



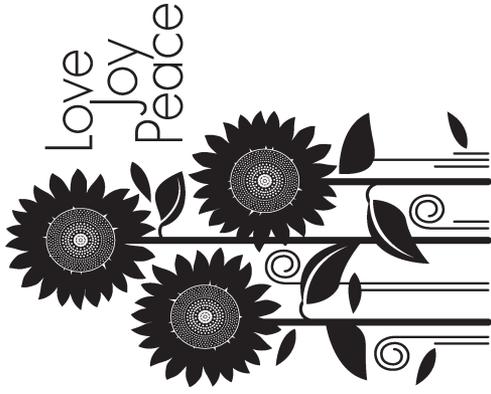
REGENERATION FELLOWSHIP

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



Regeneration Fellowship Newsletter

Vol. 29 No. 7

Director:
Frank Barton

*An outreach of the
Florida Prison Ministries*

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How do you find peace in these crazy times? If you let the daily news guide you, you will never find peace! There has always been evil in the world, but is it just me, or does it seem like there is more evil today than ever before? Satan is working overtime to cause us to give up hope because he knows his time is short.

While I don't want to be ignorant of what is happening around me, it seems like this is the perfect time to turn off the television, radio, and internet, and pick up my Bible or other devotional reading. It's time to focus on the good news of Jesus and His salvation because therein lies our hope. As this world winds down, as it starts spinning to its close, we must make sure that we are ready. It doesn't matter what's happening with the election. It doesn't matter what is happening with disease. It doesn't matter what is happening with crime or violence or bloodshed. What matters is developing a relationship with the One who has paid the price for our sins and guarantees us a life beyond this sin-sick world, for without that, our life is lived in vain. I encourage you to spend time with your Savior and begin building that relationship today.

— The Team at
Regeneration Fellowship

Quotes and Quips

We improve ourselves by victories over ourself; there must be contests, and you must win.

— Edward Gibbon

I'd rather attempt to do something great and fail than to attempt to do nothing and succeed.

— Steve Jobs

Fall seven times; stand up eight.

— Unknown

If you want to get anywhere, you have to start somewhere.

— Frank Sonnenberg

When you convince yourself that failure is not an option, then failure won't be an option.

— Steve Keating

There are no secrets to success; it is the result of preparation, hard work, and learning from failure.

— Colin Powell

Don't lose hope; when the sun goes down, the stars come out.

— Unknown

It doesn't matter why you're disrespectful — disrespecting someone says less about them and more about you and your moral character.

— Frank Sonnenberg

Behavior is the mirror in which everyone shows their image.

— Johann Wolfgang von Goethe

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JESUS
Selected Studies on the Life of Christ
 By David Metzler

“WOMAN, BEHOLD YOUR SON!”

“When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, ‘Woman, behold your son!’ Then He said to the disciple, ‘Behold your mother!’ And from that hour that disciple took her to his own home” (John 19:26, 27).

Christ, bearing the sin of the world, seemed to be deserted; but He was not wholly left alone. John stood close by the cross. Mary had fainted in her anguish, and John had taken her to his house away from the harrowing scene. But he saw that the end was near, and he brought her again to the cross. Now as the eyes of Jesus wandered over the multitude about Him, one figure arrested His attention. At the foot of the cross stood His mother, supported by the disciple John. She could not endure to remain away from her Son.

Looking at His grief-stricken mother, He said to her, “Woman, behold your son!” Then shifting His gaze to John, His most beloved disciple, He said, “Behold your mother.” Throughout His life Jesus had ever been the dutiful, obedient, attentive, loving son. Now, at the end of that life, Jesus remembered with compassion His mother. The relationship between John and Jesus was more intimate than that between Jesus and the other disciples, and John could therefore carry out the duties of a son more faithfully than they. That Jesus entrusted His mother to a disciple is acknowledged as evidence that Joseph no longer lived and is thought by some to indicate that Mary had no other sons of her own, at least in a position to care for her. Jesus’ older brothers, sons of Joseph by a former marriage did not, at this time, believe in Him, and He may have felt that their attitude toward Mary would have been critical and unsympathetic, as it had been toward Him.

John understood Christ’s words and accepted the trust. He at once took Mary to his home and from that hour cared for her tenderly. The perfect example of Christ’s filial love shines forth with undimmed luster from the mist of ages. For nearly thirty years Jesus by His daily toil had helped bear the burdens of the home. And now, even in His last agony, He remembers to provide for His sorrowing, widowed mother. The same spirit will be seen in every disciple of our Lord. Those who follow Christ will feel that it is a part of their religion to respect and provide for their parents. ■



LIGHT FOR MY PATH

Jesus is your Righteousness...

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him

II Corinthians 5:21

And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Philippians 3:9

Even as Abraham believed God, and it was accounted to him for righteousness.

Know ye therefore that they which are of faith, the same are the children of Abraham.

Galatians 3:6, 7

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.

Romans 3:22

Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Titus 3:5

For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:3, 4

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Romans 9:30

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

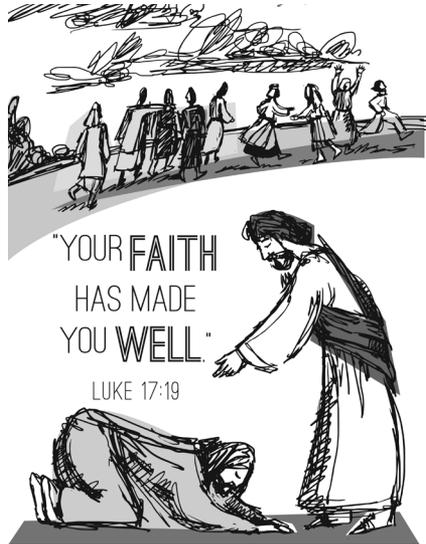
By Mark A. Finley

OUR TOTAL HEALTH MATTERS TO JESUS

It may surprise some people to discover that Jesus spent as much time healing those who were sick as He did preaching the gospel. Yet even that statement doesn't go far enough. For Jesus, healing those who were sick was an essential part of His gospel message.

Throughout the story of Jesus' life as recorded by Matthew, Mark, Luke, and John, Jesus touched blind eyes and made them see, unstopped deaf ears, healed palsied limbs, stopped raging fevers, and made lame legs whole. Why? What made this healing ministry such a priority for Jesus? And why does

He care so much about our physical health today? In this month's lesson we shall explore some answers.



1. What amazing truth about Jesus is revealed in Colossians 1:16 and Ephesians 3:9? How do these two passages explain Christ's interest in our physical health?

One of the most important truths of the entire Bible is that Christ created us. We are not merely genetic accidents produced by chance, or some random selection of molecules in the far distant past. The human race was created by God. We did not evolve over endless ages. Understanding that we were created by a God who loves us and desires only the best for

us is the basis of caring for our bodies. The One who made us longs for us to be in the best possible health.

2. How did Jesus contrast the purpose of His coming to earth with Satan's purpose? Consider Jesus' statement in John 10:10.

Simply put, Jesus came to provide us with principles for living an abundant life now and throughout eternity. In contrast, the devil, the thief, came to rob our joy, destroy our health, and ruin our peace.

3. Read Mark 5:25-28 and imagine the condition of this woman who reached out to touch Christ's garment. What emotions might she have felt?

4. Read Mark 5:29. What happened when she touched Christ's garment?

5. What does Christ's response to this woman reveal about His care for each human being's physical, mental, and emotional health? Find the answer in Mark 5:34.

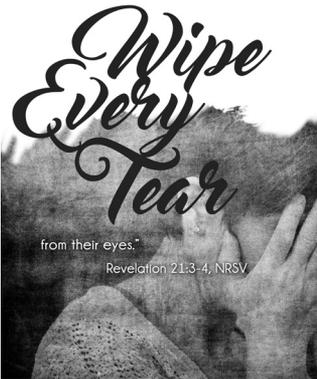
Jesus' response to this desperate woman who now rejoiced in His healing grace speaks to us powerfully about why our total health matters to Him. Notice Jesus' words: He called this woman "daughter," revealing her individual worth. He encouraged her to "go in peace," to have a sense of mental calm and wholeness. He delivered her from her affliction, and new life flowed through her body. He shared that her faith made her whole. In

this brief exchange, Christ reveals that we are whole human beings and that health is physical, mental, emotional, and spiritual well-being. This is why our health matters so much to Him: it involves our total being.

6. What do the descriptions of Jesus' ministry in Matthew 4:23, 24 and 9:35 reveal about Christ's interest in our total well-being?

7. When will we experience complete, total healing? Read Revelation 21:1-4; 22:1-5.

"God himself will be with them; he will



Our total health matters to Jesus because we matter to Jesus. He longs for us to live life to the fullest, even while we live in this world of sin and decay. We will never be free of the effects of sin in this world, but following His principles in every area of our life empowers us to live life to the fullest here and now. We can also look forward to the day when sickness, disease, and death will be no more, when we can live in His life-giving presence forever. ■

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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)

Christ's Priesthood Obscured

We asked ourselves last month whether in any sense *Christian* Rome trampled on the continual ministry, the *tamid*, of Jesus Christ in the heavenly sanctuary.

For one answer to this vital question, we turn to the doctrinal decisions of the epochal Council of Trent. The Council of Trent (1545-1563) was convened to deal specifically with the Reformation started by Martin Luther. This council achieved a variety of ecclesiastical reforms and is considered a major element in the Catholic Counter-Reformation. But after lengthy debates on doctrine it voted to retain intact *almost all the basic traditional teachings of medieval Christendom*.

The doctrinal decisions of the Council of Trent are embodied in the popular Baltimore Catechism. And because the Baltimore Catechism is readily available *and* is based on the Council of Trent, it provides convenient access to the traditional teachings of Christian Rome. Study of this catechism can help us answer our question.

Protestants who pick up a Baltimore Catechism for the first time are surprised to discover sensitive paragraphs describing Christian doctrines which they believe equally with their Catholic neighbors. They also discover teachings which some Christians have objected to since long before the Reformation.

Christians in the fifteenth century (for example) were taught to believe that if they hoped for forgiveness of mortal sins — sins like murder and staying home from mass — they had to confess them to an authorized priest, normally in

I said,
"I will
confess my
transgressions
to the LORD."
And you forgave
the guilt of
my sin.



Psalm 32:5, NIV

a confessional booth, and they had to perform every act of penance assigned to them after confession (all according to the Baltimore Catechism).

They were taught that at the Lord's Supper the "substance" of the bread undergoes a change, or "transubstantiation," into the body and blood of Christ and that believers do not need to drink the wine as well as the bread because Christ's body *and* blood are "entirely present under the appearance of the bread" alone. They were taught that the mass is the "same sacrifice as the sacrifice of the cross," although in the mass there is no pain and — even though Christ's blood is present — the sacrifice is "unbloody" (again according to the Baltimore Catechism).

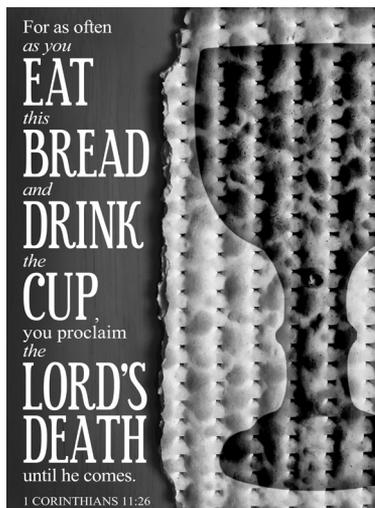
Christians in the Middle Ages were taught that at death God assigns unrepentant sinners to hell, to writhe there forever with the devil in flames. Even repentant sinners are assigned by God at death to a place called purgatory, to suffer for unknown but often very extensive periods in preparation for heaven. Masses for souls in purgatory can be performed at the request of the living and serve to reduce their sufferings (Baltimore Catechism).

They were also taught that the pope is the "supreme head" of the church, invested, as the vicar of Christ and successor of Peter, with full power to rule the church like a king (Baltimore Catechism).

Changes Since the Second Vatican Council

All of these beliefs, now many centuries old, have persisted in the Catholic Church until recent times. Since the second Vatican Council (1962-1965), however, thousands of Catholics have been asking whether they were ever really true. The controversial Dutch Catechism has concluded that at least some of them were not true. In its pages purgatory appears more as an experience than as a place, and the time required for a soul to spend in purgatory is reduced in some cases to as little as "months." Hell, in the same book, no longer burns with literal flames but only with "dismay" at the recognition of one's "total perversion" and with the "inner remorse" sensed by an obstinate rebel in the presence of the "tender warmth of God's love."

Catholics reading the Bible, as the Catholic Church now encourages them to do, are finding that the Bible nowhere says that masses benefit people in purgatory, that in fact, the Bible nowhere mentions purgatory. Neither does



it call the eucharist a “sacrifice.” The Bible calls it a “supper” (I Corinthians 11:20) and portrays it as being eaten, not offered; and as being shared at the “table of the Lord” (I Corinthians 10:21), never at an altar.

Catholics are finding that the Bible nowhere says that we must confess our sins to a priest. It says only that we must confess our sins and forsake them (I John 1:9, Proverbs 28:13). Through the Lord’s Prayer the Bible teaches us to seek pardon directly from our Father in heaven (Matthew 6:12). The Bible does not require us to recite many “Our Fathers” and “Hail Marys,” and it does warn against the danger inherent in repetitious prayer (Matthew 6:7).

Catholics are finding, also, that the Bible says that “Christ is *the* head of the church” (Ephesians 5:23); He is not one of the heads. The Bible nowhere says that the pope is the head of the church, not even its visible head.

Professor McKenzie, our friendly Jesuit at the University of Notre Dame, unabashedly acknowledges that in justifying its official teachings about the authority of the pope, the Catholic Church does “not...claim that one can find in the New Testament, a statement of the same power in other words,” or “that Peter thought of his own office in terms substantially identical [to the office of the pope],” or even that it can be proved, historically, that the pope really is the successor of Peter.

And in view of the fact that “the New Testament is so explicit about both the bread and the wine,” and in light of the fact that the use of both bread and wine by the laity “was certainly the most ancient practice,” Professor McKenzie also says that “it is an obvious question...why Roman Catholics do not receive communion under both species.” He admits wryly that if use of the wine were restored to Catholic worship, “no Roman Catholic who knows some of his history could feel entirely comfortable if the Roman Church adopted a liturgical practice for which it burnt John Huss at Constance”; but he goes on to observe that at the present time “there is a serious movement within the Roman Catholicism to restore the original sign in its integrity.”

The hints here that the Catholic Church may have erred in various ways, such as by withholding the wine and in burning John Huss, are especially troublesome to Roman Catholics, for their church teaches that:



It is unthinkable that an institution established by God for the salvation of souls could lead men into error and turn them away from God. If the Church could and did err in matters of faith or morals, it would not be a true teacher; it

would fail in its ministry of sanctification and would not lead men to salvation but would be responsible for their condemnation (Baltimore Catechism).

Catholics believe many things not found in the Bible on the simple basis that the Church teaches them and the Church cannot be wrong. But supposing the Church has been wrong?

Virtually all Christians in all the world, other than Roman Catholics, offer the wine to the laity. The Catholic Church itself offered the wine until about the twelfth century, and it is contemplating doing so again. Inasmuch as Jesus said "Drink of it, *all of you*" (Matthew 26:27), has it been wrong for the church to withhold the wine from millions of believers for so many years? Was it wrong for the Church to kill John Huss because he served it to his followers?

And if the Catholic Church can be wrong about the wine, is it possible that during mass the bread doesn't turn into the body of Christ? Was the Church in error when it actually burned Wycliffe's followers because they insisted that the bread did not undergo such a change? Are Catholics, even today, wrong when they pray and sing hymns to the "reserved host" (the consecrated bread that is left over) in its golden tabernacle hanging in the church? Are they unwittingly worshiping a consecrated piece of bread?

If the church can be wrong, is it possible that it erred seriously in the killing of Lutherans when they insisted, among other matters, that it was not necessary to confess their sins to a priest and do penance?

Was the church wrong when it forbade people to keep the Sabbath on the seventh day of the week as taught in the Ten Commandments and said instead that they must observe Sunday, the first day of the week?

Is it any wonder that Catholics today face wrenching decisions? Is it any wonder that many of them are wandering away from all religion and that not a few are becoming Protestants?

When Catholics become Protestants under these searching circumstances, it is observed that they often make more dedicated Protestants than people born into Protestant homes.

Doubtful Tradition and Good Motivation

Protestants need not suppose that covers of wizard bishops closeted themselves with the devil from time to time and deliberately concocted doctrines that couldn't be found in the Bible! Medieval Christian traditions may be said rather to have evolved from a gene pool of very defensible motivation.

Dedicated



to Christ

We have already seen that many Christians in the second century abandoned the Sabbath of the Bible because the Jews seemed to keep it badly and because Sunday seemed to offer a more desirable memorial of Christ's death and resurrection.

The tradition that priests have the power to forgive sins developed in the third century after large numbers of church members apostatized in A.D. 250 during the short but sharp Decian persecution. A group of very strict bishops (the Novatianists) insisted that the apostates had sinned so mortally that they could never be forgiven. Other bishops, however, offered forgiveness to any apostate who confessed to them, in order to demonstrate that God forgives all contrite sinners.

Penance was also introduced about this same time — for the purpose of helping people not to take their mortal sins lightly. Penance at first consisted of standing conspicuously outside the church at meeting time for a number of years, then inside the church for several more years, and so on. When such rigorous penance proved counterproductive and people reasoned that they might as well be hanged for a sheep as for a lamb, less onerous options were offered, such as payments in cash and military service on a crusade. By this time an additional motive was at work. Profits from the sale of pardons and indulgences could be used to build beautiful churches to the glory of God.

When the wine at Communion came to be viewed as being the “blood of God,” priests around the twelfth century stopped serving it to the laity for the excellent reason that no one wanted to commit the sacrilege of accidentally spilling God on the floor!

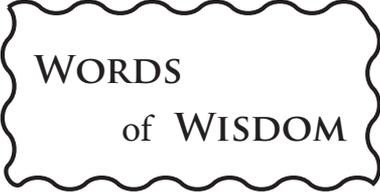
**FOR I WILL
FORGIVE
THEIR WICKEDNESS
& WILL
REMEMBER
THEIR SINS NO MORE.**

JEREMIAH 31:34

In the thirteenth century officers of the papal Inquisition who handed heretics to the state to be burned did so on the allegedly merciful basis that if sinners suffered a short time in flames in this life, they would be spared far worse suffering in flames after death.

Doubtful traditions *can* develop from defensible motives. Jesus fully recognized the possibility of doing wrong for good reasons when He said, “The hour is coming when whoever kills you will think that he is offering service to God” (John 16:2).

Addressing religious leaders, Jesus also remarked once, frighteningly and with more than a trace of irony, “You have a fine way of rejecting the commandment of God, in order to keep your tradition!” (Mark 7:9). More plainly, on the same occasion He branded worst



WORDS
of WISDOM

Beyond the Building

The Christian does not go to the temple to worship. The Christian takes the temple with him or her. Jesus lifts us beyond the building and pays the human body the highest compliment by making it his dwelling place, the place where he meets with us.

— Ravi Zacharias

Free Indeed

In his autobiography *Set Free*, Roy Peterson describes how God's Word transformed his life. After making some reckless decisions at age 19, Peterson landed in a Mexican jail. One day, two "long-haired American hippies" visited and gave him an English Bible.

As Peterson read the words of imprisoned men and gained wisdom he wished he'd had earlier, hope emerged: "I observed grace, kindness and the value of humanity during a time when I felt so ashamed and unworthy."

Now, as president of the American Bible Society, Peterson works to provide Bibles to every person in their own language. Having been rescued from sin and death, he wants others to know that Jesus is "the truth [who] will set you free" (John 8:32, NIV).

Keep Clinging

When his wife received a stage-four cancer diagnosis, Mike Nappa was asked why he wasn't angry at God. His first answer: Anger is "beyond futile," as it can't change tough circumstances. His second answer was another question: "Why would I lash out in anger toward the only thing that brings me solace? That'd be akin to punching the lifeguard who's trying to save me from drowning."

"I must cling to Christ — desperately, determinedly, gratefully — for strength to see myself through every moment, both good and hurtful, both joyful and sorrowful," Nappa writes. "I've found Jesus to be more than sufficient. He is a man of sorrows who knows how to share mine and who tells me gently, in ways that I can believe, that in the end, everything is going to be okay. God is good; he is always good."

—Adapted from *Hard Way Home*, by Amy and Mike Nappa

YOUR BIBLE QUESTIONS . . . ANSWERED

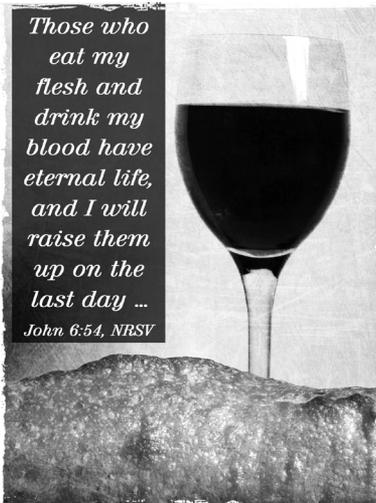
What does it mean to eat Christ's flesh and drink His blood?

"Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you" (John 6:53).

Obviously, when Jesus told His disciples they must eat His flesh and drink His blood, He was not talking about cannibalism. Jesus said, "My Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world" (John 6:32, 33). He was offering Himself as spiritual food that we might eat and live.

During the Last Supper, Jesus gave His disciples bread and said, "Take, eat; this is My body" (Matthew 26:26). He next gave them grape juice and said, "For this is My blood of the new covenant, which is shed for many" (verse 28). He was essentially explaining, "Unless you take Me personally into your life — My teachings, My example — and it becomes part of you, then you cannot have eternal life." We need to invite Christ's Spirit into us.

We obtain spiritual food from the Word of God. It doesn't matter how hungry I am; I can't have someone else eat it for me. Eating is something everyone must do for himself. Likewise, we must personally get to know Jesus through the study of His Word, the bread. He comes to life in us through His Word; His Word quickens our minds and our spirits. In the way physical food gives us energy, spiritual food gives us spiritual energy. It sustains us.



Another form of spiritual nourishment is found in the story of the woman at the well. Jesus' disciples brought Him some food, and He said, "I have food to eat of which you do not know" (John 4:32). The disciples wondered, "Where did He get food?" He said to them, "My food is to do the will of Him who sent Me" (verse 34). So when we do the will of Christ, we're feeding our souls.

Every time we celebrate the Lord's Supper, we embrace the gospel anew, the new covenant that Christ made with us, and the life and teachings that represent the body and the blood of Jesus.

— D.B.



*Bible
Trivia*

MINISTRY OF JESUS

1. When Jesus drove the merchants and moneychangers from the Temple the first time, what did the Jewish leaders ask Him?
 - A) What authority do you have?
 - B) Why do you do this?
 - C) What are these men's crimes?
2. What did Jesus tell the Jewish leaders He would do in three days if they destroyed the Temple?
 - A) Preach in the streets
 - B) Build a new Temple
 - C) Raise it up
3. When Jesus cast the demons out of the man from Gadarenes, where did He send the demons?
 - A) Into a herd of pigs
 - B) To the wilderness
 - C) Into some sheep
4. When Jesus healed ten men of leprosy how many went to Him and expressed their gratitude?
 - A) 1
 - B) 4
 - C) 10
5. When the disciples saw Jesus walking on the water, what did they say?
 - A) We are going to die.
 - B) It is God.
 - C) It is a ghost.

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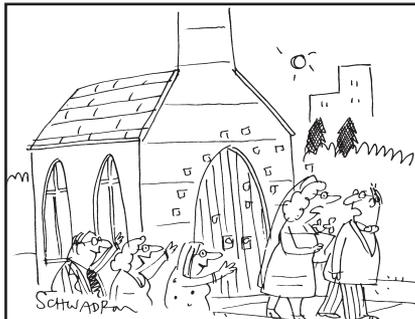
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**Bible Trivia
Answers**

1. A. What authority do you have? (John 2:18). The Jewish leaders wanted a sign from Jesus that would prove to them that He had authority to cleanse the Temple the way he did.
2. C. Raise it up (John 2:19). Jesus wasn't talking about the Temple they were standing in, but rather the temple of His body.
3. A. Into a herd of pigs (Luke 8:26-33). The pigs were raised for the Gentile market since they were considered unclean to the Jews. The pigs ran into the Sea of Galilee and drowned.
4. A. 1 (Luke 17:11-19). The lepers called to Jesus from afar since Hebrew law forbid them coming close to anyone.
5. C. It is a ghost (Matthew 14:26). It was between 3 a.m. and 6 a.m., and the disciples were about three and a half miles from shore.

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Humor Me
Christian Cartoon

"Their first argument — over whose
parents they'll move in with."

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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. 20 SEVEN LAST PLAGUES: 1SP: Revelation 15:1; 2SP: Revelation 16; 3SP: Revelation 18:8; 4SP: Revelation 17, 20; 5SP: Revelation 15:5-8; 6SP: Revelation 22:11, 12; 7SP: Psalm 91:7-10; 8SP: Revelation 14:12; 9SP: Isaiah 55:6; 10SP: Genesis 7:1, 4, 16; 11SP: Luke 13:24-28; 12SP: Matthew 24:44.