



PRISON REGENERATION FELLOWSHIP

Florida Prison Ministries

P.O. Box 162685

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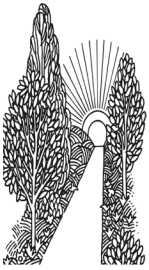
*My times are
in your hands.*

PSALM 31:15, NIV



Remember those in prison as if you were their fellow prisoners...

HEBREWS 13:3



Regeneration Fellowship Newsletter

Vol. 35 No. 1

Director:
John Mills

*An outreach of the
Florida Prison Ministries*

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*My times are
in your hands.*

PSALM 31:15, NIV



Here we are again... It is the start of another year. What will we do with it? Each year has 31,536,000 seconds in it. I confess I have wasted my share of them. The invention of handheld computers (phones!) have contributed to my delinquency. It's very easy to get sidetracked even when I have the best of intentions. I know I have spent an entire evening scrolling on my phone. (There have probably been some mornings and afternoons thrown in there for good measure also.) Unfortunately that is NOT what I had intended to accomplish in my retirement.

They say that "good habits are as addictive as bad habits" (see Quotes and Quips, page 2), and I would like to find out how "rewarding" it can be. I have a lot I still want to accomplish with the remaining seconds of my life, but I know I won't be able to achieve any of it without developing good habits and good self control.

This year, I have concocted a plan for attacking a new goal or resolution each month. I'm hoping that by focusing on only one thing each month, I can make it a good habit before introducing a new resolution the following month. Will it work? To be determined. But I know it will never work if I don't try. What will you do with your 31,536,000 seconds this year?

— The Team at
Regeneration Fellowship

Quotes and Quips

No matter what sin we have committed, no matter how terrible it may be, God loves us.

—Billy Graham

Love is perhaps the only glimpse we are permitted of eternity.

—Helen Hayes

Love is the river of life in the world.

—Henry Ward Beecher

This is the miracle that happens every time to those who really love; the more they give, the more they possess.

—Rainer Maria Rilke

A heart set on love will do no wrong.

—Confucius

We are all pencils in the hand of a writing God, who is sending love letters to the world.

—Mother Teresa

The new year is our opportunity to refresh our relationship with the One who says, "See, I am making all things new" (Revelation 21:5).

—Unknown

Good habits are as addictive as bad habits, and a lot more rewarding.

—Harvey Mackay

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A WORLD ON FIRE

Selected Studies on the Great Commission

By David Metzler

SEEING THE LIGHT

“As he journeyed he came near Damascus, and suddenly a light shone around him from heaven (Acts 9:3).

On the last day of the journey, ‘at midday,’ as the weary travelers neared Damascus, they came within full view of broad stretches of fertile lands, beautiful gardens, and fruitful orchards, watered by cool streams from the surrounding mountains. After the long journey over desolate wastes such scenes were refreshing indeed. As it was near noon, the glare of the sun would have been at its most intense. Paul later says the light he saw from heaven was ‘above the brightness of the sun’ (Acts 26:13). In the midst of this brilliance he so clearly saw the glorified Christ that he includes himself among those who were privileged to behold the Lord after His resurrection (Acts 9:17; I Corinthians 9:1; 15:8).

Saul’s companions fell to the ground, blinded by the intensity of the light. They heard a voice but saw no man. The voice spoke in Aramaic (Acts 26:14), saying, “Saul, Saul, why are you persecuting Me?” (Acts 9:4). Jesus here identified Himself with His persecuted disciples. Trembling, Saul answered, “Who are You, Lord?”

“Then the Lord said, ‘I am Jesus, whom you are persecuting. It is hard for you to kick against the goads’” [pricks or thorns] (verse 5). This appears to have been a well-known Greek proverb, which might well have been current among any agricultural people, even the Jews. The figure is drawn from the Eastern plowman’s custom of using an iron goad to hasten the slow gait of his oxen. The divine message suggests that Pauls’ conscience had been vigorously resisting the appeals of the Holy Spirit.

Stephen’s faith and witness, along with the more moderate teachings of Gamaliel, tormented Saul’s conscience. No doubt entered the mind of

Saul that the One who spoke to him was Jesus of Nazareth, the long-looked-for Messiah, the Consolation and Redeemer of Israel. Trembling and astonished, he inquired, “Lord, what wilt Thou have me to do? And the Lord said unto him, “Arise and go into the city, and it shall be told thee what thou must do.”

Saul based his actions on the dogma of others, but we need to study to show ourselves approved. ■



LIGHT FOR MY PATH

What the Bible Says about God's Faithfulness

He hath remembered His covenant for ever, the word which He commanded to a thousand generations.

Psalm 105:8

Let us hold fast the profession of our faith without wavering; (for He is faithful that promised).

Hebrews 10:23

Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations.

Deuteronomy 7:9

Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise.

I Kings 8:56

The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward.

II Peter 3:9

And they that know Thy name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek thee.

Psalm 9:10

Thy counsels of old are faithfulness and truth.

Isaiah 25:1b

For ever, O Lord, Thy word is settled in heaven.
Thy faithfulness is unto all generations.

Psalm 119:89-90

**BREATH OF LIFE
BIBLE COURSE
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DANIEL, VERSE BY VERSE

By

John Cloud, Clifford Goldstein, Milo Jones,
Shenaly Page, Curtis Rittenour, Tim Roosenberg**A Dark and Stormy Night***"In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it" (Daniel 1:1).*

It was a dark and stormy night..." Yes, there really was a beginning to this overused sentence. English novelist Edward Bulwer-Lytton used it to open his 1830 book *Paul Clifford*. Set in London, it's the dark tale of a robber who doesn't know he's the son of the judge who eventually sentences him to death.

The first verse in the book of Daniel portrays a dark and stormy period for Israel. It appears that the Jewish nation had been sentenced to death. In fact, some scholars suggest that this first verse is more than an introduction to the first chapter of Daniel; it's an opening to the entire book.

This historical background in today's verse takes place in 605 BC when Nebuchadnezzar became king after his father, Nabopolassar, died. In the same year, Nebuchadnezzar began his first of three campaigns against Jerusalem, ending with the city and temple being razed in 586 BC.

How could it be that Jerusalem, the center of worship of the true God, could fall? Hadn't the Lord promised, in Deuteronomy 33:29, to "shield" His people? Didn't King David say, in Psalm 46:5, "God is in the midst of [Jerusalem], she shall not be moved"?

Bible history bears this sad truth: "And the LORD God of their fathers sent warnings to them by His messengers...because He had compassion on His people and on His dwelling place. But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the LORD arose against His people, till there was no remedy" (II Chronicles 36:15, 16).

There was no other solution but for God's people to go into exile. And yet, even through this dark and stormy experience, the Lord had a plan to deliver His people (Jeremiah 23:3; 25:12).

Isn't it comforting to know that God has a plan to deliver us — even after we despise His words? He's waiting for us to turn to Him wholeheartedly (Deuteronomy 30:10).

Reflect: Can I think of a dark and stormy time in my life that had a glorious ending?

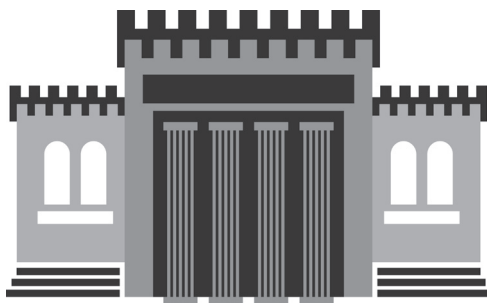
A Confused Church

"And the Lord gave Jehoiakim king of Judah into his hand, with some of the articles of the house of God, which he carried into the land of Shinar

to the house of his god; and he brought the articles into the treasure house of his god” (Daniel 1:2).

The Elgin Marbles are a collection of classical Greek sculptures and architectural fragments that came from the Pantheon and other structures on the Acropolis of Athens. Removed between 1801 and 1812 by Lord Elgin, the British Ambassador to the Ottoman Empire, they were taken to Britain under a controversial Ottoman decree and later sold to the British Museum. To this day, many Greeks demand that these cultural masterpieces be repatriated to Athens.

As part of his conquest, Nebuchadnezzar plundered the Temple in Jerusalem, taking sacred vessels and treasures. These items, dedicated to the worship of Yahweh, were carried to Babylon and placed in the temple of Marduk. Centuries before, a similar event occurred when Israel was defeated in a battle with the Philistines: “The ark of God was captured” (1 Samuel 4:11). The Philistines



“brought it into the house of Dagon” (1 Samuel 5:2), their chief deity.

There is profound symbolism in the mixing of God’s articles with those of pagan temples. As part of a religious ritual, all the treasures in the Hebrew temple contributed to the message of salvation (Psalm 77:13). But those in pagan temples were part of a profoundly different religion — one that portrayed God in the likeness of oppressive and violent men (Psalm 115:4, 8; Ezekiel 18:12).

Mixing God’s truth with pagan superstition only leads to confusion. In fact, “confusion” is the meaning of Babylon’s name — *Babel* in Hebrew. At the tower of Babel, “the LORD *confused* the language of all the earth” (Genesis 11:9, emphasis added).

This is why the ancient city of Babylon symbolizes an apostate church, described in Revelation 17 as “BABYLON THE GREAT, THE MOTHER OF HARLOTS” (v. 5). Mixing the religion of the Bible with that of ancient Rome, this “mother church” persecuted those who remained faithful to God’s Word (v. 6). We’ll identify this church-state power in future readings.

Reflect: Is my picture of God a mixture of truth and lies?

Noble Captives

“Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king’s descendants and some of the nobles” (Daniel 1:3).

Imagine a foreign army marching into your town, taking you from your family, and forcing you to walk hundreds of miles to the enemy's country. Arriving at their capital city, you are surgically sterilized and then enrolled in language and religion courses as part of an indoctrination campaign. How would your faith survive such an ordeal?

Daniel and his friends experienced this nightmare, yet they exhibited patience toward their captors and stood firm in their faith. How did they do it? Was it their captivity that caused them to turn to God for strength? Or did their difficulties bring forth evidence of a character previously developed?

Daniel was born during the reign of King Josiah (640-609 BC), a time of great religious revival. Josiah "turned to the LORD with all his heart, with all his soul, and with all his might" (II Kings 23:25). As a result, "all his days [Israel] did not depart from following the LORD God of their fathers" (II Chronicles 34:33).

Targeted because of their noble lineage, many Hebrew youth were deported to Babylon in 605 BC. But unlike many of their fellows, Daniel, Hananiah, Mishael, and Azariah held fast to the religion of their youth. Had they eaten from the king's table, which contained food offered to idols, they would have been viewed as worshiping the king's gods (Daniel 1:8). Neither would they consume unclean food or intoxicating drink to jeopardize their physical, mental, and spiritual development. Josiah's revival must have had a lasting effect on these four Hebrews.

God-fearing parents raised Daniel, Hananiah, Mishael, and Azariah. These young men personally knew the Hebrew God well before they arrived in Babylon. Their godly upbringing had prepared them for that awful trial. Forever separated from their families to serve a heathen king, they could say with Job, "Though He slay me, yet will I trust Him" (Job 13:15).

If we can learn to say the same thing in our little trials, we'll be prepared for the greater trials ahead.

Reflect: How am I preparing to endure the hardships that are sure to come in the future?

Continued in Next Issue

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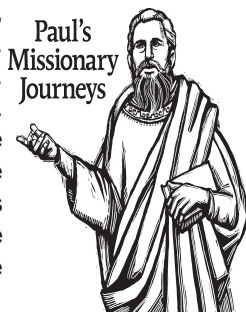


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THE STORY OF
REDEMPTION
by E. G. White

PAUL'S YEARS OF MINISTRY

Paul was an unwearied worker. He traveled constantly from place to place, sometimes through inhospitable regions, sometimes on the water, through storm and tempest. He allowed nothing to hinder him from doing his work. He was the servant of God and must carry out His will. By word of mouth and by letter he bore a message that ever since has brought help and strength to the church of God. To us, living at the close of this earth's history, the message that he bore speaks plainly of the dangers that will threaten the church, and of the false doctrines that the people of God will have to meet.



From country to country and from city to city Paul went, preaching of Christ and establishing churches. Wherever he could find a hearing, he labored to counterwork error and to turn the feet of men and women into the path of right. Those who by his labors in any place were led to accept Christ, he organized into a church. No matter how few in number they might be, this was done. And Paul did not forget the churches thus established. However small a church might be, it was the object of his care and interest.

Paul's calling demanded of him service of varied kinds — working with his hands to earn his living, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors he declared, "This one thing I do (Philippians 3:13). One aim he kept steadfastly before him in all his work — to be faithful to Christ, who, when he was blaspheming His name and using every means in his power to make others blaspheme it, had revealed Himself to him. The one great purpose of his life was to serve and honor Him whose name had once filled him with contempt. His one desire was to win souls to the Saviour. Jew and Gentile might oppose and persecute him, but nothing could turn him from his purpose.

Paul Reviews His Experience

Writing to the Philippians, he describes his experience before and after his conversion. "If any other man thinketh that he hath whereof he

might trust in the flesh," he says, "I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Philippians 3:4-6).

After his conversion his testimony was:

"Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith" (Philippians 3:8, 9).

The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:10-14).

An Adaptable Worker

See him in the dungeon at Philippi, where, despite his pain-racked body, his song of praise breaks the silence of midnight. After the earthquake has opened the prison doors, his voice is again heard, in words of cheer to the heathen jailer, "Do thyself no harm: for we are all here" — every man in his place, restrained by the presence of one fellow prisoner. And the jailer, convicted of the reality of that faith that sustains Paul, inquires the way of salvation, and with his whole household unites with the persecuted band of Christ's disciples.

See Paul at Athens before the council of the Areopagus, as he meets science with science, logic with logic, and philosophy with philosophy. Mark how, with the tact born of divine love, he points to Jehovah as the "Unknown God" whom his hearers have ignorantly worshiped; and in words quoted from a poet of their own, he pictures Him as a Father whose children they are. Hear him, in that age of caste, when the rights of man as man were wholly unrecognized, as he sets forth the great truth of human brotherhood, declaring that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Then he shows how, through all the dealings of

God with man, run like a thread of gold His purposes of grace and mercy. He "hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us."

Hear him in the court of Festus, when King Agrippa, convicted of the truth of the gospel, exclaims, "Almost thou persuadest me to be a Christian." With that gentle courtesy does Paul, pointing to his own chain, make answer, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Thus passed his life, as described in his own words, "in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (II Corinthians 11:26, 27).

"Being reviled," he said, "we bless; being persecuted, we suffer it: being defamed, we intreat"; "as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (I Corinthians 4:12, 13; II Corinthians 6:10).

Ministry in Bonds

Although he was a prisoner for a great length of time, yet the Lord carried forward His special work through him. His bonds were to be the means of spreading the knowledge of Christ and thus glorifying God. As he was sent from city to city for his trial, his testimony concerning Jesus and the interesting incidents of his own conversion were related before kings and governors, that they should be left without excuse concerning Jesus. Thousands believed on Him and rejoiced in His name.

I saw that God's special purpose was fulfilled in the journey of Paul upon the sea; He designed that the ship's crew might thus witness the power of God through Paul, and that the heathen also might hear the name of Jesus, and that many might be converted through the teaching of Paul and by witnessing the miracles he wrought. Kings and governors were charmed by his reasoning, and as with zeal and the power of the Holy Spirit he preached Jesus and related the interesting events of his experience, conviction fastened upon them that Jesus was the Son of God.

MARTYRDOM OF PAUL AND PETER

The apostles Paul and Peter were for many years widely separated in their labors, it being the work of Paul to carry the gospel to the Gentiles,

while Peter labored especially for the Jews. But in the providence of God, both were to bear witness for Christ in the world's metropolis, and upon its soil both were to shed their blood as the seed of a vast harvest of saints and martyrs.

About the time of Paul's second arrest Peter also was apprehended and thrust into prison. He had made himself especially obnoxious to the authorities by his zeal and success in exposing the deceptions and defeating the plots of Simon Magus, the sorcerer, who had followed him to Rome to oppose and hinder the work of the gospel. Nero was a believer in magic, and had patronized Simon. He was therefore greatly incensed against the apostle and was thus prompted to order his arrest.

The emperor's malice against Paul was heightened by the fact that members of the imperial household and also other persons of distinction, had been converted to Christianity during his first imprisonment. For this reason he made the second imprisonment much more severe than the first, granting him little opportunity to preach the gospel; and he determined to cut short his life as soon as a plausible pretext could be found for so doing. Nero's mind was so impressed with the force of the apostle's words at his last trial that he deferred the decision of the case, neither acquitting nor condemning him. But the sentence was only deferred. It was not long before the decision was pronounced that consigned Paul to a martyr's grave. Being a Roman citizen, he could not be subjected to torture, and he was therefore sentenced to be beheaded.

Peter, as a Jew and a foreigner, was condemned to be scourged and crucified. In prospect of this fearful death, the apostle remembered his great sin in denying Jesus in the hour of trial, and his only thought was that he was unworthy of so great an honor as to die in the same manner as did his Master. Peter had sincerely repented of that sin, and he had been forgiven by Christ, as is shown by the high commission given him to feed the sheep and lambs of the flock. But he could never forgive himself. Not even the thought of the agonies of the last terrible scene could lessen the bitterness of his sorrow and repentance. As a last favor he entreated his executioners that he might be nailed to the cross with his head downward. The request was granted, and in this manner died the great apostle.



Peter Denies Jesus

CONTINUED IN THE NEXT ISSUE

WORDS of WISDOM

Prayer for a New Year

Lord, I give up all my own plans and purposes, all my own desires and hopes, and accept Thy will for my life. I give myself, my life, my all utterly to Thee, to be Thine forever. Fill me and seal me with Thy Holy Spirit Use me as Thou wilt. Send me where Thou wilt, and work out Thy whole will in my life at any cost, now and forever. Amen.

— Betty Scott Stam

Spring Cleaning for the Soul

[The new year] is an opportunity to enter into a springtime for our spirit. [Christians often use resolutions to better themselves] and to seek spiritual growth. Sincere repentance, a changing of heart, casting off old sinful practices, and seeking to commune with our creator help us go in the right direction. Spending serious time in silence and prayer focuses our attention. Reading spiritual literature, becoming more knowledgeable about the New Testament, and meeting in small groups with other Christians to share personal stories of faith can all be immensely stimulating. Joining with others to serve the helpless and hopeless can strengthen our spiritual life. [It] is a time to let God do “spring cleaning” within us. It’s our opportunity to allow God to help us toss out the “stuff” that hinders us and then freshen up the “new creature” we are meant to be as followers of Christ.

The Love God Desires

God’s love is never meant to stop with us; it’s meant to flow through us. When we love others, we reflect his very heart. As 1 John 4:12 (NIV) reminds us, “If we love one another, God lives in us and his love is made complete in us.”

This is the true mark of a Christian — love that reaches beyond comfort zones, opinions and differences. Jesus said in John 13:35 (NIV), “By this everyone will know that you are My disciples, if you love one another.”

The world is watching, not to see how loudly we profess our faith but how deeply we practice it. Every act of compassion, every gentle word and every moment of grace reveals something divine — God’s love at work in us. The more we give that love away, the more it grows within us, mirroring the heart of Christ, who gave Himself for all.

A Taste of Loving-Kindness

A Sunday school teacher once asked her class, “What do you think the Bible means when it speaks of loving-kindness?”

A young boy thought for a moment and replied, “Well, if I were hungry and someone gave me a piece of bread with butter on it, that would be kindness. But if they added a spoonful of jam, that would be loving-kindness.”

Shine Without Wax

How sincere are you, really? How honest, dependable, and genuine? These are traits that shape our character and help others see Christ in us.

The word sincere comes from an old Latin phrase meaning “without wax.” In ancient Rome, potters sometimes used wax to hide cracks in flawed pottery. Buyers would hold each piece up to the sunlight to see if it was truly solid and not hiding any imperfections.

When we allow the light of Christ to shine through our lives, it reveals both our rough spots and our strengths. The good news is that Jesus never shames us for the cracks; he restores us. As his light works within us, we grow into people of integrity who are whole, authentic, and sincerely his.

Mountaintop Moments

In Matthew 17, we read a remarkable story about Jesus taking Peter, James, and John up a high mountain. What seemed like an ordinary hike turned into a moment that changed their understanding of who Jesus really is. Matthew writes, “And He was transfigured before them; and His face shone like the sun, and His garments became as white as light” (Matthew 17:2). The disciples saw Jesus in a brilliant, heavenly glory — a glimpse of his true identity as the Son of God.

But that wasn’t all. A voice from the cloud declared, “This is My beloved Son, with whom I am well pleased; listen to Him!” (Matthew 17:5). Imagine the awe and holy fear those disciples felt. Just like many of us would, they fell to the ground, overwhelmed by God’s presence. Yet Jesus didn’t leave them trembling. He came close, touched them and said those comforting words we all long to hear: “Do not be afraid.”

After the moment passed, Jesus led them back down the mountain and into everyday life again. This powerful encounter reminds us that Jesus is truly the Son of God — radiant, holy and worthy of our worship. But it also shows us his heart: gentle, reassuring and near to us when we are afraid.

We may not stand on that mountain, but we can still experience our own “mountain-top moments” — times in worship, prayer, or Scripture when we glimpse God’s glory in a fresh way. And just like the disciples, we are invited to rise up, follow Jesus and listen to him every step of the journey.

The Upside-Down Blessing

The Beatitudes are a radical redefinition of what it means to be blessed. The Greek word *makarios* describes a deep, untouchable joy that pain, loss or hardship cannot erase.

Jesus flips the world’s idea of success upside down. The “blessed” aren’t the powerful or prosperous, but the poor in spirit, the mourners, the meek and the merciful. His words assure us that, even in suffering, we stand in God’s favor.

Real blessing isn’t about shiny possessions or smooth sailing. It’s the steady, saving presence of God — a life preserver tossed to us when we’re struggling to stay afloat. Together, as the body of Christ, we find comfort, strength, and the courage to live with joy that nothing in life or death can take away.

— Adapted from HomileticsOnline.com

YOUR BIBLE QUESTIONS . . . ANSWERED

Is the Communion service only open to those who are members of a church or is it open to all Christians?

"Let a man examine himself, and so let him eat of the bread and drink of the cup" (1 Corinthians 11:28).

There are indeed times in which the church should examine a person, such as in choosing officers or preparing baptismal candidates. But the apostle Paul also encourages us to inwardly examine our hearts. He doesn't say in this text to "examine others." The communion service is a time for personal reflection and self-examination. There is no biblical precedence to review each person before a committee before allowing them to participate in this rite.

It certainly is interesting that Jesus allowed Judas to participate in the Lord's Supper even though He knew that Judas was stealing and about to betray Him. He did not forbid Judas despite these sins. As a matter of fact, Christ even washed the man's feet. I believe communion should be redemptive in nature.

Yet the Bible also says we should not eat the bread or drink the blood to our own condemnation. Paul states in the previous verse, "Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord" (verse 27), and later, "For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body" (verse 29).

It's a very common characteristic to notice people's problems that we see on the outside but not recognize the hurt that's on the inside. When people come to communion, they're looking for cleansing, forgiveness, and healing, and we need to allow that miracle to transpire.

I pastor at a church that practices what is called "open communion." This means we allow individuals to judge themselves, and we do not police the hearts of our members and guests. Remember that Jesus is the example we must follow, and He did not decide who should and should not. So I think a church is more biblical if they practice open communion.

— D.B.



**EVERYONE
OUGHT TO
EXAMINE
THEMSELVES
BEFORE THEY
EAT OF THE
BREAD AND
DRINK FROM
THE CUP.**

1 CORINTHIANS 11:28, NIV

Bible Puzzles

HEALINGS BY JESUS

Provide the answers for these events.

1. Jesus healed the servant of this military leader. _____
2. At Capernaum Jesus healed this person's mother-in-law. _____
3. This man's daughter was raised from the dead. _____
4. Jesus healed this blind man at Jericho. _____
5. This person was healed after Peter cut off his ear. _____
6. This person touched Jesus' robe and was healed. _____
7. Jesus healed this disease when He "reached out and touched the man" then told him not to tell anyone about it except the priest. _____
8. Jesus healed this withered body part in the synagogue on the Sabbath.

9. What was the marital status of the woman whose son Jesus raised in Nain.

10. The paralyzed man in Bethesda was trying to get into this to be healed before Jesus came and healed him.

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.

Tell your friends and family to visit us at:

<http://floridaprisonministries.org>

YOUR TURN



Walking as the Child of Christ

I am the child of the Lord
Walking with the Lord God
And the Spirit of His Son
Poured on me.
Shine like a light
And the Lord is coming with me
Everywhere I go.
Walking in love
Everywhere I go,
The Lord's peace is here.
I will lift up my eyes to the hills
whence my Help comes from,
The Lord God.
I am the child of God
Who walks in the light
of the Lord Jesus Christ.
Amen.

— Antwand White

.....

"Your Turn" is your page! We are in need of poems, stories, and art work. Please send to:

Your Turn * Regeneration Fellowship * Florida Prison Ministries
P.O. Box 162685 * Altamonte Springs, FL 32716

Art work is best displayed if submitted on unlined paper. 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 (Florida inmates only).

FOCUS ON PROPHECY

Unlock the mysteries
of

**DANIEL AND
REVELATION**

Write to:

**THE VOICE
OF PROPHECY**

Box 53055

Los Angeles, CA
90053

**Bible Puzzle
Answers**

- | | |
|---------------------|------------------------------|
| 1. the centurion | 6. woman with issue of blood |
| 2. Peter | 7. leprosy |
| 3. Jairus | 8. hand |
| 4. Bartimaeus | 9. widow |
| 5. Malchus, servant | 10. pool of water |
- of high priest

**DISCOVER
BIBLE
COURSE**

for the
New Millennium

Write to:

THE VOICE OF PROPHECY

Box 53055

Los Angeles, CA 90053

*Would you like someone to correspond with
on a spiritual level? Send your name and
address to:*

*(Le gustaria tener un amigo por
correspondencia para apoyo espiritual?
Escribamos a:)*

Regeneration Fellowship Pen Pal Program

P.O. Box 162685

Altamonte Springs, FL 32716

For Florida inmates only.

(Solamente para presos en Florida.)

**Humor Me
Christian Cartoon**

"Think of it as reading God's diary."

**A NEW LIFE
BIBLE SCHOOL**

P.O. Box 606
Keene, Texas 76059

REGENERATION FELLOWSHIP

____ Please pray for:

____ Please send the Newsletter to this (these) inmate(s):
(Florida inmates only)

____ Please send me this Bible Study Course:
(Florida inmates only)

- ____ Steps to Eternal Life
____ Pasos para la Vida Eterna

My Bible question is: _____

My name and address is:

Steps to Eternal Life (Basic Course)

Also available as: *Pasos Para La Vida Eterna*
(Florida Inmates Only)

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. 2 GOD'S PURPOSE FOR THIS WORLD: 1P: Ecclesiastes 1:4; 2P: Isaiah 45:18; 3P: Genesis 1:26-28; 4P: Isaiah 24:5, 6; 5P: Proverbs 10:30; 6P: Psalm 37:9-11; 7P: II Peter 3:10, 13 [Revelation 20:9, 14; Revelation 21:1]; 8P: Revelation 22:3; 9P: Revelation 21:4; 10P: Isaiah 35:5, 6, 10; 11P: Isaiah 65:17, 21-23; 12P: Isaiah 66:22, 23.