



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. 30 No. 3

Director:

Frank Barton

*An outreach of the
Florida Prison Ministries*

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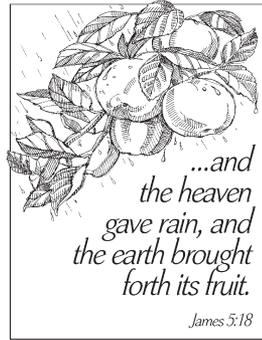
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My mother would ask my siblings and me (after we did something dumb that everyone else was doing), "If all your friends jumped off a cliff, would you jump off too?" Sometimes I would just cock my head and give her a funny look. I'm not sure I completely understood her line of questioning like I do today. Back then, it was so important what my friends (and enemies) did or thought of me. It was so hard not to follow them in everything... But my mother, God bless her, strove to teach her kids to be individuals...individuals who thought for themselves. Following the crowd can be a good thing if the crowd knows where they're going and they're going somewhere good, but following the crowd can be a very bad thing if they don't have a clue where they're going, or even worse, they're going somewhere bad. Don't be afraid to walk alone (see Quotes and Quips, page 2). Walking alone can strengthen us and lead us to beautiful places that no one has seen before. Be brave, be bold, and don't be afraid to be yourself, not just one of the crowd. God made you unique. Don't be afraid to be who He made you to be!

— The Team at
Regeneration Fellowship

Quotes and Quips

Face your challenges head-on rather than surrendering your dreams to fear.

— Frank Sonnenberg

It's not shocking how people treat you; what's shocking is what you tolerate.

— Bruce Van Horn

How to succeed in life: DO THE WORK!

— Brad Lea

The one who follows the crowd will usually go no further than the crowd; the one who walks alone is likely to find themselves in places no one has been before.

— Unknown

We must find time to stop and thank the people who make a difference in our lives.

— John F. Kennedy

You live longer once you realize that any time spent being unhappy is wasted.

— Ruth E. Renkl

New Discovery Bible School

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Spanish!

JESUS
Selected Studies on the Life of Christ
 By David Metzler

THE FIRST DAY OF THE WEEK

“Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb” (Matthew 28:1).

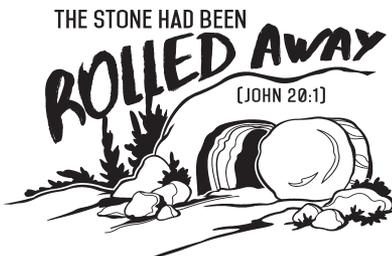
Twilight came at 4:00 a.m. and the sun rose at 5:30 a.m. on that Jerusalem Sunday. Mary had spent the Sabbath hours mourning with family and friends at her home in Bethany, two miles distant. Christ was still a prisoner in His narrow tomb. The great stone was in its place. The Roman seal was unbroken. The Roman guards were keeping their watch, and there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulcher. Angels that excel in strength were guarding the tomb and waiting to welcome the Prince of life.

He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and His Father only could release Him...But prophecy had pointed out that on the third day Christ would rise from the dead... His body was to come forth from the tomb untarnished by corruption.

Before anyone had reached the sepulcher, there was a great earthquake. The mightiest angel from heaven, he who held the position from which Satan fell, received his commission from the Father, and clothed with the panoply of heaven, he parted the darkness from his track. His face was like the lightning, and his garments white as snow. As soon as his feet touched the ground it quaked beneath his tread. The Roman guard were keeping their weary watch when this wonderful scene took place, and they were enabled to endure the sight, for they had a message to bear as witnesses of the resurrection of Christ. The angel approached the grave rolled away the stone as though it had been a pebble, and sat upon it. The

light of heaven encircled the tomb, and the whole heaven was lighted by the glory of the angels. Then his voice was heard, “Thy Father calls Thee; come forth.”

An angelic host welcomed the resurrected Jesus with songs of praise. His resurrection is every bit as important to our salvation as was His death! ■



LIGHT FOR MY PATH

Jesus is Your Fulfillment

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Matthew 5:6

Delight thyself also in the Lord; and He shall give thee the desires of thine heart.

Psalm 37:4

For He satisfieth the longing soul, and filleth the hungry soul with goodness.

Psalm 107:9

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on Me shall never thirst.

John 6:35

The meek shall eat and be satisfied; they shall praise the Lord that seek Him: your heart shall live for ever.

Psalm 22:26

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 4:13, 14

The eyes of all wait upon Thee; and Thou givest them their meat in due season.

Thou openest Thine hand, and satisfiest the desire of every living thing.

Psalm 145:15, 16

**BREATH OF LIFE
BIBLE COURSE
WRITE TO: BREATH OF LIFE
12501 OLD COLUMBIA PIKE
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Bible Study:
THE WORLD'S MOST AMAZING BOOK

By Mark A. Finley

IS JESUS ETERNAL?

There is a discussion in some circles regarding the eternal nature of Jesus. Some propose that since the King James Version of Scripture states that Christ was “begotten” of the Father, the “firstborn” of all creation, there was a time in the distant past when Jesus did not exist.

But what does the Bible teach regarding the eternal nature of Jesus? How does Scripture portray Christ? In this month's lesson we will explore some of the Bible passages that clearly state that Jesus has existed from eternity, that He never had a beginning.

For to us a child is born,
to us a son is given...
and his name shall be called



*Wonderful Counselor,
Mighty God,
Everlasting Father,
Prince of Peace.*

Isaiah 9:6

1. What expression did Jesus use in John 8:58 to describe His eternal nature? What was the reaction of Jewish leaders to Christ's statement?

Jesus clearly and powerfully declared His eternal nature by declaring Himself the “I AM.” This expression is equivalent to Jesus saying, “I am the Eternal One.” Jewish leaders understood exactly what Jesus meant and attempted to stone Him. They understood the implications of His statement in light of Exodus 3:14, in which God declares Himself the “I AM.” If both Father and Son are the “I AM,” then both are eternal.

2. Read Isaiah 9:6 and list the titles of Jesus.

It may seem strange to some that Jesus is called “Everlasting Father” when they are two separate, distinct beings. The answer lies in the fact that they are one in character and eternal in existence. That’s what Jesus meant when He answered Phillip’s query, “Show us the Father,” by responding, “He who has seen Me has seen the Father” (John 14:9).

3. How did the prophet Micah describe Christ’s eternal nature? Read Micah 5:2.

GOD GAVE US
eternal life
 AND THIS LIFE
 IS IN HIS SON.
 WHOEVER HAS THE
Son
 HAS LIFE.

1 John 5:11-12, NRSV

Micah’s statement harmonizes well with this comment: “In Christ is life, original, unborrowed, underived. ‘He that hath the Son hath life’ (1 John 5:12). The divinity of Christ is the believer’s assurance of eternal life. ‘He that believeth in me,’ said Jesus, ‘though he were dead, yet shall he live: and whosoever liveth and

believeth in me shall never die.’” This remarkably clear statement links Christ’s eternal nature with His ability to provide salvation. In other words, if He is not eternal, can He provide eternal life? Obviously not.

4. Compare Philippians 2:4-7 with Hebrews 1:2-4, 8, 9. What do these verses tell us about the relationship of the Father and the Son? How do they describe Jesus?

The apostle Paul declares that Jesus was in the very “form” of God. The Greek word for form is *morphe*, which means the very essence of God. Robbery is stealing something that is not rightfully yours. Since Jesus was the “brightness of [the Father’s] glory” and the “express image of His person,” He can rightfully claim equality with God.

5. How did John the revelator describe Jesus? What expressions did He use to portray Christ's eternal nature? Read Revelation 1:8.

John used the expression "the Alpha and the Omega, the Beginning and the End" to describe Christ. In this same verse Jesus is described as the one "who is and who was and who is to come." In verse 4 the Father is described as He "who is and who was and who is to come." The Father and Son both existed from eternity.

6. In the book of Hebrews, Melchizedek, high priest of Salem, is compared to Jesus. What insights about Christ do we get from this comparison? Read Hebrews 7:1-3.



According to this passage, Jesus, like Melchizedek, has no beginning or ending. The overwhelming evidence of Scripture is that Jesus is the divine, eternal Son of God. We can rejoice that One equal with the Father, One with the Father, and One linked by an inestimable bond of love with the Father, is the Jesus who lived, died, rose from the dead, and ministers as our high priest in heaven. ■

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GOD CARES: *The Message of Daniel*

C. Mervin Maxwell

**Daniel 9:
God Schedules the Atonement
The Message of Daniel 9 (Continued)**

The Date of the Cross Foretold

We return now to the date of Christ's crucifixion. Is there any evidence that Jesus' death occurred in the year that we calculated it would, that is, in A.D. 31?

The forthright answer is that, in the present state of expertise, there is no *absolute* contemporary proof that it did. The Bible provides a clear dateline for His baptism, "the fifteenth year...of Tiberius," but it does not expressly identify the date of His death. This is one reason why the commentators do not all agree.

But we have already noted that their differences amount to scarcely a year or two either way. All commentators take into account that the crucifixion occurred, in general, while Pontius Pilate was procurator (A.D. 26-36) and, in particular, at a Passover that fell no more than three or four years later than His baptism.

We are thus very certainly *close* to A.D. 31. A margin of error — if one should even think to call it an error — of only a single year in a prophecy spanning half a millennium would still be deeply impressive. It would represent less than one quarter of one percent!

But it isn't necessary to accept even this slight possible discrepancy, as we shall see as we go along.

Those scholars who settle on the year 30 rather than on the year 31 do so partly by appealing to astronomy. They assume that the Passover always fell on the first full moon after the spring equinox, and they know that astronomers can calculate any full moon after the spring equinox in history without much difficulty.

But astronomers themselves insist that they cannot provide the information needed to settle the question of the calendar year of the cross! Either 30 or 31 is possible, they say, depending on a variety of factors.

If we cannot properly depend on astronomy, the Bible itself provides valuable evidence that we certainly do not want to overlook, and A.D. 31 fits this evidence. For instance, Daniel 9 indicates that the interval between the Messiah's anointing (at His baptism) and the time of His death would be "half of the week," or three and a half years. The

Gospel of John, by recording the annual Passovers that Jesus attended, provides evidence that three and a half years did indeed elapse between Christ's baptism and His death.

John 2 and 3 tell about a Passover during which Jesus talked at night with Nicodemus and told him that he must be born again.

John 5:1 tells of a feast, most probably a Passover, in connection with which Jesus healed a man who had suffered thirty-eight years from paralysis.

John 6:4 tells of a Passover season during which Jesus fed a very large crowd with a boy's small lunch.

John 12:1 introduces the Passover season during which Jesus died.

We have seen that Christ's baptism occurred near the end of A.D. 27. So His first (or "Nicodemus") Passover fell in the spring of A.D. 28. Then His second (or "paralytic") Passover fell in the spring of A.D. 29, His third (or "large-meal") Passover came in the spring of A.D. 30 — and His final (or "crucifixion") Passover occurred three and a half years after His baptism, that is to say, *in the spring of A.D. 31*, just as Gabriel had indicated.

If Gabriel were an athlete instead of an angel, we would stand to our feet and cheer!

Gabriel's dependability reminds us that according to Daniel 9:24 one of the purposes of the seventy weeks was to "seal up the vision and prophecy" of the 2300 days. Because the shorter prophecy was so stunningly fulfilled, we have reason to depend on the longer one.

Of course what Jesus *did* during the seventieth week accomplished far more than chronology ever could to seal the vision and prophecy. We'll speak about what He did and its bearing on the 2300 days in the following two sections.

Jesus Kept His Promise

When I was a teenager, I went through periods of reading and memorizing the Bible. I was working in the Psalms once when something exceptional struck me. I went to see my father in his study at bedtime and showed him Psalm 15:

¹ Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?

² He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart...

^{4b} He that sweareth to his own hurt, and changeth not.

I pointed to the last line, "He that sweareth to his own hurt, and changeth not." "Does it mean that when you promise something, you ought to do it anyway?" I asked. "Even if it hurts you?"

My dad answered simply, "That's the way it looks to me," and I was

profoundly impressed.

“He that sweareth to his own hurt, and changeth not.”

The New International Version has “who keeps his oath even when it hurts.” The Jerusalem Bible has “who stands by his pledge at any cost.” The Living Bible, Paraphrased reads this way: who “keeps a promise even if it ruins him.”

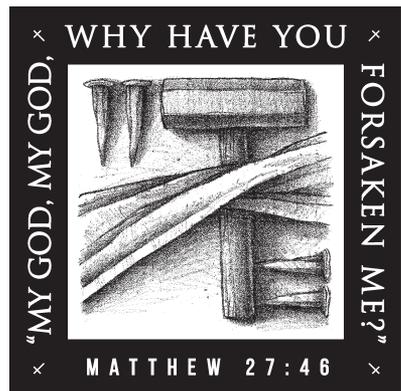
I feel quite certain about something. When by the grace of God you who read these lines are permitted to live in God’s “holy hill,” you will be pleased to have as neighbors people who in this life had lived like this. People who bought your used car and met all the payments, even though the engine burned out. People who ordered a hundred cases of whatever the line it was you carried and didn’t cancel when a competitor offered them a better deal. People who agreed to sponsor your child’s athletic team and didn’t quit when the coach moved away. People who married for better or for worse and never wavered.

If anyone in all history “swore to his own hurt and kept his promise anyway,” it was Jesus. In Gethsemane, stretched on the ground in agony the night before the cross, He pleaded with God to find an easier way to save the human race. He did not want to be crucified.

Crucifixion was an excessively brutal way to die. Romans reserved crucifixion for traitors and robbers and most of all for slaves. They conducted crucifixions publicly for their deterrent effect. They stripped a convict naked and flogged him till his chest and back were in ribbons. Then they arranged his legs uncomfortably and drove blunt nails through his ankles and wrists into a wooden frame. (If, as most Christians believe, Christ’s palms rather than His wrists were pierced by nails, the Romans first tied ropes around His wrists to help support His weight. The small bones in the palms could not otherwise have supported Him.)

But far more distressing even than the torture of crucifixion was, for Jesus, His anticipation of separation from the Father. In poignant anguish on the cross He would shout the prayer, “My God, my God, why hast Thou forsaken Me?” (Matthew 27:46). God would not actually forsake Him (see John 16:32). But in order to serve as our Substitute and Saviour, our Lord Jesus in some mysterious manner had to be caused to experience the dreadful anguish that all unrepentant sinners will share in the judgment. That final penalty of the wicked when they realize that, by their own choice, they are God-forsaken and lost forever.

In order to save us, Jesus identified Himself with us. He who “knew



no sin” was “*made...to be sin*” for our sakes! (II Corinthians 5:21). Sin separates us from God (Isaiah 59:2). As the responsibility of our sinfulness was laid on Jesus in Gethsemane, He sensed Himself being separated like a sinner from His Father. This estrangement, this ugly alienation, was to Him utterly heartrending and abhorrent. Himself our Intercessor, He longed for an intercessor of His own.

Jesus also became oppressed with apprehension that — with the union between Himself and God broken up — He would be unable to bear with patience and compassion the appalling insults and agonies of the trial and crucifixion. To be our Atonement and Sin Bearer, He must remain absolutely free from any sin of His own. If He surrendered in any way to the insinuating temptations of Satan, He knew that the human race, which He loved with all His heart, would be lost forever.

No wonder Jesus prayed in Gethsemane, “My Father, if it be possible, let this cup pass from Me” (Matthew 26:39).

But lying prostrate in the garden, clutching the weeds with His hands, wrestling feverishly with God as blood forced its way through His skin and mingled with the cold sweat of fear that was forming on His forehead (Luke 22:44), Jesus realized that the human race would be lost unless He agreed to die.

His prayer now breathed only submission. “Not as I will, but as Thou wilt.”

He would keep His promise. He would die for humanity, though even His best friends didn’t care enough to stay awake with Him on a night like this (Matthew 26:40-46). He would die for the Jews, even though their corrupt leaders would demand His death.

Jesus was a promise-keeping Saviour, a “covenant-keeping” God.

Daniel 9:27 foretold that He would behave this way. It says that the Messiah would “make a strong covenant with many for one week.”

Definition of Terms

We need to define our terms. “To make a strong covenant” is an unusual phrase in English. It is an attempt to translate a very unusual expression in Gabriel’s Hebrew.

In every instance when the Old Testament tells about someone’s merely “making a covenant” (or ratifying one) — the



meaning is the same), the Hebrew idiom employed is “cutting a covenant” But the phrase “to make a *strong* covenant” is translated from quite a different set or words.

Now, Jesus most certainly did make or ratify a covenant while He lived on the earth. At the Last Supper He lifted a cup of wine and said to His disciples, “This is My blood of the covenant, which is poured out for many for the forgiveness of sins (Matthew 26:28). His use of the word “covenant” and of the phrase “for many” shows that at the Last Supper He was thinking of Daniel 9:27, “He will make a strong *covenant* with *many* for one week.” The reference to His blood means that the covenant could become effective only as He sacrificed Himself on the cross. “Without the shedding of blood there is no forgiveness of sins” (Hebrews 9:22).

The covenant that Jesus ratified at the Last Supper was, of course, the glorious “new covenant” (Ezekiel 36:25-28; Jeremiah 31:31-34; Hebrews 8:10, 11) that we discussed in a previous issue. It offers (1) forgiveness of every sin, (2) membership among God’s chosen people, and (3) power from God to live a changed life in harmony with His laws of love.

Jesus without doubt made or ratified this covenant at Calvary, but Daniel 9:27 does not say merely that He would “make a covenant.”

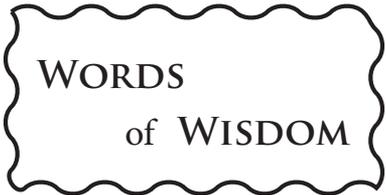
The Revised Standard Version translation, “he will make a strong covenant,” is one attempt to take the difference into account, but it really misses the point. Gabriel’s Hebrew uses a verb based on the Hebrew root, *gabar*, a term that connotes “to prevail,” meaning to persist, to predominate, to win, to have real success.

Perhaps the simplest way to express the meaning is to say that Jesus would energetically *honor His covenant under any circumstances*.

A covenant is a promise. The “new covenant” is the supreme “new promise.” Repeatedly in the Old Testament God promised to make or keep this new promise. Thus a dual promise was involved, a promise to keep a promise. And when Jesus, as God’s representative, came into the world, He said to His Father, “Lo, I have come to do Thy will, O God” (Hebrews 10:7).

Having arrived in the world, Jesus the Messiah honored Heaven’s solemn pledge in the face of every contrary circumstance. No matter what combination of mockery, threat, torture, dread, and death — of fightings without and fears within — rose up against Him, Christ saw to it that His covenant prevailed. He caused His promise to triumph over all.

Having sworn to His own hurt, He refused to change. He ratified the promise at any cost to Himself, and He then applied it to even the most wicked sinners who sought out its benefits. ■



WORDS
of WISDOM

Sufficient for the Day

John Newton (1725-1807), author of “Amazing Grace,” wrote: “We may easily manage if we will only take, each day, the burden appointed for it. But the load will ... be too heavy for us, if we carry yesterday’s burden over again today, and then add tomorrow’s.” This maxim might be easy to dismiss unless we knew about Newton’s troubled life.

Having been pressed into naval service and then slavery, Newton was finally rescued but became a slave-ship captain. He faced abuse, contemplated murder-suicide, suffered a stroke and was caught in a storm. When he cried out to God, the waves subsided, prompting a spiritual conversion for Newton, who became a priest and abolitionist.

We never know how God will transform our sinful past into future good, but we can trust He will. That adds power to Newton’s advice, which echoes Jesus’ words: “Sufficient for the day is its own trouble” (Matthew 6:34).

Covered

Recently, hundreds of people who’d previously gotten tattoos symbolizing racism, gang activities, or hate have come to regret it. But tattoo removal is painful and expensive, and some ink can’t be easily covered by clothing. Recently, tattoo parlors such as Kentucky’s Gallery X Art Collective and Maryland’s Southside Tattoo have come up with a solution: They offer to cover up any racist or hateful tattoos with new, creative art — at no cost. According to the Good News Network, such tattoo artists want to “support those who have had the courage to leave their hateful past behind.”

Jesus offers all people the chance to leave our hateful, sinful, self-serving past behind — for free! When we follow the leading of the Holy Spirit and accept Jesus’ gift of transformation, his cross and empty tomb completely cover over our sinful lives, remaking us in his image. As 1 Peter 4:8 says, “Love covers a multitude of sins.” God’s creative, redeeming love frees us to start anew.

He has covered me
with the
ROBE
of
RIGHTEOUSNESS.

ISAIAH 61:10, ESV

YOUR BIBLE QUESTIONS . . . ANSWERED

Does God harden people's hearts?

"He has mercy on whom He wills, and whom He wills He hardens... What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles?" (Romans 9:18, 22, 23).

Here's an example of where I think this passage is going. The Amalekites had attacked Israel from behind when they came out of Egypt. God told Moses that He was going to show mercy to this heathen nation for a period of time, but eventually their judgment would come. The judgment that was coming on the Amalekites was based on their behavior. God chose to extend mercy to them longer than some other nations.

The penalty for sin is death (Romans 6:23). We could all be justly executed now for our sins. When God extends grace, He extends it in varying degrees. Sometimes God strives longer with someone, but He is saving everyone by grace. None of us "deserves" salvation.

Romans 9:21 says, "Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use?" God does exercise His choice concerning what He does with the "clay" — how to intervene, for instance.

In the Old Testament, we have another example in Pharaoh. The Bible says that God "hardened Pharaoh's heart" (Exodus 10:20). But the Bible also tells us that Pharaoh hardened his own heart (see Exodus 8:15; 8:32; 9:34).

The way God dealt with Pharaoh is a microcosm of the way He deals with the wicked. He gives them opportunities, time after time, to come to a realization of the truth, and it is God's desire that all men be saved. Yet He is the One who chooses how much grace, how many opportunities, to give. God is doing everything He can to save people. But ultimately, our destiny is in our own hands. ■



*Pharaoh hardened his heart
And hearkened not unto them.*

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

*Bible
Trivia*

1. Where was Jesus born?
2. How many books are in the New Testament?
3. Paul was shipwrecked on what island?
4. Who recognized Jesus as the Messiah when he was presented to the Temple as a baby?
5. After Jesus fed the 5,000, how many baskets were left over?
6. In the Gospel of Mark, how does the Virgin Mary learn of her pregnancy?
7. Who is the high priest of Jerusalem that put Jesus on trial?
8. According to the Gospel of Matthew, where does Jesus give his first public sermon?
9. How does Judas notify the Roman officials of Jesus' identity?
10. Which insect did John the Baptist eat in the desert?
11. Who were the first apostles called to follow Jesus?
12. After Jesus was arrested, which apostle disowned him three times?
13. Who wrote the book of Revelation?
14. Who asked Pilate for Jesus' body after he was crucified?
15. What is the shortest book in the New Testament?

Answers to questions can be found on Page 17

Florida Prison Ministries can now be found on the web!

You have access to information about our programs including our halfway houses, penpal program, LAMB, newsletters, Bible lessons, training, and more.

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**Bible Trivia
Answers**

1. Bethlehem
2. 27
3. Malta
4. Simeon
5. 12
6. From the angel Gabriel
7. Caiaphas
8. On the mount
9. Judas kisses Jesus
10. Locusts
11. Andrew and most likely John
12. Peter
13. John
14. Joseph of Arimathea
15. II John

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Humor Me
Christian Cartoon

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- ____ Pasos para la Vida Eterna

My Bible question is: _____

My name and address is:

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Write to: Regeneration Fellowship

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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. 28 GOD'S GATHERING CALL: 1GC: Revelation 17:3, 4; 2GC: Revelation 17:5; 3GC: Revelation 17:18; 4GC: Revelation 16:19; 5GC: Revelation 16:13; 6GC: Revelation 14:8, 14; 7GC: Revelation 18:2, 4; 8GC: Revelation 14:12; 9GC: Revelation 12:17; 10GC: John 10:27, 10; 11GC: Matthew 12:30.