

Inside Wyoming

The Newsletter of the Wyoming Ave. Baptist Church

Vol. 18, No. 2, February 23, 2003



Snow Didn't Stop the Sunday Bible School Breakfast!

The beginning of the "Blizzard of '03" that blanketed Philadelphia with 20 inches of snow this past Sunday and Monday, February 16 and 17, didn't keep many people from coming to the 8:30 am Sunday Bible School Breakfast on February 16 in Fellowship Hall. Walter, Sr., Cindy, Jennifer, and Mary Rice were the cooks, serving french toast, scrambled eggs, bacon, and sausage to a hungry group of 46. (We used over 11 dozen eggs and 5 loaves of bread!) Praise God for the time of fellowship that we had together!

While the snow didn't change our breakfast plans, we did move the start of the morning worship service up to 10:00 so that people could get home earlier and avoid the snow. *Pictures by Jen Rice*



SUNDAY SCHOOL REPORTS

A Bona-Fide Study of Revelation

by George Parcell,
Teacher, Bona-Fide Class

At this present time, the Bona-Fide Class is studying biblical prophecy, in particular the events of the first half of the seven year Tribulation period. Our class examines biblical prophecy chronologically, in that we deal with the sequence of events as they are revealed in Scripture. It's an on-going study that deals with the prophecies which are being fulfilled at the present time, and with the sequence of events as they unfold in our study of the first half of the Great Tribulation described in the book of Revelation.

Biblical prophecy of the "end times" comes under "eschatology," or the study of "the last days," and our study of the last days leads us to many books of Scripture

simultaneously, with different degrees of information. Biblical prophecy is history written in advance. It is God's way of telling us what will happen in the future. It involves the prediction of specific events before they actually happen. The Bible contains over one thousand predictions of future events, and as we know, many of these have already been fulfilled in specific detail. Many more will be fulfilled in the future.

The theological position we are studying is the pretribulational view of Bible prophecy. The pretribulational view holds that the rapture of the Church (the body of believers in Christ) will precede the Tribulation period and the Millennial Kingdom of Christ here on earth. I believe that this is the only view that can provide a consistently harmonious interpretation of prophecy.

It is my belief that prophetic passages of Scripture be interpreted according to their primary literal sense, unless context indicates some other method of interpretation. We know that the Scriptures contain symbolic language, allegories, and figures of speech; that is understood. However, wherever possible, I believe we should interpret the prophecies of Scripture in the same way that past prophecies were fulfilled, literally.

So what are the events of the first half of the Tribulation? This is very interesting stuff... I'll give you a small taste of it.

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Contributions of articles and information are most welcome! Contact the editor, Walter Rice, Jr., at 215-820-0165.

Bona-Fide, continued from page 2

Revelation chapters 6 through 9 concern the first half of the Tribulation. In the Old Testament, the most common name for the Great Tribulation is the “Day of Jehovah,” or “The Day of the Lord” found in various books. These references are also found in various passages in the New Testament.

Some of the events of the first half of the Tribulation occur in chronological sequence with one event following the other in order. The seal judgments and the trumpet judgments fall into this category.

Secondly, other things are taking place in the first half simultaneously with the sequential events. Two of these events actually begin before the Tribulation but continue on through the first half. One is the ministry of Elijah the prophet, the other is the governmental system of the ten kings and the ten kingdoms. After the fall of the one world government before the Tribulation, the world is divided into ten kingdoms and this ten kingdom division continues into and through the first half of the Tribulation.

Three other events that will occur are the ministry of the 144,000 and world-wide revival (Rev. 7); the ministry of the two witnesses (Rev. 11); and the rule of ecclesiastical Babylon which will control the religious affairs of the world (a one-world church system) during the first half of the Tribulation (Rev. 17).

Each one of these events were studied and discussed by our class over the course of seven weeks so that they can say with understanding that these then are the events

A Special Thanks

from Stella Newton

I want to thank the congregation for all the cards they sent me, and I want to thank the kids of the Sunday Bible School for the special gift for Valentine’s Day. Most of all, I want to thank the congregation for all their prayers. And I’m doing better.

of the first half of the Tribulation.

As a top priority, our class is always reminded to “pray for the peace of Jerusalem.” There is a blessing for those who do so, Psalm 122:6. What is happening in our time is truly remarkable, but then again, we shouldn’t be surprised because the Old Testament prophets have informed us about the events leading up to the battle of Armageddon, the battle for Jerusalem. Zechariah 12:3, 9, says: “And in that day will I make Jerusalem a burdensome stone for all people: All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it... And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem.”

To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever! -
Revelation 5:13

The Christian Way of Prayer

*“Pray, then, in this way:
‘Our Father who is in heaven,
hallowed be Your name.*

Your kingdom come.

Your will be done, on earth as it is in heaven.

Give us this day our daily bread.

*And forgive us our debts,
as we also have forgiven our debtors.*

*And do not lead us into temptation,
but deliver us from evil.*

*For Yours is the kingdom and the power
and the glory forever. Amen.’ ”*

The praying of Christians must be real ~ sincere as opposed to hypocritical, thoughtful as opposed to mechanical. Jesus intends our minds and hearts to be involved in what we are saying. Then prayer is seen in its true light ~ not as a meaningless repetition of words, nor as a means to our own glorification, but as a true communion with our heavenly Father. The so-called ‘Lord’s Prayer’ was given by Jesus as a model of what genuine Christian prayer is like.

The essential difference of Christian praying lies in the kind of God we pray to. Other gods may like mechanical incantations; but not the living and true God revealed by Jesus Christ. Jesus told us to address him as (literally) “our Father in the heavens.”

This implies first that he is personal, as much “he” as I am “I”... God is just as personal as we are, in fact more so.

Secondly, he is loving. He is not an ogre who terrifies us with hideous cruelty, nor the kind of father we sometimes read or hear about ~ autocrat, playboy, drunkard ~ but he himself fulfils the ideal of fatherhood in his loving care for his children.



More happy faces from the Sunday Bible School breakfast on February 16.

Thirdly, he is powerful. He is not only good but great. The words “in the heavens” denote not the place of his abode so much as the authority and power at his command as the creator and ruler of all things. Thus he combines fatherly love with heavenly power, and what his love directs, his power is able to perform.

In telling us to address God as “our Father in heaven,” the concern of Jesus is not with protocol (teaching us the correct etiquette in approaching the Deity) but with truth (that we may come to him in the right frame of mind). It is always wise, before we pray, to spend time deliberately recalling who he is. Only then shall we come to our loving Father in heaven with appropriate humility, devotion and confidence.

(Excerpted from John R.W. Stott, *The Message of the Sermon on the Mount.*)