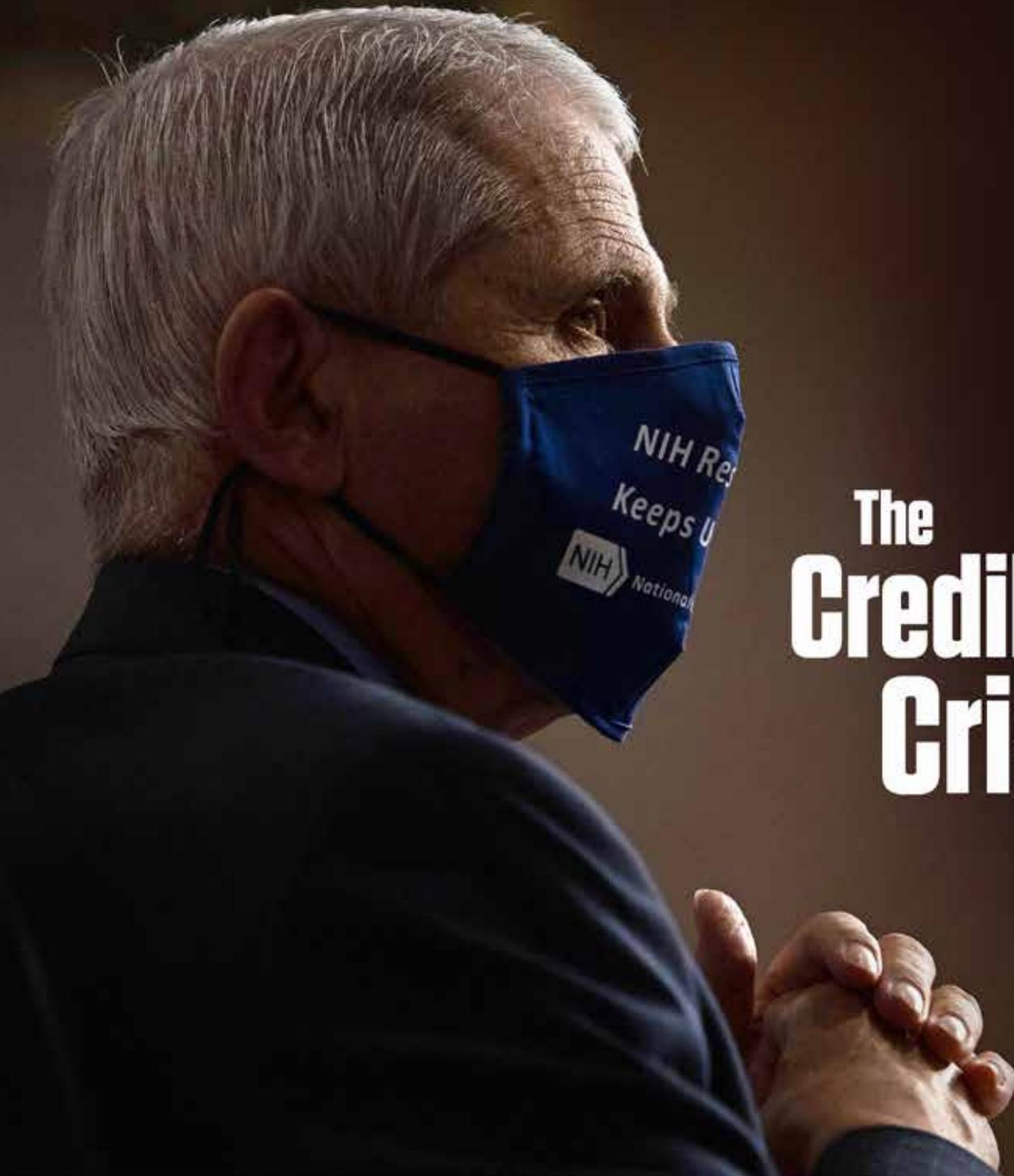


TOMORROW'S WORLD

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The Credibility Crisis

The Precious Few Who Get It

Several thoughts came to mind as I was preparing to write this column. This issue of *Tomorrow's World* is being sent to our largest number of subscribers ever, as we surpass the 540,000 mark. But who knows how many will read this column? Some receive the magazine, set it aside, and never read it. Others share it with family and neighbors. Whatever the exact number of readers is, it is a great privilege to have such a large audience—and not only a wonderful privilege, but also a *grave responsibility*.

Tomorrow's World is a news and current affairs magazine quite different from *Time*, *Maclean's*, or *The Spectator*. *Tomorrow's World* discusses current events in the light of biblical prophecy. It makes sense of the world around us and reveals history in advance. As Editor in Chief, I desire to give good news to a hurting world, and the best news ever is that of the coming Kingdom of God—a message you will never find in popular newsstand publications.

But not all news is good. Sadly, mankind continues to plunge headlong into geopolitical conflicts, violent and deviant behaviors, and other dramatic departures from biblical values, all of which bring heartache, suffering, hatred, and confusion. Our mission here at *Tomorrow's World* is not our own. Scripture gives us a charge to present the good news of a better world to come and contrast the self-inflicted bad news resulting from worldwide rebellion against our Creator.

Getting the Message

Jesus the Christ (the Messiah) came proclaiming a message about the Kingdom of God. When the people of Capernaum begged Him not to leave their city, He responded, "I must preach the kingdom of God to the other cities also, because for this purpose I have been sent" (Luke 4:43). Yes, He had a mission to preach the *good news*—which is what the word *gospel* means—of a better world to come. How little this message is preached today! How few even know what it means! We hear about forgiveness of sins through Christ's sacrifice and about the love of God—both of which

are right, good, and necessary doctrines—but little or nothing about Christ's return to set up a kingdom on this earth.

Few understand the meaning and purpose of life. Most people—even churchgoers, whether they realize it or not—compartmentalize their lives. There is the here and now—what people mainly live for. Then there is a future they are not sure about, which they



consider best removed to the back of the mind as much and as long as possible.

Because death is certain, they find it better to live for today with some vague hope for a good life after death. But Christ came announcing a sure reality very different from common ideas about "getting our wings," "rolling

around heaven all day," or staring into the face of God in some kind of celestial drug high (the so-called beatific vision).

Nowhere does the Bible describe the reward of the righteous as going to heaven to become angels—not even a single scripture tells us we will "get our wings." On the contrary, Scripture describes the saved as *brothers of Christ* (Romans 8:29), sons of God and coheirs with Christ (Romans 8:14–17), and sons and daughters of God (2 Corinthians 6:18). Furthermore, our reward is here on this earth, where Christ will return. For the few in this age called, chosen, and faithful, there is the reward of ruling with Christ and straightening out the problems on planet Earth. Why do you not hear these Bible verses explained from Sunday-morning pulpits?

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The Scriptures declare that Christ will return to be King over all the earth (Zechariah 14:9). David will be resurrected to be king over all Israel (Jeremiah 30:9). The Twelve Apostles will each rule over one of the twelve tribes of Israel (Matthew 19:28). We who respond to God's calling during this age will be given responsibility over cities (Luke 19:11–19). Don't believe us just because we say these things! Read these and other Bible verses for yourself. Again, why do you not hear these scriptures expounded on Sunday mornings—or any other time, for that matter?

An important part of Jesus' message about the Kingdom is found in the last sentence of Mark 1:15: "Repent, and believe in the gospel"—two things that most people, including most professing Christians, refuse to do. Repentance means turning around and going in a different direction. That does not only include not lying, stealing, or cheating on one's spouse; it also means forsaking a counterfeit Christianity. "For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it!" (2 Corinthians 11:4; see also verses 13–15). Sadly, too many today put up with doctrines that are clearly condemned in the Holy Scriptures.

Heeding the Warning

While we preach the good news that Jesus Christ is coming back to save the world, we must also fulfill the other half of our commission—to call upon people to repent of sin, lest they suffer the consequences. This is no idle threat on the part of God. Our world is heading for catastrophe as a result of our collective rebellion against our Creator. God, through His prophet Isaiah, commands His servants, "Cry aloud, spare not; lift up your voice like a trumpet; tell My people their transgression, and the house of Jacob their sins" (Isaiah 58:1). True servants of God do this. The mind of God is also expressed in the Proverbs, where we read this sobering command and warning: "Deliver those who are drawn toward death, and hold back those stumbling to the slaughter. If you say, 'Surely we did not know this,' does not He who weighs the hearts consider it? He who keeps your soul, does He not

know it? And will He not render to each man according to his deeds?" (Proverbs 24:11–12).

Is our world stumbling to the slaughter? We know it is if we use our eyes to see and ears to hear! That is why *Tomorrow's World* cannot focus only on feel-good, positive articles as some religious maga-

Repentance means turning around and going in a different direction. That does not only include not lying, stealing, or cheating on one's spouse; it also means forsaking a counterfeit Christianity.

zines do. We must hold out hope, but at the same time explain *why* hope is needed: "For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened" (Matthew 24:21–22).

There you have bad news and good news all in one short passage! God will intervene to stop us from self-extinction and set up a kingdom of peace and prosperity for all. That is the good news. But we must not fail to warn the world that mankind's sins will bring about the greatest time of trouble the world has ever seen.

Unless we repent of our violent behavior, our sexual perversions, and our selfish ambitions, our future will be more and more filled with war, famine, disease, and natural disaster, eclipsing Hollywood's most dramatic apocalyptic films.

Humanity is flirting with disaster—and we *will* reap what we have sown. God is not playing games with our future, and neither should we. Our actions and our priorities *matter*. Dear readers, my hope is that each of you will open your Bible and cry out to God to open your mind to comprehend the incredible plan that He is working out here below. Yet I am saddened to know from experience that even if all 544,000 subscribers to this magazine read this article, only a precious few will really *get it*. I hope you will be one of them.



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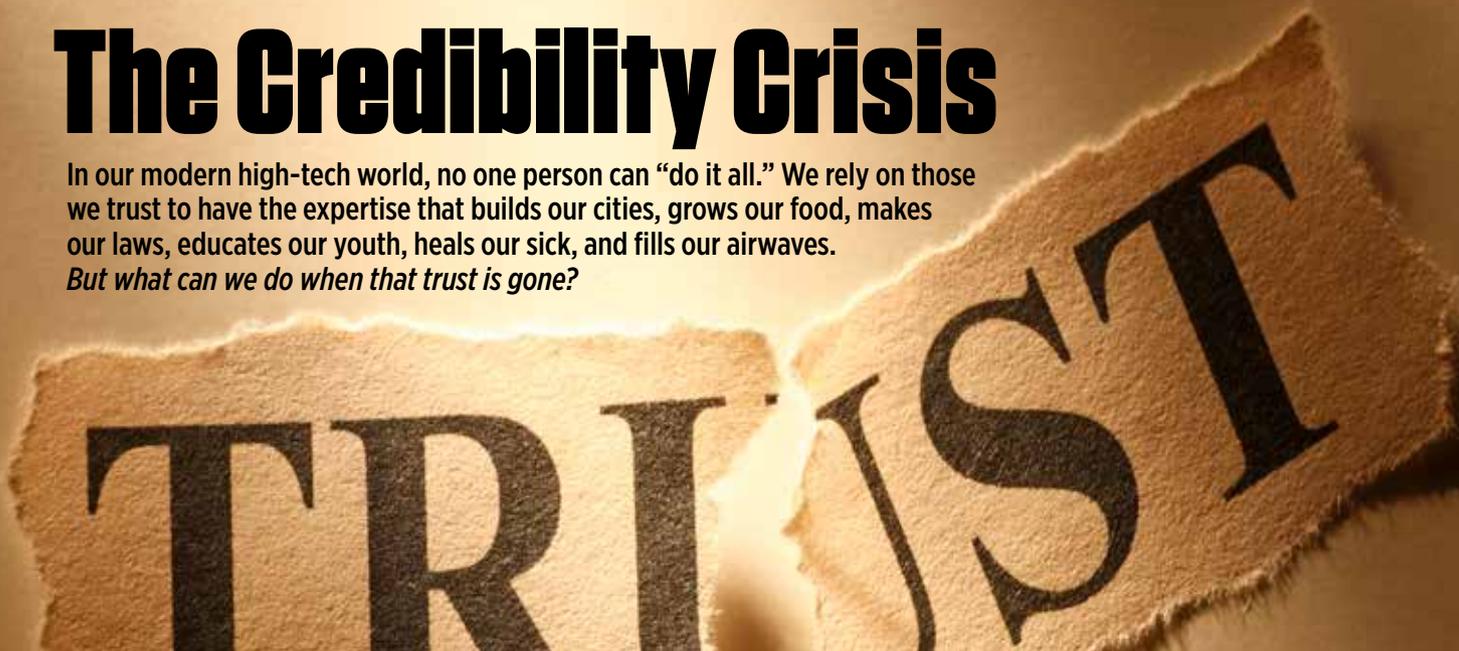
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The Credibility Crisis

In our modern high-tech world, no one person can “do it all.” We rely on those we trust to have the expertise that builds our cities, grows our food, makes our laws, educates our youth, heals our sick, and fills our airwaves. *But what can we do when that trust is gone?*



By **Wallace G. Smith**

From the machinery and technology that make modern life possible to the most basic staples of survival—food, shelter, and safety—we depend on others. We depend on our scientists to reveal what we need to know of the natural world, our medical profession to share information about how to improve and maintain our health, and our leaders to be honest as they make decisions on our behalf.

A modern, complex society such as ours cannot function without an underlying level of trust. We need to believe that our experts, leaders, and specialists have competency in their fields, integrity in their communications and actions, and our good will as their aim. But, today, that necessary trust is evaporating. Our world is entering a severe crisis of credibility.

When authorities are perceived as unworthy of trust—and certainly when they *are* unworthy of trust—a fundamental element of society’s foundation begins to erode. Today’s credibility crisis poses a risk to civilization itself, and we are approaching a crossroads. Will we return to a world of restored trust? Or are we about to enter a brutal new world in which every man is his own self-declared “expert” and institutional and societal collapse becomes inevitable?

The root causes of the credibility crisis are worth examining—because when all trust in each other is gone, civilization goes with it.

Credibility in Politics

Sadly, when we discuss lack of credibility and distrust, our political leaders often come quickly to mind. In the United States, former President Donald Trump divided the nation for four years. Even some who liked his policies were puzzled by his occasional statements that seemed way “off base.” But was he a genius simply trying to distract his opponents? Or was he an outright liar or dangerous incompetent?

Millions expected the inauguration of President Joe Biden to bring a return to sanity and normalcy—to restore a credibility lost under President Trump. Yet there remain millions in the divided nation who do not trust that the 2020 election was credible. And, while some who cursed President Trump now sing President Biden’s praises, huge numbers of Americans are losing faith in their current President. The gargantuan crisis at the American southern border, the Afghanistan withdrawal debacle, the pain of inflation and the supply chain crisis, pandemic results that seem, to some, even worse than his predecessor’s—the list of credibility-destroying situations is long. Whether or not he *deserves* to have those count against him, the loss of credibility remains.

Policies aside, the perception of hypocrisy has soured many citizens on their political leaders. The pandemic has brought images of California Governor Gavin Newsom’s Napa Valley gathering during COVID restrictions, U.S. Speaker of the House Nancy Pelosi’s salon visit when businesses were not to be open, Canadian Prime Minister Justin

Trudeau’s political rallies and media events that seem to violate social distancing regulations, and British Prime Minister Boris Johnson—in the words of *The Guardian*—facing “a string of allegations of partying,” along with his senior staff, in defiance of COVID-19 restrictions. The inescapable sense of “rules for thee, but not for me”—particularly at a time when many are struggling with loneliness, isolation, and economic hardship brought about by government policy—has been devastating to the credibility of our political leaders.

Public Health or Political Heft?

Dr. Anthony Fauci—Director of the U.S. National Institute of Allergy and Infectious Diseases and Chief Medical Advisor to Mr. Trump and Mr. Biden—has understandably sought to clothe himself in the credibility that society has long afforded to its scientists. In a 2021 interview with the U.S. news program *Face the Nation*, Fauci said his critics are “really criticizing science because I represent science.”

Indeed, observers have noted a growing distrust of those once respected as experts. Author Tom

At the onset of the pandemic, citizens were told that life or death was in the balance. Expertise, we heard, would make the difference. Is it any wonder that millions of ordinary citizens—who had never in their lives looked up a scientific study—sought to find scientific studies to confirm their beliefs about mask-wearing or vaccine safety? Many experts like Dr. Fauci find fault with public attempts to hold experts accountable. And there is no doubt that many non-experts lack the knowledge or training to judge the experts’ expertise. Yet it is equally clear that the harsh and unrelenting light of the pandemic has revealed startling truths about our experts and the less-than-pure realm of scientific policymaking.

The Human Limits of Science

Some may remember the 2009 “Climategate” scandal—when the release of private emails between prominent climate scientists at the University of East Anglia devastated the credibility of climate-change theorists, with results that continue to reverberate today.

“Climategate” reminded us that when the curtain is pulled back on scientific endeavors, “science” is

AS HUMAN BEINGS, SCIENTISTS ARE SUBJECT TO ALL THE FOIBLES, BIASES, PASSIONS, AND SHORTSIGHTEDNESS HUMAN NATURE BRINGS

Nichols titled his influential 2017 book, *The Death of Expertise: The Campaign Against Established Knowledge and Why It Matters*. During the Trump administration, many decried what they perceived as an “assault on science,” just as many now perceive that the Biden administration sets aside science that fails to fit policy goals.

One way or another, the pandemic environment has brought out something new. Suddenly, “experts” are front and center. Scientific and public health expertise has long shaped national health policies, food regulations, and safety guidelines. Now, however, expert advice is imposing massive population lockdowns, closing businesses and schools, restricting travel, and mandating the acceptance of vaccines on penalty of losing one’s employment.

not some ideal, monolithic entity. Science itself does nothing. *Human beings* called “scientists” do the work of science, and their practice is very much a *human endeavor*. As human beings, scientists are subject to

all the foibles, biases, passions, and shortsightedness human nature brings. Grievous faults may not taint every scientist’s study, article, or press conference, but when science seems to be just another political tool in the hands of some, a taint of distrust begins to affect the whole endeavor. How can anyone know when to trust that a scientific declaration is “one of the good ones” instead of “one of the tainted ones”?

It is one thing if the experts inform you that too much meat in your diet is unhealthy, or that you shouldn’t feed your children a sugary cereal. It is entirely another if your only source of income is being shuttered and you cannot visit your dying grandmother because of the advice of experts. “Expert” proclamations in the coronavirus era are testing the limits of human tolerance.

On one hand, of course, the pandemic has been a time for the best experts to shine, and some would say that they have. Yet others would just as surely disagree. And any objective observer has to admit that the credibility of experts has taken a beating during the course of the COVID-19 pandemic.

Public Information vs. Social Manipulation

Consider Dr. Fauci. As the most visible medical advisor to the U.S. President, he has become for many the face of his government's response to the pandemic. He says, in essence, *Listen to me, because when I speak, I speak from a scientist's unbiased perspective, and you can trust that I am giving you the truth, not political manipulation.*

Yet, over the course of the pandemic, the public has seen otherwise. In a March 2020 *60 Minutes* interview, Dr. Fauci encouraged the public not to seek out masks and downplayed their usefulness in protecting people other than healthcare workers. Yet, a few months later, he would *fully support* broad public mask wearing and even mask mandates.

Similarly, as the *New York Times* noted in September 2021, Dr. Fauci in the early months of the pandemic said it would take a 60–70 percent vaccination rate to achieve “herd immunity.” But later, as vaccination efforts were well underway, he shifted to saying “70, 75 percent” then “75, 80, 85 percent”—and by September 2021 his estimate rose to *nearly 90 percent*.

Why the change? According to Dr. Fauci himself, he gave lower numbers because he thought Americans would resist taking vaccines. As Donald McNeil reported for the *New York Times*,

Now that some polls are showing that many more Americans are ready, even eager, for vaccines, [Dr. Fauci] said he felt he could deliver the tough message that the return to normal might take longer than anticipated.

“When polls said only about half of all Americans would take a vaccine, I was saying herd immunity would take 70 to 75 percent,” Dr. Fauci said. “Then, when newer surveys said 60 percent or more would take it, I thought, ‘I can nudge this up a bit,’ so I went to 80, 85.”

Dr. Fauci similarly explained that his early discouragement of masks was to prevent a run on limited supplies, to ensure that front-line healthcare workers had enough. In other words, he was not speaking as a scientific expert, but rather as someone hoping to *manage public opinion* and *produce the outcome desired*.

When people seek information from experts, they want to believe they will receive the truth. So, when the public discovers that the experts' answers *aren't* the real answers and are meant to manipulate—not inform—is it any wonder that this creates a crisis of credibility, causing the public to lose faith not only in the answers but also in the experts who provided them?

The Hidden Truth of Scientific Studies

It is important to know that, even when done *properly and sincerely*, scientific findings too often are simply not all they are cracked up to be.

In 2005, Stanford University researcher John Ioannidis shook the scientific world with his landmark paper “Why Most Published Findings Are False.” Ioannidis demonstrated convincingly that research studies are designed in such a way that “it is more likely for a research claim to be false than true,” and that, very often, “claimed research findings may often be simply accurate measures of the prevailing bias.” His paper gave recommendations for addressing these fundamental problems—and, while progress has been made, deep problems remain.

In particular, *peer review* is supposed to fill the public with trust in scientific research—knowing that many other scientists have examined and confirmed a reported scientific result. Yet voices are now pointing out that it is an *illusion* to trust that peer review, as currently practiced, guarantees good science.

A 2014 *Wall Street Journal* article titled “The Corruption of Peer Review Is Harming Scientific Credibility” quoted a major scientific journal publisher that sought to set the record straight: “We need to get away from the notion, proven wrong on a daily basis, that peer review of any kind at any journal means that a work of science is correct. What it means is that a few (1–4) people read it over and didn't see any major problems. That's a very low bar in even the best of circumstances.”

Writing in 2019 for *New Scientist*, journalist Clare Wilson explored this problem as found in the science of nutrition, explaining systemic problems that misinform the public with false or constantly flip-flopping conclusions—data “cherry-picked” for convenience, results driven by ideology, and even straight-up personal bias. If you’ve ever wondered how scientists can tell us some food is unhealthy, only to declare it healthy again a decade or so later, then *unhealthy* again, then *healthy* once more, the terminally unhealthy state of nutrition research is to blame.

Wilson quotes oncologist Vinay Prasad on the state of such radically self-contradicting studies, who observes, “The public is becoming so fatigued with flip-flopping advice that they are losing faith in science more broadly.”

Experts as Activists

Even at its best, the pursuit of expertise is a very human endeavor, subject to human frailty while experts strive to retain their objectivity. But credibility suffers even more when we discover some scientists who brazenly let their supposed objectivity be compromised by naked ideology and personal beliefs.

How many of us noticed ideology at the forefront during the summer of 2020—a time when health and medical experts were warning the public to avoid mass public gatherings, lest contagion spread and thousands be put at risk of severe illness and death? Yet, in the heat of the pandemic, more than 1,250 “public health professionals, infectious diseases professionals, and community stakeholders” signed a public letter declaring their full support of Black Lives Matter mass gatherings, protests, and rallies, stating, “White supremacy is a lethal public health issue that predates and contributes to COVID-19.”

Who can deny that such statements did not devastate the credibility and perceived objectivity of the health science community? Is it any surprise that families barred from attending a loved one’s funeral because of “social distancing” restrictions would no longer take seriously the proclamations of such public health professionals?



Protesting the death of George Floyd, demonstrators gather in Miami, Florida, on May 31, 2020.

Activism and social engineering ideologies can even corrupt the hard sciences. Consider the transgender movement. Seeing gender ideology infect and corrupt his own field, biologist Colin Wright wrote for the *Wall Street Journal* in 2020,

The time for politeness on this issue has passed. Biologists and medical professionals need to stand up for the empirical reality of biological sex. When authoritative scientific institutions ignore or deny empirical fact in the name of social accommodation, it is an egregious betrayal to the scientific community they represent. It undermines public trust in science, and it is dangerously harmful to those most vulnerable.

Echoing the same sentiment, microbiologist and author Alex Berezow wrote in October 2021 for *BigThink.com*, “Scientific journals are supposed to be the gatekeepers of objective facts, not cheerleaders for moral crusades or vogueish ideologies. Kowtowing to academia’s political zeitgeist is not something that a medical journal—or *any* scholarly journal—ought to do. Yet, increasingly, that is exactly what they *are* doing. This is dangerous.”

Indeed, too many of today’s scientists come across as *exactly* that: partisans in a moral crusade, more interested in pulling citizens into their cause than objectively informing citizens so that they can make up their own minds.

To be sure, not all scientists are activists. But too many are—often the most public of them. And the impact on the public’s trust is overwhelming.

Graduating from “YouTube University”

Distrust of experts has driven some to the Internet and social media, as they aim to root out for themselves the truth on these complicated matters. They search for articles, watch videos, sign up for email newsletters, and may even begin to feel that they have gained enough expertise, themselves, to know the *real* truth of these issues. It is as if they feel they have earned a degree from Google College or YouTube University.

But have they? All too often, innocent and inexperienced people turn to self-appointed experts who are in fact *less* credible than the ones in the media spotlight. Others turn to social media, selecting for themselves the “experts” they want to hear and avoiding those with whom they are predisposed to disagree. Doing so creates a dangerous “echo chamber” effect, which reinforces what we already believe and keeps us sheltered from what may turn out to be unpleasant truths.

Of course, people will naturally claim, *These guys on my favorite podcasts or videos are different. They’re not corrupted by government money.* Yet such individuals often *do* have vitamins or a book to sell. And some are willing to be wrong for free!

Let’s not misunderstand. The minority voice on a matter is sometimes the right one. Science grows as minority views are heard, examined, and proven. But some experts are in the minority precisely because others have proven them *wrong*—perhaps sincerely wrong, but still wrong.

Thus, we encounter a difficult problem. If even the best scientists sometimes make grave mistakes, even in articles undergoing *properly performed* peer review, how is a layperson supposed to evaluate the statements of scientists with an agenda—an agenda passionately believed, yet no *more* passionately believed than the agendas of their scientific opponents?

In many ways, the manner in which many “educate” themselves on the Internet reflects a sense of

the Apostle Paul’s prophecy of the end times, when people would heap up teachers for themselves who will teach them things they want to hear instead of the truth (2 Timothy 4:3–4). His warning is akin to Isaiah’s prophecy describing people who only want to hear things *smooth* to their tastes, even if what they hear is ultimately untrue (Isaiah 30:10).

Still, our world *is* complex. We *need* expertise. We *need* guidance. We *need* trustworthy and truly credible leaders and specialists. We can’t go it alone.

Profound Change Must Come

The problem seems intractable. And, humanly speaking, it might truly be unsolvable. The complicated and interdependent nature of modern civilization requires us to place our trust in others—but an honest and unflinching eye compels us to agree with the prophet Jeremiah, whom God inspired to record a sad but accurate summary of human nature: “The heart is deceitful above all things, and desperately wicked; who can know it?” (Jeremiah 17:9).

But we need not speak just humanly, nor rely on human hearts. God promises that His Son will return to a world adrift in a sea of confusion, falsehoods, and corrupted credibility, to establish a *new* society founded on a radical commitment to truth. Ruling under the perfect Jesus Christ will be His perfected saints, some of whom will have paid the ultimate price in this life for their devotion to truth (Revelation 20:4; cf. John 17:17). Glorified like their Savior at their resurrection, they will stand ready to serve for a thousand years in all the ways today’s leaders fail to do so. At that time, God will begin to write His own laws on the hearts of humanity, shaping them to reflect His own perfect character (Hebrews 10:16–17). There will be no more credibility crisis.

Until then, we can only seek to follow God in our lives today, ask for the humility to avoid the deceptions of our own Jeremiah 17:9 hearts, and pray for the wisdom to find the narrow path in a confusing world (Matthew 7:13–14), as well as for His grace to protect us when we make our mistakes. For those who truly and sincerely ask, He promises that He will provide (vv. 7–11). And there is no credibility crisis with Him. 

MAY WE
SUGGEST?

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Oh Canada!

Lessons from the Frank Slide



North of Montana in southern Alberta—along the Crowsnest Highway near the British Columbia border—is a desolate expanse of haphazardly strewn grey limestone boulders. In contrast to the surrounding pine-covered foothills and ruggedly beautiful mountain valleys, this area appears drab and lifeless. Vegetation is sparse there, as most of the fertile soil is buried under several metres of rocky rubble. This boulder-covered valley is a memorial of the deadliest landslide in Canadian history—a horrific event, and one not without warning.

In the morning of April 29, 1903, before the sun had even breached the horizon, the residents of the coal-mining town of Frank were abruptly awakened. The ground quaked violently, and a terrifying rumble engulfed the sleepy mountain community. It lasted for just one minute and forty seconds, but that short time was enough for it to wreak incredible devastation. At 4:10 a.m., the northeastern face of Turtle Mountain collapsed. A 425-metre-high, 1000-metre-wide, and 150-metre-thick section of the mountain came loose, sliding down the northeastern slope. Rocks from the slide covered three square kilometers, burying a quarter of the town in rubble 14 to 45 metres deep. The scale of the landslide was enormous. Approximately 44 million cubic metres of limestone, weighing 110 million tonnes, came crashing down—enough to build a wall one metre wide and six metres high all the way from Victoria, British Columbia to Halifax, Nova Scotia (Frank Slide Interpretive Centre, FrankSlide.ca/learn).

Seventy-two townspeople in the path of the slide were killed, along with an unknown number of transient

workers camped at the base of Turtle Mountain (“Canada’s Deadliest Rockslide—The Night Turtle Mountain Crashed Onto the Town of Frank,” *The Calgary Herald*, April 28, 2021). Estimates suggest that 100 people died, but the exact number is unknown, as few bodies were recovered from the rubble.

These deaths were tragic—and they could have been avoided had people heeded the warning signs.

Strange Events in a New Town

The town of Frank was founded in 1901—two years before the slide—as a coal-mining town. It was situated near the base of Turtle Mountain, where coal had been discovered a year earlier. Soon, the mountain was honeycombed with mining shafts, and tonnes of coal were being removed daily from tightly packed coal veins.

The men working the mine told of strange happenings. George Hie, one of the miners, gave an account of his experience, saying, “Two weeks before the actual slide took place I happened to be working at the twelfth level of the coal mine. I heard the mountain cracking. The pressure was so great at this place that a six-inch timber was broken. During the days that followed many were killed or injured by accidents caused by the continuous pressure” (“Death and Destruction Rode Frank Slide,” *The Province*, December 14, 1946).

Other miners also spoke of movement within the mines: “A senior miner pointed out that new movements of walls were observed from time to time in the six months before the landslide, each one occurring between one and three in the morning, presumably when temperatures were at their lowest. This miner

described the experience of these movements as being like a ship's violent shaking when struck with a large wave" ("Turtle Mountain Landslide—Alberta, Canada—April 29, 1903," *DevastatingDisasters.com*).

The strange occurrences within the mines were warnings to the mine workers, their families, and their friends.

Geological Warnings

Turtle Mountain is composed of various layers of sedimentary rock, the result of a large inland sea that once covered much of North America. The sifting action of the water sorted particulates by size, creating horizontal stratification. Sediments at the lower layers formed into sandstone and shale, which are relatively soft. The upper layers of sea sediments became limestone, which is relatively heavy and dense.

The mountain is an anticline structure, formed by the folding of rock strata into an arch-like shape. In such a structure, the once horizontal seabed is thrust upwards to near vertical. The peak of the mountain, weakened by the incredible strain pulling it apart, developed fissures and crumbled away over time. With the protective peak gone, the rock layers were exposed to the inclement Alberta weather. The softer layers eroded away, leaving the layer of heavy limestone precariously supported and making the mountain geologically unstable. The structure of Turtle Mountain was a warning sign those familiar with geology would have understood.

Warnings in Old Names

The First Nations people—the Blackfoot and Kutenai—who lived in the Crowsnest Pass area would not camp near Turtle Mountain. They knew the mountain to be unstable and referred to it in their oral traditions as "the mountain that moves" ("The Day the Mountain Moved," *MacLean's*, April 28, 2003).

Such names ought to have been a warning to the early settlers looking to start a new life in western Canada. The experience of the indigenous people living there was discounted, trumped by the broad valley, plentiful water supply, and availability of coal.

Weather Warnings

The winter of 1902–03 saw more snowfall than usual. This was followed by a spring that started uncharac-

teristically early and warm. During the day, the melting snow runoff mixed with the spring rain. In the evening, the temperatures fell and the water that had seeped into the mountain fissures froze and expanded.

The early spring of 1903 meant additional weeks of freeze-thaw activity. The day prior to the landslide was warm with a lot of runoff; however, the evening saw the temperature plummet to a six-month record low (*DevastatingDisasters.com*). These abnormal spring conditions served as another warning that went tragically unheeded.

Consequences of Collapse

The town of Frank was growing and prosperous. It seemed to have everything going for it—except that it was built at the base of an unstable mountain. The danger was not unknown; warning signs were evident. Yet on the fateful morning of April 29, 1903, the people of Frank were unprepared for the terrible event that occurred.

As devastating as the collapse of Turtle Mountain was, a far greater collapse even now looms over all the earth. This collapse will involve more than falling stone and will claim far more lives. The coming collapse—economic, political, military, and environmental—will bring the entire world to the brink of destruction and kill billions. Jesus Christ prophesied that this time of catastrophe will be unlike anything mankind has ever experienced (Matthew 24:21–22) and will come suddenly (1 Thessalonians 5:2–3). Like the Frank Slide, this global collapse will not come without warning. Rather, it will be the direct result of man's disobedience to God and His laws. Yet if any choose to heed the warnings, turn to God, and repent of their wickedness, God will have mercy on them (2 Peter 3:9).

Even if your nation persists in its God-rejecting ways, you can choose individually to accept your Savior's sacrifice, repent, be baptized, and receive the Holy Spirit to help you obey Him as you draw ever closer to Him, despite the God-rejecting world around you. If you recognize that God is calling you to hear His warnings, request a free copy of *Christian Baptism: Its Real Meaning* from the Regional Office nearest you (listed on page 4 of this magazine), or read it online at *TomorrowsWorld.org*. Collapse is ahead, but you can heed God's warning and be among those He protects.

—Gary Molnar



Does Baptism Matter?

By **Scott D. Winnail**

Have you ever wondered whether baptism is really important for true Christians? Have you ever questioned whether you were baptized correctly? Thankfully, God clearly answers these questions in His inspired word, the Holy Bible.

For centuries, many—perhaps most—professing Christians have been sprinkled with water at baptism. How did this custom arise? Is it biblical? According to Professor K.S. Latourette’s *A History of Christianity*, while sprinkling was at first used only for those deemed too sick for immersion, it has since become commonplace.

Augustine of Hippo, who wrote in the late fourth and early fifth centuries AD, is credited with popularizing infant baptism. He believed that children were born with “original sin” and therefore needed to be cleansed by baptism as soon as possible. Martin Luther built on Augustine’s teaching by asserting that baptism changed, cleansed, and renewed the infant by faith. Infant baptism ultimately became popular because of the false notion that an infant who died before being baptized would be condemned. To learn about God’s true plan for infants and others who die without having the opportunity to hear and accept the true Gospel, request our free publication *Is This the Only Day of Salvation?*, or read it online at TomorrowsWorld.org.

The problem with infant baptism is that it requires no repentance or commitment! As we will see,

baptism must follow true repentance. And repentance requires people to be mature enough to recognize their need to repent, as well as to understand how to repent.

A Mature Choice to Change

What does the Bible say about baptism? The Apostle Peter commanded, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38).

Peter’s words here teach two things: First, baptism is essential for all Christians. Note that Peter did *not* say, “Repent if you want to; it would be nice if some of you decided to get baptized.” He *commanded* them to “repent and be baptized.” Second, there is a process surrounding baptism—repentance and acknowledgment of Jesus Christ as Savior, followed by baptism, after which a true minister of Jesus Christ lays hands on the baptized individual for God to impart His Holy Spirit.

The word “repentance” originates from the Greek word *metanoó*, meaning to “change one’s mind or purpose” and to “change the inner man” (“3340. metanoó,” BibleHub.com). Repentance literally means to turn around and go the other way. It requires the ability to analyze oneself critically in the light of the Bible, make a conscious decision to change, and actively begin living according to God’s commands. Baptism requires the actions of an adult—even most teenagers do not yet have the mental ca-

capacity or life experience to understand and make this deep spiritual commitment.

Sprinkling or Immersion?

God inspired John the Baptizer to baptize where there was plenty of water: “Now John also was baptizing in Aenon near Salim, because there was much water there” (John 3:23). Additionally, “when He had been baptized, Jesus came up immediately from the water” (Matthew 3:16).

Christ plainly stood in the river, not on the shore. If baptism required only enough water for sprinkling, Christ would not have stood in the water, and “much water” would not have been needed for His baptism—John easily could have used a bucket or water pouch. The Greek word designating baptism in the Bible is *baptizo*, which means to put under the water. Note that God did not inspire the use of Greek words meaning to sprinkle or to pour.

Baptism symbolizes the burial of the old sinful self in a watery grave. Rising out of the water represents one’s resurrection as a new person who will live in newness of life—a life where sin will no longer rule (Romans 6:3–6). God actually refers to repentant Christians as a “new creation” in Christ (2 Corinthians 5:17). And Paul refers to baptism as the “washing of regeneration” (Titus 3:5). A Christian’s baptism pictures Christ’s death and resurrection (Romans 6:1–6). The old sinful person “dies” and is buried in the watery grave, sins are washed away, and the baptized person emerges changed and new. The action and symbolism of baptism are extremely important to God.



Christ’s Command and Example

God *commanded* baptism—and gave the example to do it. One of Christ’s final commands to His apostles was, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). The very Son of God commanded His apostles to make disciples of all nations and baptize them. We read earlier about Peter’s command to the multitude (Acts 2:38). Christ Himself was baptized by immersion according to His Father’s will, as an example for us (Matthew 3:13–15).

We need baptism because we need God’s forgiveness. We read that “all have sinned and fall short of the glory of God” (Romans 3:23). “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). We all sin, and “the wages of sin is death” (Romans 6:23). Because we sin, we need God’s forgiveness and release from the death penalty. What is sin? Sin is lawlessness (1 John 3:4). Before baptism, we must deeply realize our need to turn away from our previous rejection of God’s law in our lives.

Christ shed His blood so that we can be forgiven after we repent of our sins. But, without physical baptism, our sins cannot be “washed away.” Peter did not say to just “give your heart to the Lord.” He said to *repent and be baptized* (Acts 2:38). Today, there is confusion about the concept of giving one’s life to God. Many think that, once Christ is acknowledged as Savior and a “love” for Him is professed, no other actions are necessary to enter God’s Kingdom. However, truly giving one’s “heart to the Lord” entails complete submission of a person’s own will to God, followed by a willingness to live a life completely according to God’s rules. To have our sins “washed away” requires the actions God commanded—heartfelt repentance from sin and burying the old sinful self through water baptism, as well as accepting Christ as our personal Savior and truly surrendering our mind and will to God.

At baptism, we also commit to God’s way of life. We can never “earn” salvation, yet God expects a true Christian to commit to and live a life that reflects the way Jesus Christ lived (Ephesians 4:1). We must “bear fruits worthy of repentance” (Luke 3:8), acting according to God’s expectation for us.

Baptism marks a point from which we go forward as a new person. The Apostle Paul wrote, “I press toward the goal for the prize of the upward call of God in Christ Jesus” (Philippians 3:14). He also demonstrated his forward motion toward the Kingdom of God. This movement began at Paul’s baptism and did

enter the Kingdom of God. Jesus said, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God” (John 3:5). He also said, “He who believes and is baptized will be saved; but he who does not believe will be condemned” (Mark 16:16). In order to eventually enter

THROUGH BAPTISM, WE SYMBOLICALLY BURY OUR OLD SELF AND COME UP IN “NEWNESS OF LIFE.” THIS ACTION DEMONSTRATES OUR COMMITMENT TO LIVING GOD’S WAY OF LIFE.

not stop until his death. So, too, our baptism marks a starting point, a place where we fully commit to living God’s way of life, a point from which to measure our spiritual progress.

Jesus Christ clearly expressed what He and the Father expect from us: “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven” (Matthew 7:21). Christ does want us to love and accept Him as our Savior—and He also expects us to obey God’s law if we really love Him (John 14:15).

Buried to Rise

Through baptism, we symbolically bury our old self and come up in “newness of life” (Romans 6:1–6). This action demonstrates our commitment to living God’s way of life physically, mentally, and spiritually. Repenting of our sins, we promise God that we will “turn” from sin and live our life according to His will. This ongoing process of repentance involves our striving—with God’s help—to cease from sin. No longer will we purposefully break the Ten Commandments. We will joyously observe the seventh-day Sabbath and the annual Holy Days of Leviticus 23, and we will strive to obey God in every way. These actions demonstrate our baptismal commitment to God.

The Bible is very clear that, unless we are baptized and receive the gift of the Holy Spirit, we cannot

God’s Kingdom, we must first believe, repent, be baptized, and receive God’s Holy Spirit. Without these initial steps, entering God’s Kingdom is impossible. The Bible is *very* clear about this.

Even in the unique and exceptional case of Cornelius, God shows us the vital need for baptism. Cornelius and his household received the Holy Spirit *before* baptism (Acts 10:44–46). But notice Peter’s words after the Holy Spirit fell upon these Gentile converts. “Can anyone forbid

water, that these should not be baptized who have received the Holy Spirit just as we have?” And he commanded them to be baptized in the name of the Lord” (vv. 47–48). *That* is how important baptism is. As Cornelius’ example demonstrates, those who say they have the Holy Spirit but reject water baptism do not, in fact, have the Holy Spirit!

What Is Baptism For?

The exciting truth is that after repentance, baptism, and receiving God’s Holy Spirit, we have truly begun to walk the road of overcoming that ultimately leads to the Kingdom of God. “He who overcomes shall inherit all things, and I will be his God and he shall be My son” (Revelation 21:7). Those who overcome shall inherit all things and be called God’s children!

What did the Apostle John mean when he wrote that Christians will “inherit all things”? Look around this natural world. Look at the stars, the mountains, the seas, the trees, and the rivers. Everything that was made belongs to our great Creator God. And, when we inherit all things as His children, all this will be ours, too! This is the plan of our great and loving Father in heaven and His Son, Jesus Christ. To take our part in that plan, God requires baptism of true Christians! For more information on this vital topic, request our free booklet *Christian Baptism: Its Real Meaning*, or read it online at TomorrowsWorld.org. 

JESUS SAID “LOVE YOUR ENEMIES”

He didn't say we should only love people on “our side” of a controversy.

It seems many nations are experiencing deeper divisions with each passing day. With every tweet, headline, and lawsuit, people seem to use the word *enemy* more frequently, even for fellow citizens—against whom it's a particularly harsh insult. When we hear that world hurled around, we should—instead of hurling it back—call to mind quickly the lessons we find in the Bible.

A fundamental lesson Jesus Christ taught us—one that Christians should exemplify in every aspect of life—is that of loving our enemies.

That isn't just a platitude. It's hard work. We're supposed to reflect in our lives the very character of God the Father and Jesus Christ—so, let's take a moment to remember Jesus' words:

You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? Therefore you shall be perfect, just as your Father in heaven is perfect (Matthew 5:43–48).

Love in Practice

If we all did as Jesus commanded, the world would quickly change. Just think of the hate, negativity, and division surrounding the election of U.S. President Joe Biden. People didn't just accuse the other side of cheating or treason; they all too often delivered—and continue to deliver—those accusations with outright hatred in their hearts and their mouths. And, of course, we saw similar attitudes on display at the election of Biden's predecessor, Donald Trump, and throughout his presidency.

That's the “natural” way to treat enemies, as Jesus reminded us (v. 43). But the way of God is to love *every* human being. Godly love is much greater than an emotion or feeling; it's a commitment to care for the ultimate wellbeing of other people, no matter their color, party, religion, background, or how much they disagree with us. And, as Jesus said, to love our enemies means to bless them, do good to them where possible, and pray for them.

Why? Even our worst enemies are made in God's image (Genesis 1:26). God gives them the needed sunshine and rain, just as He gives it to us (Matthew 5:45). He desires that every human being be saved according to His will and timing (1 Timothy 2:4; 2 Peter 3:9).

Will We Love Perfectly?

It is hard to “be perfect, just as your Father in heaven is perfect.” And Jesus warned us that though the way to eternal life would be difficult, we should pursue it anyway (Matthew 7:13–14). This is a high bar—one of the highest we can reach for as Christ's followers. But we can reach it with His help, if we persevere and strive to obey Him.

The 2020 U.S. election and so many other world issues—COVID-19, vaccinations, employment, warfare, and more—reveal the intense divisions between people today. This should be no surprise, as we are living in the end times, when Jesus said lawlessness—sin—would increase, causing people's love to grow cold (Matthew 24:12). The Apostle Paul said that people in our time would be unloving and brutal (2 Timothy 3:3). We see his words fulfilled in daily headlines. This is the result of Satan's way.

But Jesus taught a much better way, what Paul called “a more excellent way” (1 Corinthians 12:31)—a way based on God's lovingkindness. God hasn't called Christians to change the governments of this world through politics, voting, or protests. Instead, He wants us to follow in His Son's footsteps by setting the right example. To do so, we must obey God's law of love and strive to live by some of Jesus Christ's most powerful words: Love your enemies. Bless them. Do good to them. And pray for them.

—Joshua Lyons



Is Modern Morality Working?

By **Gerald E. Weston**

The twentieth century saw dramatic changes in moral behavior, especially in the West—principally Europe and the English-speaking world of North America, Australia, and New Zealand. To a great degree, this has been and is the result of Darwinism, the idea that mankind is the product of blind chance and therefore has no lasting or transcendent purpose. As the Apostle Paul put it, “If the dead do not rise, ‘Let us eat and drink, for tomorrow we die!’” (1 Corinthians 15:32).

The atrocities of the two World Wars also caused people to question how such carnage can happen if a loving God truly exists. Penicillin and the “pill” played a part in freeing people from two of the greatest fears of intimacy outside of marriage: pregnancy and disease. Perceptions changed, but the problems remained. Sexually transmitted disease is ever-present, debilitating, and deadly.

Then there were the intellectuals, the secular evangelists of the new morality: Sigmund Freud, Alfred Kinsey, William Masters, Virginia Johnson, Edward Brecher, and others who aimed to liberate us from our repressive Victorian past—the other extreme. Regardless of the cause, the effects have been dramatic. Behaviors that were once shameful are now considered normal—even praiseworthy.

A Dramatic Shift

In Western culture, there was once at least a nominal consciousness of God, and among many a strong belief in His existence. Both Christians and Jews looked to some degree to Scripture—specifically to the Ten Commandments—as the guiding light for behavior. Those rules tempered human conduct, but during the second half of the twentieth century, belief in God and morality in these

nations greatly deteriorated, only to plummet even more rapidly in the first two decades of the twenty-first.

Secular humanism has replaced the Ten Commandments in courts and educational institutions. But is it true that there can be an ethical social order apart from belief in an authoritative God? The problem is that people cannot agree upon what is moral and ethical.

A quick Internet search about adultery proves the point. Michael W. Austin, PhD, wrote in *Psychology Today*, “In my ethics courses, I discuss issues in family ethics with my students related to marriage and parenthood. We often discuss an essay by contemporary philosopher Richard Wasserstrom, ‘Is Adultery Immoral?’ I believe the answer is clearly yes” (“What’s Wrong With Adultery?,” August 1, 2011). But, in another *Psychology Today* essay, Clifford N. Lazarus, PhD, wrote, “In other words, there are both healthy and unhealthy reasons for having extramarital relations. Ironically, in some cases, a marriage can be strengthened by an affair” (“Is Everything We Think We Know About Adultery Wrong?,” July 17, 2013).

So, while most of us who are married believe it is morally right for our mates to be faithful to us, not everyone agrees. Both Austin and Lazarus approach the subject through human reason, presenting arguments from both sides of the question, but human reason alone, apart from God, is no more than opinion and philosophy—and now the curriculum of education at all levels.

Thomas Paine published *The Age of Reason* in three parts between 1794 and 1807. Paine, a deist, believed in a higher power but rejected revealed knowledge as found in the major religions and religious texts, including the Bible. Paine promoted human reason as a substitute for divine revelation.

Isn’t it time to pause and ask whether the direction mankind has chosen is working? What

are the facts? Whole books could be written on the subject, but for the space available in this article, let us look at just three aspects of our “new morality.”

1: It’s Not Good for Marriages

Human reason says it is good to test someone prior to marriage—almost as one would test drive an automobile before purchasing it—to determine whether he or she is compatible with you. This is the majority view, according to a 2016 article from *National Health Statistics Reports*: “In 2011–2013, 60% of women and 67% of men agreed, ‘Living together before marriage may help prevent divorce’” (“Trends in Attitudes About Marriage, Childbearing, and Sexual Behavior: United States, 2002, 2006–2010, and 2011–2013,” March 17, 2016).

This is the opinion of many, but human reason and popular opinion do not always match the facts. As early as 2002, Rutgers University’s David Popenoe, co-director of the National Marriage Project, confirmed that when it comes to cohabitation, human reason is flawed:

Many studies have found that those who live together before marriage have less satisfying marriages and a considerably higher chance of eventually breaking up. One reason is that people who cohabit may be more skittish of commitment and more likely to call it quits when problems arise. But in addition, the very act of living together may lead to



attitudes that make happy marriages more difficult (“The Top Ten Myths of Marriage,” National Marriage Project).

Jay Teachman of Western Washington University explained the following in a study titled “Premarital Sex, Premarital Cohabitation, and the Risk of Subsequent Marital Dissolution Among Women”:

One of the most robust predictors of marital dissolution that has appeared in the literature is premarital cohabitation. Beginning with reports by Booth and Johnson (1988) and Bennett, Blanc, and Bloom (1988), virtually all studies of the relationship between premarital cohabitation and divorce have found a positive link (*Journal of Marriage and Family*, May 2003).

Teachman further emphasized the point while citing five further studies: “One of the most clearly defined correlates of cohabitation is an increased risk of marital dissolution.... Marriages preceded by a spell of cohabitation are as much as 50% more likely to end in divorce at any marital duration than marriages not preceded by cohabitation.”

Significantly, these findings had not been expected, making the conclusions of Teachman and his team even more credible. “Early investigators expressed surprise at this result because it had sometimes been theorized that premarital cohabitation would act as a screening device, allowing couples to choose a mate with whom they could form a successful marriage.”

2: It’s Not Good for Children

Unplanned pregnancies are common within marriage. How many of us may ourselves have been an “accident”? In a marriage, a mother and a father are available to love and care for a child, even when it is unplanned. But a child coming into the world outside of a stable parental relationship is in a very different situation.

According to *Time*, in an article by Amy Sullivan titled “Behind the Boom in Adult Single Motherhood,” the group with the highest rate of unplanned pregnancies among single women is not teens, as many

suppose, but single women in their *twenties*. Seven of ten pregnancies among these twenty-somethings were unplanned, which creates a problem. Many women choose to abort their problem, but abortion is not always as simple as people believe. Abortion, for many, creates long-lasting, *unanticipated* psychological issues. Then there are those who choose to give birth. This is commendable given the circumstances and limited choices, but what, if any, are the consequences for both mother and child? Quoting Ms. Sullivan, “Study after study has shown that babies born to unmarried mothers are at higher risk of ending up in poverty, and that the mothers themselves face educational and economic hurdles.”

And what about the three-in-ten single women in their twenties who actually *plan* to have a child out of wedlock? Many excuses are given as to why so many are choosing babies before commitment. One is that today’s men are often not prepared financially to support a family. Is this reasoning valid? Advice columnist Emily Yoffe, who writes under the name of “Prudence” for *Slate*, wrote the following in response to this argument:

Scholar Kay Hymowitz... turns the argument around and says it’s not that harsh economic conditions lead to women having children without fathers, but that the decision to have children without fathers leads to harsh, and self-perpetuating, economic conditions. She explains that having the belief that a solid marriage is central to one’s life—that it precedes starting a family—encourages women *and* men to make important choices based on self-discipline and deliberation. This is a formula “needed for upward mobility, qualities all the more important in a tough new knowledge economy” (“... And Baby Makes Two,” *Slate.com*, March 20, 2008).

Ms. Yoffe’s article describes the single parent scene in America as a “national catastrophe.” While she promotes the importance of marriage and family, readers have responded with a variety of excuses: “Having a child will be stressful and life altering enough. Parents need to work on their relationship on their time schedule.” “I feel that a baby is its own

blessing. Have that blessing before you get married.” “How dare you imply that an unexpected pregnancy should lead to marriage?”

Note that all these responses are based on emotions, not facts. When Ms. Yoffe was accused of being “simply out of touch with modern culture,” she responded:

That may be. But it also means that modern culture is out of touch with the needs of children. Some researchers identify out-of-wedlock births as the chief cause for the increasing stratification and inequality of American life, the first step that casts children into an ever more rigid caste system. Studies have found that children born to single mothers are vastly more likely to be poor, have behavioral and psychological problems, drop out of high school, and themselves go on to have out-of-wedlock children.

The problem with human reason is that emotions and agendas get in the way of rational thinking. And even when emotions and agendas are not present, rational *human* reasoning is not always the best solution (Proverbs 14:12; 16:25). Sadly, children are sometimes conceived for all the wrong reasons. The result is not good for children. Quoting from Ms. Sullivan again, “Women are also vulnerable to the misconception that a pregnancy—even unintended—can cement a relationship and bring a couple closer together. In fact, all of the statistics show that babies stress relationships; more couples end up splitting... than marrying.”

In today’s postmodern world, facts do not seem to matter. We now live in a time when the forces of emotion, personal opinion, and self-expression prevail. But truth is not fluid. Either something is true and can be backed by facts or it is untrue and cannot.

For 10 years, the Fragile Families and Child Wellbeing Study at Princeton University has followed the families of 5,000 children, three-quarters born to unwed parents. According to the research, most of these parents, both women and men, said they wanted to get married—and to each other.

But they somehow feel this mutual decision is beyond their power to make. And by not making it, the forces of inertia start pulling them apart. Five years after their children’s births, only 16 percent of the couples had married, and 60 percent had split (“... And Baby Makes Two”).

Moral choices do matter. They matter to marriages and to children—and historians and social workers know that the breakup of families has a disastrous effect on the fabric of nations.



3: It’s Not Good for Your Health

Even though 2008 sounds like ancient history to many people, little has changed since this shocking headline appeared in newspapers across America: “CDC: At Least 1 in 4 Teenage Girls Has Sexually Transmitted Disease” (*Associated Press*, March 11, 2008). The article went on to clarify, “At least one in four teenage girls nationwide has a sexually transmitted disease, or more than 3 million teens, according to the first study of its kind in this age group. A virus that causes cervical cancer is by far the most common sexually transmitted infection in teen girls aged 14 to 19... Among girls who admitted ever having sex, the rate was 40 percent.”

Matters have not gotten better since that report. A 2016 Center for Community Practice press release reported, “STDs Increase Across the Country for the Third Year.” But rather than encouraging young women to avoid these scourges altogether, here is what the vaunted CDC counsels: “All sexually active women younger than 25 years should be tested for gonorrhea and chlamydia every year. Women 25 years and older with risk factors such as new or multiple sex partners or a sex partner who has an STD should also be tested for gonorrhea and chlamydia every year” (“Which STD Tests Should I Get?,” *CDC.gov*, July 22, 2021).

STDs are not harmless infections. They can cause sterility, chronic pain, cervical cancer, and life-threatening ectopic pregnancies. They can necessitate life-long and sickening drug-cocktail treatments, and even

lead to death. And how stressful to be in the position where you have to tell the person you want to spend the rest of your life with that you have an incurable STD.

The CDC does mention options to avoid STDs, but they are presented as just that: options, including abstinence, reducing the number of partners, mutual monogamy, vaccination, latex barriers—no encouragement to choose the “options” commanded by our Creator. Only mutual abstinence followed by monogamous marriage guarantees protection from these dangerous diseases.

Missing are the invisible laws that govern our most intimate relationships. The sexual revolution—the not-so-new “new morality”—took off in the 1960s. No, it’s not that nobody acted as alley cats prior to this time. Far from it—but the ’60s saw a dramatic change in Western attitudes. Wendy Shalit quotes Edward M. Brecher postulating in 1969, “Here, I think, is a task for sex research: an objective inquiry into the short-term and long-term effects on men, women, and children of emancipation from sexual repression, from feelings of sexual shame and guilt” (*A Return to Modesty*, 1999, p. 26).

Ms. Shalit responds, “So welcome, Mr. Brecher, to the world of postmodern sexual morality. In some respects it has turned out more horrifying than even the ‘inhibited’ might have imagined.... The question, I guess, then becomes, Is our guerrilla etiquette [today’s hook-up practices] as good as the older rules?” (pp. 26–27).

What are these “older rules”? Thomas Paine was not the first to exalt reason over revelation, but when one takes an honest look at the facts of the “new” morality, it is evident that our choice of human reason over revelation has led to failure. Our hook-up culture with no boundaries is not good for marriage, for children, or for our health.

Long before Thomas Paine, our Creator gave His instructions to the first man and the first woman. The One who designed us knew all about chemistry, biology, anatomy, and emotions. He gave laws that produce good results when we obey them, but breaking them brings pain, sorrow, and death. God gave our first parents a choice. They could accept revealed knowledge that would enlighten them regarding these invisible laws, or they could trust themselves to determine right and wrong. As students of the Bible know, they chose poorly. They put their trust in their five senses and in their ability to reason for themselves, and their descendants have been doing the same ever since. But the ev-

and they shall become one flesh” (Genesis 2:24).

The next verse tells us that they were naked and not ashamed—but that was about to change. It was after they listened to the adversary that shame entered and they hid themselves from God (Genesis 3:9–10). Where did their shame come from? The answer is found with the question God put before them: “Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?” (Genesis 3:11).

Ever since, the adversary we speak of as Satan or the devil has been working to undermine the most intimate relationship between men and women. Yet, who is it that mankind blames? The very Creator of that intimacy.

Intimacy within marriage—between a biological man and a biological woman—is righteous and healthy. Marriage is to be honored; sexual activity outside of that relationship is not. “Marriage is honorable among all, and the bed undefiled; but fornicators and adul-

terers God will judge” (Hebrews 13:4). The foundation of biblical law is love as expressed by the Ten Commandments, one of which is “You shall not commit adultery” (Exodus 20:14; Deuteronomy 5:18).

Today, few care about saving intimacy for marriage. People “hook up” and unhook at will.

Marriage has become an afterthought, a one-day event to “say yes to the dress.” Yet God inspired the scriptural admonition to avoid all sexual conduct outside of godly marriage, counseling us to run in the other direction when tempted. “Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body” (1 Corinthians 6:18).

No, God is not against intimacy; He is *all for it* in the right context. But when we reason around that context and engage in sex before marriage, outside of marriage, or with someone of the same sex, the results are pain, heartache, and suffering. Isn't it time to open our eyes and look at the facts? 

WHEN ONE TAKES AN HONEST LOOK AT THE FACTS OF THE “NEW” MORALITY, IT IS EVIDENT THAT OUR CHOICE OF HUMAN REASON OVER REVELATION HAS LED TO FAILURE

idence is clear: Broken hearts, broken families, broken and confused children, and broken bodies result from ignoring the laws of our Creator.

The God of the Bible is no prude when it comes to intimate relationships. The very first chapter of His revelation to mankind shows that we were designed for intimacy. “So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, ‘Be fruitful and multiply; fill the earth and subdue it’” (Genesis 1:27–28).

After creating male and female, God created the union that we call marriage. “Therefore a man shall leave his father and mother and be joined to his wife,

MAY WE
SUGGEST?

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The Mysterious First Horseman

By **Douglas S. Winnail**

Nearly everyone wants to know what the future holds, yet most believe that no one can accurately predict the future. The God of the Bible, however, boldly states, “I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done.... I have spoken it; I will also bring it to pass. I have purposed it; I will also do it” (Isaiah 46:9-11).

Amazingly, key biblical prophecies about a mysterious First Horseman of the Apocalypse (Revelation 6:2) provide important insights into history and reveal where current events are heading. The Bible’s ancient prophecies are coming alive today—and will surprise a world that has lost sight of the real God of the Bible.

Nearly 2,000 years ago, Jesus Christ explained that a series of recognizable events—false prophets and religious deception, wars and rumors of wars, famines and natural calamities such as earthquakes and disease epidemics—would precede His Second Coming (Matthew 24:3-8; Mark 13:5-8; Luke 21:8-11). He warned His disciples to watch for these signs, because an unsuspecting world will be surprised by swiftly escalating events in the last days (Matthew 24:36-44; Mark 13:32-36; Luke 21:34-36).

One of these signs is depicted by the mysterious First Horseman of the Apocalypse, seen by the Apostle John in vision, which echoes Christ’s warning that false

teachers will come preaching another Jesus and a different gospel—a warning repeated by the Apostle Paul (2 Corinthians 11:1-4).

A Mysterious Rider

Bible students recognize that the Four Horsemen of the Apocalypse symbolize end-time events preceding Christ’s return. Yet controversy exists over the identity of the first horseman, who rides a white horse. Some mistakenly say that the rider represents Jesus Christ preaching the Gospel, because of his apparent similarity to Christ on a white horse as described in Revelation 19:11-14. Others believe that the first horseman represents the Antichrist, who will oppose Christ at His return.

The Bible, of course, provides its own explanation. The sequence of end-time events outlined in Matthew, Mark, and Luke parallels the events pictured by the Four Horsemen of Revelation 6. In each of these gospels, the initial event of the end-time sequence is a growing prevalence of false teachers and religious deception. This means that the first horseman is *not* Jesus Christ, but instead personifies a powerful false religious movement. The crown of this rider—a symbol of leadership and authority—suggests a prominent religious leader (Revelation 6:2). He carries a bow for shooting arrows, in contrast to Christ in Revelation 19:11-15, who is pictured with a sword and a rod of iron. Ephesians 6:16 pictures Satan shooting arrows or “darts” at true Christians, thus suggesting that the first horseman is in league with Satan.

We should be sobered upon reading that the first horseman “went out conquering and to conquer” (Revelation 6:2). This points to the rise of a militant form of false Christianity just before Jesus Christ’s return. This fits the end-time scenario that places the Great Tribulation—a time when true Christians will be persecuted—just after the events pictured by the Four Horsemen (see Matthew 24:8–9; Revelation 6:9–11). But how does the mysterious first horseman provide insights into history, explain the direction of current events, and reveal the future?

A Ride of False Religion

The prophet Daniel wrote of a “horn” associated with a Roman system that would “change times and law” (Daniel 7:21, 25). The Bible shows that Jesus, His disciples, and the early Church kept the Sabbath and the biblical Holy Days (Luke 2:41–42; 4:16; Acts 17:2). By contrast, history records that the Roman church *forbade* observance of the biblical Passover and, at the Council of Nicaea in 325 AD, mandated the observance of Easter. The Roman church also outlawed observance of the biblical Sabbath and, at the Council of Laodicea in 363 AD, enshrined Sunday as its day of worship. The Roman church adapted pagan celebrations of December 25 to commemorate Christ’s birth, supposedly to make it easier for pagans to “convert” to

Christianity. Through such changes, the teachings of the early Church were corrupted by paganism—thus fulfilling prophecies given by Daniel, Jesus, and Paul.

Daniel prophesied that the “horn” of the fourth empire, Rome, would preside over future revivals of that empire (Daniel 7:7–8, 24), war against the saints, and prevail against them until Christ’s return (Daniel 7:21–22, 25). These revivals link the “horn” to the militant form of corrupt Christianity that will arise at the

end of the age, and to a politically active church—the “great harlot” who rides the beast composed of ten kings and with whom worldly rulers have had intimate relations (Revelation 17). Church history leaves little doubt as to which institution has fulfilled this role.

The pontiffs of Rome have presided over several revivals of the Roman Empire. During the Middle Ages, the papacy called for crusades to destroy enemies of that dominant church. Those “enemies” included not only Muslim “infidels,” but also many who professed belief in Christ and the God of the Bible—including members of the Eastern Orthodox Church who perished in the sack of Constantinople, many Jews, Sabbath-keeping Cathars and Albigensians in southern France, and Waldensians in northern Italy and Germany. Those who followed the teachings of Jesus Christ, the Apostles, and the early Church were labeled heretics, and were slaughtered over the centuries because they would not follow the decrees of the Roman church.

A Return to Rome?

We must remember that the “mainstream” Protestant churches took most of their doctrines and practices—including the Trinity, the immortal soul, and the observance of Christmas and Easter—from the teachings of the Roman church. These pagan-inspired doctrines and practices are not found in the Bible, yet “mainstream” professing Christianity maintained them, even through the Reformation, demonstrating their connection to their “mother” church (Revelation 17:5). Rome would certainly like to see her “daughters” return to the fold—proclaiming ecumenism even as it clearly sees only itself as the one true Church (see Isaiah 47:1–8).

The Roman church is promoting a united Europe in which it can regain the prominent role it played in the “Holy Roman Empire.” During the reign of the Holy Roman Emperors and other Catholic monarchs, the Roman church used state power and the Inquisition to attack its “enemies” in the hope of creating one empire under one monarch and one religious leader. The history of medieval Europe sheds light on how a deceptive and militant false form of Christianity will hold sway over millions when the First Horseman of the Apocalypse begins his intense and deadly end-time ride. Be sure to watch so you are not taken by surprise when these events come to pass—far sooner than most people realize! 

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Are You Frustrating Your Kids?

Let's face it—many of us are stressed and frazzled. The pressures of our daily lives can leave us discouraged and frustrated. Unfortunately, we sometimes turn that frustration towards our loved ones—including our own children. If we are honest with ourselves, we must admit that we all too often react angrily to our children not because they are doing something terribly wrong, but simply because of our own human nature.

Did you know that the Bible actually tells us not to provoke our children? After the Apostle Paul reminds children to obey their parents, notice what he says to those parents: "And you fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord" (Ephesians 6:4).

Parents have a responsibility in *how* they come across to their children. Paul says it's a father's job to make sure he's not always "pushing the buttons" of his sons or daughters—his interaction with them should not drive them to anger or resentment. That should make any father stop and think.

What about mothers? How are they to treat their children? Scripture describes the traits of a virtuous woman: "She opens her mouth with wisdom, and on her tongue is the law of kindness" (Proverbs 31:26). This is the counterpart to the Ephesians 6 father—the kind and patient Proverbs 31 mother. A godly mother will avoid stirring up anger and resentment in her child, as much as she possibly can. As an adult, she takes responsibility for the relationship and how she comes across.

We love our children and would do anything for them. So, how can we make sure we are doing everything possible to have positive and constructive rela-

tionships with them? Said another way, *how can we be less frustrating to our kids?*

1: Check Your Own Emotions

There are times when we must give our children "tough love." We must not give in to whining or temper tantrums. If we make a rule, we should enforce it. God holds us responsible for teaching and directing our children in His ways—bad attitudes and outright rebellion must be dealt with appropriately and quickly.

But do we sometimes overreact? Do we ever lash out in anger instead of correcting in love? We must honestly examine our own hearts and ask ourselves these tough questions—and if we find a flawed motive or intent, we must be willing to correct it. As Jesus said, "First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye" (Matthew 7:5).

We will make mistakes—all of us sometimes fail to exercise emotional control. But it's our job to learn to govern our emotions as we seek to teach our children self-control. How can we expect them to learn to self-regulate if they don't see us self-regulating?

All parents will occasionally provoke their children. That's life. But if we must exasperate our children from time to time, let it be because we're correcting their improper behavior—not because we're lacking emotional control.

2: Set Them Up to Succeed

Training children requires foresight and wisdom. This means considering the patterns we establish in our children's lives. As Paul wrote, "See then that you walk

circumspectly, not as fools but as wise" (Ephesians 5:15). We need to keep the big picture in mind and react carefully to what's happening around us.

Misbehavior sometimes happens when parents have not clearly laid out plain and reasonable expectations—and enforced them. Parents *must* think ahead about the daily patterns of their children, even though their children can't fully appreciate why. Proverbs 22:6 says, "Train up a child in the way he should go, and when he is old he will not depart from it." Solomon was explaining that patterns children learn can benefit them throughout their entire lives.

Maybe our children are driving us crazy because they leave their toys all over the living room floor—and the more we fuss and nag at them, the worse it gets. But maybe the *real* problem is that parents haven't set a pathway of expected behavior, such as requiring their children to return all their toys to a specific place or container by a set time every day. "Correct your son, and he will give you rest; yes, he will give delight to your soul" (Proverbs 29:17). When parents create an expected pathway of behavior—and enforce it—we reduce frustration for everyone involved.

When the Israelites were about to enter the Promised Land, Moses reiterated exactly the pattern of life God expected them to embrace. Did God create this way of life on a whim? Or did He instruct them in laws that would set them up for success? Scripture gives the answer: "And the LORD commanded us to observe all these statutes, to fear the LORD our God, *for our good always*, that He might preserve us alive" (Deuteronomy 6:24).

We don't want to put obstacles in our children's path or create unnecessary frustration in their lives. God expects us to teach our children the way He teaches *His* children: laying out a pathway of success and teaching them to follow it, for their own good.

3: Correct for Disobedience, Not Embarrassment

We know the grocery-store-meltdown scenario: a child demands candy or a toy, then throws a temper tantrum when the parent doesn't comply. The harried parent, growing more desperate, issues escalating threats—and finally explodes in anger. What went wrong?

It's inevitable that children will occasionally misbehave in public and sometimes embarrass their par-



ents. When this happens, it's important to take a step back and consider the situation: *Am I angry because they embarrassed me, or because their behavior was wrong?* There's definitely a parenting problem if we crack down on wrong behavior in public, only to tolerate the same behavior at home. It sends our children the wrong message.

When Jesus was on earth, He reserved His strongest criticism for the self-righteous Pharisees—because they were hypocritical. He warned, "Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven" (Matthew 6:1). As parents, we must be brutally honest with ourselves. Hypocrisy is a sure way to frustrate our children, and double standards are not only confusing, but counterproductive.

So, where does good public behavior start? With expecting and enforcing good *private* behavior. And not because bad behavior is embarrassing to parents, but because good behavior is *right*.

4: Treat Them with Respect

Some parents feel it's their right to demean children with insults or sarcasm. But we know such treatment upsets us when we receive it; why would we then use it with our children? Jokes made at their expense do not build feelings of goodwill and trust. This doesn't mean parents and children can't enjoy good-natured humor. It's a matter of understanding where the line is—and not allowing the interaction to go from friendly teasing to hurtful put-downs.

My wife greatly appreciates the way her father treated her opinions with respect, especially as she grew into her teenage years. When she brought up an idea for discussion, he did not ridicule it or immediately shoot it down—even if the opinion was not exactly logical or well thought out. Does this mean he agreed with every opinion she expressed? Of course not. But he would discuss the topic with her as if her opinion was important—because it *was*. Parents have a great deal of influence in helping to form their children’s confidence and sense of self-worth. By not treating her ideas as stupid, he signaled that *she* was not stupid.



As adults, we can often see shortcomings in our children’s reasoning. While we *should* teach them and guide them toward making better decisions, sometimes it’s helpful to let them try out their ideas and learn for themselves. Maybe your son wants to build a go-kart out of spare parts in your garage. You can tell him all the reasons this won’t work—or you can let him try it himself. Even if his project runs up against the reality of physics and you *know* he will fail, the experience is invaluable! He will grow more by trying and failing than by hearing a parent tell him why his plan won’t work.

If we treat our children’s ideas with dignity and respect, they will have the confidence to seek out our opinions in the future, they will feel less frustrated, and they will grow in the ability to form sound opinions and make better decisions. Those are priceless gifts for any child.

5: Admit When You’re Wrong

As parents, we may be tempted to deny that we are ever in the wrong. We may feel that our children will respect us less if we admit our mistakes and shortcomings. But reality is just the opposite. When children are very small, they have almost absolute confidence that we know everything. As they age, however, there comes a day when they realize their parents *don’t* know everything. And we can’t fool them.

We only frustrate our children—and lose their respect—if we continue to insist that we’re right when the facts plainly say otherwise. If we want our children to value truth in their lives, we must be willing to face truth when we’re in conflict at home.

Does this mean parents should constantly apologize for any decision their children don’t like? No. Some decisions will upset children no matter how kindly they are handled, and that’s okay—they don’t yet see the big picture. As children grow and become more discerning, it’s only counterproductive if parents *always* hold the position that the children are wrong and the parents are right—which, frankly, is very frustrating.

Family Fulfillment

There are times to make tough decisions that our children don’t like, and when it’s a matter of right or wrong, we must stand up for the right—even if it makes us unpopular. Yet there are also times when our human nature inhibits our parenting, so let’s make sure we’re doing all we can to work with our children in a positive and considerate way. Consider their needs and feelings, and even their frustrations. “What is desired in a man is kindness” (Proverbs 19:22), and that goes for working with children as well.

The Bible’s instructions to parents are just as valid today as when they were penned in ancient times. Nobody likes to be frustrated unnecessarily. It’s our job to train and teach our children in the way that they should go—along the way, let’s try to make it a pleasant experience for them.

—Rod McNair

QUESTIONS AND ANSWERS

Do the biblical Sabbaths and Festivals matter today?

Question: Colossians 2:16–17 seems to say that you should not let anyone judge you for not keeping sabbaths or festivals. Doesn't this prove that we do not need to keep the Sabbath or the biblical Holy Days that Jesus and the Apostles kept?

Answer: This is a common but mistaken belief. In that passage, Paul was actually instructing the Christians in Colosse not to let any outsiders using vain, heathen philosophies dictate to them what to eat or drink regarding these biblical Festivals, but rather to allow God to work in His Church to establish and maintain biblical teachings in these regards.

Troublemakers—philosophers known to history as the *gnostics*—were confusing members of the Church of God at Colosse. The Greek word *gnosis* simply means “knowledge,” and gnostics believed that one needed certain special knowledge to reach God. That knowledge included the specific names of various spiritual “intermediaries,” since they taught that Christ alone was not sufficient to bridge the gap between man and God (see *The New Bible Commentary: Revised*, 1970, p. 1140.) Paul wrestled against the influence of the gnostics in the Church at Colosse, defending Christ as our sufficient, divine mediator (Colossians 1:15–22; 2:9–10) and condemning gnostic ideas as “worship of angels” (2:18).

So, too, had these gnostic troublemakers affected the Colossians' practices on the biblical Sabbaths and Holy Days. God says of these days that “these are *My feasts*” (Leviticus 23:2) and that they are times of joy (e.g., Nehemiah 8:9–12). But instead of rejoicing, eating, and drinking—in moderation—during God's biblical Feasts, these gnostics taught that Christians should *deny* themselves physical pleasures according to strict, man-made rules.

Other verses in the very same chapter (e.g., Colossians 2:8, 20–22) make it unavoidably plain that Paul is *not* speaking of the commands of God, but of “philosophy,” “the tradition of men,” and “the commandments and doctrines of men.” The Sabbath and Holy Days originate from the inspired word of God and His divine law, not from the traditions or teachings of human philosophers.

Many translators confuse and obscure the meaning of Colossians 2:16–17 because they have a bias against the biblical Sabbath and Holy Days. While the *New King James Version* says that the Sabbath and Holy Days “are a shadow of things to come, but the substance is of Christ” (v. 17), the *King James Version*

Paul points confused members to the Church, not to vain philosophers, for an understanding of how to keep the Festivals of God.

is closer to the original Greek wording, translating the last part of verse 17, “but the body *is* of Christ.” Note that the *KJV* translators placed the word “is” in that verse in italics, indicating that it does not appear in the original Greek. A more literal translation reads, “but the body of Christ,” and only a few verses earlier Paul defined what “the body of Christ” is, writing that “He [Christ] is the head of the body, the church” (Colossians 1:18) and “for the

sake of His body, which is the church” (v. 24, see also Ephesians 1:22–23; 4:11–16). The true Church of God is the living, organized body of Christ, and God gives it an understanding of doctrine that philosophers, relying on “human tradition” and “the elemental spirits of the world” (Colossians 2:8, *English Standard Version*), do not have.

So, Paul points confused members to the Church, not to vain philosophers, for an understanding of how to keep the Festivals of God. When the context is considered, the meaning is clear. In Colossians 2:16–17, Paul is telling those in Colosse not to let any gnostic, ascetic philosopher judge them in how they rejoice during God's Sabbaths and Festivals, which point to future prophetic fulfillments, but rather to look to the Church—of which Christ is the living Head—to judge such matters.

As for how God's Sabbath and Holy Days serve as a “shadow of things to come,” request our free booklet *The Holy Days: God's Master Plan* for details, or read it online at TomorrowsWorld.org. Rather than being days of extreme, ascetic self-restriction and false humility, these Festivals are celebrated around the world by those who embrace the hope they reveal. TM



Controversy over Jews Praying on Temple Mount

An Israeli court recently ruled that a Jewish man detained for praying on the Temple Mount was not in violation of the law. Many believe the ruling implies silent prayer by Jews is now officially allowed on the Temple Mount—a recognized Muslim holy site.

Muslim and Arab reaction was not favorable. A “spokesperson for Jordan’s Foreign Ministry called the decision ‘null,’ saying it has no legal effect as international law does not recognize Israeli authority over east Jerusalem” (*Jerusalem Post*, October 7, 2021). Hamas called the ruling a “declaration of war” and “blatant aggression” against the Al-Aqsa Mosque. The Palestinian governor of Jerusalem warned that allowing quiet prayer on the Temple Mount set a “dangerous precedent.”

Arabs know that a sect of the Jews is intent on rebuilding the Jewish temple on the Temple Mount. Jerusalem and the Temple Mount remain a powder keg in the Middle

East, just as the Bible stated long ago: “And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it” (Zechariah 12:3).

The Temple Mount is a site of continuing contention between Arabs and Jews. Biblical prophecy indicates that the Jews will resume sacrifices on or near the Temple Mount at the end of the age. Watch prophecy unfold as events converge to allow this milestone to occur.

Afghan Terrorism May Spur European Defense

Retired U.S. Foreign Service officer Jeff Goodson wrote, “The Afghanistan-Pakistan region hosts the largest collection of terrorist organizations in the world, including 20 of 61 groups designated by the U.S. State Department as foreign terrorist organizations. All of them—including Al Qaeda and the Islamic State—are now celebrating

this epic victory over the infidels.” Rather than making peace and ending conflict, President Joe Biden has “opened the gates of hell,” according to Goodson, who concludes, “Fourteen centuries of war between Islam and the West just got ramped up on steroids” (*The Hill*, August 30, 2021).

The European Union’s high representative for foreign affairs, Josep Borrell, noted that “the need for more European defense has never been as... evident as today after the events in Afghanistan.... There are events that catalyze the history. Sometimes something happens that pushes the history, it creates a breakthrough and I think the Afghanistan events of this summer are one of these cases” (*The Guardian*, September 2, 2021).

Afghanistan *may* act as a “catalyst” that pushes history in a new direction—both for a coming European “beast” power and a Middle Eastern “king of the South” (see Daniel 11:40–45). America’s

withdrawal already calls to mind the prophecy against sinful Israel, that “you shall flee when no one pursues you” (Leviticus 26:17). It appears that prophetic events are picking up speed.

European Nations Seek “Links, Not Dependencies”

The European Union is launching a new initiative to compete with China’s Belt and Road Initiative (*Politico*, September 15, 2021). In her recent State of the European Union address, EU Commission President Ursula von der Leyen declared, “We want to create links and not dependencies”—a clear contrast to how the EU and much of the world views China’s project.

In the same speech, von der Leyen also announced a plan to “link up research and design in different countries, coordinate funding among EU states and jointly create a ‘state of the art ecosystem’ of microchip companies.” This European Chips Act is intended



The fall of Afghanistan’s U.S.-backed government has energized the many terrorist organizations operating in that war-torn nation.



EU Commission President Ursula von der Leyen

to help Europe catch up to the United States and China on microchip technology and eliminate dependence on those nations. Commenting about the venture, von der Leyen stated that the effort is not just about competitiveness, but also a matter of “tech sovereignty.” She reiterated the need for military independence from the U.S. and quoted a declaration from one of the EU’s “founding fathers,” Robert Schuman: “Europe needs a soul, an ideal, and the political will to serve this ideal” (*Politico*, September 15, 2021).

Europe has great ambitions, but its base of 27 nations—with different languages and cultures and historical animosities—continues to meet barriers to unified forward action. However, biblical prophecy indicates that a core of European nations led by Germany *will* come to the fore and lead Europe and the world economically and militarily—for a time (Revelation 17:12). The proposals put forth in von der Leyen’s recent speech could be some of the tools this European core will use to propel itself forward. It may take a

crisis and a stronger and more charismatic leader to bring this about.

“Ethnic Cleansing” in Ethiopia?

In the Tigray region of northern Ethiopia, ethnic forces from a neighboring region, apparently allied with Ethiopia’s Nobel Peace Prize-winning prime minister and troops from neighboring Eritrea, may be committing serious atrocities. According to observers, these forces are rounding up Tigray natives and “throwing thousands of men, women and children into makeshift ‘concentration camps,’ cutting off limbs and dumping mutilated bodies into mass graves as part of an orchestrated ethnic purge” (*The Telegraph*, September 5, 2021). Satellite imagery shows large pits next to each alleged concentration camp slowly filling up.

The Bible predicts that, as the end of the age approaches, “nation will rise against nation”

(Matthew 24:7). This phrase can also be translated as referring to one ethnic group warring against another. In



northern Ethiopia, there are three major ethnic groups, including the Tigray. The alleged aggressors are another ethnic group, the Amhara.

However, the Bible also reveals that a peaceful future is coming, when the weapons of war will be turned into farming implements (Isaiah 2:4). This coming time of peace is depicted by the annual Fall Festivals commanded by God in the Bible. Although many theologians claim these annual Festivals are only “for the Jews,” the Bible clearly states that these are the “feasts of the Lord” (Leviticus 23:1–2) and will eventually be observed by everyone in the world (Zechariah 14:16–19). [\[M\]](#)

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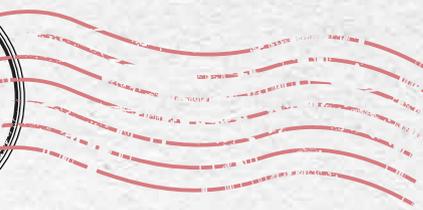
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God bless all of you at *Tomorrow's World*. Since I started reading all of your literature, my eyes have opened wide! Thank you.

—Subscriber in New York

Thanks for the electronic version of [your] booklets and we are very much blessed by your programs. The message on “Ezekiel’s Message Unlocked” is very much useful and it was a great blessing to us. We expect many more programs like that in the days to come and the coming new year, 2022. God has blessed you with enormous wisdom and knowledge for understanding mysteries and secrets. With prayer and blessings!

—Viewer in Assam, India

We were shocked to hear that some *Tomorrow's World* programmes have been either cancelled or censored in Australia—something we knew nothing about. *Tomorrow's World* has been part of our lives for many years. I also was not aware of the “woke mob”—which I have now researched on the Internet. Thank you for making us also aware of this culture. We love *Tomorrow's World*, keep the Sabbath on Saturday, and really look forward to all literature including my “Must Have”—the magazine. I am a grandmother, and all literature we receive is shared with my family. We consider *Tomorrow's World* part of our extended family. Thank you so much for all your hard work. We would be lost without you.

—Subscriber in Queensland, Australia

Editor’s Note: Thank you for your encouraging note!

We are delighted to be a part of your family. If you would like to meet more of ours, feel free to contact the Regional Office nearest you, listed on page 4, or click on “Meet the Church Behind TW” on our website, where you can find a list of nearby congregations and reach out to a local representative. We have congregations all over the world, where people of like mind meet every week on the seventh-day Sabbath. Even in these days when COVID-19 restrictions in some regions make travel difficult-to-impossible, we want to provide what support we can. Please feel free to reach out, and thank you, again, for the encouragement!

It’s uncanny how week after week you publish commentaries, telecasts, and/or sermons on topics that remind me of or give me new perspectives on specific teachings of the Bible of which I am particularly needful at just that point. Great also the way they and the TW Magazine sync on their subject matter and complement each other. Thanks much and keep up the great Work.

—Subscriber in Colorado

I really think that Dr. Winnail’s article [“What’s Behind the War on History?,” July 2021] on Marxism destroying history was so vital. It is a shame that some college students don’t have enough wisdom to match their energy for excitement and change. (The older folks have more wisdom and no energy. Sigh.)

—Subscriber in Illinois

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BARBADOS		
St. Michael	CBC 8	SU 2:00 p.m.
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NEW ZEALAND

Nationwide	TVNZ2	SU 5:00 a.m.
Nationwide	TVNZ2+1	SU 6:00 a.m.
PHILIPPINES		
Nationwide	TV5	MO 11:30 p.m.
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Nationwide	CTV/SA	SU 11:00 a.m.

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Nationwide	CNC3-TV	SU 8:00 a.m.
UK & NW EUROPE		
WORD (TWN)	Sky TV 590	SU 11:00 a.m.
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Vision		SA 3:30 a.m.
The Cowboy Channel		SU 8:00 a.m.
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		MO-FR 10:30 p.m.
		TU 5:00 p.m.
CHNU		MO-FR 10:00 p.m.
CTV (Maritimes)		SU 7:30 a.m.
CTV (Alberta)		SU 1:30 p.m.
V-Télé (en français)		SU 6:30 a.m.

UNITED STATES

Nationwide Networks (All times Eastern)		
Circle TV		SU 8:00 a.m.
The CW Plus		SU 8:00 a.m.
		MO 2:00 a.m.
Binge		SU 9:00 a.m.
getTV		SU 7:00 a.m.
Impact TV		SU 11:00 p.m.
		MO 10:30 p.m.
NewsNation (formerly WGN)		SU 6:00 a.m.
		WE 4:00 a.m.
The Word Network		SU 6:00 a.m.
		SU 7:30 p.m.
		FR 7:00 p.m.
The Walk TV		SU 10:30 a.m.
Z Living		SU 8:30 a.m.
DISH Network* (All times Eastern)		
Impact	Ch. 268	SU 11:00 p.m.
		MO 10:30 p.m.
DIRECTV* (All times Eastern)		
Word	Ch. 373	SU 6:00 a.m.
		SU 7:30 p.m.
		FR 7:00 p.m.

For the most up-to-date listings please go to: TomorrowsWorld.org/tune-in

AK	Anchorage	KYUR	SU 6:00 a.m.
	Fairbanks	KATN	SU 7:00 a.m.
	Juneau	KJUD	SU 6:00 a.m.
AL	Birmingham	WABM	SU 10:00 a.m.
	Dothan	WTYY (CW)	SU 7:00 a.m.
	Huntsville	WHDF	SU 7:30 a.m.
	Huntsville	WAMY	SU 9:30 a.m.
	Montgomery	WBMM (CW)	SU 7:00 a.m.
	Opeika	WLIZ	SU 7:30 a.m.
AR	El Dorado	KNOE	SU 7:00 a.m.
	Fayetteville	KHOG	SU 7:00 a.m.
	Fort Smith	KHBS	SU 7:00 a.m.
	Jonesboro	KAIT	SU 7:00 a.m.
AZ	Tucson	KMSB	SU 8:30 a.m.
	Yuma	KEYC (CW)	SU 9:00 a.m.
CA	Bakersfield	KGET (CW)	SU 8:00 a.m.
	Chico	KHSL (CW)	SU 8:00 a.m.

	El Centro	KEYC (CW)	SU 9:00 a.m.
	Eureka	KECA-LD/KVIQ (CW)	SU 8:00 a.m.
	Monterey	KION (CW)	SU 8:00 a.m.
	Palm Springs	KCWQ (CW)	SU 8:00 a.m.
	Sacramento	Sacramento Faith TV	SU 3:30 p.m.
	Salinas	KION (CW)	SU 8:00 a.m.
	San Francisco	BAVC (Public Access)	WE 8:00 a.m.
	San Luis Obispo	KSBY (CW)	SU 8:00 a.m.
	Santa Barbara	KSBY (CW)	SU 8:00 a.m.
	Santa Maria	KSBY (CW)	SU 8:00 a.m.
CO	Colorado Springs	KXTU	SU 10:30 a.m.
	Grand Junc.	KJCT (CW)	SU 7:00 a.m.
CT	Hartford	WWLP (CW)	SU 8:00 a.m.
DC	Washington DC	WDCA	SU 7:30 a.m.
DE	Harrington	WMDT (CW)	SU 8:00 a.m.
FL	Fl. Lauderdale	WBFS	SU 6:30 a.m.
	Gainesville	WCJB	SU 6:00 a.m.
	Gainesville	WCJB (CW)	SU 8:00 a.m.
	Jacksonville	WCWJ	SU 6:30 a.m.
	Miami	WBFS	SU 6:30 a.m.
	Panama City	WJHG (CW)	SU 7:00 a.m.
	Tallahassee	WTLF	SU 8:00 a.m.
	Tampa Bay	WTOG	SU 8:00 a.m.
GA	Albany	WALB (CW)	SU 8:00 a.m.
	Albany	WALB	SU 11:00 a.m.
	Augusta	WAGT (CW)	SU 8:00 a.m.
	Columbus	WLTX	SU 7:30 a.m.
	Thomasville	WTLF (CW)	SU 8:00 a.m.
IA	Des Moines	KCWI	SU 7:00 a.m.
ID	Boise	KYUU	SU 7:00 a.m.
	Idaho Falls	KIFI	SU 7:00 a.m.
IL	Chicago	WJYS	SU 8:00 a.m.
	Moline	Mediacom	MO 5:00 p.m.
	Peoria	WHOI	SU 7:00 a.m.
	Quincy	WGEM	SU 7:00 a.m.
IN	Fort Wayne	WPTA	SU 7:30 a.m.
	Fort Wayne	Comcast	SU 9:00 a.m.
KS	Parsons	TWPAR	WE 7:00 p.m.
	Wichita	KSCW-TV 33	SU 11:00 a.m.
KY	Bowling Green	WBKO	SU 7:00 a.m.
	Latonia	PEG	WE 6:30 p.m.
	Latonia	PEG	TH 10:00 p.m.
	Lexington	WTVQ	SU 7:00 a.m.
	Lexington	Insight	Various
	Louisville	WBNA	SU 9:30 a.m.
LA	Alexandria	KBCA	SU 7:00 a.m.
	Alexandria	KLAX	SU 9:30 a.m.
	Baton Rouge	WBRZ	SU 10:00 a.m.
	Lafayette	KATC	SU 7:00 a.m.
	Lake Charles	KVHP	SU 9:30 a.m.
	Monroe	KNOE	SU 7:00 a.m.
	New Orleans	WNOL	SU 7:00 a.m.
	Shreveport	KSHV	SU 10:00 a.m.
	West Monroe	KMCT	SU 6:00 a.m.
MA	Boston	WSBK	SU 8:30 a.m.
	Springfield	WWLP	SU 7:00 a.m.
ME	Bangor	WABI	SU 8:00 a.m.
	Presque Isle	WBQP	SU 8:00 a.m.
MI	Alpena	WBAE	SU 8:00 a.m.
	Lansing	WLAJ	SU 11:00 a.m.
	Marquette	WBKP	SU 8:00 a.m.
MN	Cloquet	MEDCLO	SU 8:00 a.m.
	Duluth	KDLH	SU 7:00 a.m.
	Minneapolis	MTN	TH 12:00 a.m.

	Minneapolis	NWCT	SA 10:30 p.m.
	Minneapolis	NWCT	SU 4:30 a.m.
	Minneapolis	NWCT	SU 10:30 a.m.
	Rochester	KITC	SU 7:00 a.m.
	Roseville	CTV	WE 4:00 a.m.
	Roseville	CTV	WE 12:00 p.m.
	St. Paul	Nbhd. Network	SU 8:30 a.m.
MO	Columbia	KOMU	SU 7:00 a.m.
	Joplin	KFJX	SU 8:30 a.m.
	Kansas City	KCWV	SU 7:30 a.m.
	St. Louis	KPLR	SU 6:30 a.m.
MS	Biloxi	WXXV	SU 7:00 a.m.
	Columbus	WCBI	SU 7:00 a.m.
	Greenwood	WBWO	SU 7:00 a.m.
	Jackson	Spectrum	SU 10:00 a.m.
	Jackson	Spectrum	WE 4:00 p.m.
	Meridian	WTOK	SU 7:00 a.m.
MT	Billings	KTVQ	SU 7:00 a.m.
	Butte	KBZK	SU 7:00 a.m.
	Butte	KXLF	SU 7:00 a.m.
	Glendive	KWZB	SU 7:00 a.m.
	Great Falls	KRTV	SU 7:00 a.m.
	Helena	KMTF	SU 7:00 a.m.
	Missoula	KPAX	SU 7:00 a.m.
NC	Charlotte	WAXN	SU 9:00 a.m.
	Charlotte	WMTY	SU 8:30 a.m.
	Greenville	WNCT	SU 8:00 a.m.
	Hickory	WHKY	MO 7:30 p.m.
	Raleigh	WRAX	SU 7:30 a.m.
ND	Bismarck	KXMA CW2	SU 7:00 a.m.
	Fargo	KJXB CW	SU 7:00 a.m.
NM	Albuquerque	KWBQ	SU 8:00 a.m.
	Albuquerque	KCHF	MO 7:30 p.m.
	Albuquerque	KCHF	FR 9:00 p.m.
	Santa Fe	KCHF	MO 7:30 a.m.
	Santa Fe	KCHF	FR 9:00 p.m.
NV	Reno	KREN	SU 8:00 a.m.
NY	Albany-Troy	Spectrum	MO 3:00 p.m.
	Binghamton	Spectrum	WE 10:00 p.m.
	Binghamton	Spectrum	FR 8:00 p.m.
	Binghamton	WBNG	SU 8:00 a.m.
	Brooklyn	BCAT	MO 4:30 p.m.
	Canandaigua	Finger Lakes	SU 11:30 a.m.
	Elmira	WENY	SU 8:00 a.m.
	Oneida	Access	TH 2:00 p.m.
	Oneida	Access	TH 7:00 p.m.
	Queens	Public Access	MO 11:00 p.m.
	Queens	Public Access	TU 4:30 p.m.
	Riverhead	Public Access	SU 7:00 p.m.
	Rochester	Cablevision	SU 7:00 a.m.
	Rochester	Finger Lakes	SU 7:00 a.m.
OH	Cincinnati	WSTR	SU 9:00 a.m.
	Cleveland	WUAB	SU 8:30 a.m.
	Fairborn	CAC	TU 12:00 p.m.
	Zanesville	WBZV	SU 8:00 a.m.
OK	Ada	KTEN	SU 7:00 a.m.
	Lawton	KAUZ	SU 7:00 a.m.
	Tulsa	KQCW	SU 8:00 a.m.
OR	Bend	KTVZ	SU 8:00 a.m.
	Eugene	KMTR	SU 8:00 a.m.
	Medford	KTVL	SU 8:00 a.m.
	Portland	Community	SU 12:30 p.m.
PA	Erie	WSEE	SU 8:00 a.m.
	Johnstown	Atl. Broadband	MO 10:00 p.m.
	Philadelphia	WPSP	SU 7:30 a.m.
SC	Charleston	WCBD	SU 8:00 a.m.
	Columbia	WOLO	SU 11:00 a.m.
	Greenville	WYCW	SU 9:30 a.m.

	Greenville	WGS	SU 11:30 a.m.
	Myrtle Beach	WWMB	SU 8:00 a.m.
SD	Rapid City	KCLO ION/CW	SU 7:00 a.m.
	Sioux Falls	KFSY	SU 7:00 a.m.
TN	Jackson	WBJK	SU 7:00 a.m.
	Knoxville	WKXN	SU 7:30 a.m.
	Knoxville	WKXN	SU 6:00 p.m.
	Memphis	WLMT	SU 10:00 a.m.
TX	Amarillo	KVHI	SU 7:00 a.m.
	Amarillo	KVII	SU 7:00 a.m.
	Beaumont	KFDM	SU 6:30 a.m.
	Beaumont	KFDM	SU 7:00 a.m.
	Corpus Christi	KRIS-DT2	SU 7:00 a.m.
	Dallas	KDAF	SU 8:30 a.m.
	Laredo	KYLX	SU 7:00 a.m.
	Laredo	KTXW	SU 7:00 a.m.
	Lubbock	KLCW	SU 7:00 a.m.
	Lufkin	KTRF	SU 6:30 a.m.
	McAllen	KCWT	SU 7:00 a.m.
	Midland	KOSA/KWAB	SU 7:00 a.m.
	Odessa	KOSA/KWAB	SU 7:00 a.m.
	San Angelo	KTXE	SU 7:00 a.m.
	San Antonio	KABB	SU 5:30 a.m.
	San Antonio	KZTV	SU 7:00 a.m.
	Sherman	KTEN	SU 7:00 a.m.
	Tyler	KLTV	SU 6:00 a.m.
	Tyler	KYTX	SU 7:00 a.m.
	Wichita Falls	KAUZ	SU 7:00 a.m.
	Victoria	KVCT	SU 7:00 a.m.
VA	Charlottesville	WVIR	SU 8:00 a.m.
	Charlottesville	ADELVA	WE 6:30 p.m.
	Chesterfield	Comcast	TH 6:30 p.m.
	Fairfax	Public Access	MO 5:30 p.m.
	Fairfax	Public Access	FR 1:00 a.m.
	Fairfax	Public Access	SA 10:00 a.m.
	Norfolk	WSKY	SU 9:30 a.m.
	Roanoke	WWCW	SU 8:30 a.m.
VT	Bennington	CAT	WE 9:30 a.m.
	Bennington	CAT	WE 12:00 a.m.
	Bennington	CAT	TH 9:30 p.m.
	Bennington	CAT	TH 12:00 p.m.
	Bennington	CAT	SA 8:00 a.m.
	Bennington	CAT	SA 4:30 a.m.
	Burlington	Access	WE 2:30 a.m.
	Burlington	Access	TH 11:00 a.m.
WA	Clarksburg	WVFX CW	SU 8:00 a.m.
	Everett	Comcast	WE 4:30 p.m.
	Kennewick	Spectrum	SU 8:00 a.m.
	Pasco	Spectrum	SU 8:00 a.m.
	Richland	Spectrum	SU 8:00 a.m.
	Seattle	KSTW	SU 2:00 a.m.
WI	Green Bay	WVTV	SU 8:00 a.m.
	La Crosse	WXOW	SU 7:00 a.m.
	Milwaukee	WMLW	SU 8:00 a.m.
WV	Bluefield	WVVA	SU 8:00 a.m.
	Bluefield	WVNS	SU 6:30 a.m.
	Charleston	WQCV	SU 7:00 a.m.
	Charleston	WOVA CW	SU 8:00 a.m.
	Clarksburg	WVFX	SU 8:00 a.m.
WY	Cheyenne	KGWN	SU 8:00 a.m.

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What comes first in life? Are we caught up in trivia, or are we seeking true values?

January 27–February 2

Who Decides Right and Wrong?

In a world of moral relativism and competing ideologies, can absolute truth be found?

February 3–9

Why Does God Allow Pandemics?

In all of the news surrounding COVID-19, the most important question is overlooked!

February 10–16

When a Loved One Dies

Even in the midst of tragedy, you can have real hope in a future beyond death!

February 17–23

Seven Mysteries of Revelation

Learn the secrets of our world's future by unveiling the Bible's most mysterious book!

February 24–March 2

Why Does God Use Prophecy?

At least a quarter of your Bible is devoted to prophecy—but why? You need to know!

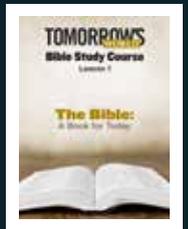
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