

Pressing On!

Philippians 3:12-14

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another
on!"

Heb 10:24

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Pressing On!

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Don't let this PDF die! **Pass it on!**



A Word from Your Editor

Hi friends,

A 'word' has become necessary at this stage after managing "PRESSING ON!" for 20 years. What a privilege and joy it has been to invest much time and (very) much money into this ongoing project of seeking God's impact in the lives of God's children in sound Bible teaching, in encouragement and challenge. After all this time, though, it has now become

clear that we **MUST** take stock - i.e., if we want to be 'good stewards' of the Lord's resources, mainly time and money. And we're especially talking of the 'hardcopy' (the printed paper). For example, if printing costs are high and they are, plus envelopes and other overheads, then Postal Services are now in free orbit - they are incomparably higher!

We definitely want to continue offering **PRESSING ON!** - completely free. God provides! But there is this problem with a free paper. Many readers don't bother to tell us when they move house, or when they are not able to read it anymore (either too busy, too shortsighted, too disinterested, or too something else). And, believe it or not, sending it to dead people is quite common...! Sometimes no one takes the trouble to advise about a reader's death. Then, at long last, the postal services of the country in question wake up and start sending back what may have been accumulating for years. Fortunately, well over a thousand readers are now reading the electronic version - an excellent option. When **PRESSING ON!** appears on the website, we send everyone the link by email, so they can access the 'pdf'. A long e-address-list is involved, of course, which constantly needs updating.

So, what are we asking for? Most of you receive just one copy (*with or without our personal news, called 'On the Spot'*), but many receive 2 copies in one envelope, or more. Packets go out with up to 30, 40 or 50 copies for distribution, i.e. to Asia, Africa and the US.

If you receive one copy, **and want to continue that way**, please, tell us so within the coming 3 months!

Now, this also goes for those receiving **MORE** than one copy. Is that the arrangement you want to continue with? We need to know! Need more copies, or less? Tell us! For example, this could be 10 instead of 15, could be 18 instead of 7, could be 1 instead of 3 - whatever! **Never** ask for what you cannot distribute prayerfully and carefully!!

Very many copies go to Bible Schools, mostly in envelopes of 4 to 7. These are sent for the benefit of the Bible students, but hardly ever does anyone tell us whether they are read and appreciated, much less whether the number sent is sufficient, or whether this, after years of receiving it, should now be adjusted.

Now is the time, we **MUST** hear from you before August 2017! That is if you want to continue on the hard-copy list. Here's the overall idea:

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Thank you very much for the effort, we'll await your reply at presson@telefonica.net, or at: **PRESSING ON!**, Apartado 31, Vélez-Málaga, Spain. Yours, Jim vH.

Fathers of Science

Convinced Creationists

The Bible: “Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable” (*Isaiah 40:28*).

Johannes Kepler (1571-1630), German - father of modern astronomy, when addressing God: “I have consummated the work to which I pledged myself, using all the abilities that You gave me; I have shown the glory of Your works to men, but if I have pursued my own glory among men while engaged in a work intended for Your glory, be merciful, be compassionate, and forgive.”

Robert Boyle (1627-91), British - father of modern chemistry: “When I study the book of nature I find myself oftentimes reduced to exclaim with the Psalmist, ‘How manifold are thy works o Lord! In wisdom hast Thou made them all!’”

Nicolaus Steno (1638-86), Danish - father of modern geology: “We learn from Holy Scripture that all things, both when Creation began and at the time of the Flood, have been covered with waters” (*The Earliest Geological Treatise*). “One sins against the majesty of God by being unwilling to look into nature’s own works” (*Scientists of Faith - D Graves*). “Let us at God’s feet lay aside the soiled clothes of our sins” (*Id.*).

Isaac Newton (1642-1727), British - physicist and mathematician - father of modern technology: “This most beautiful system of the sun, planets and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being.”

Carl Linnaeus (1707-78), Swedish - father of modern taxonomy: “Theologically, man is to be understood as the final purpose of the creation; placed on the globe as the masterpiece of the works of omnipotence, contemplating the world by virtue of sapient reason, forming conclusions by means of his senses, it is in His works that man recognizes the almighty Creator, the all-knowing immeasurable and eternal God, learning to live morally under His rule, convinced of the complete justice of His Nemesis.”

Michael Faraday

(1791-1867), British - father of modern electromagnetism:

“Yet even in earthly matters

I believe that ‘the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead’... The book of nature which we have to read is written by the finger of God.”

James Young Simpson (1811-70), British - father of modern anaesthesia, believed that God was the first anaesthetist, citing Genesis 2:21.

Louis Pasteur (1822-95), French - father of modern microbiology: “Posterity will one day laugh at the foolishness of modern materialistic philosophers. The more I study nature, the more I stand amazed at the work of the Creator. Science brings men nearer to God. I pray while I am engaged at my work in the laboratory.”

Jean-Henri Fabre (1823-1915), French - father of modern entomology: “We cannot refrain from proclaiming the necessity of a sovereign Mind, the creator and instigator of order and harmony... to the glory of God the Creator.”

Fabre concluded that evolution required an ‘incredible’ suspension of logic and reason, noting that evolutionists believe in fantastic ideas like: “A bat is a rat that has grown wings; the cuckoo is a sparrow-hawk that has retired from business; the slug, a snail which... has lost its shell; the night-jar... is an old toad which... has grown feathers in order to enter the folds and milk the goats. Nothing gives him pause in tracing the descent of animals. He has a reply for everything: ‘this comes from that’” (*Life of J-H Fabre*).

James C Maxwell (1831-79), British - father of modern electromagnetic theory: “No theory of evolution can be formed to account for the similarity of molecules, for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, or generation or destruction... Science is incompetent to reason upon the creation of matter itself out of nothing.”

Ambrose Fleming (1849-1945), British - father of modern electronics, rejected evolution, among other reasons, because: “organic Evolution is not an ascertained scientific truth fully established by facts, but it is a philosophy... without regard to the absence of any rigorous proof.”

Charles R Darwin (1809-82), British - (step-)father of modern evolutionary ideas and hypotheses, was religious, but embraced atheism: “I myself think I see my way approximately on the origin of the species. But, alas, how frequent, how almost universal it is in an author to persuade himself of the truth of his own dogmas” (1858 letter to a colleague regarding the concluding chapters of his *Origin of Species*. As quoted in ‘John Lofton’s Journal’, *The Washington Times*, 8 February, 1984). On the absence of fossil ‘links’: “As by this theory, innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth? The number of intermediate links between all living and extinct species must have been inconceivably great!”



The Trinity - A Heathen Concept?

Jim v2 Heiningen

Hindus worship millions of 'gods', but, most importantly, they have a '*trinity*', and they present it as an image with three faces... They refer to it as "trimurti". Could Christianity have hijacked the idea from them?

'Hinduism' started soon after the fracas of the Tower of Babel, more or less at the very time that Abram was called out from that area – both events are found in Genesis 11. Later, Joshua refers to Abram's idolatry (Josh. 24), while still in Mesopotamia, but Stephen mentions the fact, that even at that time, the God of glory appeared to Abram. Abram truly believed and started to obey God. Yes, there were some serious hiccups at that time, as his relationship with the Almighty developed. But there cannot be any doubt that, right from that beginning, those of the faith of Abraham became truly acquainted with the one true Trinity, more correctly referred to as the '**Tri-Unity**'.

Whatever trinity-idea the early Hindus took with them to the Indian subcontinent where they settled after the Tower of Babel episode, was *not* the original. The original was given to Abraham, Isaac, Jacob and the patriarchs. Then, in Egypt, God raised up Moses, who, when in the desert, faithfully wrote down all of history, right from Creation onwards and up to his death. He was God's first historian, and what he wrote down is what we know today: Creation, the Fall, the Flood, the Tower of Babel and then the beginnings of God's own people, Israel. All of that is conserved for us in the five books of Moses: Genesis to Deuteronomy. Far from being mythical, the first 12 chapters of Genesis are increasingly and abundantly endorsed by modern genetic science, with more and more evidence coming to light on the Biblical record. Recommended reading: <http://creation.com/noah-and-genetics>.

Much later, especially in the New Testament, the Bible sheds its own light. John's first chapter tells us emphatically that the **WORD** (the Logos) – i.e., the Son of God - is the Creator of absolutely everything. That very Son of God then is the One who, in Genesis, walks with Adam, Enoch and Noah, later appearing again and again to Abraham, and then to others. These appearances, in which God, the Creator, becomes visible and audible - i.e. in human form and voice - are called 'theophanies'. When, in Exodus, He appears to Moses in the burning bush, He does so as YHWH (or YaHWeH), the great "**I AM**". It wasn't the Father who appeared to the patriarchs or to Moses, it was the Son. The Father cannot be seen; "**No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared him**" (Jn. 1:18).

John was inspired to mention specifically the Son of God as the Creator. Moses, on the other hand, mentions *the Holy Spirit*, present right there at the very beginning of his narrative (Gn. 1:2). In other words, the person of God's Spirit too is indispensable in creation. Then, in that same first chapter of the Holy Scriptures, Moses goes on to write of the 'plurality' of the Creator: 'God said, ***Let Us make man in Our image, according to Our likeness***' (26). Later, in Genesis 11:7, we see the same plurality, acting in perfect unison, not now in creation, but in judgment: God said, '**Come, let Us go down...**'. The result was the 'confusion of tongues'. It is in that chapter then that God also appears to Abram for the first time.

One verse that has always been particularly important to the people of Israel is Deuteronomy 6:4, "**Hear, O Israel: The Lord our God (Elohim), the Lord is one! You shall love the Lord your God (Elohim) with all your heart, with all your soul, and with all your strength**'. Obviously, it emphasizes God's absolute unity in contrast to the abhorrent polytheism of all the other people groups. Yet what most children of Abraham have been reluctant to acknowledge, is that the verse clearly shows that within that absolute unity, there is absolute plurality. The Hebrew word 'Elohim', translated twice as 'God', literally means 'gods'...

Another remarkable passage, in Numbers 5, gives the three-fold Name (i.e., YHWH) as the source of all blessing!

"1. The LORD bless you and keep you. 2. The LORD make his face shine upon you, and be gracious to you. 3. The LORD lift up his countenance upon you, and give you peace. So they shall put my NAME on the children of Israel, and I will bless them." The three-fold blessing, emanating from the 'Name', corresponds perfectly with all that springs from the Tri-Unity.

Apart from the divine inspiration that guided Moses as he wrote, the facts and the details had been carefully preserved and passed on from generation to generation. That is how they came down to Moses. Through his great effort, we today may know of Abraham's amazing experiences of the Tri-Una God. After Moses, there were more theophanies, notably in the books of Joshua and Judges.

There are a good number of 'Messianic Psalms'. They speak of his coming, of his Kingdom, and they show us that Messiah is YHWH. We shall mention only the end of one of them, and that is Psalm 102. This is what we read, translated from the Hebrew: "**Of old you laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you will endure; yes, they will all grow old like a garment; like a cloak you will change them, and they will be changed. But you are the same, and your years will have no end.**"

Who is the author speaking to? He is addressing 'the LORD' – YHWH, and we learn that HE is the Creator and Sustainer of all things. Yet many centuries later, when the author of the epistle to the 'Hebrews' pens his first chapter, he goes to some length to prove from the Old Testament that the **Son of God is YHWH**. To establish that, he quotes a number of OT passages, and among them Psalm 102, quoted above. So this then is the NT version of the same passage, spoken as it were to our Lord Jesus: "**You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you remain; and they will all grow old like a garment; like a cloak you will fold them up, and they will be changed. But you are the same, and your years will not fail.**" In other words, the astounding and wonderful reality is inescapable: Father and Son, both, are equally YHWH!

We must make mention of Isaiah and of what we learn about the Tri-Unity through him.

A young Isaiah, in 6:1-8, is shown YHWH, 'the **King**, the LORD of Hosts'! Isaiah sees him in all his majestic glory. We may ask, *who* is the King? But there is not the slightest doubt as to the King's identity - the King is the Son of God; He is Messiah. In Psalm 24, David asks this very question, twice over: "**Who is this King of Glory?**" And the answer comes back: the King of Glory is YHWH, "the LORD of Hosts". He is the One who in triumph enters the gates of the City. In Matthew 5:35, it is Jesus himself, who - undoubtedly with Psalm 24 in mind - calls Jerusalem "**the city of the great King**".

Then, as God speaks to Isaiah in 6:8, He uses the word 'Us' again, indicating that the whole Tri-Unity is involved in Isaiah's remarkable vision and mission. Could there still be doubts as to whether Isaiah really saw Jesus Christ, and saw him as YHWH? In case of the slightest doubt, we only have to look into John 12:37-41. The apostle John, remembering the Jews' unbelief, when Jesus did "*so many signs before them*", quotes from Isaiah 6 and confirms that what Isaiah experienced was a true theophany of the Lord Jesus Christ: "**These things Isaiah said when he saw his glory and spoke of him!**"

Of course, four chapters earlier, at the close of John 8, the Jews were on the point of stoning him to death. The reason? Jesus had just told them: "**Most assuredly, I say to you, before Abraham was, I AM**". The Jews understood perfectly well that He was identifying with the **I AM** of the burning bush - to them it was the height of blasphemy! Is Jesus truly God's Son? Then He can be none other than YHWH!

But we must return to Isaiah, God reveals much more of the Tri-Unity to his beloved prophet. In Chapter 42:1, God says this: "Behold! **My Servant** whom I uphold, **my Elect One** in whom my soul delights! I have put **my Spirit** upon **Him**; He will bring forth justice to the Gentiles". Who can doubt that here are the three Persons, with the Father presenting both his Son (i.e. his Servant - the Messiah) *and* the Holy Spirit?

In Isaiah 48:16-17, Messiah himself is speaking. He says: "Come near to **Me**, hear this: **I** have not spoken in secret from the beginning; from the time that it was, **I** was there. And now the **Lord God** and **his Spirit** have sent **Me**. Thus says the **LORD**, your Redeemer, the **Holy One of Israel**: '**I am the LORD your God**'."

In Isaiah 61:1, again the words of Messiah are recorded: "**The Spirit of the Lord God** is upon **Me**, because **the LORD** has anointed **Me** to preach good tidings to the poor; **He** has sent **Me** to heal the brokenhearted..."

The attentive reader of the New Testament will notice a curious fact: the NT begins and ends with the name of Jesus Christ! Did you realize that? Looking at both chapters, Matthew 1 and Revelation 22, we see how they make ample mention of the whole Tri-Unity, yet it is the second Person of the Tri-Unity with whom it all begins (the NT Scriptures), and with whom it all ends!

Jesus spent three years in public ministry, and most remarkably, that whole time of ministry began and ended with the Tri-Unity. When setting out, the **Son** is baptized, the **Father** speaks from heaven and the **Holy Spirit** descends upon him like a dove (Mt. 3, Mr. 1, Lk. 3, Jn. 1). Then, at the very end of those 3 years of earthly ministry, when Jesus commissions his followers

to make disciples, to baptize them and to teach them, He makes sure that every new generation of Christians realizes, right from conversion and baptism onwards that, by God's grace, they are now committed to lifelong worship and faithful service to the **Tri-Unity**. They must be baptized in the name of the **Father** and of the **Son** and of the **Holy Spirit**. Notice that Jesus doesn't say 'in the names', but 'in the name'..! (Mt. 28).

As for the apostle Paul, he, most interestingly, uses the term "**God our Savior**", or something very similar, a total of seven times. He uses the term both for 'God' and for Jesus Christ, but only in 1 Timothy and Titus. One of these seven passages is Titus 2:13: "**looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ**". This verse throws light on another passage, the "**King of kings**" passage in 1 Timothy 6:14-16. And this **chapter 6** is delightfully connected with **Isaiah 6**. Both chapters 6, taken together, confirm undeniably the identity of the **King of Glory**, seen by Isaiah in his vision. Here are Paul's words to Timothy, as he writes both of the Father *and* of the Son, inseparable as they are: "**our Lord Jesus Christ's appearing, which He will manifest in his own time, He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.**"

To conclude, let us remember Genesis **1:26**, in which God's plurality is clearly seen. It tells us that the Tri-Unity is about to '**CREATE MAN**'. Now we must mention two other '**verses 26**'. They are found in John 14 and 15 (together with 16:7-15). In these passages the Son of God himself presents all three Persons of the Tri-Unity - wondrously, harmoniously, at work together. By now, however, it is not about **creating**. Rather, with days to go before the cross and the resurrection, the Tri-Unity is presented by the Son as about to '**RECREATE (i.e., REDEEM) MAN**'. Make sure you check the three passages in John. And, by the way, since '**man**' is created in 'God's image', he himself is made a 'trinity' (check: 1 Thess. 5:23).

Yes, Hinduism did come up with a 'trinity' of sorts. Satan, always a 'copycat', has been out since the very beginning to subvert God's purposes and derail them. Thus, well before their proud project of the Tower of Babel, humanity already had a mythical 'trinity', that of Nimrod-Tamuz-Semiramis, a profoundly evil and deceptive counterfeit of the true Tri-Unity as revealed in the Bible. Who knows how this counterfeit may then have influenced Hinduism to produce its own trinity. Even in Roman Catholicism we find religious traditions, drawn from that early paganism. Ancient images of Semiramis, mentioned in Jeremiah as the 'Queen of Heaven', and of her child, the god Tamuz, mentioned with abhorrence in Ezekiel, have been incorporated and revered in RC idolatry for long centuries. They supposedly represent the 'Virgin-and-Child'.

**"The GRACE of the Lord Jesus Christ,
and the LOVE of God, and
the COMMUNION of the Holy Spirit
be with you all. Amen!"** (2 Cor. 13:14).

Keep Going!

Lessons from 2 Timothy

The second letter to Timothy seems to have been written much later, during Paul's second confinement in Rome, so there is some significant time difference between the first letter and this one. In the former, he charged Timothy with the task of being a 'steward' of the things of God, committing to others what had been entrusted to him, e.g., how one should behave (or function) in the household of God. Now, in this letter, he is writing to encourage him and actually carry out the responsibilities entrusted to him, not letting himself get wearied or discouraged.

Was Timothy 'wilting' in the task? The first exhortation, after commending his faith, is for him to "*fan into flame*" the gift that was in him. Timothy is reminded that a steward merely keeps and administers his employer's 'treasure' - he is responsible for it. Although a major challenge, he must remember that God's servant need not fear, and that, in Christ and with Christ, he may be conscious of a power that is not his own, but which is there in the Gospel dynamic. Such stewardship, of the greatest of all treasures, is exercised for the benefit of others, so it must be characterized by love and used with self-control. Ministry is always characterized by deliberate action divinely motivated.

That exhortation is repeated, but using other pictures. His is a vocation. He is to be "*a good soldier*", not entangling himself in the affairs of this world, but keeping his priorities clear and focusing on the task ahead. In faithfully discharging his responsibility he is to be "*a workman who needs not be ashamed*". He is to be properly equipped with a thorough knowledge of the Scriptures and diligent in sharing that truth whatever the circumstances. In other words, Paul is encour-

aging Timothy to faithfully fulfill his ministry as a steward of the things of God.

As in the first letter, Timothy is reminded that such a noble calling is to be exercised against a contrasting background. The prevailing 'climate' is both hostile and contrary to what Timothy is seeking to do. Fickle behaviors, especially among professed believers, are not conducive to learning experiences. They are the opposite. Many are uninterested in anything 'solid' or substantial, desiring simply to be entertained, being caught up in pointless controversy or irrelevant titillation.

In the light of that, Paul, who now speaks more as a working partner than a tutoring commissioner, draws on his own experience and highlights two significant consequences of faithful ministry in such a predominantly hostile climate.

The first is **isolation**, typified by Demas, who loving this present evil world, forsook him. Others also left Paul until there was no one standing with him in his defense. That, of course was also the experience of our Lord when they "*all forsook him and fled*". The second implication is **suffering**. It will prove unavoidable when the divine commission is deliberately discharged in a sinful world. This, too, is a distinctive feature of Jesus' ministry.

Yet Paul declares his conviction that from both these, the Lord has

delivered and will deliver. And what has been Paul's experience, will also be Timothy's. Together they can share the responsibility and the consolations; and more than consolation, the confidence. The verses that express that confidence have brought encouragement to countless Christian workers over the ages.

Taking the letter in its entirety, it presents an affirming, positive, exhortation not to grow weary, but to confidently and deliberately press on in our spiritual responsibility, both in being properly equipped and in practicing that ministry. We must be fully aware that in a hostile environment, opposition - out to confront and deviate - will be our experience. And we must remember to be ready - by his grace - for isolation and suffering. But, along with the need to 'keep going' - and all the implications for deliberate action - there is comfort in the fact that the Lord will rescue, draw alongside and enable! That the Lord is to be trusted is expressed in those wonderful words:

"For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day" (2 Tim. 1:12). Or, in the words of Hebrews 12: **"Let us run with patience, looking unto Jesus, the Author and Finisher of our faith."**

Howel Jones



Robert C Chapman: "The servant of the Lord Jesus., seeing that he is to be continually ministering to others, must be receiving fresh supplies from the God of all grace through all channels. Meditation on the Word and prayer should occupy the chief part of his time."



MY TESTIMONY

Ivan P. Malyon

‘HE IS ABLE TO SAVE TO THE UTMOST those who come to God through Him, since He always lives to make intercession for them’ (Hebrews 7:25- NKJV).

Jesus saves - this is a living truth in my life. No one else could take the sin and darkness from me. I praise God that by His wonderful grace He sought out and found me!

When I had money, I was drunk. When I was drunk, I looked for trouble and often found it! The dance halls in the area knew, more or less, what to expect when, with others, I turned up or rather staggered up.

The times I had woken up to find myself covered in blood and bruised all over, only faintly recollecting the previous night's brawl. One Christmas Eve my friends carried me over a mile, for I was unable to walk, opened my mother's door and dropped me in. My mouth was foul and I could not speak a sentence with my pals without much cursing to illustrate my point. My views on so-called Christians were that they were 'softies'. Religion was all right for girls and old folk, but for me? It never entered my head! I was as good as those people; there was no harm in getting drunk and fighting. There was no harm in cursing, this was the way men lived and I was a man! I could drink and swear and fight as much as most men in the town. This was between the ages of 16 and 18 years. At 18, I was called up to do my National Service, what an opportunity to get away from the town! It was not long after I had joined the army, however, before I found I was in serious trouble.

That night in the barrack room, under the blankets, I prayed to God to get me out of the mess I had got myself into and I promised Him that if He did I would serve Him. I got out of the trouble and started to go to church. This lasted about four weeks, but my life had not changed, and I didn't stick to church-going. Soon I was back to my old, selfish ways and after a few more weeks I found myself on a troop ship bound for Singapore. What times we were able to have! My money was good and drink was cheap!

One night, coming into the barrack room, I found that a number of the lads had settled around one bed. Wondering what was on, I asked and a pal of mine said, "Oh, it's Woody - he's a Bible puncher". I went down with the



express purpose of upsetting the little gathering with a mouth organ and I blew it while he was talking. At last he turned and said, "Can you play that thing?" "No", I replied. "Give it to me, he answered". I gave it to him and he could really play it. I sat looking at him and thought, "He doesn't look soft and seems to know what he is talking about!" I listened to him and when the time came that the other

lads wanted to get to bed, I said to him, "Come and sit on my bed and talk". So he came round with me and began to tell me that the Lord was coming again. I drank in this new truth which I had never heard before, and he came again the next night and the next - for two or three weeks. The lads told me I would "get saved" if I didn't watch out. My reply could not be written down, but God's Spirit was working in my heart and one night, after Ron had knelt in prayer and was getting into his bed, I said, "Ron, do you think the Lord could save a bloke like me?" Looking at me he just said, "**He didn't come to save the righteous, but to bring sinners to repentance**".

That night I knelt by my bed, to the jeers and catcalls of the other men, but as soon as I knelt and confessed my sin to the Savior, the peace of God fell upon me. I got up from my knees a new creature. It did not matter what the others said, God had given me new birth - hallelujah! The lads gave me two weeks to get over it, but praise God, his salvation is eternal. The drinking habit had gone and the filthy mouth God has taken away. He had, and still has, delivered me from these things - "to God be the glory!"

Do you know this wonderful 'new birth', dear friend? As you read my testimony, has God come into your personal life and given you the salvation your soul needs, or are you just 'religious'? Listen to the words of the Lord Jesus to one man who was **very** religious, **'YOU MUST BE BORN AGAIN!'** (John 3).



"Endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier" (2 T. 2:4). Ivan P. Malyon became a faithful soldier of 'the Captain' who had enlisted him. Then, in 2016, 'the Captain' called him up for higher service.