



TOWARD THE MARK

***“I PRESS TOWARD THE MARK FOR THE PRIZE
OF THE HIGH CALLING OF GOD IN CHRIST JESUS.”***

PHILIPPIANS 3:14

*A MAGAZINE FOR YOUNG CHRISTIANS
OF ALL AGES*

**January 2026
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Dear Friends.

“Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us” (1 Samuel 7:12).

**It is hard to believe that this year 2026, the magazine
Toward The Mark is 25 years old!**

The Lord is faithful!!

Over the years, many have asked about the origin of *Toward the Mark*. It was through a deep and prayerful exercise over a two-year period that the need for a Christian magazine that published “things new and old” was realized. In a time when there was a movement to depart from the old path and remove the ancient landmarks, there was a great desire to dig the old wells to bring refreshment and food for the people of God, especially the younger generation. Although very aware of my inadequacy for such a great responsibility, after much prayer and with great support from my wife, who is not only my helpmate but also my chief editor, and my children, young at that time, who were my helpers in preparing the magazine for mailing, and with the support of my dear brothers – you know who you are – who also continue to help with editing, we began.

**So finally in January 2001, I published the first issue of the magazine
Toward the Mark. Please visit the website to read it.**

I am thankful to the Lord for His faithfulness and goodness toward us in the past years. I am grateful to those faithful saints who have quietly been a source of help and encouragement to me in producing *Toward the Mark* and for those who manage the website. For those who contributed articles, those who translate many of the articles to other languages and publish them in brethren magazines and websites, I am thankful also for a dear brother in Nigeria, who have been printing the magazine there for the last 10 years to distribute locally and in neighboring countries. The Lord is the rewarder.

Also, I would like to thank all of you dear readers for your overwhelming response to the magazine. It is our prayer that the Lord will use *Toward the Mark* to help you to grow in grace and in the knowledge of Him.

Please keep praying for the Lord’s blessing on *Toward the Mark*.

Yours in our soon-coming Lord,

Emil S. Nashed

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TOWARD THE MARK

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If you would like to join the mailing list to receive the electronic version of Toward the Mark, simply visit www.towardthemark.org or send an e-mail to toward.the.mark@gmail.com to be added. If you would like copies of older issues, please mention it in your e-mail.

Quotations from Scripture are generally taken either from the King James translation or the J.N. Darby translation.

MILK

"The truth shall make you free"

THE JORDAN

From Egypt up to the river Jordan, the deliverance of the people is characterized by two great events, the Passover and the Red Sea, and to understand the third great event, that is, the crossing of the Jordan, it is well to get hold of the meaning of the first two. All three are types of the death of Christ, but its aspects are so rich, so various, and so infinite that we need all these, and many others, in order to comprehend some of its depth and extent.

The Passover

The Passover shows us the death of Christ as a shelter from the judgment of God. "I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment" (Exodus 12:12). Now Israel themselves could be sheltered only by the blood of the paschal lamb placed between the people as sinners and God as a judge who was against them. The blood stops God, so to speak, keeps Him outside, and places us in safety inside. "When I see the blood, I will pass over you." Only let us not forget that it is the love of God that provides the sacrifice capable of meeting His own judgment. Love thus spares the people, who could not of themselves escape judgment any more than the Egyptians.

Redemption

At the Red Sea we find a second aspect of the death of Christ, which is redemption: "Thou in Thy mercy hast led forth the people which Thou hast redeemed" (Exodus 15:13). Now if God delivers and redeems us, He is for us instead of being against us; indeed, it says, "The Lord shall fight for you, and ye shall hold your peace" (Exodus 14:14). The Passover stopped God Himself as a judge and set Israel in safety; at the Red Sea, God intervenes as a Savior (Exodus 15:2) in favor of His people, who have nothing to do but to look on at their deliverance: "Stand still, and see the salvation of the Lord" (Exodus 14:13). In redemption, God acts as if the enemies who were against us were against Him.

The Needed Condition

But return to the Jordan. **At the Passover, atonement was made; at the Red Sea redemption was accomplished and salvation obtained; but here is another question. In order to take possession of the land of Canaan, the people must be in a certain condition.**

Between the Red Sea and the Jordan, Israel had crossed the desert, and this journey is divided into two distinct parts. In the first part, up to Sinai, it is grace which leads the people—the same grace that had redeemed them from Egypt and by which they experience the resources of Christ in the midst of all their infirmities. In the second part, after Sinai, Israel is under the reign of law, and it is then that they are tested, to know what is in their hearts. The trial only demonstrated that they were “carnal, sold under sin” and that their will was enmity against God, finally showing itself in open rebellion when it was a question of entering into possession of the promises.

The condition of Israel was an absolute obstacle to their entering Canaan. When they come to the end of their experiences in the flesh, they find the Jordan, an overflowing flood, as a barrier to their onward progress. **The Red Sea hindered their escape from Egypt, the Jordan prevents their entrance into Canaan, and to attempt to cross it would be their destruction.** Here we have a fresh type of death. It is the end of man in the flesh, and, at the same time, the end of Satan’s power. How can we, who are without strength, withstand it? It separates us forever from the enjoyment of the promises. “O wretched man that I am! who shall deliver me from the body of this death?” (Romans 7:24).

The Ark of the Covenant

But the grace of God has provided for it. **The ark goes before the people; it not only makes them know the way by which they should go, but it associates them with itself in the passage.** The priests, the representatives of the people, were to take up the ark of the covenant and pass on before Israel. It was indeed the ark of the covenant of the Lord of all the earth (v. 13) which was to pass on before them across Jordan, but not without them. The ark maintained its preeminence: “There shall be a space between you and it, about two thousand cubits by measure” (v. 4). But as the eyes of the people were fixed upon it (v. 3), they beheld at the same time the priests of the tribe of Levi who bore it. As soon as the soles of the feet of the priests rested in the waters of Jordan, the waters were cut off and ceased

to flow. A power was there that was victorious over the power of death and that associated Israel with the victory.

If it was thus for Israel, how much more for us! All that we were in the flesh has found its end in the cross of Christ. We can say, I am dead to sin, dead to the law; I am crucified with Christ. My eyes, fixed on the ark—on Christ—see in Him the end of my personality as a child of Adam. But in Him also is a victorious power, now made mine; I am introduced in resurrection life in Him, beyond death, into the full enjoyment of the things which this life possesses: “I live: yet not I, but Christ liveth in me” (Galatians 2:20).

Death itself, of course, is not yet swallowed up: “When the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan...the waters of Jordan returned unto their place, and flowed over all his banks, as they did before” (Joshua 4:18). But when “this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1 Corinthians 15:54). Then Christ’s place, beyond all that which could hinder us, will be ours, even as to our bodies. But before the fulfillment of these things, we can already say, “Thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Corinthians 15:57).

A New Status

We find then in the Jordan, in a special way, death to that which we were in our former status and the beginning of a new status in the power of life with Christ, with whom we are risen. His death and resurrection introduce us now into all the heavenly blessings, and what we have just said explains the reason of our not finding enemies here as at the Red Sea. At the Jordan, the Israelites are not pursued by Pharaoh and his host, but the enemy is in front of them and does not begin to act until they have crossed the river.

Now they enter upon a new series of experiences. In the desert of Sinai, the old man has been proved to be sin; then follows, in type, at the Jordan, the knowledge acquired by faith, that we have been taken out of our association with Adam and set in a new association with a dead and risen Christ. Finally, in Canaan, we have the experiences of the new man, though not without weakness and failure if there be a lack of vigilance, but with a power at our disposal, of which we can make constant use in order to be strong and to fight valiantly and resist the subtle wiles of the enemy.

H. L. Rossier

MEAT

"Sanctify them by the truth"

THE MYSTERY OF GODLINESS

(1 Timothy 3:16)

There are not many mentions of the word “godly” in the Old Testament, but the few passages that speak of the godly show that God’s pleasure was found in them. Of the three or four Scriptures in which the word is found, the first says, “But know that the Lord has set apart him that is godly for Himself” (Psalm 4:3). David evidently thought that godly men were scarce in his day, for he wrote, “Help, Lord, for the godly man ceases” (Psalm 12:1). The features of the godly are clearly described in such Scriptures as Psalms 1 and 16, for the Lord Jesus personally sets forth in perfection the traits of the godly. In Old Testament times, the godly sought to live under the eye of God, and they enjoyed the revelation that God was pleased to give of Himself, according to the dispensation; and they sought to walk for God’s will in the light of His word.

In the opening verse of 1st Timothy, we have the marks of godliness in the saints of God today. Having recalled to Timothy that he urged him to remain at Ephesus to “charge some that they teach no other doctrine,” the Apostle Paul delineates in “the end of the commandment” the features of true godliness. **These features are, “love out of a pure heart, and a good conscience, and faith unfeigned.”** The reception of the teaching of Christianity will, in the power of the Holy Spirit, produce true piety in the lives of those who believe; but the other doctrines, against which the Apostle warns, will not only undermine the Christian faith, but will destroy the traits of godliness in the practical life of those who accept them.

Godliness, or piety, can never be found in the religions of the heathen world or in the lifeless profession of Christendom, though it has the outward form of piety. **True piety is found in the “house of God, which is the church of the living God, the pillar and ground of the truth” (1 Timothy 3:15).**

God dwells in a house composed of those who believe in the Name of His Son, who have been called out from among the nations of the world, to be the pillar on which the testimony of God is written in living characters, and the base which supports the truth in lives of piety.

To the man of the world, godliness is a complete mystery. He meets the Christian in the business of life, but when business is over the Christian lives in an entirely different world from him. The Christian does not seek his pleasure in the things of the world; nor has he the ambitions of the natural man. The things in which the pious man finds his life, and which he finds his pleasure, completely baffle the man whose life is in present things.

The godly not only refuse the lawlessness, corruption, and falsehood that are prevalent in the heathen world and in Christendom in the last days; they also refuse all that the natural man calls best: his religion, his philosophy, and his culture. Moreover, the pious are prepared to suffer for their piety at the hands of men who think it strange that they do not run with them “to the same excess of riot,” and who speak evil of them.

“God was manifest in the flesh”

The first great cardinal truth of the secret of piety is that God, in the Person of Jesus, became Man, and in manhood revealed God in His nature of love, and in His disposition and counsels of grace for the blessing of men. What a wonderful departure this was in God’s ways; but when Jesus presented Himself with His Father’s testimony to His people Israel, they refused Him. The leaders of Israel were very religious men, and naturally intelligent, but in their rejection of Jesus the great secrets of God’s heart and counsels were hidden from them. Yet there were those who accepted Jesus, and to them those great secrets were revealed, even as the Lord said, “I thank Thee, O father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” The disciples were but babes in the esteem of the great and wise of this world, but they had the secret of God manifest in flesh. **To be occupied with the Son of God in His divine glory, and in the perfection of His manhood, completely transforms the life of the believer.**

The Apostle John, in his Gospel, when writing of the Word become flesh, says, “We beheld His glory, the glory as of the Only-begotten of the Father,” and occupation with the Son become flesh transformed the life of John and the lives of his companions. When the hierarchy of Israel, as recorded in Acts 4, perceived the boldness of Peter and John and “that they were unlearned and uninstructed men, they marveled; and they took knowledge of them, that they had been with Jesus.” Although knowing that they had been with Jesus, the leaders of Israel were amazed, for they knew not that the power for their boldness in testimony was because their Master was God manifest in flesh.

What a revelation it was to Saul of Tarsus when he suddenly realized who it was he had been persecuting; and how great was the impact of the glory of the Lord Jesus on his life; and how great must have been the mystery of it all to his erstwhile companions, when they saw the arch-persecutor transformed into a devoted follower and servant of the One whose Name he had sought to eradicate from the earth.

“Justified in the Spirit”

John, in his First Epistle, writes of “Jesus Christ the righteous”; and this character belongs to the Lord whether as found on earth, or seated in heaven as our Advocate. Paul, in our Scripture, views the Lord as Man passing through this world, doing God’s will as the vessel of the Holy Spirit, His whole life and mission being “in the Spirit.” Though a divine Person, the Lord Jesus never acted independently, even as He said in John 5:19, “The Son can do nothing of Himself.” **As Son, it was impossible for Him, because of the constitution of His divine nature, His being, and His relationship with the Father, to act without the Father. And as Man, it was equally impossible for Him to act independently of the Holy Spirit who rested upon Him.** He was justified in all His words and actions, for all were always “in the Spirit.”

In Luke 3, it is written, “And the Holy Ghost descended in a bodily shape like a dove” upon Jesus, and in the first verse of the next chapter, “And Jesus being full of the Holy Ghost returned from the Jordan, and was led by the Spirit into the wilderness.” A few verses down in the same chapter we read, “And Jesus returned in the power of the Spirit into Galilee.” Then in the verses that follow there is recorded His

reading from Isaiah, “The Spirit of the Lord is upon me, because He has anointed me to preach the Gospel to the poor...to set at liberty them that are bruised.” From these and other Scriptures we learn how completely the whole life and mission of Jesus was “in the Spirit.”

Peter, in Acts 3, and in his First Epistle, speaks of the Lord as “The Just”; Stephen and Paul also speak of Jesus as “The Just One” in the Acts. The Spirit of God, in all the Scriptures, vindicates the character of Jesus as the Righteous One. Through believing in the death and resurrection of the Lord Jesus we have been “justified in Christ”; cleared from every charge of guilt in the One who died for our sins. But in Jesus there was nothing but perfection. Men treated Him as a malefactor, but His character was vindicated by the Spirit of God, for even in death it was by the Eternal Spirit He “offered Himself without spot to God” (Hebrews 9:14).

“Seen of angels”

God essentially dwells in light unapproachable, whom no man has seen, or can see; but when He dwelt among His people Israel, it was in the thick darkness. When Isaiah, in vision, beheld Jehovah sitting upon His throne, the great seraphim veiled their faces in His presence. No doubt the angels saw Jehovah in the Theophanies¹ of the Old Testament, but to see Him in flesh, a real Man, must have filled them with amazement.

With what wonder must the angels have beheld the spectacle of the Babe of Bethlehem, born in a stable, cradled in a manger! Yet it was their privilege to announce His coming to the shepherds, and to celebrate His advent with praise to God. Angels not only saw Him in the wilderness, after being tempted by Satan, but were allowed to minister to Him. Again, in Gethsemane, an angel came from heaven to strengthen Him. Great as their privileges were, the

¹ Editor’s note: A theophany is a temporary, visible manifestation of God such as the Lord appearing to Abraham (Genesis 12, 17, 18), wrestling with Jacob (Genesis 32), and appearing to Solomon (1 Kings 3, 9), and so on.

angels must have been filled with holy wonder at the mystery of it all.

And how much greater must have been the wonder of the angels to see the Son of God crucified and slain! What must have been their thoughts at the audacity and folly of the creature that would so treat a beneficent creator who had come to bring salvation to them? **It was indeed a holy mystery, and when the Apostle Peter writes of the prophets searching their writings to discover the secret of the sufferings of Christ, and the glory that should follow, he adds, “which things angels desire to look into.” How the angels must have rejoiced to tell the glad news, “He is not here: for He is risen, as He said. Come, see the place where the Lord lay.”**

“Preached unto the Gentiles”

Although the Lord Jesus on earth spoke to the Samaritans, healed the demon-possessed daughter of a Syrophenician woman, and reminded His audience in the synagogue of Nazareth of the divine blessing brought by the prophets to the widow of Sarepta and Naaman the Syrian, His preaching and ministry were within the confines of the land of Israel. His rejection by Israel opened the door for the proclamation of God’s grace to the Gentiles, according to His eternal counsels. **Therefore, in resurrection, the Lord commanded the eleven, “Go ye into all the world, and preach the Gospel to every creature.”**

When the Word became flesh, the preaching concerning Him could not be limited to the nation of Israel, even if priority was given to them by the Apostle to the Gentiles, who wrote, “To the Jew first, and also to the Greek.” The Son of God had come to bring infinite and eternal blessing to men, and on His ascension to the right hand of God, called a special vessel, the persecuting Benjamite, Saul of Tarsus, to carry the glad tidings to the Gentiles.

Godliness among the Gentiles is the result of this preaching. When the Gospel reached them, they were “without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Under the culture of philosophy, and the superstition of idolatry, their lives were the very opposite of godly. There could be no reverential fear of God without the knowledge of God, even if it were not the full knowledge

of God in Christianity, as in the case of Cornelius, who, though fearing God, had not the knowledge of salvation till he heard from the lips of Peter of the death and resurrection of Christ.

“Believed on in the world”

Faith in the Son of God become flesh not only brings God’s blessing to the soul, but it also makes the ungodly godly. If we could but realize that the preaching of the Gospel is opposed by mighty forces of evil, it would not be difficult to understand that only a divine work in the soul can enable a man to believe. The powers of darkness that combined in urging men to crucify the Son of God are in deadly opposition to God’s testimony in the world. That there are those in this world who believe the Gospel is the evidence of the triumph of God over the powers of darkness.

Scripture tells us that “without faith it is impossible to please God” (Hebrews 11:6). Had the god of this world been able to keep all men in darkness, he would have triumphed over God; but God has triumphed. The Son of God as Man in this world lived the perfect life of piety for God’s pleasure and glory, where every other man had failed. Satan no doubt thought he had the victory when Christ hung dead upon the cross; but God raised Him from the dead and now He continues the life of Jesus, in which He had such pleasure, in those who have believed on Him in the world.

“Received up in glory”

The last link in this wonderful chain is a most appropriate climax to the Son of God coming in flesh. Men poured contempt upon and magnified their hatred against God’s blessed Son, the cross being the expression of their malice and opposition to God and His grace; **but God has received His Son into glory, where He is the object of every believer; and it is by being occupied with Him that we become like Him, and manifest the features of true piety.**

Stephen, engaged with His Master in heaven, was transformed into His likeness; and occupation with Christ enabled the chief of sinners to say, “Be ye followers of me, even as I also am of Christ.” Unbelievers cannot understand how this transformation takes place, for they know not Him who was manifested in flesh, and who has been received up in glory.

The holy mystery of godliness can only be understood by those who have been initiated into the secrets of God. These divine secrets cannot be penetrated by the human intellect, and no amount of religious training or religious zeal will give the capacity for understanding the mysteries of God. Only those who have the divine nature and the indwelling Spirit of God have the capacity and the power to enter into the secrets of God.

Soon, those who believe in Jesus will be changed into His likeness, and be received by Him into glory, to be with Him forever. In the display of His kingdom they shall share His glory, “that the world may know” that they are loved by the Father as He is loved. Until He comes to take His loved ones home, the mystery of godliness will remain, inscrutable to the world, but the delight of those whom God has called out of the world.

W. C. Reid

SEARCH THE SCRIPTURES!

1. Who built ancient Babylon?
2. What is King Josiah’s mother name?
3. How long did the blessed virgin Mary stay with Elisabeth?

EXERCISE

"Exercise thyself unto piety"

HAPPY NEW YEAR

“This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success” (Joshua 1:8).

As we step into a New Year, the world tells us to focus on goals, success, and self-improvement. But the Lord calls us to something deeper—not a new version of ourselves, but a transformed life surrendered to Him.

The Lord Jesus does not invite us to follow Him casually. “And He said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow Me” (Luke 9:23). That word matters: *daily*. **Faith is not a once-a-year decision or a Sunday habit—it is a daily choice to live under Christ’s Lordship.**

This New Year is a moment to examine our hearts. Are we living for comfort, popularity, and approval—or for Christ? The Scripture urges us not to conform to the patterns of this world, but to be transformed by the renewing of our minds (Romans 12:2).

Transformation requires intention. It means choosing God’s Word over distractions, prayer over pressure, and obedience over compromise.

Growth will not be easy. Standing for Christ may cost friendships, comfort, or convenience. But Scripture reminds us that following Jesus is worth everything. God is not calling us to blend in—He is calling us to stand out as living sacrifices, fully devoted to Him (Romans 12:1).

The apostle Paul encourages the believers to run the race with purpose and self-control (1 Corinthians 9:24–27). Faith is not proven by good intentions, but by obedience. This year, commit to spiritual discipline—consistent prayer and serious engagement with God’s Word. Because growth will not happen by accident.

Do not be surprised by resistance. The world will pressure you to compromise your convictions, but Scripture calls you to stand firm and live differently (Romans 12:1–2). Holiness is not outdated, it is obedience. God’s command is clear: “Be holy, because I am holy” (1 Peter 1:15–16).

This year, refuse comfortable Christianity. God did not save you to remain unchanged. He is shaping you for purpose, witness, and service. Walk forward with reverent fear, bold faith, and unwavering trust. The time to live fully for Christ is not someday—it is now.

As we begin this year, let us reject shallow faith. Let us commit to serious prayer, faithful Scripture reading and studying, accountability, and service. God is not finished with us. He is preparing us for purpose, witness, and impact.

The question for this new year is simple: Will we live like Christ is truly Lord?

May the Lord strengthen us to be faithful till He comes!

E.S.N

REST

"Shall I not seek rest for thee that it may be well with thee?"

LET GO: LET GOD

We have often heard the phrase, "Let go and let God." But too many of us regard it as a mere saying rather than an experience.

Had **Moses** been like many of us, he would have appointed a "dipping committee" to work on the Red Sea during the crisis hour.

Had **Joshua** had some of our traits, he would have had a "chiseling committee" busily working on Jericho's walls instead of just marching.

If **Hananiah, Mishael, Azariah(Shadrach, Meshach and Abednego)** headed for the fiery furnace were like some of us, they would have made some attempt at fire protection.

And surely **Daniel** would have feverishly attempted to figure out some scheme for outwitting the lions.

Had we been in **Gideon's** shoes when he was deprived of all but three hundred men in the face of extreme danger, we would likely have taken off for home.

These men of God are gone. Only God remains, but we are still here and we face serious days-days akin to those mentioned above.

These are days to trust the Lord with simple and unqualified trust. We are prone to have faith in God if the situation is not too grave or if we are guaranteed outside help from human sources.

Will we ever learn the meaning of the prophet's message to Asa who had looked to other help by making a league with Ben-hadad, the king of Syria, against Israel's king Baasha?

"For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chronicles 16:9

The heart that is completely turned toward the Lord for help, is the need of the hour among His people of today.

Too often God gets only a fraction of our faith, and this He has not promised to bless.

In view of all this, well the psalmist might say,

"Wait on the LORD: be of good courage, and He shall strengthen thine heart." And then as one who has put his own advice to test and proved its value out of the richness of a wonderful experience of blessing, he repeats the exhortation and says,

"Wait, I say on the LORD." Psalm 27:14

We must "let go" of everything else and "let God" have His way.

Author unknown

ANSWER TO SCRIPTURE SEARCH

1. Nimrod (Genesis 10:8–10)
2. Jedidah (2 Kings 22:1)
3. About three months (Luke 1:56)

USHERING 2026...USHERED INTO ETERNITY

On the night between December 31, 2025, and January 1, 2026, a fire broke out in a bar in Crans-Montana, Valais, Switzerland. The alert to the police came around 1:30 a.m. Over 100 people were in the bar at that time to celebrate the New Year. According to first accounts, over 40 people were killed and at least 100 were injured. Police said the fatal blaze occurred at the ski resort bar packed with young people ringing in the New Year. Teenagers as young as 14 and 15 were among the victims of the deadly fire.

Swiss authorities consider it likely that the ceiling caught fire after champagne bottles with lit sparklers were held aloft in celebration. A photo shows young people holding bottles of champagne adorned with the “fountain candle” sparklers. The sparks were very close to the ceiling, which then caught fire. Ten seconds later, an immense fire occurred. A witness said the blaze engulfed the nightclub “within about 10 seconds.”

People in the basement nightclub attempted to escape up a narrow flight of stairs and through a narrow door. The speed of the fire prevented people from reaching the emergency exits, leading to blockage at the main door. Some resorted to smashing windows, while one bystander who rushed in to help said that he saw people “burning from head to foot.”

None of these people were expecting that the end of 2025 was also the end of their life. The laughing voices suddenly turned to horrified screams; the celebration turned to tragedy; and young lives suddenly ended to face the reality of eternity.

Your own turn to enter eternity will come soon. Ask yourself honestly: “Am I prepared for eternity?”

Give your conscience time to answer. Listen! It speaks to you today; don’t drown its voice, or it may not speak again. Let the heaven and hell of the future fill your mind in all their reality; one of these must be your eternal destiny, and today is the time to make your choice. Your tomorrow may be too late—you may be one day too late.

Ask yourself where you are going to spend eternity?

The Lord Jesus said there are two places, people are going to go: “These shall go away into everlasting punishment: but the righteous into life eternal” (Matthew 25:46).

To which are you traveling?

The Lord Jesus came to save you; He paid the penalty of your sins by dying on the Cross for you. He is risen, ascended to Heaven, and He is reaching out His hand to you to snatch you from the lake of fire, your eternal destiny... “How shall we escape, if we neglect so great salvation?” (Hebrews 2:3).

If you are unsaved, “Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon” (Isaiah 55:6–7).

Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31). “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16).