



REGENERATION FELLOWSHIP

Florida Prison Ministries
P.O. Box 162685
Altamonte Springs, FL 32716

ADDRESS CORRECTION REQUESTED



... do not be anxious
about anything,
but in everything
by prayer and
supplication with
thanksgiving let
your requests
be made
known to God.

Philippians 4:6

Remember those in prison as if you were their fellow prisoners...
HEBREWS 13:3



Regeneration Fellowship Newsletter

Vol. 29 No. 9

Director:
Frank Barton

*An outreach of the
Florida Prison Ministries*

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Have you ever been in the middle of criticizing, I mean noticing, something about someone when you realize all of a sudden that you have the very same characteristic that you are criticizing, I mean noticing? Embarrassingly enough, I have! Why is it that the faults that we criticize, I mean notice, in others are so often the ones we too possess (and often don't even realize that we have) until the criticism come out of our mouth? I'm not sure... Perhaps God has a sense of humor? Or perhaps God is trying to show us our faults and impress us that we should be working on ourselves instead of hammering on others (see Quotes and Quips, page 2...there are a few that pertain to this)!

I once caught someone talking about me (what she thought was behind my back but wound up being in front of my face). I told her that I would never again talk about someone behind their back because now I knew what it felt and sounded like. Did I keep that promise? I am ashamed to say, not completely. Clearly, I'm doing it right now...but I do it consciously now (and hopefully with teaching purposes!) because of that experience. By beholding others, we will become more critical. By beholding Jesus, we will become more like Him. Which will you choose?

— The Team at
Regeneration Fellowship

Quotes and Quips

When you want to help people, you tell them the truth; when you want to help yourself, you tell them what they want to hear.

— Thomas Sowell

An unexamined life is not worth living.

— Socrates

If you want the present to be different from the past, study the past.

— Baruch Spinoza

Yesterday I was clever so I wanted to change the world, but today I'm wise so I'm changing myself.

— Rumi

You will never see a truly successful person criticizing someone else; they are busy working on themselves.

— Rick Jordan

I am who I am because the tears of my past have watered the magnificence of my present.

— Steve Maraboli

I do not think that there is any other quality so essential to success of any kind as the quality of perseverance.

— John D. Rockefeller

Focus more on the people who inspire you rather than the people who annoy you. You'll get much further in life.

— Kristen Butler

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JESUS
Selected Studies on the Life of Christ
 By David Metzler

NO VEIL BETWEEN

“Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them” (Hebrews 7:25).

As Jesus bowed His head upon His breast and died, the priests were officiating in the Temple. The people had gathered for the 3:00 p.m. sacrifice (the ninth hour). The blood of the sacrificial lamb, representative of Jesus, waited to be spilt. As the Passover pilgrims watched, the priest raised his knife to take the life of the innocent lamb. Meanwhile those around the cross on Golgotha who witnessed the final scene of Christ’s death stood paralyzed, and with bated breath gazed upon the Savior. Again darkness settled upon the earth, and a hoarse rumbling, like heavy thunder, was heard. There was a violent earthquake. The people were shaken together in heaps. The wildest confusion and consternation ensued. In the surrounding mountains, rocks were rent asunder and went crashing down into the plains. Sepulchers were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, executioners, and people, mute with terror, lay prostrate upon the ground. As the earth trembled, God the Father drew near the Temple mount. An unseen hand tore from top to bottom the thick tapestry separating the holy from the Most Holy place. The multitude gazed into the previously unseen place once filled with God’s glory. The most holy place of the earthly sanctuary was no longer sacred.

The same hand that traced on the wall the characters that recorded Belshazzar’s doom and the end of the Babylonian kingdom rent the veil of the Temple from top to bottom, opening a new and living way for all, high and low, rich and poor, Jew and Gentile. From henceforth people might come to God without priest or ruler. Jesus by His own blood had “entered the Most Holy Place once for all, having obtained eternal redemption” (Hebrews 9:12). As the knife fell from the priest’s hand, the sacrificial lamb escaped into the crowd. Type had met antitype. The true Lamb of God had taken away the world’s sin.

No longer must humanity approach the Father through an earthly priest. Now it had a heavenly High Priest who “with His own blood...entered the Most Holy Place once for all, having obtained eternal redemption” (Hebrews 9:12). ■



LIGHT FOR MY PATH

Jesus is your Example

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps.

I Peter 2:21

He that saith he abideth in Him ought himself also so to walk, even as He walked.

I John 2:6

Be ye therefore followers of God, as dear Children:

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.

Ephesians 5:1, 2

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

Philippians 2:5-8

But so shall it not be among you: but whosoever will be great among you, shall be your minister:

And whosoever of you will be the chiefest, shall be servant of all.

For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

Mark 10:43-45

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

John 13:14, 15

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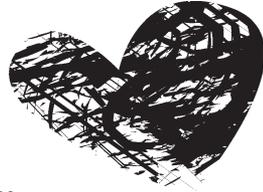
Bible Study:
THE WORLD'S MOST AMAZING BOOK

By Mark A. Finley

EXPERIENCING THE POWER TO OBEY

From the beginning of time, loving obedience has always been a test of loyalty to God. Lucifer led one third of the angels to disobey God (Revelation 12:3, 4, 7-9). He claimed that God's government was unfair and His laws unjust. Satan painted a picture of God as an authoritarian ruler who had little interest in His creation. His claim has always been that obedience limits our happiness and that disobedience enhances life. He perpetrated this lie in heaven and repeated it in Eden (Genesis 3:1-5). In today's lesson, we will discover that obedience to God's law brings the greatest joy and highest delight to God's people. We will also discover the amazing truth that God not only calls us to obey, but also gives us power to obey.

1. What was David's attitude toward the law of God? How does this compare to Jesus' attitude toward doing God's will? Compare Psalm 40:8 with John 8:29 and Hebrews 10:7.



**“WE WILL
SERVE
THE
LORD
OUR
GOD
AND
OBEY
HIM.”**
JOSHUA 24:24, NIV

David sensed that God's law was his source of true joy. In Psalm 1 he wrote about God's faithful people: “But [their] delight is in the law of the Lord, and in His law [they meditate] day and night” (verse 2). He added in Psalm 119, “Unless Your law had been my delight, I would then have perished in my affliction” (verse 92). The eternal Christ placed the desire in David's heart to obey, just as that desire was in Jesus' heart to obey throughout His earthly life.

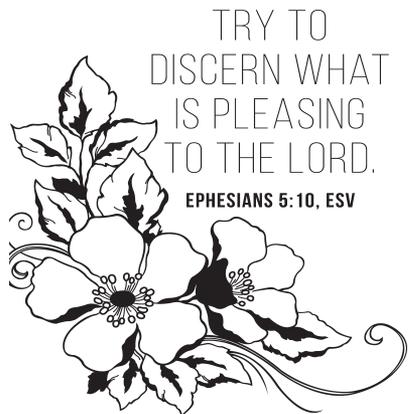
2. Look up Deuteronomy 8:1, 6, 7, 11 and 28:1. What is God saying to Israel in these verses? Does it sound like obedience to God's law limits our happiness and restricts our freedom?

3. Did Jesus come to do away with the law? Is it legalistic to want to keep the law of God? Compare Matthew 5:17 with Romans 3:31.

The New Testament makes it abundantly plain: Jesus did not come to destroy the law; He came to fulfill it. To fulfill means to fill it full of meaning. In Colossians 4:17 the apostle Paul counseled a disciple named Archippus to "fulfill" his ministry. He certainly didn't mean for him to do away with it. He meant for Archippus to fill it with meaning, to complete it; to persevere and never give up.

4. Is it possible to obey God's law? Is the grace of God sufficient to enable Christians to overcome known sin? Discover the answer in Romans 5:20, 21; I John 5:4; and Revelation 14:12.

5. How is it possible to obey God? Where does the power to obey originate? Do we obey by our own willpower? Read Ephesians 2:8-10; 3:15, 20.



We are saved by grace and grace alone. By faith we receive God's forgiveness. In Christ we stand before God as if we had never sinned. The same grace that justifies us also sanctifies us. The same faith that gives us forgiveness also gives us power to obey.

6. What does God promise for each believer who comes to Him in faith? Compare Hebrews 8:10 with I Thessalonians 5:23.

God promises to do for us that which we can never do for ourselves. In Christ the gift of salvation is ours. He places His law in our *minds* so we can know it, and places it in our *hearts* so we can love it. Through His Holy Spirit, God gives us power to obey and delight in His ways. This is the miracle of the gospel. ■

For
by
GRACE
you
have
been
**saved
through faith.**

EPHESIANS 2:8, NRSV

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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)

Restored, Victorious, or Cleansed?

Leaving further discussion of the time question until we get to Daniel 9, we turn to the “restoration of the sanctuary” — only to discover that Gabriel provided no specific explanation of it anywhere in the book.

Inasmuch as he had been told to “make this man understand the vision,” the conclusion is unmistakable that sufficient general information must be available in the Bible as a whole so that the term can be understood without additional specific interpretation.

When we look at the clause, “Then the sanctuary shall be restored to its rightful state,” we find that translations vary widely. Today’s English Version has “Then the Temple will be restored,” which is fairly close to the RSV (Revised Standard Version); but The New English Bible has “Then the Holy Place shall emerge victorious.” Monsignor Knox has “Ere the sanctuary is cleansed,” and the King James Version, at this point rather similar to Knox, provides “Then shall the sanctuary be cleansed.”

The differences are occasioned in part by the fact that Gabriel spoke to Daniel in Hebrew, not English; and he said in Hebrew, “Then shall the sanctuary be *nitsdaq*,” employing a word which occurs *only this one time* in the entire Hebrew part of the Bible.

Scholars know that *nitsdaq* is related to another Hebrew word, *tsadaq*, which is a rather common term. *Tsadaq* occurs in its various forms more than 250 times in the Bible and is normally translated into the English word, “righteousness.” It is also translated into “to be righteous,” “to be just” (in the Latin sense of “being righteous”), and “to justify” (meaning “to make something right” or “to make it appear to be right”).

A literal translation of Daniel 8:14 quite possibly ought to be “Then shall the sanctuary be made righteous.”

But the sanctuary is a building, and neither in English nor in Hebrew are buildings ordinarily made righteous! So some translators have struggled with the alternate words, “justified” and “just”; and when these haven’t seemed to help much, they have tried synonyms and come up with “vindicate” and even “emerge victorious.”

The editors of Today’s English Version were quite sure that Daniel

8:14 refers to the restoration of the Jewish temple after its desecration by Antiochus Epiphanes. They translated *nitsdaq* with “restored” so as to make it fit their idea. But we have already seen that the rest of the chapter cannot possibly fit Antiochus Epiphanes; so it isn’t helpful to compel this passage to do so.

Gabriel knew that Daniel could understand the passage without specific interpretation; so now we want to know *how other Jews who lived long ago* understood it. We are fascinated to discover that in both of the translations that were made into Greek in ancient times by Jewish scholars, the word *nitsdaq* is translated by an ordinary word meaning “cleansed,” the same meaning as in the King James Version and in Monsignor Knox’s version. Further, when the celebrated Christian scholar, Jerome, translated the passage into Latin around the year A.D. 400, after holding extensive conversations with a Jewish rabbi in regard to Old Testament idioms, he chose the Latin word that also means “cleansed.”

RESTORATION
OF THE
TEMPLE



The Cleansing of the Sanctuary

With this information from Jewish authorities before us, we begin to climb onto solid ground; for the annual highlight of the Old Testament sanctuary ritual was a solemn ceremony in which the sanctuary was symbolically *cleansed*!

The day on which the sanctuary was cleansed is called in the RSV and the King James Version the “day of atonement.” It is well known even to nonreaders of the Bible by its Hebrew name, Yom Kippur.

Yom Kippur was and still is observed on the tenth day of the seventh month of the traditional Jewish year, a date that coincides roughly with the month of October. In Bible times the “day of atonement” was the most portentous day in the religious calendar. It was the only day when the high priest was permitted to enter the most holy place, the innermost compartment of the sanctuary.

As we saw earlier, when the people offered their personal sacrifices day by day, they placed their hands on their animals to transfer their guilt symbolically and then slew the animals as their symbolic substitutes. Subsequently, the priest made a record of their confessed *and forgiven* sins (Leviticus 4:20) by applying blood — immediately or later — to the golden altar in the holy place and to the floor nearby, in front of the inner veil.

Sin is so heinous that even the record of confessed sin contaminated

the sanctuary. Thus on the Day of Atonement a unique ceremony was performed in order to cleanse it. The high priest was told that “he shall make atonement for the holy place, *because of the uncleannesses* of the people of Israel, and because of their transgressions, *all their sins*; and so he shall do for the tent of meeting which abides with them in the midst of the *uncleannesses*” (Leviticus 16:16). Because this unique cleansing was not an ordinary housekeeping routine but was a cleansing from sin — that is, from unrighteousness — the cleansing was in fact a restoration to righteousness. Gabriel’s use of *nitsdaq*, a unique form of the verb “to make righteous,” is seen to be highly appropriate. Viewed in *this* light, the RSV is correct when it uses the phrase, “restored to its rightful state.”

According to Leviticus 16, on the Day of Atonement the high priest cast lots over two carefully selected goats in order to distinguish the “Lord’s goat” from the “scapegoat” (King James Version). He then slew the Lord’s goat and carried some of its blood through the holy place into the most holy place, where he sprinkled it on the floor in front of the ark of the covenant and on the ark itself. (It is helpful to notice that Leviticus 16 calls the most holy place simply the “holy place” and calls the sanctuary as a whole the “tent of meeting.”)

In the original tabernacle a brilliant, supernatural light — later known as the “shekinah” — shone above the ark as a symbol of the presence of God. It was a solemn moment when the high priest drew aside the inner veil and stepped into God’s presence!

The Gospel and the Day of Atonement

On no other day of the year was the gospel so fully proclaimed in the temple ritual. The Day of Atonement started, as did every other day, with the sacrifice of the lamb that symbolized the Lamb of God. As on every other day the “bread of the Presence” in the holy place represented Jesus, the Bread of Life (John 6:35). The seven-branched lampstand represented Jesus, the Light of the world (John 8:12). And the priests represented Christ in His heavenly ministry. But in addition to these regular features, on the Day of



Atonement blood that represented the blood of Christ was applied directly, in the presence of God, to the ark containing the Ten Commandments. This blood served as an impressive symbol of the price that our sins have cost and which Jesus has been willing to pay. Specifically, the blood was applied to the golden lid of the ark, the “mercy seat.” God Himself provided the place, in His own presence, where sins could be forgiven.

The fact that on the Day of Atonement the high priest stepped into God’s presence to atone for sin points up the personal nature of sin and its atonement. When we sin, we sin against God. When we seek forgiveness, we seek it through His Son. By faith we enter together with the Son into the presence of the Father. And when we do this, we find that the Father has been waiting to receive us. He has already prepared a “mercy seat.”

WASH AWAY
all my iniquity and
CLEANSE ME
from my sin.

PSALM 51:2, NIV



The Day of Atonement provided persuasive evidence that God is not a tyrant. He hates sin, but He loves sinners, and He longs to lead us to repentance so He can forgive us. As Paul wrote in II Corinthians 5:19, “*In Christ God was reconciling the world to Himself.*” The word “reconcile” is a synonym for “atone.” On the Day of Atonement, God revealed Himself as a person who is busy “at-one-ing” people — reconciling people — to Himself.

Having applied the blood in the most holy place, the high priest passed back out of the sanctuary, on the way applying blood to the golden altar in the holy place and to the altar of burnt offering in the court. During the year both altars had been sprinkled with blood representing confessed sin.

Thus, says the Bible, he “made an end of atoning for the holy place [that is, for the most holy place] and the tent of meeting [that is, the sanctuary as a whole] and the altar” (Leviticus 16:20).

After he had *finished* making the atonement for the entire sanctuary, the high priest laid his hands on the live goat, which was then led to an uninhabited area in the wilderness and allowed to escape (hence the name “scapegoat”).

The People’s Part

It is most important to learn that the people of Israel were expected

to become deeply involved in the religious meaning of the Day of Atonement.

To alert the Israelites to the great day just ahead, the priests summoned them to a sacred meeting on the *first* day of the seventh month (Rosh Hashanah) by blowing an alarm on their long, straight, silver trumpets (Leviticus 23:23-25; Numbers 10:1-10). These trumpets seem always to have been used in pairs. As their mellow tones rose, clear as sunbeams, above the noisiness of a community, the children no doubt ran home to shout, "They're blowing the trumpets. Listen, everyone!"



Nine days for preparation followed. The Day of Atonement, the tenth day of the seventh month, could, like our Christmas, fall on any day of the week. But whatever day it fell on, it was as sacred as the weekly Sabbath day (Leviticus 23:26-32). Whereas, however, the Sabbath was a day for joy (Isaiah 58:13,14), the Day of Atonement was an occasion for the people to "afflict" themselves. They were to engage in deep spiritual self-examination. A custom arose of fasting on the day.

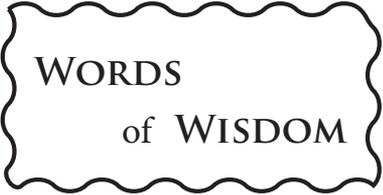
The purpose of the Day of Atonement was the removal of sin, ceremonially from the sanctuary and truly from the people. Through Moses, God told the Israelites that the high priest entered the most holy place not only to "make atonement for the sanctuary" but also to make atonement "for you, to cleanse you," so that "*from all your sins you shall be clean before the Lord*" (see Leviticus 16:30-33).

Leviticus 16:29, 30 specifically states that this removal of sin was the reason they were to afflict themselves. They were to afflict themselves "for" — that is, *because* — an atonement was being made for them.

It was taught very clearly that the atonement would not benefit the people if they did not afflict themselves. The Day of Atonement offered no magic and encouraged no superstition. The people were taught that "whoever is not afflicted on this same day shall be cut off from his people" (Leviticus 23:29). To make the point dramatically urgent, God added, "Whoever does any work on this same day [that is, whoever refuses to keep it as a sacred, solemn Sabbath], that person I will destroy from among his people."

It was a day for at-one-ment. God had appointed the day: He had designed the mercy seat, consecrated the high priest, and provided the atoning blood. Those who refused reconciliation evidently chose separation, and God honored their decision. ■

CONTINUED IN THE NEXT ISSUE



WORDS
of WISDOM

A Little Child Will Lead Them

Today, children — Jesus' examples of fitness for God's kingdom (Mark 10:14) — often lead in showing love. At age 11, avid baker Michael Platt opened a pastry shop in Maryland to benefit homeless people.

For desserts sold, he gives an equal number to shelter residents. Eric Schubert, 18, of New Jersey, uses his genealogy research skills to help strangers — more than 1,000 so far — find long-lost family. In Pennsylvania, Neijae Graham-Henries became a certified barber at age 7 to give free haircuts to kids who couldn't afford them. (Stories shared on GoodNewsNetwork.org.) May these children inspire us to use our passions and skills for good, in the name of Christ, who taught us to serve others in love.

Better Together

Racial reconciliation is a hot topic among Christians these days. In Sikeston, Missouri, which has a history of segregation, two church bodies recently decided to live out the gospel's message of unity by merging. Kenny King, pastor of the mostly black Smith Chapel, and William Marshall, pastor of the mostly white Trinity Baptist, had become friends. They realized both churches, while healthy, were undergoing transitions, so they joined forces. The new congregation's name, Grace Bible Fellowship, represents God's grace and the grace we extend to others — no matter their skin color. "We want to ... give people the benefit of the doubt instead of letting these issues divide us," King says. "The gospel of Jesus Christ has the power to keep us together and not keep us separated."

In the Image of Love

While using play therapy with young cancer patients, social worker Amy Jandrisevits found that kids identify best with dolls that resemble them — yet doll diversity was rare. As described in *Gather* magazine, she launched a line called "A Doll Like Me" that customizes dolls not only to "a child's ethnicity, gender, hair color and interests, but also their physical characteristics such as clefts, birthmarks, scars and limb differences." She adds, "It is more than just a doll to a child; it is a representation of the child who owns it." So far, Jandrisevits has made 300+ dolls for kids worldwide — a project she considers to be a ministry. Dolls representing vast human differences are a profound reminder that God infused the world with variety and pronounced it good. Just as each custom-made doll is made in the image of the child who will adopt and love it, we're made in the image of God, who claims us as His beloved children forever.

YOUR BIBLE QUESTIONS . . . ANSWERED

Do I have to be baptized to be saved? What about the thief on the cross? He wasn't baptized, but Jesus said he'd be in heaven.

"He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mark 16:16).

God has a plan that can totally wash away all your sins and supercharge your character. Christ says, "We were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

When you accept Christ, the old life dies and the Lord promises to forget all your sins! Not only that, He can help you overcome every sinful habit in your life. Did you know the cross is mentioned 28 times in the Bible, but baptism is mentioned 97 times? It must be pretty important then, and no wonder, because it signifies a new life with the haunting, sinful past buried forever.

"But what about the thief on the cross? He was not baptized, so why should I be?" It's true: The thief on the cross was never baptized, yet Christ assured him of eternal life. It's also true that the thief never restored what he stole, according to Ezekiel 33:15. I believe God holds us accountable for what we can do, but He also recognizes our limitations, that we are "dust" (see Psalm 103:14).

I think if the thief could have come down from the cross, he would immediately have been baptized. If you study all the Scriptures on baptism, this is the only exception. It seems God wants us to do everything in our power to be baptized, publically showing our faith in the work of Christ in our lives. But for those in highly unusual circumstances, the Lord still provides us assurance of His love.

If you genuinely love Jesus, you will want to follow His example. He was baptized by immersion (Mark 1:9, 10). If you want to prepare your heart for baptism, learn about God's requirements (Matthew 28:19, 20), believe the truth of God's Word (Mark 16:16), and turn away from your sins and experience genuine conversion (Acts 2:38).

— D.B.

Would you like a pen pal?

Would you like someone to correspond with on a spiritual level?

Send your name and address to:

Regeneration Fellowship Pen Pal Program

P.O. Box 162685

Altamonte Springs, FL 32716

A rectangular box with a double-line border containing the text "Bible Trivia" in a cursive font.

Bible
Trivia

ELIJAH

1. What did the prophet Elijah tell Ahab would happen in the land?
 - A) A famine
 - B) Severe pestilence
 - C) A drought
2. How did Elijah get his bread and meat while living by the Cerith River?
 - A) From a widow woman
 - B) Ravens brought it
 - C) It appeared in the night
3. When Elijah went to Zarephath, who did he ask to give him bread and water?
 - A) A widow woman
 - B) A blind man
 - C) An invalid girl
4. To whom did Elijah pass his prophet's mantle before being taken up to heaven in a flaming chariot?
 - A) Isaiah
 - B) Elisha
 - C) Jeremiah
5. After Elijah was taken up to heaven, what did 50 men ask Elisha's permission to do?
 - A) Build an altar to him
 - B) Pray for him to return
 - C) Search for him

YOUR TURN



The days and weeks go zipping by,
Here we are at the end of July.
Half way through another year.
The Coming of Jesus is drawing near.

Uproar and turmoil on every side,
In the peace of Jesus, we can abide.
He bids us "Come" and rest in Him.
Comfort, when everything else is grim.

Looking to Jesus will give us hope.
Trusting in Him, we learn to cope.
In His Word are promises sure.
Strength He gives, we will endure!

"Fear thou not, for I am with thee!
Be not dismayed, for I am thy God!
I will strengthen thee, Yea, I will help thee,
Yea, I will uphold thee with the right hand
of my Righteousness!"

— N.S.C.



"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

Please write legibly and place your full name on *each page* to ensure credit for your work. We apologize for any errors due to illegible handwriting.

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of

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**Bible Trivia
Answers**

1. C. A drought (I Kings 17:1). Elijah told Ahab that God was pronouncing a judgment on the land of Israel. The drought lasted over three years.
2. B. Ravens brought it (I Kings 17:5-6). After Elijah's pronouncement of a drought, God instructed him to leave the area.
3. A. A widow woman (I Kings 17:9-10). The poor widow only had enough flour and oil to make one final meal for herself and her son, but God provided enough flour and oil that her whole household had enough to eat during the drought.
4. B. Elisha (II Kings 2:8-14). Elisha had been a simple farmer when Elijah placed his mantle on him, indicating he was to follow in Elijah's footsteps.
5. C. Search for him (II Kings 2:16). The 50 men were apprentice prophets. They apparently didn't believe that Elijah had been taken to heaven so they formed a search party.

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Christian Cartoon**

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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. 22 MARK OF THE BEAST: 1MB: Revelation 14:9-11, 14; 2MB: Revelation 13:18; 3MB: Romans 6:16; 4MB: Matthew 15:9; 5MB: Revelation 13:16, 17; 6MB: Revelation 13:8; 7MB: Acts 5:29; 8MB: Revelation 14:12.