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WORLD OF THE BIBLE MINISTRIES, INC.

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Dr. J. Randall Price, President
Jim & Lori Davis, Newsletter editors

www.worldofthebible.com

Dear Friends,

As you receive this electronic version of our newsletter I have just returned from Israel directing an archaeological excavation at Qumran, the site of the Dead Sea Scrolls. The next issue of the newsletter will report on the results of this excavation, however, next week there will be posted at our website a "Qumran Plateau Excavation Report" page with photos and a brief overview of the discoveries. Please check it out! Many thanks to so many of you who prayed for our dig team and gave to support the work!

This fall and winter I will be completing manuscripts for two new books. The first is a very timely book: *Fast Facts on the Middle East Conflict*. My book *Unholy War* has generated a demand for a quick and easy reference guide on the war on terrorism. This book to be published in the summer of 2003 in Harvest House Publishers' "Fast Facts" series will meet this urgent need. The second book is *In Search of the Ark of the Covenant*, the first in a series of archaeological guides that will be released in the fall of 2003. Through projects such as these, World of the Bible Ministries, Inc., continues its purpose to communicate vital and relevant information about the biblical world to our world.

Many may also be interested to know that I appear monthly on the program *Middle East Prophecy Update* hosted by Dave Beguene and John Peden. This program can be heard on the *Songtime USA* radio network or accessed at their website www.songtime.com. My last interview was done live from Israel and past programs are also archived at their website.

Please let me thank those of you who give regularly to World of the Bible. We are so very grateful for all that the Lord is doing through you! Please continue your support as the Lord allows as we are facing significant financial challenges at this time. May I also encourage those of you who have not yet partnered with us to join our *Support Team* and help us meet the on-going needs of this ministry. If we are ministering to you in any way please assist us in reaching the world with biblical truth (Gal. 6:6)!

Finally, just a note about load time for the newsletter pages. Each of the six pages of the newsletter (including this cover letter) will load in Adobe Reader based on the speed of your internet connection. If a page appears blank please wait and it will load eventually. Please also notice on page 6 the reader response information. Just as our hard copies sent by regular mail contained response cards for your convenience, so page 6 contains a response card for you to print, complete, and return to us by mail. We have not yet devised a means for electronic response, so please take this simple step to return a response to us. Thanks!

Yours for the World of the Bible,



World of the Bible news & views



“Write therefore the things which you have seen, and the things which are, and the things which shall take place after these things” - Revelation 1:19

God's Future Feast

by Dr. Randall Price

With so much present turmoil in the Middle East I would like to turn our attention to the future and to one of the central celebrations of the Jewish people that takes place at this season - the Feast of Tabernacles (Sept. 21-29, 2002). It is especially significant at this time of war in Israel that the Scripture from the Prophets read in the synagogue on the Sabbath during this feast is Ezekiel chapter 38. This text speaks of the future battle of Gog and Magog in which the Lord miraculously preserves Israel in an end-time war. Therefore, the celebration of the Feast of Tabernacles looks beyond Israel's current conflict to a future promise of peace.

Of the seven feasts of the Lord, only the Feast of Tabernacles has its fulfillment in the coming rule of God on earth known as the Millennial Kingdom (Zech. 14:9; Matt. 19:28; 25: 31-34; Acts 1:6; 3:21; Rev. 20:1-6). In this day of promised fulfillment, this feast will witness to the world Israel's national restoration as contained in the Abrahamic and New Covenants. These covenants guaranteed secure territorial boundaries to ethnic Israel to enable it to complete its destiny as a blessing to the Gentile nations (Gen. 12:2-3; 15:18; Isa. 2:2-4; 60:3; Jer. 32:37-41; 33:16; Ezek. 37:25-28). Confirmation of a Millennial setting for this feast is evident from its many messianic and prophetic features that could only be realized in the time of Israel's final Redemption.

The term “tabernacles” (Hebrew, *succot*; Greek, *skene*), which defines this feast, appears as part of a prophetic promise in which God will “tabernacle” with Israel in

a way never before experienced in past history (Zech. 8:3a; Ezek. 37:26-27; Isa. 24:23).

While this “tabernacling” with Israel will take the form of God's renewed presence in the Temple, the prophet Isaiah indicates that a greater display of the Divine Presence (*Shekinah*) will be witnessed than at any time previously: “Then the Lord will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy” (Isa. 4:5). The “canopy” (Hebrew, *huppah*) of God's glory in this verse is stated in the next verse to be a “tabernacle (Hebrew, *sukkah*) from the heat by day, and refuge and protection from the storm and the rain.” This wording is intended to connect the past experience of

this way they connected the Feast of Tabernacles with the promise that God's presence would dwell with Israel in the future as it had in the past (Hag. 2:5-9; cf. Zeph. 3:15c).

In a similar way Yeshua (Hebrew for “Jesus”) as the Jewish Messiah made this connection in His own Person as the “Word become flesh tabernacling among us” (Jn. 1:14). At the Feast of Tabernacles He combined two of the messianic symbols of the feast - the water libation and the light of the candelabras in the Temple precinct - to illustrate the fulfillment in Himself of the promised restoration of Israel under Messiah in the Millennial Age. The significance of this was displayed on the final day (seventh day) of this feast known as *Hoshana Rabbah* (The Day of the “Great *Hosanna*). The name

is taken from liturgical passages recited throughout the feast which begin with the Hebrew imperative *hoshana* (“save now”). At this time the people waved their lulavs (palm branches) while the Levites

chanted the *Hallel* (Pss. 113-118). The name of this day - *Hosanna* - comes from the closing words of Psalm 118, which reads: “*Save now, I beseech Thee, O Lord... Blessed be he who comes in the name of the Lord...*” This prayer for the speedy advent of messianic redemption accompanied a special ceremony known as the “Water-Drawing Festival” (Hebrew, *simhat bet hassoevah*). At this ceremony water was drawn from the Pool of Siloam in a ceremony known as) and poured on the corner of the Altar in the Temple as a libation offering. Its purpose was in connection with prayers for the annual rains, but also had symbolic messianic connections. It was here at the Siloam (Hebrew, *Shiloach*, “He sent”) that the fuller's had washed their clothing (Isa. 7:3), a figure drawn upon by the prophets to illustrate the messianic purification of the Millennial Temple's servants (see Mal. 3:2-3). Here, too,

“The celebration of the Feast of Tabernacles looks beyond Israel's current conflict to a future promise of peace.”

deliverance (from the Pharaoh in Egypt) and temporary man-made shelters (Lev. 23:42-43) with the future deliverance (from the Antichrist in the Tribulation) and permanent God-given sanctuary. Ezekiel depicts the method of this future “tabernacling” at the return of God's *Shekinah* Glory to the Temple (Ezek. 43:1-7), while Jeremiah reveals its result as Jerusalem becomes “the Throne of the Lord, and all the nations will be gathered to it...” (Jer. 3:17). Such a divine preview of this future “tabernacling glory” was given to correct Peter's limited concept of building temporary “tabernacles” for Jesus, Moses, and Elijah at the transfiguration (Matt. 17:1-5; Mk. 9:2-7; Lk. 9:28-35). Indeed later Jewish interpretation saw in the reference to “tabernacles” not only the Israelites temporary shelters in the wilderness but also the divine *sukkah* (the *Shekinah*) which had “brought them out of the land of Egypt” (Lev. 23:43). In

the Prophet Isaiah in challenging Ahaz, the fearful and faithless king of Judah, to trust God rather than man, gave rise to the famous prediction of Messiah's fleshly "tabernacling" (Isa. 7:7-14). The Feast of Tabernacles contains another picture of the Messianic Age when God's provision of rest and refuge in the wilderness is ultimately fulfilled by His rescue of the Jewish Remnant at the time of Jacob's trouble (Jer. 30:7), and their time of refreshing in Messiah's future kingdom (Jer. 30:8-9; 31:27-37; cf. Acts 3:19-21).

These pictures of a Messiah tabernacling with His People to bring light and of universal messianic renewal will be fulfilled by Messiah's two advents, a truth revealed by Yeshua during the Feast of Tabernacles. In order to understand the symbolic significance in Yeshua's act on this occasion, it is first necessary to understand the act that every Jewish person in Yeshua's time saw performed during this feast at the Pool of Siloam. At the end of the festival week the High Priest would draw water from the pool, take it to the Temple and pour it over the corner of the Altar, a ritual based on an oral tradition that dated to the time of Moses (*Ta'anit* 3a, *Succot* 44b, 44a). The significance of the pouring of water was both *symbolic* and *prophetic*. Its *symbolic* purpose was a prayer for rain, since the summer was about to end and the rainy season begin. This prayer for rain demonstrated Israel's dependence upon the Lord, an act of faith that will be required of all nations in connection with this ceremony in the Millennial Temple (Zech. 14:16-19). Its *prophetic* purpose was messianic, looking forward to the outpouring of the *Ruach Ha-Kodesh* ("the Holy Spirit") upon Israel and the nations under the New Covenant in the Kingdom Age (Ezek. 36:27; Joel 2:28) to bring the promised spiritual refreshing and renewal (Ezek. 36:25-27; cf. Jn. 3:3-10). This ceremony then forms the background for Jesus' arrival at the feast as described in Matthew 21:9 and John 7:37-39 riding into the Temple precinct through the Eastern Gate entrance, greeted by shouts of *Hosanna*, "Save us please!" and then proclaiming to the crowds that He was the true giver of the "water" and the "light" of the world (Jn. 7:37-38; 8:12). On this day during Temple times willow branches were beaten against the pavement next to the Great Altar to symbolize the casting away of the nation's sins. In addition, Israel's return to blessing will include the spiritual instruction and blessing of the nations, who

will join with them in the ongoing celebration of Tabernacles (Zech. 14:16-19).

The use of "tabernacle" also recalls the famous prophecy of the restoration of the Davidic Kingdom ("the tabernacle of David") given in Amos 9:11: "After these things I will return and I will rebuild the tabernacle of David which has fallen, and I will rebuild its ruins and I will restore it, in order that the rest of mankind may seek the Lord, and all the Gentiles who are called by My name . . ." The fulfillment of this prophecy, as explained in Acts 15:14-18, will take place after the full number of Gentiles has been grafted onto the olive tree (in keeping with the blessing of the Gentiles in the Abrahamic Covenant) through faith (Rom. 11:25) at the completion of the Church Age. Those Gentiles (of the sheep nations, who came to faith in the Jewish Messiah during the time of Jacob's Trouble, see Matt. 25:34-40) will join with redeemed Israelites in the true worship of God. In addition, the Apostle John specifically used the imagery of the Feast of Tabernacles in relation to the Tribulation martyrs from among the nations. He depicted these Gentiles as having "palm branches" and "serving in His Temple" while God "spreads His tabernacle over them" and Jesus "guides them to springs of living water" (Rev. 7:9-17). Such Gentile inclusion was anticipated by the alternate name for the feast as "the Feast of Ingathering" (Exodus 23:15-16). It was demonstrated during the feast in Second Temple times as Jewish men took part in a Temple ritual where seventy sacrifices were offered in atonement for the sins of the nations that had come from the sons of Noah. The prophets cited this future inclusion of Gentile nations, who formerly oppressed Israel, but will become a part of the worshipping community, as one of the evidences of the changed conditions under Messiah's New Covenant (Jer. 31:31-34). For example, Zechariah states that "many nations will join themselves to Lord in that day and will become My people . . ." (Zech. 2:11), while Isaiah describes the Millennial Temple as "a house of prayer for all the peoples" (Isa. 56:7; cf. Matt. 21:12; Mk. 11:17; Lk. 19:46) to which all of the nations of the earth will come to learn the ways of the Lord (Isa. 2:2c-3; 60:3; 62:2), to behold God's glory (Isa. 60:3; 62:2; 66:18), offer sacrifices (Isa. 56:6; 66:20) and to pay material tribute (Isa. 60: 5; 66:18-19; cf. Hag. 2:7-8; Zech. 8:22; Rev. 21:24).

This act of future Gentile reverence to Israel's Messianic King is in accordance with

an ancient association of the Feast of Tabernacles with the recognition of the king as God's son, an act alluded to in Psalm 2:10-11. The ancient observance of the feast was also followed by a leuitically-led ceremony of covenant renewal (Neh. 9:1-38) in which a national allegiance to the Lord was reaffirmed (Neh. 10:29). Therefore, a warning is issued in this passage to these national representatives if they should fail to observe the Feast of Tabernacles (vss. 17-19), it would be tantamount to an act of spiritual and national rebellion. Remembering that part of the ritual of the Feast of Tabernacles was in view of receiving rain (specifically the former rains), one punishment for those nations that fail to appear annually in Jerusalem will be a withholding of rain, the very gift which made possible their gifts. The other punishment will be a plague, which would allow the inclusion of Egypt whose natural productivity depends more on the gift of the Nile than the gift of rains. The plague was punishment intended to secure their acknowledgment of Lord's sovereignty during the time of the exodus. Therefore, the Feast of Tabernacles will serve as the instrument to universally unite all nations in their allegiance to Yeshua as King Messiah and Sovereign Lord and Judge (Zech. 14:9, 17; Isa. 2:4). It may also possibly provide an occasion for the Jewish people to fulfill their destiny as a light to the nations in spiritual instruction to these national representatives (Zech. 8:22-23; Isa. 2:3; cf. Hab. 2:14). Because the nations become vassals of Lord, they have also the right to be called "His people," just as He as their suzerain can be called "their God." This covenantal language of identification ("My people") is absent in Zechariah's presentation of the restored Gentile nations, but it is found elsewhere (cf. Jer. 24:7; 30:22; 31:33; 32:38). Isaiah elevates the nations of Egypt and Syria to covenantal status (Isa. 19:24-25), making them co-participants in both the obligations and benefits of the Temple (Isa. 19:21; 27:13; 56:6-8; 60:3, 21; 66:20).

All that God has purposed and planned through His provision as the Lord of His people will be finally fulfilled and celebrated in the Millennial Feast of Tabernacles. The revelation of this glorious fulfillment should prompt us to gratefully acknowledge God's gift of Yeshua the Messiah for us today and His constant "tabernacling" with us through His indwelling Holy Spirit (Matt. 28:20b; Eph. 2:22). As the future feast will openly demonstrate the unity of Jew and Gentile as they

alike bow to Jesus as their Messiah and Lord, it encourages the Body of Messiah today to foster greater unity among all its members before a watching world (Jn. 17:20-21; Eph. 2:14-18). As we do these things in the present age, we honor the Lord of the feast who will one day tabernacle with us forever (Rev. 21:3; cf. vs. 22). Therefore, in this time of Israel's present distress, may the Church remember Israel's future destiny, and be faithful to pray for her salvation (Rom. 10:1). Too, may we remember that this salvation we seek for Israel also carries with it the greatest blessing the world will ever witness, for the Scripture declares: "... by their transgression salvation has come to the Gentiles ... Now if their transgression be riches for the world ... how much more will their fulfillment be!" (Rom. 11:11-12). What a promise is in God's future feast!!



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Window On The Word

by Jim Davis

Abimelech the Bramble?

Seventy sons of Gideon were massacred. Jotham, the youngest, survived, hiding himself from the murderous half-brother Abimelech who had organized and carried out the bloody conspiracy. The city of Shechem ignored the atrocity. Disregarding justice, they sat idle while the sons of the man that had saved them from the oppression of the Midianites were ruthlessly slaughtered. The people then gathered at Shechem for the coronation of their new king Abimelech. Jotham positioned himself just outside the city on Mount Gerizim to proclaim a parable that became fulfilled prophecy.

Abimelech is designated the bramble in Jotham's parable (Judges 9:14). But is bramble the appropriate translation for this word? *Atad* means thorn in Hebrew. The word *atad* has most often been identified with a commonly known tangled bush with thorny bow-shaped branches. A more popular name for this same bush is *yikshat*. This word comes from the word for bow.

Jotham's parable has led some to believe that the *yikshat* bush does not fit the description. More likely the *atad* must be a large tree. There is a tree called the *Ziziphus*

spina-christi that may be a better candidate. It is a tropical tree that came to Israel from Africa. It grows mostly in the lowlands of Israel but also can be found in the upper wadis that cut through the mountains in places like Shechem.

Jotham's metaphors compare Israel to the trees and former judges to the olive tree, the fig tree, and the grapevine in Judges 9. The metaphor representing Abimelech would paint two different pictures depending upon whether Jotham was actually referring to a thorny bush or a thorny tree. It would be a reasonable transition to go from the grapevine to a thorny bush. The *yikshat* would represent well the curse of sin with the lack of fruit and the thorns that strangle and cause pain. Along with this picture is the idea that Abimelech could not possibly provide the men of Shechem with the security they sought. So for the trees to take refuge in the shade of a bush was a false boast on Abimelechs part.

If Jotham were referring to the large *Ziziphus spina-christi* then there would be shade for the other trees. The *atad* tree however would paint a different picture. It has thick thorny branches that provide shade even when it is leafless. It also has a root system that will destroy any fruit bearing trees that would attempt to grow in its shade. This tree would of necessity have to be removed from any orchard. Although it produces a fruit that is similar to a tiny sour apple with large seeds there is little value in its yield and little demand for its produce. Jotham planted paranoia and suspicion in the minds of the men of Shechem. While they may not fear a small thorny bush they certainly would fear a smothering tree that was powerful and greedy enough to kill family for personal gain.

There is another thought about the thorn tree that makes it a better candidate than the thorn bush. In Judges 9:15 Jotham warns that if you do not take refuge in the smothering shade then you are threatened with a consuming fire. The *yikshat* is very difficult to burn even when all the sap is dried out of the branches. It does not fit the picture of any threat to start a major forest fire. Jotham intends a contrast. From a tree that grows in the lowlands of Israel a fire would spring out that consumes the cedars of Lebanon which grow high in the mountains. He was successful in sowing the suspicion that would cause the demise of Abimelech's ambitions.

(Source: *Tree and Shrub in Our Biblical Heritage*: Nogah Hareuveni)

Dr. Price's Schedule

Aug. 5-Sept. 5 - Direction of Qumran Plateau Excavation, Israel. Contact: WBM (512-396-3799).

Aug. 26 - Taped interview from Israel airs August 28 on Songtime USA radio network (national airing - check local listings at www.songtime.com).

Sept. 6-15- Work on excavation report, research and filming on Middle East conflict, Jerusalem. Contact: Ann Clark at hiplains@netvision.net.il.

Sept. 21 - Museum of Biblical Archaeology, Columbus, Ohio. Contact: George Sparks, director (614-274-7414).

Sept. 24 - 3:10 - 3:30 P.M. (CST) - Interview on *Getting to Know You* program, KGLE Radio, Glendive, MT.

Sept. 28 - KKMS Radio 11:00 A.M. (CST), Prophetic Views Behind the News radio interview with Jan Markell in St. Paul, MN.

Sept. 28-29 - Grace Bible Church Homecoming, San Marcos, TX.

Oct. 6-7 - Truth Behind the Headlines Conference, Calvary Evangelical Free Church, Rochester, MN. Contact: Rev. Larry Orth (507-282-4612).

Oct. 14-24 - Work on new book *Fast Facts on the Middle East Conflict* for Harvest House Publishers.

Report from Jerusalem

There is no city in the world that holds as many memories for me (Randall) as Jerusalem. Over the last two decades, it has become a second home with its streets, cafes, and shops as familiar as any in my own hometown. For this reason it is an alarming experience to witness homicide bombings in Jerusalem.

In the past year almost every place near and dear has been the object of attacks. My wife and youngest daughter were in the Sabarro Pizzeria on the corner of Jaffa and King George streets the week before it was bombed to bits and 17 people senselessly slaughtered. It is a sobering thought that they could have been among the victims!

Then our favorite market for pre-Sabbath shopping, Mahane Yehuda, was bombed, not once, but twice! Several years earlier I had been present when it had been attacked by a car carrying two homicide bombers. However, they succeeded in only exploding their car on the outside of the market, miraculously killing no one but themselves and not even

breaking shop windows! This time it was different - many Orthodox Jews on their way to synagogue prayers - and even an infant in its baby carriage - were killed in the blast.

Next came the bombing of the cafeteria at the Mt. Scopus Campus of the Hebrew University where seven students (five American) were killed and 85 wounded. My family had once lived nearby in student housing on Mt. Scopus and both my wife and I frequented this cafeteria almost daily.

Many of our friends have also had their businesses and apartment complexes threatened or attacked, and many have had "close calls" with some of the homicide attacks. And, almost everyone knows someone who has lost children or relatives in these attacks. Last week I sat with an Israeli woman from Naariah who told me about the death of her friend. The young family man and EL-AL employee who had been shot in an attack in a U.S. airport by an Egyptian. Only months before he had come to faith in Yeshua (Jesus) as his Messiah and was being disciplined by

a local congregation.

Such reports are indeed a double tragedy, for the physical loss of a husband and father *and* the loss of a much-needed spiritual witness to the Lord in the Land. The psalmist's words reflect just such a situation: "Where are Your former loving-kindnesses, O Lord, which You swore to David [concerning Jerusalem] in Your faithfulness? Remember, O Lord, the reproach of Thy servants; How I do bear in my bosom the reproach of all the many peoples, with which Your enemies have reproached, O Lord, with which they have reproached the footsteps of Your anointed" (Ps. 89:49-51).

We can take comfort that the Lord knows of the present reproach and we can take confidence that His faithfulness promised to the house of David will one day soon be accomplished. Therefore, let us continue to pray for the peace of Jerusalem and for the day of Messiah's return to bring an end to Israel's enemies and the restoration of God's lovingkindness to Jerusalem.

Qumran Plateau Dig Update

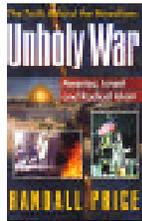
Thank you for helping to meet the expenses to begin the Qumran excavation. We are happy to report that the budget was met. Dr. Price and the dig staff were able to start the work on schedule. Dr. Price is working with Hebrew University of Jerusalem archaeologist Oren Gutfield, Jerusalem Ministries International director Gary Collett and an international group of volunteers to search for subsurface anomalies on the Qumran Plateau located by GPR (Ground Penetrating Radar) and other remote sensing devices.

There are significant challenges to reaching the deepest anomaly. Please pray for the daily labors of the team! The information gathered will help us better understand the community that produced and preserved the Dead Sea Scrolls which are so vital for our understanding of the times of Jesus and the background of the New Testament and early Christianity.

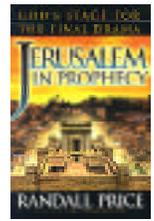
Please know that there will also be post-excavation costs for Dr. Price as he wraps up the dig and prepares the research for the official report to the antiquities department.

We would greatly appreciate it if you can send any gift to help defray these expenses. Please make checks to: JMI (designated for Dr. Price) P.O. Box 827, San Marcos, TX 78667-0827. All donations are tax deductible.

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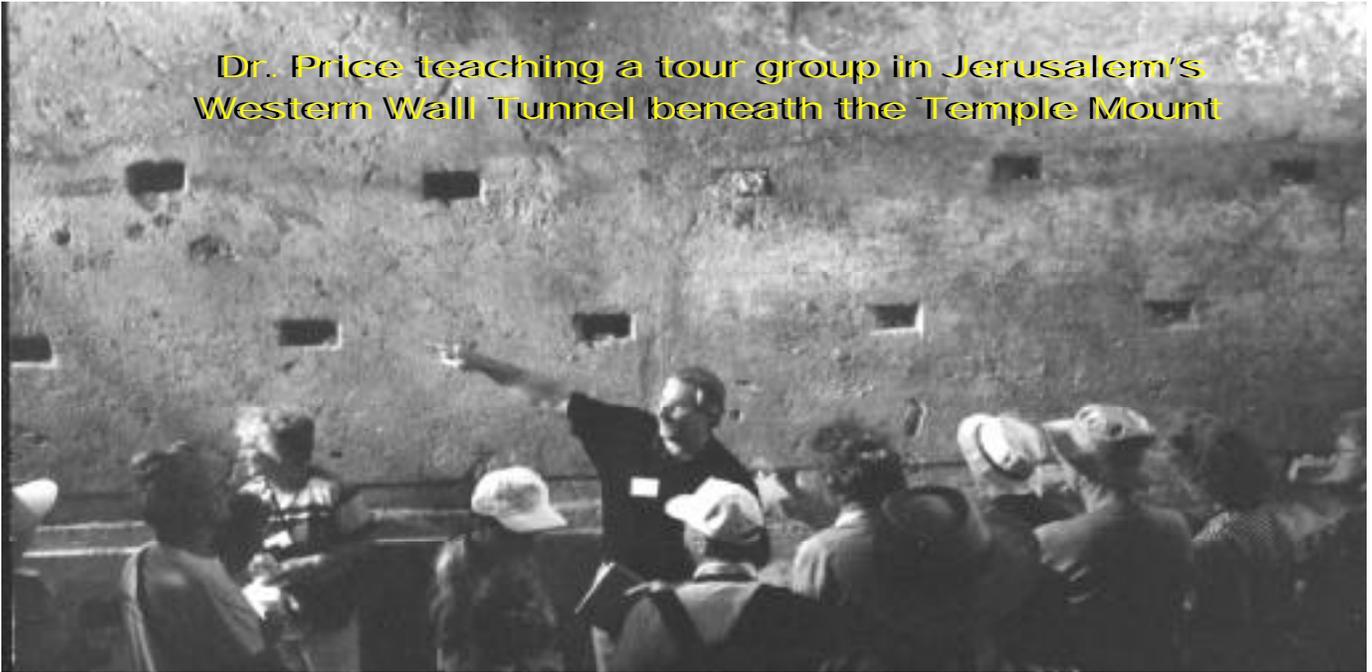
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