



## REGENERATION FELLOWSHIP

Florida Prison Ministries

P.O. Box 162685

Altamonte Springs, FL 32716

**ADDRESS CORRECTION REQUESTED**



PSALM 71:6

*Remember those in prison as if you were their fellow prisoners...*

**HEBREWS 13:3**



...Put forth your branches  
and bear your fruit...  
Ezekiel 36:8

## Regeneration Fellowship Newsletter

Vol. 29 No. 3

Director:

Frank Barton

*An outreach of the  
Florida Prison Ministries*

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So many people these days, young and old, are glued to their phones. Their heads are perpetually “bowed” to their device of choice (understand the symbolism). I have seen people take pictures of their food before eating it, and sadly, I admit I have actually been one of those people! We are so busy documenting the moments of our lives that we do not take the time to actually savor them while in the moment...to actually drink in the sights, smells, sounds of the moment.

I know that we tend to think of the world as a better place than it was say 50 or 100 (or more) years ago...and perhaps for awhile we were...but is it true anymore? Are we better for the technologies that now enslave us? Or are these just more chains binding us and often isolating us? A simple fix to a malfunctioning device is often to turn it off and then turn it on again (see Quotes and Quips, page 2). Perhaps that is the fix for us too when we are overburdened with the cares of the world. Even when we cannot physically rest, God asks us to rest in Him. Let us give our worries and cares to Him. He is strong enough to carry them when we are not.

— The Team at  
Regeneration Fellowship

## Quotes and Quips

Almost everything will work again if you unplug it for a few minutes, including you.

— Anne Lamott

What a wonderful thought it is that some of the best days of our lives haven't even happened yet.

— Anne Frank

No one is useless in this world who lightens the burdens of another.

— Charles Dickens

Part of doing something is listening.

— Madeleine L'Engle, *A Swiftly Tilting Planet*

Too often we underestimate the power of...a listening ear...to turn a life around.

— Leo Buscaglia

We should work for a world not simply that hates hatred, but that loves love.

— Father James Martin

What you do makes a difference, and you have to decide what kind of difference you want to make.

— Jane Goodall

Do your little bit of good where you are; it is those little bits of good put all together that overwhelm the world.

— Bishop Desmond Tutu

### **New Discovery Bible School**

Write to: New Discovery Bible School, Inc.

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## JESUS

### Selected Studies on the Life of Christ

By David Metzler

### BETWEEN HEAVEN AND EARTH

*“And when they had come to the place called Calvary, there they crucified Him (Luke 23:33).*

As soon as Jesus was nailed to the cross, it was lifted by strong men, and with great violence thrust into the place prepared for it. This caused the most intense agony to the Son of God. The manner of Christ's death was Roman. In submitting to this form of death Christ humbled Himself utterly (Philippians 2:8). A curse was supposed to rest upon those who were crucified (Deuteronomy 21:23; Galatians 3:13)....The lingering death upon a cross was horrible indeed, for victims commonly lived for many hours, sometimes several days. The weight of one's body placed great pressure upon the arms and ribs, making it difficult to breathe. In a desperate attempt to breathe, the condemned forced himself higher with his legs. The continuous up-and-down effort, coupled with the difficulty in breathing and the strain upon the muscles, eventually resulted in death by asphyxiation or total exhaustion and shock.

It is said that those crucified sometimes died from exposure and exhaustion after about 12 hours, though in other cases death did not come for two or three days. Mark (chapter 15:25) states that Jesus was crucified at the third hour, by Jewish reckoning, or about 9:00 a.m. Four Roman guards now unknowingly fulfilled prophecy. They each took an article of Christ's clothing. When they came to His seamless tunic, woven in one piece from the top down, “they said therefore among themselves, ‘Let us not tear it, but cast lots for it, whose it might be,’ that the Scripture might be fulfilled which says: ‘They divided

My garments among them, and for My clothing they cast lots’ [Psalm 22:18]. Therefore the soldiers did these things” (John 19:24).

Roman authority had decreed a death sentence, and Roman soldiers maintained a guard to see that it got carried out. Our world's Creator hung between heaven and earth upon a cruel instrument of torture. Those He had come to rescue from sin stood at the foot of His cross and mocked Him. His naked form was exhibited for all to see.

“Behold Him hanging upon the cross those dreadful hours of agony until the angels veil their faces from the horrid scene, and the sun hides its light, refusing to behold. Think of these things, and then ask, Is the way too strait? No, no.” ■



**AND MAKES  
INTERCESSION  
FOR THE  
TRANSGRESSORS.**

ISAIAH 53:12, ESV

## LIGHT FOR MY PATH

*Jesus is your Savior...*

And we have seen and do testify that the Father sent the Son to be the Savior of the world.

I John 4:14

...For we have heard Him ourselves and know that this is indeed the Christ, the Savior of the world.

John 4:42 (last part)

For the Son of man is come to seek and to save that which was lost.

Luke 19:10

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

John 3:16

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast.

Ephesians 2:8, 9

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

II Timothy 1:9

Nevertheless He saved them for his name's sake, that He might make His mighty power to be known.

Psalm 106:8

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

Romans 10:9

**BREATH OF LIFE**  
**BIBLE COURSE**  
**WRITE TO: BREATH OF LIFE**  
**12501 OLD COLUMBIA PIKE**  
**SILVER SPRINGS, MD 20904**

Bible Study:  
THE WORLD'S MOST AMAZING BOOK

By Mark A. Finley

### JESUS' PRAYERS AND OURS

The Gospel of Luke focuses on Jesus' prayer life more than any other book in the Bible. Luke was a Gentile physician who longed to share the eternal truths of salvation with both Jews and Gentiles. Luke wrote his Gospel around A.D. 60 to a growing Christian community. Significantly, it is addressed to someone named Theophilus, which means "lover of God" or "a friend of God." Luke's purpose was to lead readers to become God's friends. The Gospel of Luke presents a revolutionary concept: Jesus, the divine Son of God, dwelt in human flesh and, as a human, developed an intimate relationship with God in prayer.

**1. What two significant principles in Jesus' prayer life do we discover in Luke 5:16 and 9:18?**

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For Jesus, prayer was not a spasmodic practice. He did not pray occasionally, when He "felt" a need. For Jesus, prayer was a way of life. And not only did Jesus pray often — He had regular, planned times to be alone with God (see Luke 11:1 and Mark 1:35).

**2. Compare Luke 9:28 with Matthew 18:19, 20. Why do you think praying with others is vital to our prayer experience?**

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Jesus often prayed with and for His disciples. Praying together unites our hearts, encourages our spirits, and lifts our vision. When we hear someone pray for us, we are strengthened by their prayers. When we unite in prayer, seeking God and interceding for others, God moves in unusually powerful ways in response to those prayers.

**3. Reflect on Jesus' experience with Peter in Luke 22:31, 32. What impact does this incident have on your prayer life? Why would it encourage each one of us?**

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Jesus assured Peter that He was praying for him by name. What rich assurance it is that Jesus, the divine Son of God, knows our names and is praying for us. What encouragement it is for us to join Jesus and pray for others as He did.

**4. What does Jesus' prayer in Gethsemane reveal about the purpose of prayer? Read Luke 22:41-46.**

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The purpose of prayer is not for God to bend His will to conform to our will; it's to allow His Spirit to mold our will to conform to His will. It's not to get from God what we want, but to discover what He wants.

**5. In at least two instances in the Gospel of Luke Jesus encouraged His disciples to pray for very specific things. Read Luke 22:39, 40 and 10:2, and describe why these things are so important.**

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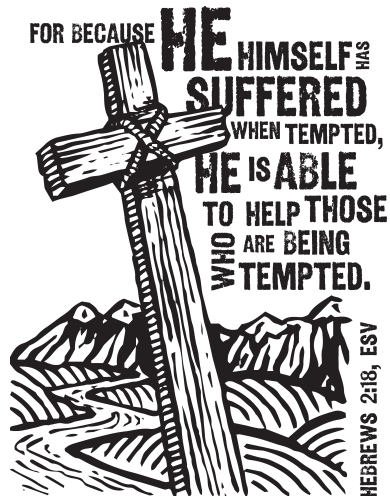


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Jesus urged His disciples to pray for power over the temptations of the devil, and to pray for laborers to share His love and truth with receptive multitudes. These two prayers deal specifically with what God does in us and through us.



**6. How is Jesus' prayer on the cross so vital for our own spiritual lives? Read Luke 23:33, 34.**

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Condemned unjustly, treated unfairly, and wrongfully accused, Jesus forgave His tormentors. What a model for us!

**7. Read Luke 23:44-46. How did Jesus' final prayer reveal the deep commitment of His life and model the true purpose of prayer?**

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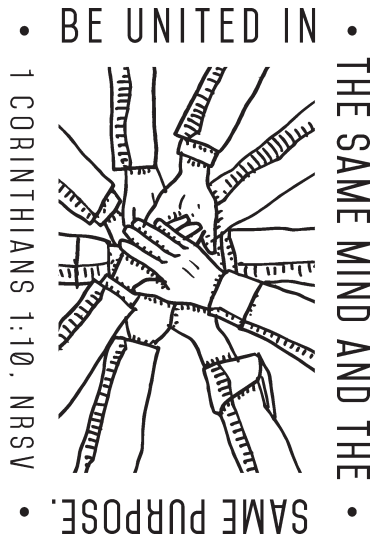


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Jesus' prayer life reveals a life totally surrendered to the Father's will. Jesus had one desire: to please His Father. The purpose of prayer is to bring us into an intimate relationship with God, so that all we want is what He wants. May our prayer lives be so deep, so complete, that our hearts will be united to Christ's heart and we will be consumed with the desire to do His will. ■



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## GOD CARES: *The Message of Daniel*

C. Mervin Maxwell

### **Daniel 8: God, And His Sanctuary**

#### ***Introduction***

During evening homework hours, how many parents have had to respond to the plaintive sigh of their children, “I just can’t understand it!”

And how many parents have found that their children could have understood if they had read the explanation in the book!

In Daniel 8 we are invited to study yet another set of prophetic symbols, and, as with chapters 2 and 7, God provides the explanation so we can understand.

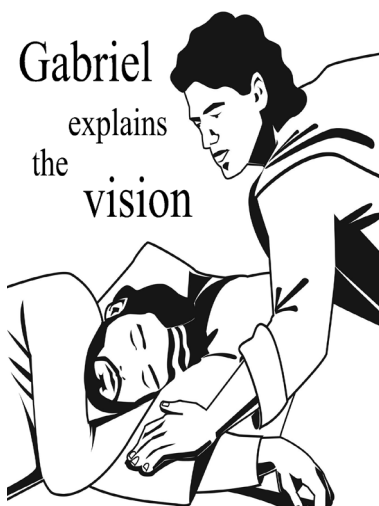
Indeed the word “understand” occurs so often from Daniel 8 onward that it becomes almost a motif for the balance of the book (see Daniel 8:16, 17; 9:23, 25; 10:12, 14; 11:33; 12:10).

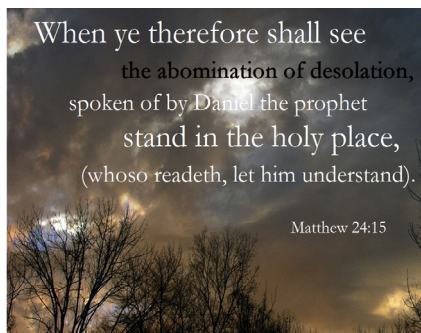
But in Daniel 8, even though the interpretation begins right away just as it does in chapters 2 and 7, it is not completed within the limits of the chapter. It is continued at the end of chapter 9.

The prophetic symbols in Daniel 8 include beasts and horns as before and also a prophetic symbol of a period of time. While still in the vision Daniel hears a voice saying, “Gabriel, make this man understand the vision,” and immediately Gabriel comes to Daniel’s side and bids him “understand” it (verses 16 and 17).

But no sooner has Gabriel explained the beasts and horns than he finds he has to stop. The picture he has painted has caused Daniel, now an old man, to faint away. The vision ceases and Daniel says regretfully — almost like a child doing his homework — “I was appalled by the vision and did not understand it” (verse 27).

This is where Daniel 9 will fit in, a few years later. When Daniel gives himself heart and soul to the understanding of time prophecy, Gabriel will appear again, explaining that he has come to give Daniel “wisdom and understanding.” Calling on





him once more to “understand the vision,” the angel will start right in to resolve the time symbolism, just where he had left off at the end of Daniel 8.

It has often been pointed out that Jesus urged every one of us to “understand” Daniel 8 and 9 during His famous conversation with the disciples on the Mount of Olives (the “Olivet Discourse”) a few nights before His crucifixion. Citing

a key phrase from Daniel 9:27, similar to one in Daniel 8:13, Jesus said significantly, “Let the reader understand” (Matthew 24:15).

It is attractive to assume that it was also Jesus who commanded Gabriel to make Daniel understand the vision in the first place. Daniel 8:15, 16 says:

When I, Daniel, had seen the vision [of the beasts, horns, and time symbol], I sought to understand it; and behold, there stood before me one having the appearance of a man. And I heard a man's voice between the banks of the [river] Ulai, and it called, “Gabriel, make this man understand the vision.”

The New Testament tells us in Luke 1:19 that Gabriel is the angel who stands “in the presence of God.” Any being who can issue a command to Gabriel must rank very high in the administration of the universe. In the passage we just read, this exalted being is described as “one having the appearance of a man.” Who could this being be but the same Person who in Daniel 7:13, is described as “one like a son of man” — that is, Jesus Christ, who is called the Son of man forty times in the Gospels?

So Jesus our Savior deeply desires us to understand the prophecy of Daniel 8 and 9.

And it is well worth our understanding. For it applies to the “time of the end” (Daniel 8:17), and it deals with the grandest theme of the ages.

Daniel 2 takes us through the rise and fall of nations and reaches its climax as Jesus Christ, the supernatural stone, sets up His kingdom of glory.

Daniel 7 takes us through the political scenes a second time, adding the tragic course of medieval Christianity, and reaches its climax as the judgment meets in heaven, where Christ receives His kingdom and graciously shares it with every “saint” found worthy.

Chapters 8 and 9 likewise take us through the political entities of history (omitting Babylon this time) and through medieval Christianity, but they point more directly to Christ's work of atonement and of salvation from

sin which makes it possible for sinners to become saints so that they can inherit the kingdom.

Daniel 2 focuses on Christ our King. Daniel 7 focuses on Christ our Judge. Daniel 8 and 9 focus on Christ our High Priest, who died for our sins and is living again for our salvation. As you read Daniel 8 in your Bible, see how much of it you can understand without further assistance. Then we'll discuss some of its aspects in detail.

## The Message of Daniel 8

### I. Two More Beasts Foreshadow the Future

"But, sir," shouted several of Alexander's soldiers, "look at their wagons! As soon as we climb up anywhere near them, they'll let the heavy things roll down and crush us. What can we do?"

"What can we do?" smiled Alexander. "You can lie down with your long shields covering your bodies and let the wagons roll over you. Then you can get up and finish the job."



of Four Beasts

**Daniel's Dream**

#### *The Two Beasts and Their Horns*

We'll meet Alexander again in a moment. In the meantime we note with complete assurance the identification of the two beasts and their several horns in the first part of Daniel 8.

The ram with two horns, the shorter of which came to be the taller one, is specifically identified with Media and Persia (Daniel 8:20). The one-horned goat that flew over the ground and vanquished the ram is specifically called Greece (Daniel 8:21). Its single horn is defined (Daniel 8:22) as its "first king," Alexander, or more properly as the kingdom of Alexander. (We have seen in Daniel 7:17, 23 that "king" equals "kingdom.") The four horns that rose when the single horn was broken are the four kingdoms (Daniel 22) into which Alexander's Hellenistic-Greek Empire was, for a time, divided, under Lysimachus, Cassander, Seleucus, and Ptolemy.

The symbols are so apt that it is easy to forget that Daniel saw their fulfillment a long time in advance.

Now, Daniel 8:1, 2 says that in his vision Daniel seemed to be standing at the river Ulai (a canal about 900 feet wide) that used to flow near the ancient city of Susa. The point is that he was located at a community, Susa (or Shusha or Shushan), that would figure prominently as a treasure

city and winter capital for the Medo-Persian Empire. In this symbolic way he was carried forward in time to the Medo-Persian period.

According to Daniel 8:1 the actual time of this vision was the third year of Belshazzar, 551 B.C., two years later than the vision of Daniel 7. The Babylonian Empire still had a dozen years to live, but a perceptive observer like Daniel could have discerned that its days were numbered. Nabonidus, its supreme king, was off in Tema developing a trade center and reviving moon worship. Belshazzar, the coregent, was allowing the economy of the capital to collapse. On the other hand Cyrus, the vigorous king of Persia, was out to conquer the world. God did not bother to include Babylon in this prophecy.

Cyrus is thought to have been the grandson of the final king of Media. At its height Media stretched through mountains from the river Halys in the northwest to the Persian Gulf in the southeast. By contrast Cyrus at first ruled only the tiny Median province of Persia. At that time the Median horn was much taller than the Persian horn.

But in 553, the year of the vision of Daniel 7, Cyrus rebelled against his grandfather, King Astyages, and soon subjugated Media under his own control. In 547, four years after the vision of Daniel 8, Cyrus would annex Lydia, extending his realm beyond the river Halys to the Aegean Sea. In 539 he would add Babylon. Thus the horn that came up second would find itself taller than the first one.

Broadminded and generous, Cyrus treated the Medes as allies rather than as subjects, giving rise to the term "Medo-Persian Empire." In time, however, the Persian horn grew so tall that the empire was known simply as "Persian."

The Persian Empire enjoyed great leadership under several of its rulers besides Cyrus including, for example, Darius I (522-486) and Artaxerxes I (465-423), both of whom treated the Jews especially well and will deserve mention when we come to chapter 9. But Darius III (336-331), the final Persian emperor, was a weak ruler, certainly no match for Alexander the Great.

Alexander defeated Darius's immensely larger armies three times in three great military matches: first, by the river Granicus in Phrygia in 334; second, at the coast near Issus in Cilicia in 333; and third, on the plain of Arbela in Syria in 331. Alexander's goat easily trounced Persia's ram, just as Daniel had foreseen two hundred years earlier.

### *God and Alexander's Success*

An article in the *Scientific American* attributes Alexander's success partly to the Greek development of torsion artillery shortly before his time. Torsion artillery consisted of large catapults powered by heavy ropes of hair and sinew, twisted, like torsion springs with a ratchet and then released. They could shoot heavy stones repeatedly at a selected spot on a city wall until the wall gave way, and they could shoot oversized arrows into enemy ranks before

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the enemy archers were close enough to shoot their conventional weapons. Designed by highly skilled mathematician-engineers, they were remarkably accurate. A catapult constructed according to ancient specifications some years ago in Germany is reported actually to have split one of its arrows with a subsequent one, in the best style of Robin Hood.

Better known than his catapults are Alexander's personal qualifications for success. As we have seen in the case of the wagons, he seemed always to know what to do — when to attack or delay, whether to follow up a victory by chasing the enemy or to hold back and consolidate his position. He was physically brave. When one of his generals was killed at the siege of Tyre in the act of pressing through a breach in the city wall, Alexander unhesitatingly stepped into his place. And he could march all night. Once he led his cavalry with scarcely a pause on a chase that lasted for three days and four nights!

But in spite of Alexander's remarkable equipment and talents, we cannot escape the conviction that things might have turned out very differently if King Darius had not been such a notable coward. Darius' Persians vastly outnumbered the Greeks. At Arbela the Persians are said to have pitted a million men against Alexander's 47,000. But at Granicus, Issus, and Arbela, King Darius lost his nerve at the first sign of a reverse, turned his chariot around, and fled for his life — a signal in those days for the entire Persian army to flee also.

In an unusually intriguing passage the Bible says that "the king's heart is a stream of water in the hand of the Lord; he turns it wherever he will" (Proverbs 21:1). Historical accounts indicate that a single hour of courage on Darius' part in any one of his three great battles might well have saved his army and enabled it to annihilate Alexander's forces. Had God seen fit, He could easily have supplied Darius with this needed courage. He gave Daniel courage to face lions. He gave Daniel's friends courage to face a fiery furnace. But the Persian Empire had chosen to find its way without faith in the God of Israel, and in Persia's hour of crisis God allowed human weakness to run its course.

Daniel 7:6 says that dominion was "given" to the Greeks. Evidently the same God who "gave" unrepentant Judah into the hands of Nebuchadnezzar (Daniel 1:2), and who "gave" decadent Babylon into the hands of Cyrus (Daniel 5:8), now "gave" the degenerate Persian Empire into the hands of Alexander. So does the "God who cares" oversee the affairs of men.

### *Three Beasts "Prolonged"*

Daniel 7:12 says that the lives of the first three beasts of chapter 7, unlike that of the fourth beast, were to be "prolonged for a season and a time" after their dominion had been taken away. In a symbolic gesture

Alexander married an Asian princess, Roxane, and he enthusiastically endorsed the marriages of 10,000 of his Greek soldiers to Persian wives. Indeed Alexander revealed remarkably cosmopolitan statesmanship. He creatively set in motion a blending of the old Babylonian and Persian cultures with the Greek (or "Hellenic") culture, which was to stamp civilization as "Hellenistic" for centuries to come. Thus elements of Babylonian, Persian and Greek civilizations persisted "for a season and a time." Indeed many of them influence us to this day.

"Of no other man can it be said with equal justice," observes a modern historian whose views are widely shared, "that he laid his mark upon all the civilizations that followed him in the lands where he had fought, and upon all those civilizations to the west which in turn took over from them."

### *The "Little Horn" of Daniel 8:9-14*

After Alexander's death his horn, that is, his kingdom, was divided into "four conspicuous horns toward the four winds of heaven." The narrative continues: "Out of one of them came forth a little horn, which grew exceedingly great."

Identification of this little horn will occupy our attention more or less during the next four sections. A word of clarification at this point will be helpful. Readers of the English versions sometimes assume that when the Bible says that the little horn arose out of "one of them," it means that it arose out of one of the four horns. What the Bible really means, however, is that the little horn arose out of one of the four winds; that is, that it arose out of one of the four directions of the compass. How can this be?

Nouns in Hebrew have grammatical gender. They are considered to be either masculine or feminine. Many other languages also employ grammatical gender. And it is a rule in all of them that pronouns must agree with their antecedent nouns in being similarly masculine, feminine, or neuter. Even in English we think of a ship as feminine and refer to one with feminine pronouns "she" or "her."

In the Hebrew for Daniel 8:8, 9, "horns" is feminine, and "winds" is either masculine or feminine. In the phrase "out of one of them," the pronoun "them" is masculine. This means that the antecedent noun for "them" cannot be "horns" but must be "winds." Thus the little horn was to appear out of one of the four winds. It was to arise from one of the four directions of the compass.

It is relevant to our study that the Roman Empire, small at first, arose from a point *westward* from the first three empires of prophecy. ■

CONTINUED IN THE NEXT ISSUE

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## YOUR BIBLE QUESTIONS . . . ANSWERED

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### Is divorce allowed according to the Bible?

*"Whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery" (Matthew 19:9).*

Divorce came into the world only because of sin. It was never meant to be part of the human experience. God intended that a man and woman in marriage become so closely united in purpose, being, and existence that they are literally "one flesh." Two lives so intertwined cannot be divided without causing great pain and emotional scarring. Sadly, the plague of divorce is now so common in our society that it's doubtful there is a soul in America who hasn't been impacted by it one way or another. Perhaps you've been through it yourself...or perhaps a friend, parent, or child of yours. Almost half the people who get married will, sooner or later, divorce. Meanwhile, more than one million children each year in America experience the breakup of their parents. Only God knows the very real heartache, the suffering, and the trauma experienced by those who are directly impacted by divorce.

When the Pharisees came to Jesus with a question about divorce, He talked about how a man and wife become one flesh and how man should not separate what God has joined together (see Matthew 19:4-6). He further explained: "I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery" (verse 9). If a person is married and his or her spouse violates their marriage vows, that person has "biblical grounds" for divorce; it is permissible by Bible standards. According to Scripture, the innocent party may re-marry, but the guilty party may not as long as the ex-spouse remains unmarried and chaste. To do so would be to commit adultery again (see Luke 16:18).

Although adultery gives the offended spouse the right to divorce, it doesn't mean he or she *must* do so. Many marriages damaged by unfaithfulness have been salvaged, and many couples do try to make the marriage work despite the pain of infidelity.

While God hates divorce, there are times in the Bible when He actually commands it. Whenever someone got married to a person whom they later discovered was still legally married to another, they were to end the marriage. Another valid reason for divorce is abandonment by an unbelieving partner, as when a non-Christian spouse walks away from a marriage. The Bible says, "If the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases." (1 Corinthians 7:15).

Regardless of how scrambled your nuptial history might be, Jesus promises, "...The one who comes to me I will by no means cast out" (John 6:37). We all are sinful and in need of mercy. We should be careful not to judge others who are divorced. And if we have been divorced against biblical principles, there is forgiveness for us too. God offers healing, grace, and comfort to those who have been traumatized by divorce.



*Bible  
Trivia*

**PATRIOTIC WARRIOR (Part 2)**

1. When Joshua circumcised the Israelites after crossing the Jordan River, what did he use to cut with?  
  
A) a sharp piece of rock  
B) sharpened animal teeth  
C) a flint knife
  
2. How many days after Joshua led the Israelites across the Jordan River did the manna stop?  
  
A) 4  
B) 7  
C) 30
  
3. How many times were the men of war and the priest to circle the city of Jericho?  
  
A) twice a day  
B) once on the first day, twice on the rest  
C) once a day for six days
  
4. How many times was Jericho to be circled on the seventh day?  
  
A) 2  
B) 7  
C) 1
  
5. What were the people instructed to do when they heard the ram's horn?  
  
A) sing  
B) shout  
C) be silent



YOUR TURN



My Savior

As I lay in this place that I dwell  
I look back to my past of hell  
Every day and night I tried to drink away my pain  
But with everything that I lost the pain is what remained  
The demons that I have fought  
Are the very ones that I brought  
No matter what I did or where I went  
I was always emotionally and mentally spent  
God was the one that I was looking for  
God is the key to my door  
The Escape from my hell  
The Breaker from my shell  
The Ease of my pain  
The Eraser of my shame  
Now as I lay in the place that I dwell  
God has helped me escape from my personal hell

— Tabatha Crawford



wonderful  
merciful  
savior



"Your Turn" is your page! We encourage you to send your poems, stories, and art work to:

Your Turn \* Regeneration Fellowship \* Florida Prison Ministries  
P.O. Box 162685 \* Altamonte Springs, FL 32716

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**Bible Trivia  
Answers**

1. C. A flint knife (Joshua 5:2). Circumcision was performed on every male to mark them as sons of Abraham, dedicated to the service of God, and it was a prerequisite for Passover.
2. A. 4 (Joshua 5:1-12). The Promised Land had such an abundance of food that the Israelites no longer needed a miraculous provision.
3. C. Once a day for six days (Joshua 6:3). Marching around the city was not so much a military maneuver as a test of faith and obedience. Only God could get the glory when the final victory came.
4. B. 7 (Joshua 6:4). The city of Jericho was prepared for an attack, but they received something entirely different.
5. B. Shout (Joshua 6:5). The walls of Jericho fell down flat — an event brought about by a faith in God's power and a confidence that He would protect them.

**A NEW LIFE  
BIBLE SCHOOL**

P.O. Box 606

Keene, Texas 76059

**Humor Me**  
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## REGENERATION FELLOWSHIP

\_\_\_\_ Please pray for:

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\_\_\_\_ Please send the Newsletter to this (these) inmate(s):

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\_\_\_\_ Please send me this Bible Study Course:

\_\_\_\_ Steps to Eternal Life

\_\_\_\_ Pasos para la Vida Eterna

My Bible question is: \_\_\_\_\_

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My name and address is:

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*Steps to Eternal Life (Basic Course)*

*Also available as: Pasos Para La Vida Eterna*

*Write to: Regeneration Fellowship*

*P.O. Box 162685 \* Altamonte Springs, FL 32716*



Below is the index for the Chain Bible Marking Guide. Cut this out, and place it in your Bible. Each Number represents the first Bible reference in a Bible study topic. Go to that Bible text and mark it with the number and letters in the second column. Each month a new text guide will appear underneath the Chain Bible Marking Guide Index. After listing the first text as shown in column 2, write the reference for the second verse of the topic in the margin so that you can

turn there next. Do this until all verses are marked. Now you are ready to share a Bible study on the given topic with a friend or acquaintance, with your verses listed in order.

# **DISCOVERING THE TRUTH ABOUT:**

## **SUBJECT**

## **LABEL**

## **FIRST VERSE**

1- ANGELS	1A	Heb. 1:13, 14
2.-GOD'S PURPOSE FOR WORLD	1P	Eccl. 1:4
3-THE WAY OF SALVATION	1WS	Matt. 19:16
4-NEARNESS OF CHRIST'S RETURN	1NR	Matt. 24:3
5-SECOND COMING OF CHRIST	1SC	Heb. 9:28
6-BIBLE TEMPERANCE	1BT	1 Cor. 10:31
7-MILLENNIUM	1M	Rev. 20:5
8-MOST WONDERFUL PROPHECY IN BIBLE	1WP	Dan. 8:3-14
9-MEANING OF HELL	1MH	1 Cor. 15:55
10-WHERE ARE THE DEAD?	1WD	Eccl. 12:7
11-PUNISHMENT OF THE WICKED	1PW	2 Pet. 2:9
12-HEAVEN	1H	2 Cor. 12:2
13-CHRISTIAN'S RULE OF LIFE	1CR	Jam. 2:8-12
14-JESUS, OUR HIGH PRIEST	1HP	Dan. 8:14
15-LORD'S DAY	1LD	Rev. 1:10
16-FIRST DAY OF WEEK	1FD	Mark 16:9
17-CHANGE OF SABBATH	1CS	Ex. 20:8-11
18-GREAT DAY OF JUDGMENT	1JD	Acts 17:31
19-THE PRESENT TRUTH	1PT	2 Pet. 1:12
20-SEVEN LAST PLAGUES	1SP	Rev. 15:1
21-SEAL OF THE LIVING GOD	1SG	Rev. 7:1-3
22-MARK OF THE BEAST	1MB	Rev. 14:9-11.14
23-HOW TO KEEP SABBATH	1KS	Ex. 20:8
24-CHRISTIANS IN DRESS	1CD	1 Cor. 10:31
25-BAPTISM	1B	Mark 16:16
26-THE TRUE CHURCH	1TC	Rev. 12:1
27-BIBLE PLAN TO SUPPORT GOD'S WORK	1SW	Deut. 8:16
28-GOD'S GATHERING CALL	1GC	Rev. 17:3, 4

**No. 16 THE FIRST DAY OF THE WEEK IN THE NEW TESTAMENT: 1FD: Mark 16:9; 2FD: Mark 16: 1, 2; 3FD: Matthew 28:1; 4FD: John 20:1; 5FD: John 20:19; 6FD: John 20:26-28; 7FD: I Corinthians 16:1, 2; 8FD: Acts 20:7; 9FD: I Corinthians 11:26; 10FD: Colossians 2:12; 11FD: Matthew 15:13.**