



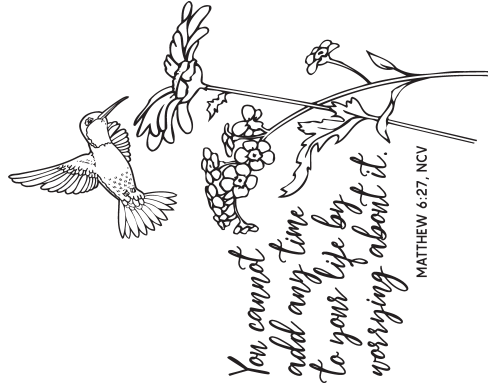
REGENERATION FELLOWSHIP

Florida Prison Ministries

P.O. Box 162685

Altamonte Springs, FL 32716

ADDRESS CORRECTION REQUESTED



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. 4

Director:

Frank Barton

*An outreach of the
Florida Prison Ministries*

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*You cannot
add any time
to your life by
worrying about it.*

MATTHEW 6:27, NCV

Are you worried? Are you stressed? So many people are these days... I witnessed a car accident on the way to church a few weeks ago. One minute this elderly couple were on their way to a day of hiking in beautiful, sunny Florida. The next moment they were being transported to the hospital. How quickly things can change!

The events of today often make people feel out of control, and many are scared. I find that those who are the most worried and afraid are those who do not believe in God or have any kind of relationship with Him. If you have a relationship with the Lord, you trust Him in all circumstances. You have someone to rely on; you have promises to believe in. While not everything may be rosy all the time, believers know that in the end, everything will be okay. "He can face his tomorrow cheerful and unafraid" (see Words of Wisdom, page 13) knowing that God indeed works everything for good. Do you have a relationship with Him? If not, you can today! If you turn to Him and confess your sins, Scripture says that He is faithful to forgive. He loves you! Tell Him your fears. He will help you, and you too can experience peace in this troubled world.

— The Team at
Regeneration Fellowship

Quotes and Quips

Even when you're mad, think before you talk, the words you say can only be forgiven not forgotten.

— Unknown

We repeat what we don't repair.

— Christine Langley-Obaugh

People generally see what they look for, and hear what they listen for.

— Harper Lee

God always has something for you, a key for every problem, a light for every shadow, a relief for every sorrow and a plan for every tomorrow.

— Unknown

The guys who take shortcuts, who aren't ready, they fail when their opportunity comes.

— Tom Thibodeau

Many receive advice; only the wise profit from it.

— Publilius Syrus

Let not any one pacify his conscience by the delusion that he can do no harm if he takes no part and forms no opinion.

— John Stuart Mill

Never be afraid to try something new. Remember, amateurs built the ark, while professionals built the Titanic.

— Unknown

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JESUS

Selected Studies on the Life of Christ

By David Metzler

“HE SAVED OTHERS – LET HIM SAVE HIMSELF”

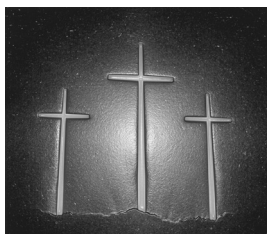
“Let Him save Himself if He is the Christ” (Luke 23:35).

As Jesus hung upon the cross, the priests and rulers mocked Him. “Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God” (Matthew 27:40-43). “If Thou be the Christ...” These words are reminiscent of the challenge uttered by Satan as he approached Christ in the wilderness of temptation...To all appearances, Jesus could not possibly be the Son of God. Even His disciples had completely lost hope that He might be.

Not one word did Jesus answer to all this. Even while the nails were being driven through His hands and the sweat-drops of agony were forced from His pores, from the pale quivering lips of the innocent sufferer a prayer of pardoning love was breathed for His murderers. At the baptism and at the transfiguration the voice of God had been heard proclaiming Christ as His Son. Again, just before Christ's betrayal, the Father had spoken, witnessing to His divinity. But now the voice from heaven was silent. No testimony in Christ's favor was heard. Alone He suffered abuse and mockery from wicked men...And Satan with his angels, in human form, was present at the cross. The archfiend and his hosts were cooperating with the priests and rulers...Jesus, suffering and dying, heard every word.

The words were a direct fulfillment of prophecy. Anyone searching the Scriptures would finally understand Christ's mission when they read “All those who see Me ridicule Me; they shoot out the lip, they shake the head, saying, “He trusted in the Lord, let Him rescue Him; let Him deliver Him, since He delights in Him!” (Psalm 22:7, 8). This is the word which the Lord has spoken concerning him: ‘The virgin, the daughter of Zion, has despised you, laughed you to scorn; the daughter of Jerusalem has shaken her head behind your back!’ (Isaiah 37:22).

Christ's refusal to save Himself was the supreme demonstration of divine love...It is precisely because Jesus chose not to save Himself at this moment that He can save others. ■



For **God** did not

send his **Son** into the

world to condemn

the world, but to **save**

the world through **him**.

JOHN 3:17, NIV

LIGHT FOR MY PATH

Jesus is your Love...

But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us.

Romans 5:8

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

God is love; and he that dwelleth in love dwelleth in God, and God in him.

We love Him, because He first loved us.

I John 4:16, 19

I love them that love Me; and those that seek Me early shall find Me.

Proverbs 8:17

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Jeremiah 31:3

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

May be able to comprehend with all the saints what is the breadth, and length, and depth, and height;

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Ephesians 3:17-19

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 8:38, 39

**BREATH OF LIFE
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Bible Study:
THE WORLD'S MOST AMAZING BOOK

By Mark A. Finley

MATTERS OF LIFE AND DEATH

In the parable of the rich man and Lazarus (Luke 16:19-31), the rich man goes immediately to hell and Lazarus goes to heaven (Abraham's bosom). How do you explain this parable if those who are dead rest in an unconscious state until the Lord's return?

It's important to notice that this is a parable, the fifth in a series of parables: the lost sheep, the lost coin, the lost son (Luke 15), and the unjust steward (Luke 16:1-11). Parables are designed to teach great moral principles. Each feature of the parable is not intended to be taken literally.

For example, even though the Shepherd has to search for us, we don't all have wool and four feet like sheep. We are not metal like a silver coin. The question we have to ask of each parable is, "What are the great moral lessons?" We get into deep trouble if we attempt to understand each detail of the parable literally rather than grasping the lesson Jesus is trying to teach.

Let's assume that the parable of the rich man and Lazarus should be taken literally. Is it possible to have conversations between heaven and hell? Can those in heaven see people burning in hell? Can they hear their torment? Abraham must have a large bosom to contain all the individuals who go there.



To understand the parable literally is to create huge problems. Heaven would be a terrible place if we beheld the constant, ever-present suffering of our friends.

1. Why did Jesus use this story? What three lessons did Jesus intend to communicate in this story?

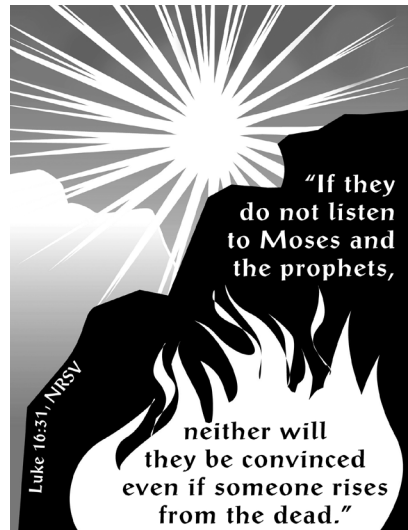


Lazarus & The Rich Man

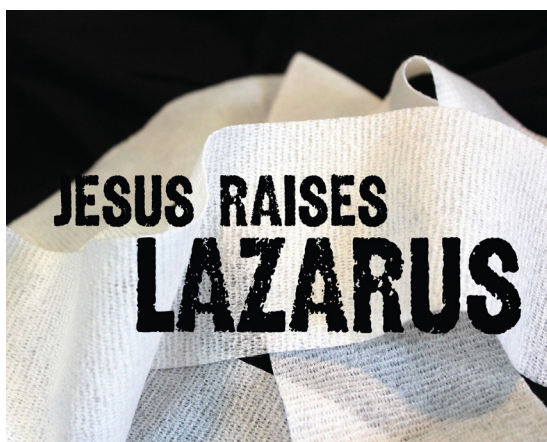
The Jews had a tradition that described death as passing through a valley of darkness and risking eternal loss and destruction to find security at Abraham's bosom. First, the Jews believed that riches were a sign of God's favor, and poverty a sign of His displeasure. In the story the rich man, who the Jews thought to be blessed of God, ends up in hell and the poor man in heaven. Jesus reversed the expected outcome,

demonstrating that riches gained by greed, dishonesty, or oppression are not a sign of God's favor. Second, the parable describes a great fixed gulf. Jesus clearly communicated that there is no second chance after death. Decisions made in life determine our eternal destiny. Third, Jesus points out that if the Pharisees reject the clear teachings of God's Word regarding salvation, they would also reject a supernatural, spectacular miracle such as somebody rising from the dead.

3. The Jews were always asking Jesus for a sign. What sign of His power did He give them a short time later? Read John 11:11-14, 43, 44.



As a result of raising Lazarus, the brother of Mary and Martha, from the dead, the Jews threatened to kill Lazarus (John 12:10). They were so deceived that they plotted to destroy Jesus as well. They read the Bible with a veil over their eyes (II Corinthians 3:14-16). They failed to understand that the Scriptures testified about Jesus (John 5:39). When Jesus raised Lazarus from the dead, they did not believe. Jesus' words were prophetic: "If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead" (Luke 16:31). What an appeal! What an urgent warning! Scripture is our final authority. Jesus used a popular Jewish tradition to illustrate His powerful truth. The entire Bible harmonizes beautifully. ■



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GOD CARES: *The Message of Daniel*

C. Mervin Maxwell

Daniel 8: God, And His Sanctuary The Message of Daniel 8 (continued)

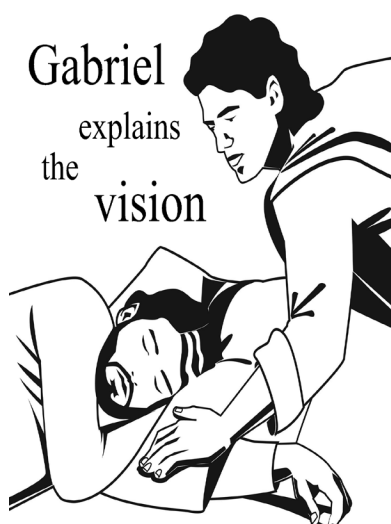
The Horn That Trampled the Sanctuary

The little horn of Daniel 8 has been thought by some Bible students to be one of the Seleucid kings, Antiochus IV, commonly known as Antiochus Epiphanes.

Antiochus Epiphanes persecuted conservative Jews and suspended the temple services between the years 168 and 165 B.C. In discussing his activities, I and II Maccabees, two of the books in the Apocrypha, quote phrases from Daniel 8 and 9.

But of course the Bible doesn't *state* that the little horn of Daniel 8 is Antiochus Epiphanes, and there are many ways in which he does not fit the prophecy at all. Horns represent kingdoms, and he was only an individual king — a part of one of the four horns. He did not appear at the "latter end" of the Seleucid kingdom (Daniel 8:23) but approximately in the middle of the line of Seleucid kings. (The Seleucid dynasty ran from 312/311 to 65 B.C., and Antiochus Epiphanes reigned from 175 to 164 B.C. He did not really "prosper" (verse 12) or grow "exceedingly great" (verse 9). His father, Antiochus III, was called "the Great," and rightly so, for he restored the original Seleucid dominions. Antiochus Epiphanes, on the other hand, was referred to sarcastically, by at least some of his contemporaries, as "Epimanes" — the mad man. Antiochus Epiphanes, after a short-lived triumph in the "south" (Egypt), was totally defeated there when the Roman ambassador, C. Popilius Laenas, merely informed him that the Roman Senate wanted him to leave. The grim Roman drew a circle around Antiochus with his cane and demanded a decision before he stepped out of it.

In the "east" (Mesopotamia), Antiochus Epiphanes died under obscure and sorry circumstances. Even in the





Desecration of the Jewish temple

“glorious land” (Palestine), where at first he seemed successful, all his ambitions came to nothing within his lifetime.

Furthermore, all attempts to fit his desecration of the Jewish temple into “2300 evenings and mornings” have uniformly failed. The most nearly contemporary account, in Maccabees 1:54-59; 4:52-54, is overwhelmingly precise in stating that he interrupted the temple services for *three years and ten days*.

Now I Maccabees 1:54 applies the phrase “desolating sacrilege” (Daniel 9:27) to what Antiochus Epiphanes did to the altar in the Jewish temple. (He evidently erected an idol on it and sacrificed a pig, to the horror of all devout Jews, for whom pigs have always been unfit for human touch.) But Jesus in the Olivet Discourse said that Daniel’s “desolating sacrilege” was still future as of His day (Matthew 24:15). He added, “Let the reader understand.” So, if we really want to understand the meaning of the little horn of Daniel 8, we shall have to conclude, with Jesus, that it cannot have been Antiochus Epiphanes, who died in 164 B.C., almost two hundred years prior to the Olivet Discourse.

The Little Horn of Daniel 8 is Rome

The true fulfillment of the little horn of Daniel 8 can only be the Roman Empire and its successor, the Roman Church — purposely viewed, as in Daniel 7, from their darker aspects. The following considerations support this conclusion:

1. On the principle that succeeding visions in Daniel parallel and amplify earlier ones, we notice that in many ways the little horn of Daniel 8 parallels and increases our information about the little horn of Daniel 7 and the beast out of which it grew. In Daniel 2 and 7 Rome follows Greece; thus Rome follows Greece in Daniel 8 also.

2. Rome arose in the west, out of one of the “four winds.”

3. We have already seen that, in their beastlike aspects, pagan and Christian Rome constituted a continuum. The Roman bishop was successor to the Roman emperor. Notice how a textbook expressed the matter: “In the West, the Church took over the defense of Roman civilization. The emperor gave up the [pagan] title of Pontifex Maximus (high priest) because the Roman gods were no longer worshipped. The bishop of Rome assumed these priestly functions, and this is why the Pope today is sometimes referred

to as the Pontiff. When the Huns, a fierce and savage tribe led by brutal Attila, swept into Italy and threatened to take and destroy the city of Rome, it was the leader of the Christian Church, Pope Leo, not the emperor, who met the barbarian. Attila was so impressed with the Pope's spiritual power that he turned back. What Leo said to Attila remains unknown, but what is significant is the fact that it was the Pope and not the emperor who stood at the gates of Rome. The Roman Empire had become the Christian Church." Inasmuch as the Roman Church was a continuation of the Roman Empire, a single prominent horn appropriately represents both of them.

4. The Roman Empire, unlike Antiochus Epiphanes, successfully took control of the Middle East at the "latter end" (8:23) of the dominion of the Hellenistic kingdoms.

5. And in taking over the Middle East, the Roman Empire, unlike Antiochus Epiphanes, definitely "grew exceedingly great toward the south, toward the east, and toward the glorious land" (verse 9). Coming from the west, small at first like a "little" horn, Rome grew as it conquered Macedonia in 168 B.C., Syria in 65 B.C., Palestine in 63 B.C., and Egypt, too, after a long protectorate, in 30 B.C., making them all provinces of its own empire. Antioch in Syria, the former Seleucid capital, became in time a Roman capital second only to Rome and Constantinople, Alexandria, the former capital of Egypt under the Ptolemies, flourished richly as a Roman city.



Four Beasts

Daniel's Dream

6. Pagan Rome emphatically and tragically, "magnified itself" against the "Prince of the host" (verse 11). Pontius Pilate and the soldiers who condemned and crucified Jesus were all Romans.

7. Both pagan and Christian Rome destroyed "mighty men and the people of the saints" (verse 24); that is, they both persecuted a large number of conscientious Christians and even tortured many of them in the process.

8. Both pagan and Christian Rome "took away the continual burnt offering" and "overthrew the place of his sanctuary" (verse 11). Pagan Rome did this literally — but only in a limited sense, as we shall see later — in A.D. 70 when soldiers under the Roman general (later emperor) Titus set the temple (or Jerusalem sanctuary) on fire, causing its complete destruction and forever terminating its services. In the 130s the Roman emperor Hadrian constructed a pagan temple in Jerusalem, renamed the city Aelia Capitolina, and went so far as to forbid Jews ever to live in the city — a rule that was enforced for centuries.

Christian Rome and the Sanctuary

But did *Christian Rome* in any sense take away the continual burnt offering and overthrow the place of His sanctuary? The answer to this question will involve an analysis of Christ's ministry as our compassionate High Priest. It will also involve an understanding of the fascinating Hebrew word *tamid*.

Christ's All-of-the-Time Priesthood

I had known Ted well as a student in my classes. He was bright enough and had married a lovely girl. They had gone to a mission station in the Far East, and I had lost track of them.

Now here he was, walking into my office. At once I wanted to hear all the news about his family and his mission.

But he wanted to tell me that he no longer had a family and that he had been sent home from the mission. He had loved unwisely and had been discovered by some of the new Christians he had gone to serve. He had apologized repeatedly to his wife, Esther. But Esther had been understandably hurt and had joined the mission director in advising him to go back to America. She had said that when she and the children got back, she would divorce him.

As things turned out, when Esther got back to America, she changed her mind and forgave her husband. At the time Ted walked into my office, however, things were very sad. Yet there was one bright gleam. Ted wanted to tell me that while he was getting ready to leave the country after Esther had put him out of the house, he had found a bed on somebody's back porch. Deeply repentant, he feared that he had sinned too seriously to be forgiven. When he awakened early one morning after a fitful night, he knew he could wait no longer to find out how he stood with God. Grabbing his Bible, he begged God to talk to him by directing his finger to an appropriate text.

He was well aware that this is not ordinarily a proper method of Bible study, and he could scarcely summon courage to open the pages for fear he would read something meaningless or, worse, something that would sound as though God had rejected him. At last, however, with his eyes squeezed shut, he did place his finger on a text and then, fearfully, opened his eyes again. And here is the text he was pointing to: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Hebrews 8:12).

In my King James Bible I have written Ted's real name beside that verse to help me remember his experience with it as long as I live.

In Psalm 139 David describes how hard it is to find a *place* where we can get away from God: "If I...dwell in the uttermost parts of the sea, even there thy hand shall lead" (verses 9 and 10).

In Ted's experience I was reminded how hard it is to find a *time* when we can be away from God. In the gray light of dawn during the darkest period of his life, Ted found God dramatically ready to forgive and heal him.

Just when I need Him, Jesus is near,
 Just when I falter, just when I fear;
 Ready to help me, ready to cheer,
 Just when I need Him most.

Ted's experience effectively illustrates the real meaning of a vital Hebrew word in the heart of Daniel 8. This significant term is *tamid*. It is translated "continual burnt offering":

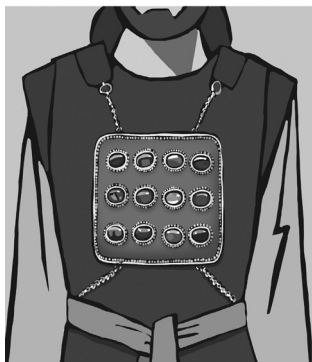
"It [the little horn] magnified itself, even up to the Prince of the host; and the continual burnt offering [that is, the *tamid*] was taken away from him [the *Prince of the hosf*], and the place of his sanctuary was overthrown (verse 11).

The Tamid of Daniel 8:13, 14 is Symbolic

It would be difficult to overemphasize the importance of understanding the term "*tamid*" and its far-reaching implications.

Those Bible readers who assume that the little horn of Daniel 8 is Antiochus Epiphanes interpret *tamid* in this passage as applying merely to the morning and evening sacrifices that Antiochus canceled between 168 and 165 B.C. Other Bible readers, who realize that the little horn is a symbol of a kingdom and cannot refer to any single king, point out that the sanctuary is also a symbol that cannot be restricted to the Jewish temple. In Daniel 2 and 7 metals and animals are symbols that stand for vast successive empires. Consistently, the *tamid* of Daniel 8:13, 14 is also a symbol. It stands for a reality far broader and richer than the offering of sacrifices twice a day in old Jerusalem.

JESUS, OUR HIGH PRIEST



As a matter of fact, *tamid* doesn't mean "continual burnt offering." *Tamid* means "continual" and is used in this passage to signify a continual something — without expressing what the something is. Translators have sometimes added the term "burnt offering" in an attempt to make the passage fit Antiochus Epiphanes.

Ted's experience and similar experiences of countless other Christians correctly encourage us to look away from Antiochus Epiphanes and to look instead at the symbolic *tamid* of Daniel 8 as representing the *continual* — the all-of-the-time — *high-priestly ministry of Jesus Christ on our behalf in the heavenly sanctuary*. ■

WORDS of WISDOM

At Home with God

Of all persons, the Christian should be best prepared for whatever the new year brings... In Christ he has disposed of a thousand enemies that other men must face alone and unprepared. He can face his tomorrow cheerful and unafraid because yesterday he turned his feet into the ways of peace and today he lives in God. The man who has made God his dwelling place will always have a safe habitation.

— A.W. Tozer

How to Find Peace

Blessed are the single-hearted, for they shall enjoy much peace. If you refuse to be hurried and pressed, if you stay your soul on God, nothing can keep you from that clearness of spirit which is life and peace. In that stillness you will know what his will is.

— Amy Carmichael

This Little Light

Worldwide, more than 1 billion people lack access to electricity; another 1.5 billion have irregular access. One new tool that's literally brightening lives is an inflatable, waterproof, solar-powered lantern. With 10 tiny LED lights, "Luci" can shine about 15 square feet of light for up to 24 hours on a full charge. Yet the lantern weighs just 4 ounces, so it's easy to transport.

Though this versatile lantern has many uses, inventor Jason Alan Snyder is especially excited about its potential to help people living in darkness. For each \$10 donation at mpowerd.com, one Luci lantern is sent for disaster relief and humanitarian aid.

Little lights — whether solar-powered or Jesus-powered — make a big impact in our dark world.

THE LORD
BLESS YOU AND KEEP YOU;

THE LORD
MAKE HIS FACE TO SHINE
UPON YOU
AND BE GRACIOUS TO YOU;

THE LORD
LIFT UP HIS COUNTENANCE
UPON YOU
AND GIVE YOU PEACE.

NUMBERS 6:24-26, ESV

YOUR BIBLE QUESTIONS . . . ANSWERED

What does it mean that if we sin willfully, there no longer remains a sacrifice for us?

"If we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment" (Hebrews 10:26, 27).

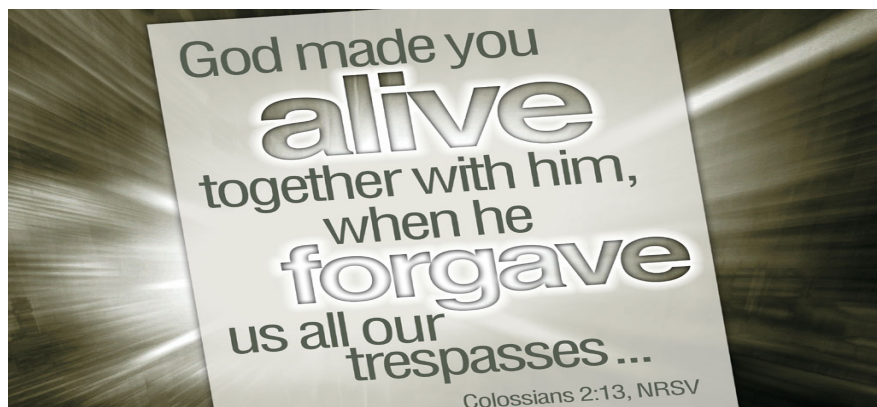
The word "sin" in this verse refers to something ongoing as opposed to one event. If a person continues to sin after receiving knowledge of the truth, there's nothing more God can do. We've been created with free choice, and God doesn't force His will on anyone. If we persist and cling to a life of sinning, over time our hearts will harden to God's voice.

Matthew 12:31 says, "Every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men." This is talking about a continual rejection of God's Spirit, leading to the unpardonable sin. This is a gradual process; it doesn't happen overnight. If the Holy Spirit convicts a person and that person continually rejects that conviction, eventually he will reach the point where he can't hear the promptings of the Spirit any longer.

Obviously, sometimes we fall; it's not premeditated and we don't want to disappoint the Lord. But there is intentional sin when a person says, "I want to do what the world does, and I'm just going to hope God saves me." If we expect God to save us even though we follow our fleshly desires, we're only fooling ourselves. Paul says, "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption" (Galatians 6:7, 8).

There's no person on earth who hasn't sinned willfully at least once. If everyone who willfully sins one time is doomed, then we're all doomed. But we know it's not just one sin that separates us from the sacrifice of Christ. It's a continual rebellion. And what more can God do to save us if we reject His grace and power to have a victorious life?

— D.B.



*Bible
Trivia*

END OF AN ERA

1. Where did Moses die?
 - A) Mt. Hor
 - B) Mt. Sinai
 - C) Mt. Nebo

2. Before Moses died, what did God allow him to see?
 - A) Aaron
 - B) The Promised Land
 - C) Heaven

3. How old was Moses when he died?
 - A) 90
 - B) 110
 - C) 120

4. How long did the Israelites mourn Moses after his death?
 - A) 7 days
 - B) 30 days
 - C) 40 days

5. Who had Moses passed his leadership authority to?
 - A) Joshua
 - B) Caleb
 - C) Eleazar

YOUR TURN



Place Beyond the Sun

There is a place beyond the sun
That God created and calls heaven
It is a glorious promised land
Made with God's love and caring plan
You say you can't go there! But you can
By putting your love, trust, and faith in God's hand
He let His Son die on a cross
So our lives would not be lost
Yes, Jesus died on a tree
For you and me
So we could live out our life and be sin free
And have a blessed and joyful eternity
In the place beyond the sun...
The place God built and calls heaven

— Kenneth D. Smith



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

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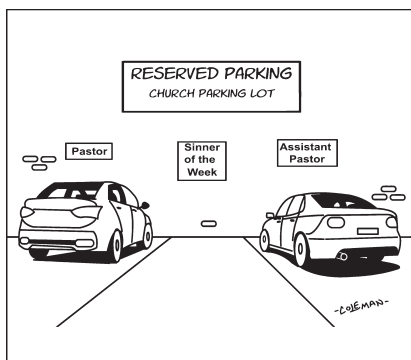
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**Bible Trivia
Answers**

1. C. Mt. Nebo (Deuteronomy 34:1-5). This was a mountain range west of the plains of Moab.
2. B. The Promised Land (Deuteronomy 34:1-4). Moses was able to see the panorama of Israel's inheritance, but he would never enter it.
3. C. 120 (Deuteronomy 34:7). Moses was still strong and had good eyesight when he died.
4. B. 30 days (Deuteronomy 34:8). Seven days was the usual time of mourning, but because of Moses' position, it was extended to thirty.
5. A. Joshua (Numbers 27:18-20). The first thing that Joshua was to do as the new leader was to take the Israelites across the Jordan River. At the end of the forty years of wandering, the Israelites were finally going to enter the Promised Land.

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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. 17 CHANGE OF SABBATH: 1CS: Exodus 20:8-11; 2CS: Psalm 89:34 [Acts 13:14, 42; 18:4]; 3CS: Daniel 7:25; 4CS: Daniel 12:4; 5CS: John 9:41; 6CS: James 4:17; 7CS: I John 3:4; 8CS: Romans 6:16; 9CS: Acts 5:29; 10CS: Hebrews 5:9.