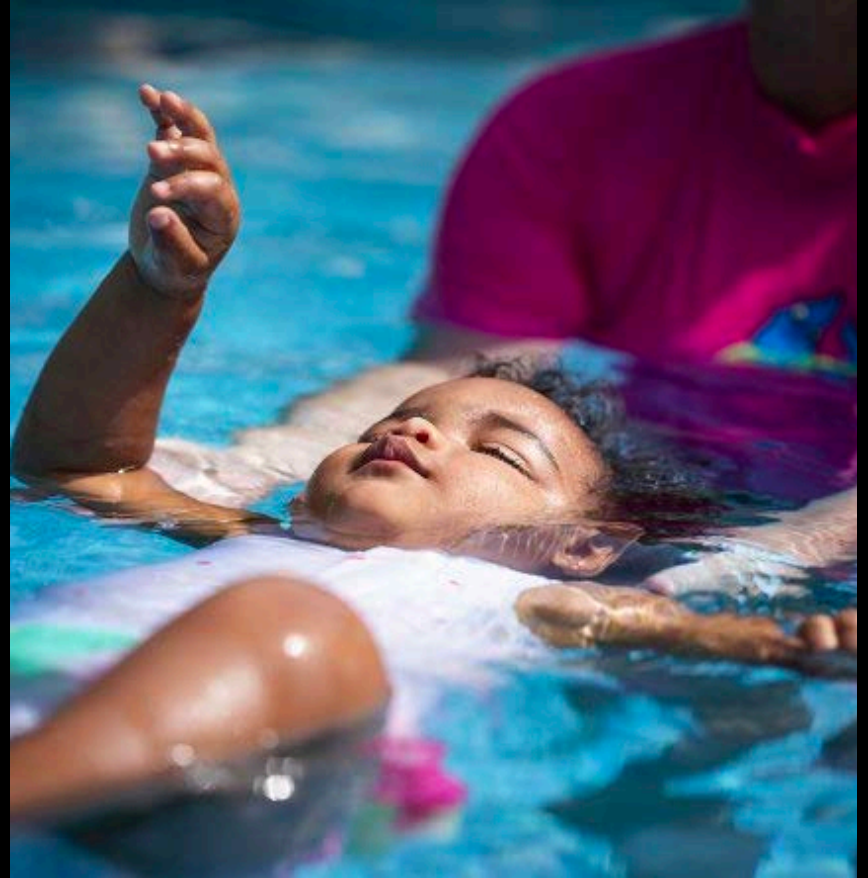


**“ PARDON ”
MY CRYING**
I'm learning to save my life

Infant Swimming Resource is the safest and most effective provider of survival swimming program worldwide, teaching children 6 months - 6 years old ISR Self-Rescue skills, giving them the confidence and competence they need to survive in the water.

www.InfantSwim.com
CONNECT WITH US



Ephesians 2:1-3

¹As for you, you were dead in your transgressions and sins, ² in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. ³ All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath.

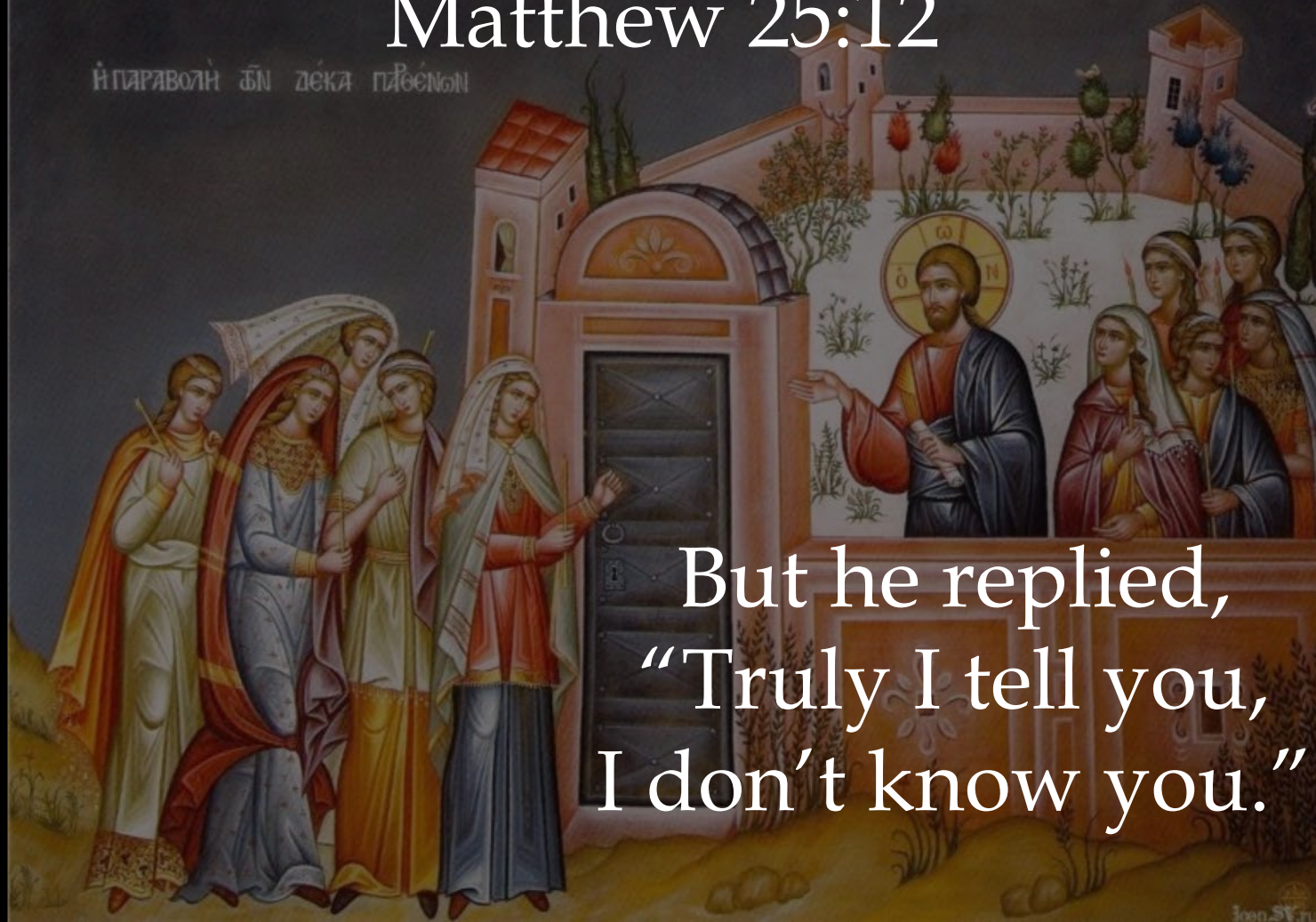
“Dead is when you’re trying to earn your salvation or designing your own. Dead is when God is never more than an abstraction or idea. Dead is when we don’t know God as father but only as boss or vague influence.”

Tim Keller, at his brother’s funeral



Matthew 25:12

И праволн ѿн дѣлѣ глѣснѣн



But he replied,
“Truly I tell you,
I don’t know you.”

Isaiah 62:4-5

- ⁴ No longer will they call you Deserted,
or name your land Desolate...
for the LORD will take delight in you,
and your land will be married.
- ⁵ As a young man marries a young woman,
so will your Builder marry you;
as a bridegroom rejoices over his bride,
so will your God rejoice over you.

Matthew 25:1-13

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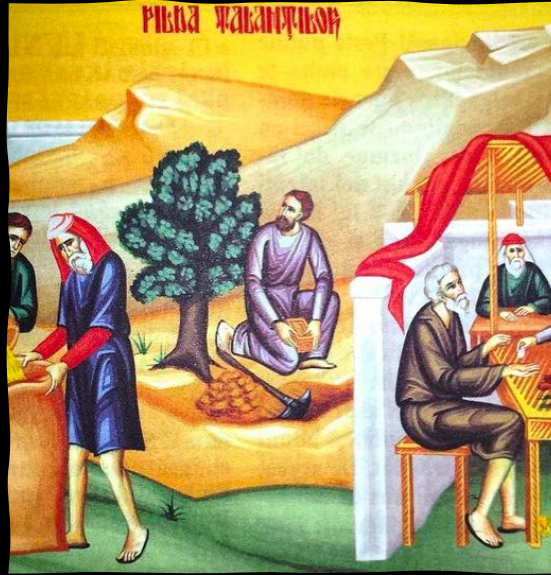
The End

Matthew 25

Three parables:



Ten Bridesmaids



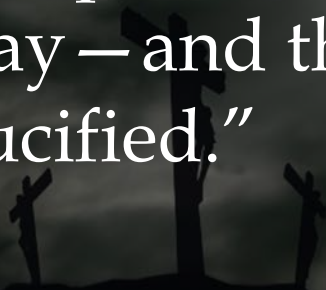
Talents



Sheep & Goats

Matthew 26-28

¹When Jesus had finished saying all these things, he said to his disciples, ² “As you know, the Passover is two days away – and the Son of Man will be handed over to be crucified.”



Matthew 24

Destruction of the Temple and Signs of the End Times

¹⁵ “So when you see standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel – let the reader understand – ¹⁶ then let those who are in Judea flee to the mountains...²¹ For then there will be great distress, unequalled from the beginning of the world until now – and never to be equaled again.

John 2:19-22

¹⁹ Jesus answered them, “Destroy this temple, and I will raise it again in three days.”

²⁰ They replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days?”

²¹ But the temple he had spoken of was his body.

²² After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken.



NSBT NEW STUDIES IN BIBLICAL THEOLOGY

The Cross from a Distance

Atonement in Mark's Gospel



Peter G. Bolt

Series Editor: D. A. Carson
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The cross was the great distress promised by Daniel before the resurrection day (Dan. 12:1). It was the culmination of all the beastly struggles for power that have afflicted this world with so much pain. The Messiah came into this world, and the Jewish people went out to meet him with the swords and clubs that have so often been wielded in our world as kingdom rises against kingdom. They handed him over to the Gentiles, who received him by ending his life on the cross. This was the end of the world.”

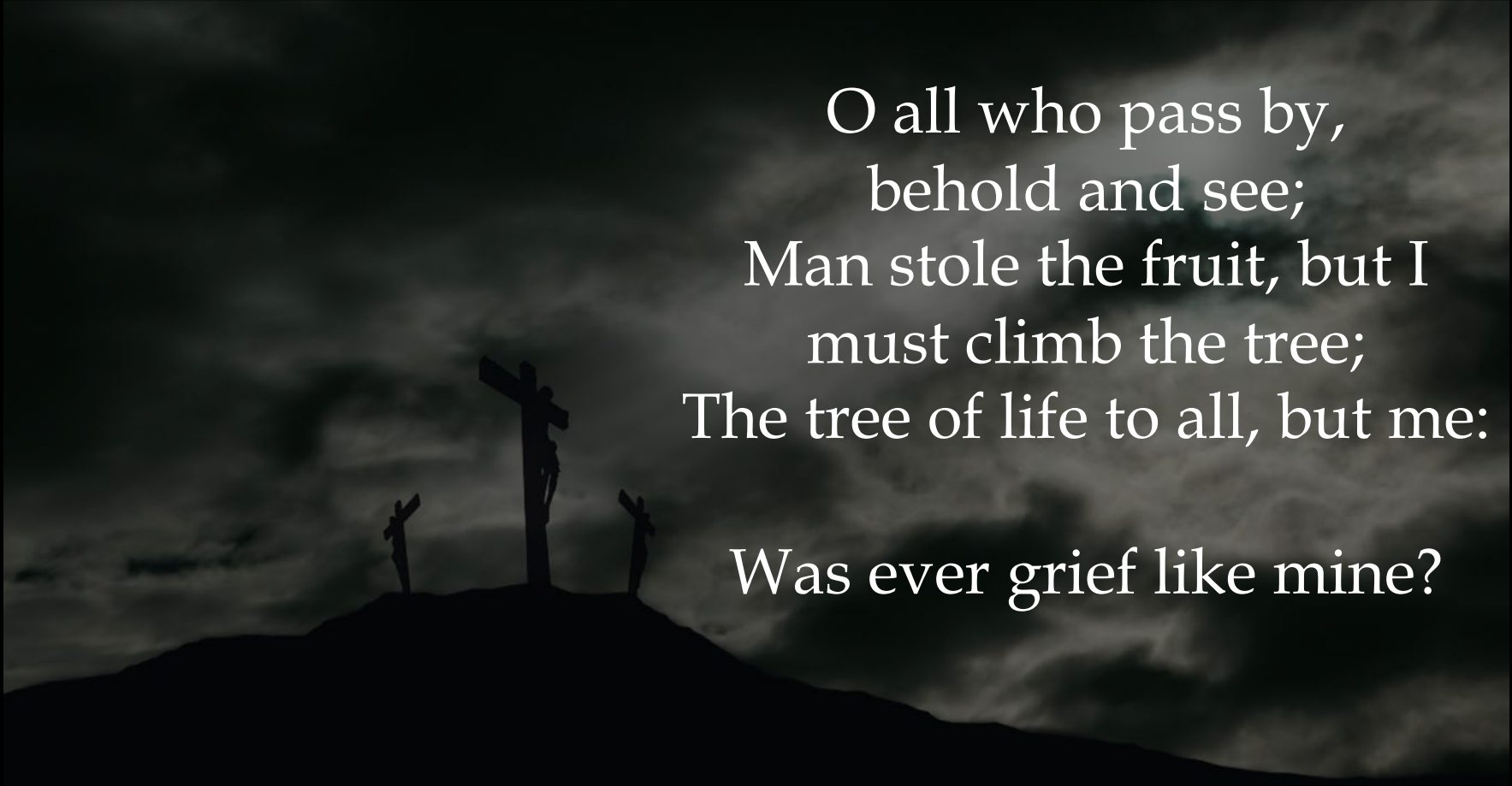
“In that great distress, the Son of God suffered more than any other human has ever suffered. The suffering of the world was placed upon his shoulders. Anyone and everyone who has suffered in this world of the beasts can know that Jesus understands. He died as part of the pain of this world, in solidarity with the pain of this world... This great distress has ushered in the resurrection from the dead for all who put their faith in the glorious Son of Man.”

Peter G. Bolt, *The Cross from a Distance: Atonement in Mark's Gospel*, ed. D. A. Carson, vol. 18, *New Studies in Biblical Theology* (England; Downers Grove, IL: Apollos; InterVarsity Press, 2004), 85–86.

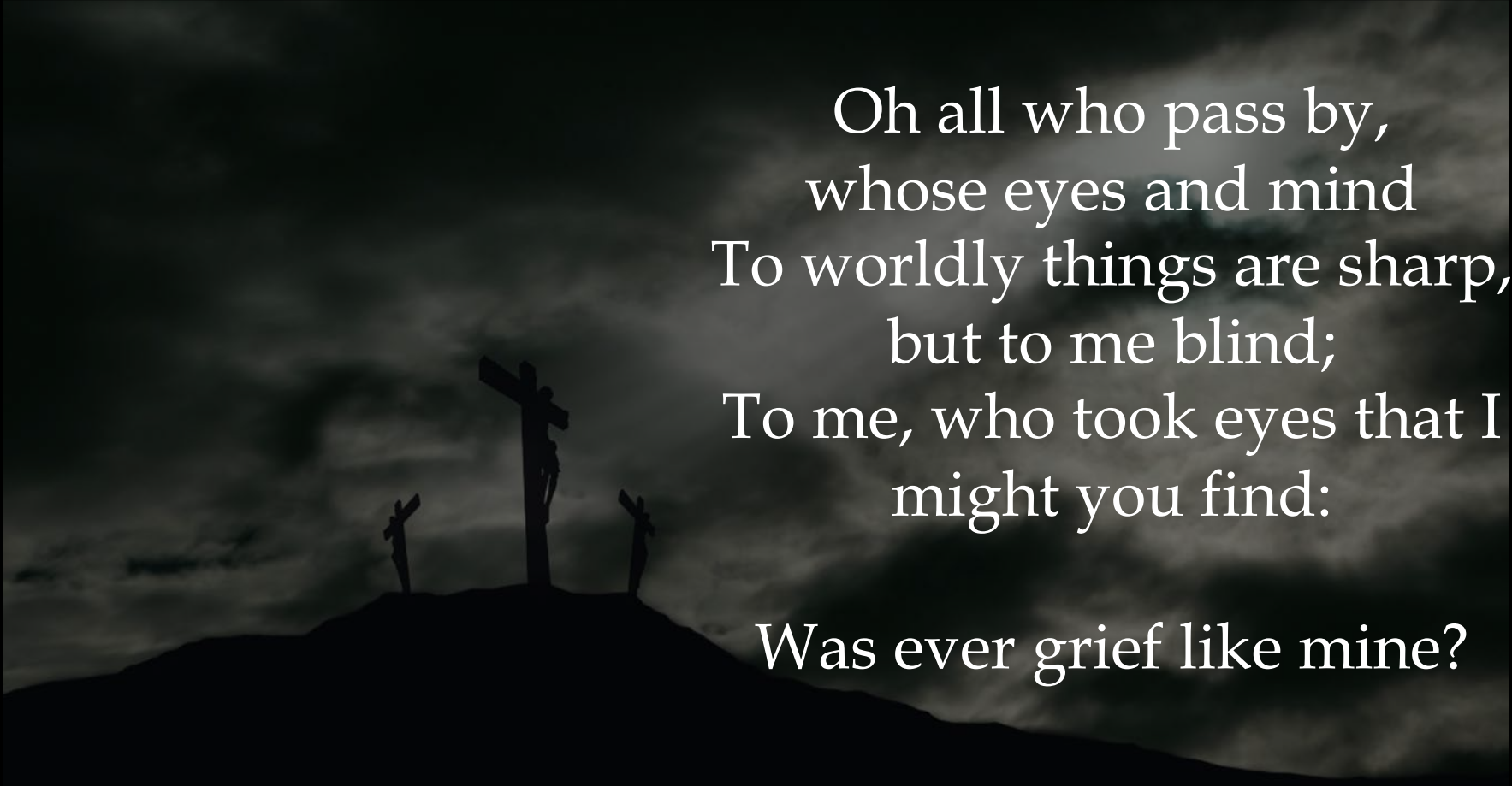
NSBT NEW STUDIES IN BIBLICAL THEOLOGY

The Cross
from a Distance
Atonement in Mark's Gospel



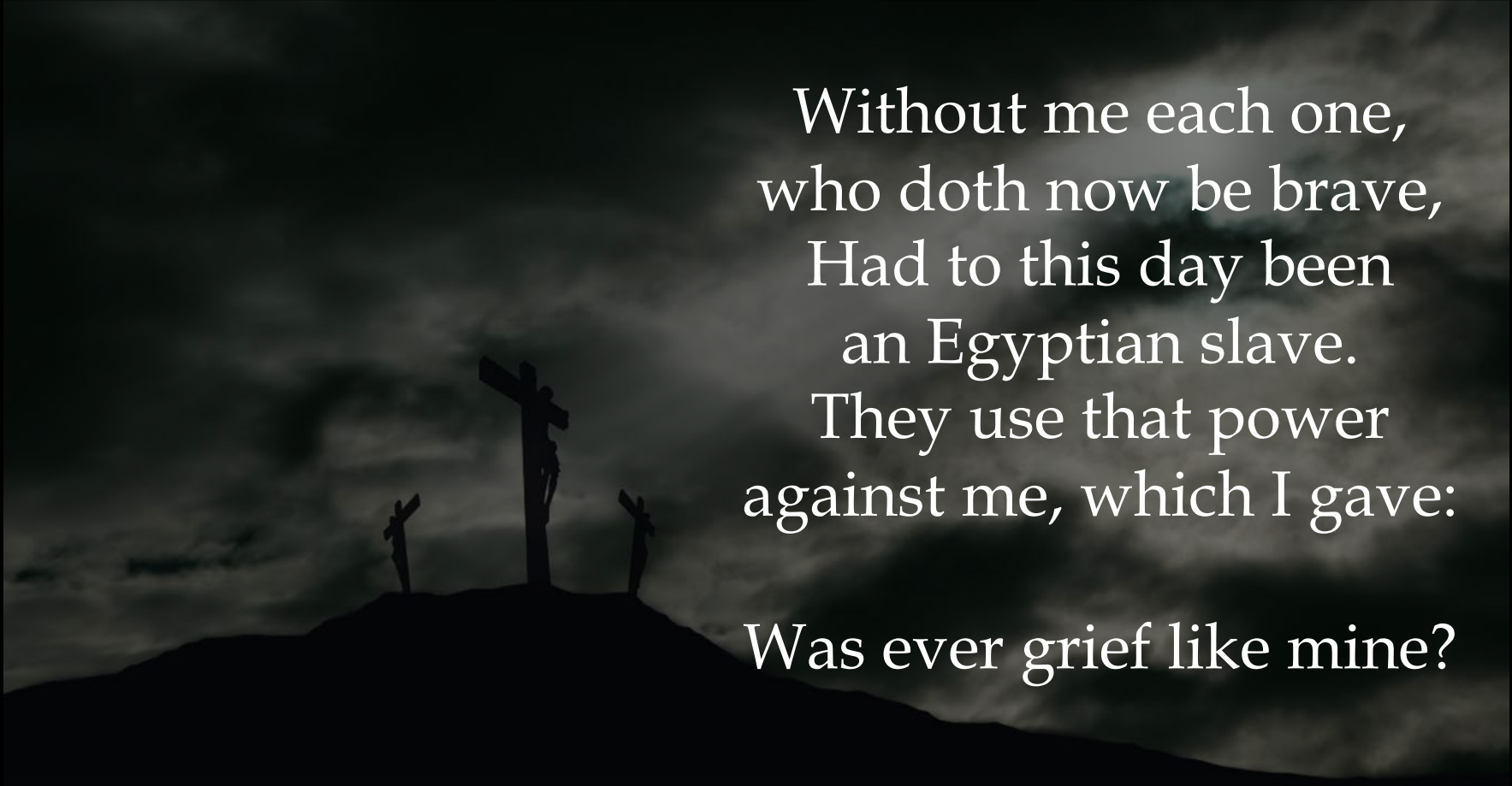
The background of the image shows three crosses on a hill, silhouetted against a dark, cloudy sky. The central cross is the largest and most prominent, with a figure on it. To its left and right are two smaller crosses, also with figures. The overall scene is somber and evocative, representing the crucifixion.

O all who pass by,
behold and see;
Man stole the fruit, but I
must climb the tree;
The tree of life to all, but me:
Was ever grief like mine?

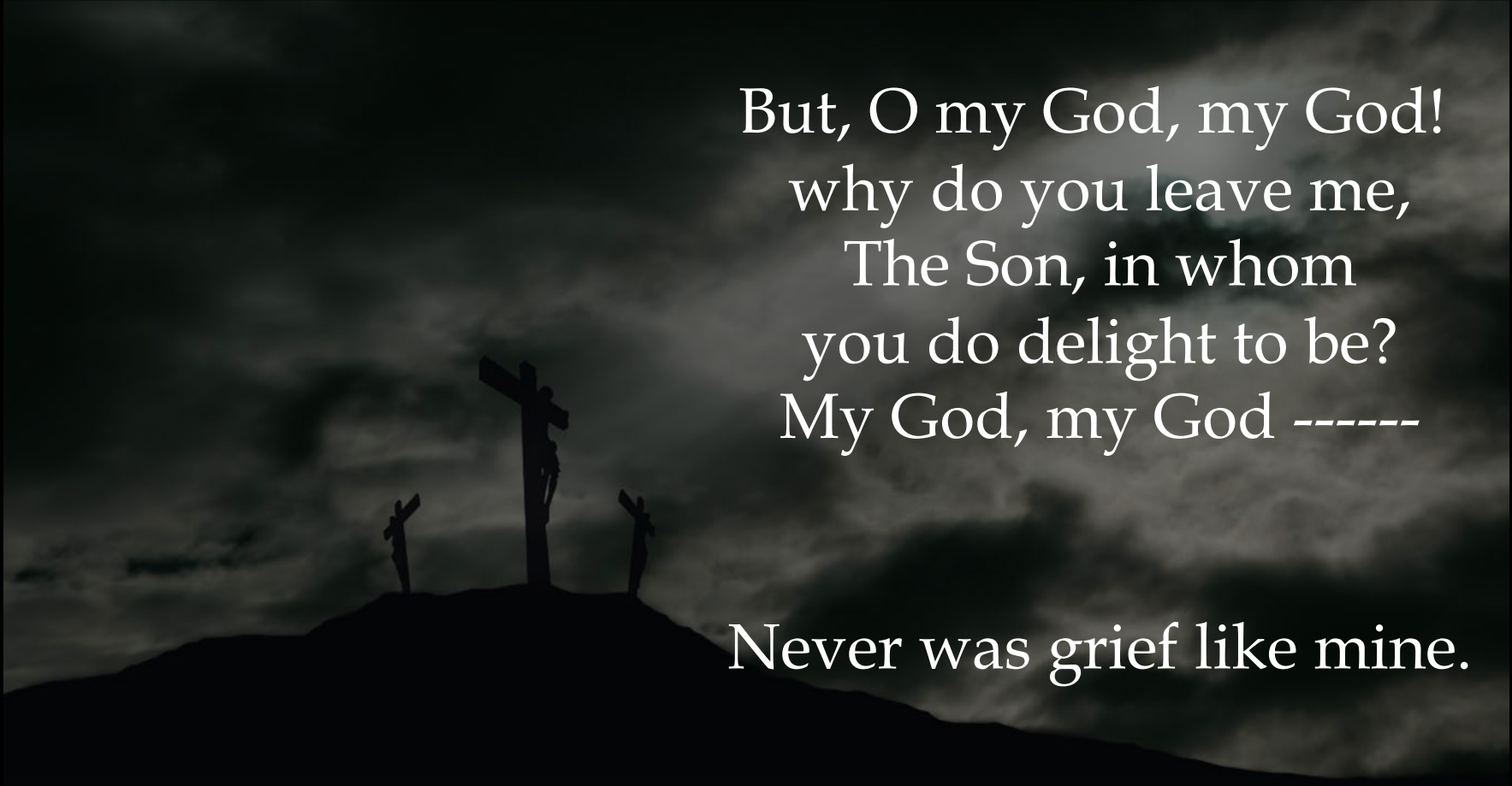
The background of the image is a dark, moody landscape. In the foreground, the silhouettes of three crosses are visible on a hill. The central cross is the largest and most prominent, with a figure on it. To its left and right are two smaller crosses, also with figures. The sky is filled with dark, swirling clouds, creating a somber and dramatic atmosphere. The overall color palette is monochromatic, consisting of various shades of gray and black.

Oh all who pass by,
whose eyes and mind
To worldly things are sharp,
but to me blind;
To me, who took eyes that I
might you find:

Was ever grief like mine?

The background of the image shows three crosses on a hill, silhouetted against a dark, cloudy sky. The central cross is the largest and most prominent, with a figure on it. Two smaller crosses are positioned to the left and right of the central one. The overall scene is somber and evocative.

Without me each one,
who doth now be brave,
Had to this day been
an Egyptian slave.
They use that power
against me, which I gave:
Was ever grief like mine?

The background of the image is a dark, moody landscape. In the foreground, the silhouettes of three crosses are visible against a dark, cloudy sky. The central cross is the largest and most prominent, with a figure on it. To its left and right are two smaller crosses, also with figures. The overall scene is somber and evocative, representing the crucifixion of Jesus Christ.

But, O my God, my God!
why do you leave me,
The Son, in whom
you do delight to be?
My God, my God -----

Never was grief like mine.

- George Herbert, *The Sacrifice*

This was the end of the world. For those who put their faith in Christ, the future no longer depends on the vicissitudes of human politics or religion. The security of the world is not found within the system of the beasts. Human culture is no answer to world anxiety, because it has no answer to our mortality. The future is in the hands of the Son of Man, and that future is resurrection from the dead and the glorious kingdom of God. When people began to live by faith in Christ, it led to further clashes with human culture. It always will.

Peter G. Bolt, *The Cross from a Distance: Atonement in Mark's Gospel*, ed. D. A. Carson, vol. 18, *New Studies in Biblical Theology* (England; Downers Grove, IL: Apollos; InterVarsity Press, 2004), 85–86.

NEW STUDIES IN BIBLICAL THEOLOGY

The Cross
from a Distance

Atonement in Mark's Gospel





John 3:29-30

²⁹ The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. ³⁰ He must become greater; I must become less.



STARRING
JASON SUDEIKIS





Gospel Application

Do you know the groom?