

TOMORROW'S WORLD

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How to Keep the Sabbath

Are You Worshipping in Vain?

It is fashionable for people to profess that all religions are of equal value, that no single one is better than the others. But is that really what people think when push comes to shove? Experience says otherwise.

Many years ago, I visited a couple who were considering marriage but held very different beliefs when it came to worshipping God. They believed in different days for weekly worship, they worshipped on and celebrated different annual religious days, and they held many other significantly different ideas. I pointed out some of the obstacles they would face going forward, especially if children came along. Nevertheless, they were “in love” and had answers for every challenge I threw their way. There was no doubt about their sincerity. Their highest priority of the moment was to be together in marriage—but, once that goal was achieved, those differences would certainly rise on the priority list.

When asked about what they thought was the end goal of life—God’s reward—there was another clear difference. The young woman thought that they both would go to Heaven, while the young man did not see Heaven as God’s reward for humanity. She openly professed that his religion was as good as hers, that neither had any advantage over the other. I therefore made this proposal to her: “Why don’t you convert to his religious faith? After all, since both paths, as you profess, lead to the same place, would it not make life more harmonious, especially for any children that might come along, if you both held to the same practices and traditions?”

That is when her pie-in-the-sky attitude broke down. She was unwilling to accept the young man’s religion, belying her claim that all roads lead to the same place. I certainly did not blame her for not wanting to change the way she had been taught from birth. That is asking a lot of someone unless he or she is truly convinced from the heart that his or her own way is wrong and that there is a better one. To do otherwise would be to go against one’s conscience, and Scripture warns us against that (Romans 14:23). The point is that when the chips are on the table, what we

merely profess to believe and what we *really* believe are often not the same.

Do All Roads Lead to Detroit?

Sheer logic tells any thinking person that all roads do not lead to Detroit. Who knows where one will end up with such shallow thinking! Christianity—Catholic, Orthodox, Protestant—Islam, Judaism, Hinduism, Shintoism, atheism, agnosticism, and the thousands of other “isms,” each with its own internal divisions, are not harmonious. Their expected rewards are

different. The paths to those rewards are different. Their requirements and practices are different. The list is endless, and the differences *are* consequential. Where do we even begin to list the myriad differences? And though some in our modern world refuse to accept reality, the fruits of each are not the



same—all religions are not of equal value!

Even though they do not remotely understand God in the same way, all profess to worship Him (or Her, or It, or They). Even atheists, without realizing it, worship the “god” of materialism. At a minimum, people arrogantly worship themselves, trusting that their own puny mental resources can determine what God expects of them—if He even exists—as if we could dictate to *Him* good and evil, right and wrong.

So, it must be asked: Is it possible to worship God—even the true God—in vain? You may never have considered this, but if you look to the Bible as your source for truth you would do well to ponder

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this not-so-trivial question. To put it bluntly, anyone who believes that God will bend His will to ours—accepting us no matter how we approach Him—does not believe that the Bible is the inspired word of God. But if that is the case, where do you look for moral truth? To the philosophies of men? How is that working out?

The Bible leaves no doubt that there are only two options in life—obey God or live your own way (Deuteronomy 12:8–9; 30:15–20). It is evident from Scripture that the nation of Israel did the latter, and it did not go well for them. Throughout God’s word, we find His authoritative definition of good and evil and the contrast between them—along with the end result of each.

John, the Apostle closest to Jesus, defined sin for us: “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (1 John 3:4, *King James Version*). And the Apostle Paul confirms that sin—the transgression of the law—applies to Gentiles as well, and that there is a consequence for it: “For the wages of sin is death, [not eternal life in hellfire,] but the gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23). You can gain further understanding of this important subject by reading our free resource *John 3:16: Hidden Truths of the Golden Verse*.

Back to the Central Question

Can God be worshipped in vain? Does it matter how we worship Him? Is doctrine—that is, the teachings and practices of a faith—important? Yes, according to Jesus.

Christ’s disciples were challenged one day for not washing in the Pharisees’ ritualistic manner before eating. It is important to understand that this was not a law of God, but one of the thousands of man-made rituals and traditions the Jews had created. That is clear to anyone who carefully reads the account. When questioned why His disciples did not follow the “tradition of the elders,” Jesus replied, “Why do you also transgress the commandment of God because of your tradition?” He then paraphrased Isaiah 29:13: “These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me. *And in vain they worship Me*, teaching as doctrines the commandments of men” (Matthew 15:1–9).

Therefore, according to Jesus Christ, yes, you *can* worship God in vain! But that is the easy part to answering this question. The difficult part is, *what will you do about it* if you find your denomination is teaching doctrines and traditions of men rather than the teachings of the Bible?

Many understand that the “sanctification” of Sunday does not come from God but from man. They understand that Jesus was not born on December 25 and that the customs of Christmas come from heathen traditions. They understand that the day on which they think Christ was resurrected is named after a pagan fertility goddess and celebrated with fertility symbols: rabbits, eggs, lilies, and more. At the same time, they knowingly reject the Holy Days found in Scripture and kept by Jesus, His Apostles, and first-century Christianity. Is God pleased with humanly devised traditions of worship? Let Him answer:

When the LORD your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, “How did these nations serve their gods? I also will do likewise.” You shall not worship the LORD your God in that way; for every abomination to the LORD which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods. Whatever I command you, be careful to observe it; you shall not add to it nor take away from it (Deuteronomy 12:29–32).

God *does not* accept our human traditions as worship of Him. We cannot dictate to Him how He is to be worshipped. It is really that simple—yes, you *can* worship God in vain. The real question is, *What will you do about it?*



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How to Keep the Sabbath



By **Wallace G. Smith**

Longtime *Tomorrow's World* readers—and even most new ones—are aware that we are passionate about keeping the Ten Commandments, including the Fourth Commandment that tells us to keep the seventh-day Sabbath. Jesus Christ kept the seventh-day Sabbath. His first-century followers, Jew and Gentile, all kept it, and throughout history a continuous line of faithful Christians has kept it as well—just as God commands.

But exactly *how* should you keep the seventh-day Sabbath?

As always, the answers we need are waiting for us in the divine word of God. His answer to the question of how to keep the Sabbath is made plain throughout Scripture, as many key biblical passages show.

More Than a Jewish Custom

First, we ought to highlight two mistakes to avoid—and the first one we'll address is the belief that we should look to Hebrew or Jewish practices to understand how to keep the Sabbath.

This is a mistake for several reasons. First, over the centuries, Judaism has added many additional

man-made regulations, restrictions, and conditions that God never intended to be part of keeping the Sabbath. In fact, throughout Jesus Christ's ministry, He challenged the Jewish leadership about how they had made God's Sabbath a burden. For instance, we find that "it happened that He went through the grainfields on the Sabbath; and as they went His disciples began to pluck the heads of grain. And the Pharisees said to Him, 'Look, why do they do what is not lawful on the Sabbath?'" (Mark 2:23–24).

Search the Scriptures from Genesis to Revelation, and you will find *no passage at all* in which God says you cannot feed yourself by plucking a few heads of grain on the Sabbath day. You'll find instructions not to use busy times of the year, such as plowing and harvesting times, as an excuse not to keep the Sabbath (Exodus 34:21)—but no one would rightly call what Jesus' Apostles were doing "harvesting." They were violating the overly strict, unbiblical regulations of Judaism, but they were not guilty of breaking the Fourth Commandment! If they were, then Jesus was, too—yet we know that He never broke even one of God's commands!

After highlighting how the High Priest in King David's day had done a better job of administering

God's law according to its intent, Jesus stated that "the Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is also Lord of the Sabbath" (Mark 2:27–28). Christ pointed out that God created the Sabbath to benefit man, not the other way around—and that the unbiblical requirements that the Jewish authorities had *added* to the Sabbath command were making it a burden God never intended it to be.

Such examples of Jesus correcting the supposed experts about proper Sabbath-keeping abound in the gospels. The scribes, Pharisees, and priests may have been experts in Judaism, but they were *not* experts in keeping God's laws as He intended. And that is still true today.

The Apostle Paul described his fellow Jews as having "a zeal for God, but not according to knowledge" (Romans 10:2). It is God's Spirit, working through the ministry of His Church, the Body of Christ, that brings truth and understanding of the Scriptures—not an obsession with any one historical language, culture, or people (John 16:13; Ephesians 4:11–16).

Keeping the Sabbath does not mean adopting practices rooted in Judaism or the teachings of various so-called "Hebrew roots" movements. God's commands are often far simpler than people give them credit for. To keep the Sabbath, no one needs to adopt Judaism or any of the many movements that seek to imitate it in varying degrees.

Set the Seventh Day Apart

Another trap we need to recognize is the mistake of treating the Sabbath as if it were a generic principle of "one day in seven" and not the specifically designated seventh day of the week—the only day of the week God set aside as His Sabbath.

We saw earlier that Jesus said the Sabbath was "made" (Mark 2:27–28). This points to a profound truth about the Sabbath: It was directly created by God. When we read about that creation in Genesis 2, we see that the Sabbath was unique—something God established by *not* working: "Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made" (Genesis 2:1–3).

Here, we see that God specifically set apart the seventh day—not just any day of the week. We see this reflected in the Fourth Commandment itself: "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God" (Exodus 20:8–10).

Notice how plain it is that God, who alone can designate holy time, set apart the *seventh* day of the week, specifically, as the Sabbath. To observe any other day of the week is simply not Sabbath-keeping. Resting? Sure. Taking some "me time"? Perhaps. But *not* keeping the Sabbath.

In fact, this truth—that only the seventh day of the week has been set apart by God as His Sabbath—is recognized by major denominations throughout the world. For example, Roman Catholic leader James Cardinal Gibbons wrote in *The Faith of Our Fathers* that "you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify" (1904, p. 86). You can find similar admissions from several denominations in our study guide *Which Day Is the Christian Sabbath?*, which you can receive free of charge by requesting it from the Regional Office nearest you, listed on page 4 of this magazine, or by visiting us online at TomorrowsWorld.org.

No Work Allowed

Now that we have cleared up those misunderstandings, we can look at several keys to keeping God's Sabbath. Let's start by reviewing the Sabbath command in full:

Remember the Sabbath day, to keep it holy.
Six days you shall labor and do all your work,
but the seventh day is the Sabbath of the
LORD your God. In it you shall do no work:
you, nor your son, nor your daughter, nor
your male servant, nor your female servant,
nor your cattle, nor your stranger who is
within your gates. For in six days the LORD
made the heavens and the earth, the sea, and
all that is in them, and rested the seventh day.
Therefore the LORD blessed the Sabbath day
and hallowed it (Exodus 20:8–11).

First, let's notice that we should cease from our work on the Sabbath. We saw earlier that God Himself did this at creation: "On the seventh day God ended His work which He had done, and He rested on the seventh day from all His work" (Genesis 2:2). Likewise, God commands us to cease from our own work

in *agricultural* society. "Six days you shall work," we read, "but on the seventh day you shall rest; in plowing time and in harvest you shall rest." For the ancient Israelites, plowing time and harvest time were just about the busiest times of the year! Yet God told them *not* to make an exception on those days. They were

to honor His command and rest from labor on the seventh day of the week.

Now, "work" doesn't just mean "employment." After all, many people who get Saturdays "off" spend them mowing the lawn, maintaining the house, or doing other laborious chores. But the commandment is plain: on "the seventh day... you shall do no work"—neither you, nor

those over whom you have authority (Exodus 20:10). Come sundown Friday evening, God commands us to focus on *different* things.

A TRAP WE NEED TO RECOGNIZE IS THE MISTAKE OF TREATING THE SABBATH AS IF IT WERE A GENERIC PRINCIPLE OF "ONE DAY IN SEVEN" AND NOT THE SPECIFICALLY DESIGNATED SEVENTH DAY OF THE WEEK—THE ONLY DAY OF THE WEEK GOD SET ASIDE AS HIS SABBATH.

on the seventh day. In today's busy world, it's all too easy to find ourselves working seven days a week—but God commands us to *pause* and *cease* from our labors when the seventh day begins.

And when *does* that day begin? As Genesis 1 and other passages of the Bible reveal, God counts days from sunset to sunset. So, the seventh-day Sabbath begins at sundown on Friday and continues until sundown on Saturday. When sundown arrives on Friday, God commands that we set aside our labor, cease from our regular pursuits, and take a rest—just as He did 6,000 years ago.

Of course, God doesn't grow tired. He didn't *need* to rest on the seventh day, and He certainly didn't think, *Wow, those six days of creating were really hard—I need a break!* Rather, He rested on that day as an example for us to follow.

Some might protest, "My job has times that are just too busy to take a break!" If you think this applies to you, I do get it! I used to be an actuarial mathematician for a large insurance company, and our department had its own seasons in the year when work was *especially* intense, often involving important legal reporting. But are we to abandon the Sabbath rest during those busy seasons? What does God say?

Consider Exodus 34:21, which we mentioned earlier—and remember that ancient Israel was an *ag-*

Protect the Sabbath by Preparing for It

Part of treating the Sabbath as God intended involves properly preparing for it—a principle that God taught the ancient Israelites after freeing them from Egypt. Many people have heard of the miraculous "manna from Heaven," but few realize that the miracle tested God's people to see if they would take the Sabbath command seriously.

I recommend that you read the entire account in Exodus 16, but for now we will simply observe that, for the first five days of the week, God rained down enough manna for that day, every day. But on the sixth day He rained down *two* days' worth, so the Israelites could prepare enough for that day and for the Sabbath day that followed. Then, on the Sabbath, they were *not* to go out looking for more—since God had given them enough for two days the day before.

Then Moses said, "Eat that today, for today is a Sabbath to the LORD; today you will not find it in the field. Six days you shall gather it, but on the seventh day, the Sabbath, there will be none." Now it happened that some of

the people went out on the seventh day to gather, but they found none. And the LORD said to Moses, “How long do you refuse to keep My commandments and My laws?” (Exodus 16:25–28).

God had warned them to prepare properly for the seventh day during the time leading up to it—and that’s what we should do. He wants us, by preparing for it, to protect the blessing His Sabbath represents—taking care of household chores and other mundane work on the other six days of the week, thus preserving the seventh day for the divine rest He intended.

Yet the Sabbath is about *far more* than mere relaxation. As key as physical rest may be, the real power and blessing of the Sabbath is unlocked as we engage with the keys that remain.

Keep the Sabbath Holy

Far more than a mere day of rest, the Sabbath is a *holy* day, set apart by God. In fact, we read this in the Fourth Commandment even before we are told to rest: “Remember the Sabbath day, to keep it holy” (Exodus 20:8). There it is, right at the beginning!

Remember what God did upon His creation of the Sabbath day: “Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made” (Genesis 2:1–3).

Notice that He did not only *rest* on the seventh day. He *blessed* it and *sanctified* it—made it holy. Those who attempt to assert that the sacredness of the Sabbath began at Mt. Sinai or that the Sabbath is only for Jewish people have no leg to stand on. Scripture is clear that the Sabbath was made holy *from creation*.

As a day sanctified and set apart from the other days of the week as holy time, we should not spend the seventh-day Sabbath in the same way we spend those other days. After all, most of us certainly rest or “recharge” on other days of the week in all sorts of ways—we might go to the movies, watch some sports, play a little golf, go to a concert, or read a few chapters in an engaging novel. But the Sabbath isn’t just a day off, and it is far more than some restful vacation time.

It is holy, sacred time, set apart by God for special purposes.

Through the inspired words of the prophet Isaiah, God makes it plain that He is speaking to *all* people—not just the Jewish people—when He says, “Blessed is the man who does this, and the son of man who lays hold on it; who keeps from defiling the Sabbath, and keeps his hand from doing any evil” (Isaiah 56:2). We can clearly see that God proclaims a blessing upon those who do not treat as common something He has declared holy—His Sabbath. And He elaborates further:

If you turn away your foot from the Sabbath,
from doing your pleasure on My holy day,
and call the Sabbath a delight, the holy day
of the LORD honorable, and shall honor Him,
not doing your own ways, nor finding your
own pleasure, nor speaking your own words,
then you shall delight yourself in the LORD;
and I will cause you to ride on the high hills
of the earth (Isaiah 58:13–14).

What do these words mean? Certainly, the Sabbath is a day on which we should seek to spend more time than we normally do in prayer and in studying God’s word. But is there more to it than that?

In the free study guide I mentioned earlier, *Which Day Is the Christian Sabbath?*, Dr. Roderick C. Meredith—who served Jesus Christ as an evangelist for more than 60 years—explains what God means by these passages in Isaiah:

We are not to be doing our own pleasure on God’s Holy Day. That means we are not to be pursuing our hobbies or leisure activities. That does not preclude doing any enjoyable things on the Sabbath whatsoever, for we are to find *delight* in it. The point is that whatever we do, God must be an intrinsic part of it. A family walk through a natural setting, for example, is a wonderful way to get in touch with the great God who made the beautiful creation we see.

When the seventh day arrives, we must stop pursuing our “own ways” (the things we normally do), seeking our “own pleasure” (just trying to have fun), and speaking our

“own words” (the everyday things we talk about that do not involve God). This last one is often *very hard* to follow because “out of the abundance of the heart the mouth speaks” (Matthew 12:34). To truly keep the Sabbath in spirit, we must focus our *minds* on God and those things He wants us to be concerned with during His holy time. Then, as God promises, we will be truly blessed (pp. 38–39).

Learning to honor God’s command by resting from our usual day-to-day lives—treating the seventh-day Sabbath as the holy time it is—is nothing less than life-changing.

Join the Holy Convocation

There is one more key that many fail to understand. Yes, we should cease from our work, giving ourselves room to do so by planning and preparing for the Sabbath, and we should keep the Sabbath holy by treating it as the holy time God created it to be. These are essential first steps, but many sincere people stop there and unknowingly prevent themselves from experiencing the full blessings of the seventh-day Sabbath as God designed it. To receive those blessings, we need a third vital key: meeting in holy convocation on the Sabbath.

We see this explained in the opening verses of Leviticus 23: “The LORD spoke to Moses, saying, ‘Speak to the children of Israel, and say to them: “The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts”’” (vv. 1–2). Notice that He doesn’t call these days “the Feasts of the Jews” or even “the Feasts of Israel.” He says that these are *His* Feasts, “the Feasts of the LORD”!

In addition, he calls them “holy convocations.” He says, “Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings” (Leviticus 23:3). God points to the holiness of the Sabbath and the need to treat it as a sacred rest—but, furthermore, He explains that it is a “holy convocation.” What does that mean?


We have already explained what it means to be “holy”—to be set apart by God for His own use. And a

“convocation” is a *calling together* of people out of the world *to a meeting*. God is describing a *holy* meeting of *holy* people, commanded by their *holy* God!

The seventh-day Sabbath is *the* day of the week that God Himself set aside for His worshippers to gather *together*—to praise Him together, worship Him together, and learn together from His ordained teachers expounding on His inspired word. So, when we meet and fellowship with each other—not on a day set aside by human tradition or doctrines, but on the day the Lord Himself set apart as holy—we do more than fellowship with each other: We fellowship with God the Father and with His Son, Jesus Christ.

It’s no wonder that Paul wrote these words to his Hebrew brethren: “Let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching” (Hebrews 10:24–25). As *Which Day Is the Christian Sabbath?* explains in detail, the seventh-day Sabbath pictures the beautiful rest Christ will soon bring to the whole world. That rest is fast approaching, which should lead us to long all the more to meet in holy convocation on the day picturing that time of peace and fellowship with God.

For anyone seeking to truly observe the biblical Sabbath, just as Jesus Christ and His faithful followers have done for almost two millennia, these keys are the essential ingredients: cease from your own work, keep the day holy, and gather together in holy convocation with the people of God.

The Living Church of God, sponsor of the *Tomorrow’s World* magazine, has Sabbath-keeping congregations all over the world, as well as ministers who are ready to talk with you if you believe Sabbath-keeping is something you should pursue to walk more closely with God the Father and Jesus Christ. If you would like to speak with one of those ministers, you can use the contact information you will find on page 4 of this magazine. In fact, we urge you to do so—because properly keeping God’s seventh-day Sabbath will open your eyes to a closer and more intimate walk with your Creator than you ever thought possible. 

**MAY WE
SUGGEST?**

Which Day Is the Christian Sabbath? Learn more about how the true Sabbath of Almighty God can transform your life for the better! Request this **free** printed booklet from the Regional Office nearest you, or order at TomorrowsWorld.org. PDF and ePub are also available.



Oh Canada!

Generosity's Legacy



The first Nobel Prize won for work done on Canadian soil

was awarded to a young New Zealand scientist who had actually spent less than a decade in Canada. In 1908, Ernest Rutherford was awarded the Nobel

Prize in Chemistry, having returned to England

after a few years at McGill University in Montreal. The work he accomplished during the nine years he spent in Canada ignited a new scientific era and eventually ushered in the “nuclear age.”

The noble works of such great men and women are rightly celebrated, yet it is rare to learn of the people whose quiet contributions open the door for the notable achievements of others. Let's now consider the humble efforts of another individual—a man whose generosity made Rutherford's efforts possible, along with many other accomplishments. An eccentric and largely unknown gentleman named William Macdonald made substantial donations that helped to enable Rutherford's famous achievement.

In 1897, Rutherford had just completed a three-year scholarship at Cambridge University in England when he accepted a position at McGill University in the Canadian city of Montreal, far from the centre of scientific research at the time. Rutherford had by this time accumulated significant educational debt, and the McGill position offered a very good salary that would enable him to pay off his obligations and then marry a young lady in New Zealand to whom he had become engaged a few years earlier.

Rutherford expected to find minimal laboratory facilities in Montreal. However, he found instead that the McGill physics labs were among the most advanced in

the world at that time. That a fledgling university could afford and acquire such facilities appeared puzzling—but McGill happened to be gifted with a most humble and generous benefactor, William Macdonald.

Funding the Future

Macdonald, born in 1831, was descended from Scottish settlers who had put down roots in what is now the Canadian province of Prince Edward Island. He had keen business acumen, and during the American Civil War he made a business of importing raw leaf tobacco from the Confederacy, processing it at his mill in Montreal, then selling pipe and chewing tobacco into the northern states, which could no longer import it from the South. His business flourished, and by the 1870s he was one of the wealthiest men in Canada. Ironically, Macdonald did not use tobacco himself; in fact, he deplored its use, and making such a fortune from its sale caused him considerable guilt.

Macdonald eventually decided to focus on philanthropy, perhaps to make amends to society. At that time, he became friends with Dr. John Dawson, then the principal of McGill College. Macdonald became the largest benefactor to what would become McGill University, pouring the modern-day equivalent of tens of millions of dollars into its buildings, equipment, and professorships. He paid for the construction of buildings that would house the departments of physics, chemistry, and later agriculture.

In 1898, using funds made available by Macdonald and with the recommendation of the great physicist Dr. J. J. Thompson, head of the Cavendish Laboratory at Cambridge, England, McGill hired recent Cambridge

graduate Ernest Rutherford to continue the research on radioactivity he had been conducting with Thompson. It was not long until Rutherford and his team discovered two types of radioactivity emanating from uranium, which he named alpha rays and beta rays. Rutherford and his team opened the door to understanding the process of radioactive decay, demonstrating how the atoms of one element can decay into the atoms of another. In this, they discovered the principle of the “half-life” of radioactive material. Rutherford even learned how to mutate an atom by bombarding it with alpha particles. His research also allowed him to theorize and eventually propose the existence of an atomic nucleus in the atom, the size and structure of which makes atoms and thus elements distinct from one another. All of this work opened the way to our modern understanding of the structure of atoms and thus the uniqueness of each element.

In 1903, some of Rutherford’s early discoveries were published, and as a result he was made a fellow of the Royal Society of London, a prestigious association of scientists. Despite this English honor, Rutherford continued to work at McGill, where his work was giving the university an international reputation as a top research center.

By late 1906, however, Rutherford realized that he was missing out on association with other leading researchers of his day—contact that was vital to staying on the cutting edge of discoveries. He therefore accepted an eminent position leading a research

center being established at Manchester University in England, where he relocated in 1908. That year, Rutherford was awarded the Nobel Prize in Physics for his work done at McGill.

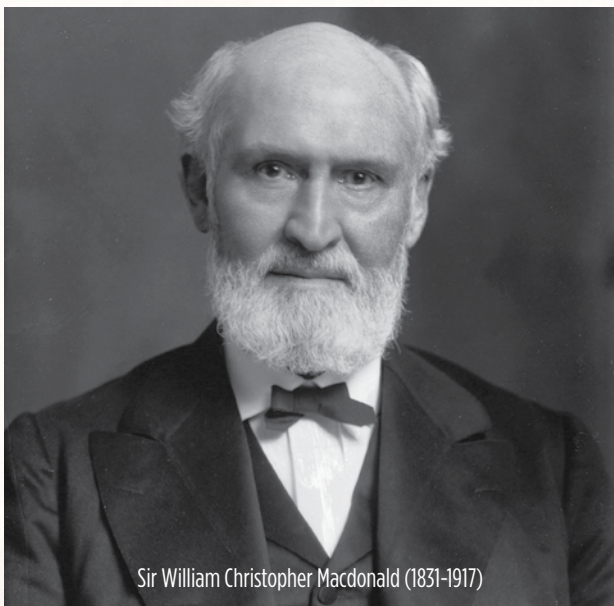
Honors Unlooked For

Back in Montreal, the generous and wealthy Macdonald continued to support McGill and many other charities in the area. Curiously, he was quite frugal in his own life. He funded the facilities constructed to establish the School of Agricultural Science at McGill, and for a time he would go there to buy eggs from its poultry department. This did not last, as historian John Hardy writes: “For a few years he bought eggs from the poultry department of Macdonald College, until one day he told them he would have to stop doing so. ‘I can get them for two cents a dozen less in Montreal’” (“Nobel Pursuit,” *CanadasHistory.ca*, July 4, 2025).

There were many other acts of Macdonald’s generosity, such as his extensive support for the Montreal General Hospital. Macdonald found fulfillment in his life not in the business that made him wealthy, but in various acts of providing for others and helping to build a lasting legacy that would benefit his nation and humanity as a whole. In spite of his not seeking praise, his actions were appreciated—in 1898, he was knighted by the monarch and became Sir William Macdonald. Upon his death in 1914, he bequeathed “\$1,000,000 to Macdonald College, \$500,000 to the faculty of medicine at McGill, \$300,000 to the McGill Conservatorium of Music, \$500,000 to the Montreal General Hospital, and \$100,000 to the crematorium company” (“Macdonald (McDonald), Sir William Christopher,” *Dictionary of Canadian Biography, Biographi.ca*).

Generosity often produces results the giver will never see. Macdonald almost certainly never imagined that his philanthropy to McGill would help usher in the nuclear age. One thing is for sure, though: God does see the heart that genuinely seeks to be a benefit to others, and He will ensure the generous person’s greater happiness. Indeed, God has a special word of commendation for those who are generous not out of desire for personal glory, but out of a sincere aspiration to contribute to making the world a better place: “The generous soul will be made rich, and he who waters will also be watered himself” (Proverbs 11:25).

—Stuart Wachowicz



Sir William Christopher Macdonald (1831-1917)

THE ENDURING QUALITY OF KINDNESS

Do your words harm or heal?

Though *family* should be a word eliciting feelings of safety and security, many experience family life as a struggle for survival. Life today is vastly more difficult than God intended, because we are living in an age of Satan's cruelty toward mankind. Under his oppressive influence, cruelty all too often exists in families. What is the impact of cruel or abusive language from an early age? And what can help to prevent or overcome it?

According to *Neuroscience News*, "Research has shown that when words are routinely used by the adults in their lives to humiliate, shame or control children, they can alter the developing brain.... Definitions of verbal abuse vary, but it is generally characterised by a sustained pattern of behaviour where criticism, threats or rejection of the child leads them to feel routinely belittled, blamed, threatened, frightened or ridiculed" ("Verbal Abuse in Childhood Rewires the Developing Brain," May 11, 2025).

Researchers found that "children who were verbally abused experienced a range of negative consequences throughout their lives—most commonly delinquent behavior, depression, aggression, conduct disorders, substance use, and anger. Other studies linked verbal abuse to depression, abuse perpetration, neurobiological changes, and physical health outcomes including obesity and chronic obstructive pulmonary disease" ("The Long-Term, Underappreciated Damage of Verbal Abuse," *Psychology Today*, October 10, 2023).

What parent's patience has not, regrettably, worn thin at times, resulting in frustrated and hastily spoken words? While parents would joyfully retract those words, there is sadly no "unsend" button for unkind speech—but a kind word or sincere apology can help mitigate damage. Do you seek kindness in your speech? Kindness is an intrinsic quality of the character of God and an attribute He desires us to develop in our interactions with one another (Galatians 5:22–23).

All men intent on pleasing God should consider that "what is desired in a man is kindness" (Proverbs 19:22). Additionally, God counsels fathers to be careful with the nature of their words toward their

children: "Fathers, do not provoke your children, lest they become discouraged" (Colossians 3:21). This discouragement can last a lifetime if the verbal abuse is prolonged and consistent. When a man is careful with his words, extending courteous, kind, gracious, and empathetic thoughts, the positive impact in the lives of his children, spouse, friends, and coworkers is inestimable.

All women seeking to be honorable and pleasing to God should consider the exemplary speech He lauds as indicative of a virtuous woman: "She opens her mouth with wisdom, and on her tongue is the law of kindness.... Her children rise up and call her blessed; her husband also, and he praises her: 'Many daughters have done well, but you excel them all'" (Proverbs 31:26–29).

Kindness Is Powerful

There is power in kind and carefully chosen words. We must constantly be aware of how our words either build up or tear down. Scripture instructs, "Let your speech always be with grace, seasoned with salt" (Colossians 4:6). Jesus Christ tells us in the gospel of Mark, "Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another" (Mark 9:50). The connection that speech "seasoned with" grace has to *peace* is clear: Gracious speech serves as a preservative in friendships, marriages, parent-child relationships, and everything in between.

Scripture provides principles to strengthen kindness in the hearts and minds of young and old alike. While many today endure challenging circumstances, the Bible reveals a coming time of peace, beauty, cooperation, and joy—when all humanity will recognize Christ's kindness and experience its benefits firsthand (Ephesians 2:7).

In the meantime, what atmosphere will you instill in your family? One of peace, kindness, and encouragement? Will you foster the enduring quality of kindness in your relationships? The impact of your kind words may endure far longer than you know—maybe into that very world soon to come.

—Adam J. West

The Beast of Revelation

MYTH, METAPHOR, OR SOON-COMING REALITY?

Don't let it catch you unprepared.

Learn how you can recognize the beast and its mysterious mark, as revealed in the book of Revelation. This free study guide explains how the Bible's own prophecies and symbolic language offer life-changing insight into the beast's dangerous mark—a brand of disobedience to God—and how you can avoid it!



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The Post-Christian State



More than a decade ago, a leading politician opined that “to call yourself a Christian in contemporary Britain is to invite pity, condescension or cool dismissal. In a culture that prizes sophistication, non-judgmentalism, irony and detachment, it is to declare yourself intolerant, naive, superstitious and backward” (“In defence of Christianity,” *The Spectator*, April 4, 2015).

Fast-forward to 2026, and the Church of England is in turmoil, having become largely irrelevant. It was without an Archbishop of Canterbury, its principal religious leader, for more than a year, as the lengthy search for a new occupant included some six months to form the committee responsible for choosing a replacement. It was more months before the committee submitted a preferred candidate to the Prime Minister, who then took it to King Charles III for approval. The new Archbishop, Sarah Mullally, takes office in January and is to be installed in March.

Justin Welby resigned from the office of Archbishop of Canterbury over the handling of a child abuse scandal. During Welby’s tenure, a church official had abused boys and young men in three countries over several decades. Welby faulted himself for not doing more about the situation when it was brought to his attention. But “safeguarding” issues, as the prevention of abuse is known in the United Kingdom, is not the only problem facing the Church of England, which seems largely to consider the Holy Bible irrelevant as it seeks to foster what it perceives as a more just and inclusive society. Parishes are neglected, often without a vicar

or with one who attends inadequately to the needs of multiple parishes.

The Church of Wales, since 1920 a province of the Church of England, has just appointed a new Archbishop as well, following the former Bishop of Bangor’s resignation for failure to act over behavioral and safeguarding issues. Incoming Archbishop Cherry Vann, the first woman elected to the office, was also among the first women ordained as Church of England priests in 1994. Openly lesbian, Vann lives with her civil partner—as her church does not perform same-sex “marriages”—and has been said to have “a passion for justice and reconciliation” (“First female leader of Church in Wales announced,” *BBC*, July 30, 2025).

Her appointment is likely to create further troubles with African provinces of the Anglican community, which oppose same-sex “marriages.” But will she be able to make Christianity more relevant to Britain? One recent statistic suggests that many may be open to a religious revival: A poll by *YouGov* reveals that religious belief has tripled in four years among the 18- to 24-year-old section of the populace. Their level of religious commitment is considered to be greater than that of their grandparents. For once, the believers in that age group outnumber its unbelievers (“Why are the young turning to God?,” *The Spectator*, August 18, 2025).

A Shifting Religious Landscape

Admittedly, the poll sampled a small number, so some are treating its results with suspicion. Others attribute the result to the mass immigration that Britain is expe-

riencing. But the data shows that the increase is bigger than any effect from migration. Not only does it show a notable increase in young people attending Roman Catholic services—it shows that many prefer the old Latin Rite, rather than modern liturgies now favored by the Vatican. Why? One reason given is “authenticity.” As one young convert noted, “It feels like they’re not selling me a car.” The Latin Mass has been described as “the antithesis to a culture which gives you what you think you like, rather than what you may grow to love” (“What the media misses with its cynical take on ‘Gen Z’ embracing traditional Catholicism,” *The Catholic Herald*, February 15, 2024).

Will this fascination with the Latin Mass last? A breakdown of the demographic shows that it is the “affluent and the fashionable” who have become religious (*The Spectator*). This is also the section of the population most susceptible to changes of tastes and ideas. Time will tell whether this is a continuing trend.

North of the border, the Church of Scotland seems to have disappeared as a force in Scottish life. Public

The UK risks a future in which, if the Bible is discussed at all, it will be to ask what it was.

discourse sounds purely secular, with the church seen as part of an oppressive past. Northern Ireland has lost firebrands such as Ian Paisley and most recently Martin Smyth. Their successors appear more interested in politics than preaching from the word of God.

The Church of England still holds a place in government, with 26 of the 42 current diocesan bishops of the church seated in the House of Lords. These bishops are referred to as the Lords Spiritual. Yet their involvement in the House of Lords is minimal. Calls have been made even amongst the church’s priesthood for the Lords Spiritual to be abolished and for disestablishment—for the monarch to cease functioning as the head of the Church of England.

Islam on the Rise?

Islam, on the other hand, is a growing political force within the UK. Presently, four independent members sitting in Parliament were elected on issues affecting the Islamic community, including support for Gaza and Hamas. For these members of parliament, Islamic theology rather than the party line offers the solution

to any problem. In addition, another 21 parliamentarians are Muslim by religion. The current Labour government, to which most British Muslims have gravitated in the past, is desperate to keep hold of that section of the electorate.

Current legislation and foreign policy decisions show a deference for Muslim sensitivities. Legislation now before parliament includes a definition of Islamophobia that would essentially prevent anything being said or written against Islam or its adherents, granting Islam a privileged position within UK law. The UK, after decades of seeking to be a secular state, now seems to be transforming into a sectarian state as candidates are elected based on their religious affiliation.

Population growth is another area affected by the Islamic community. “Muhammad” is currently the most popular name for boys born in the UK, highlighting that the Islamic community is the only section of the demographic showing significant growth. While government statisticians do not classify births by religion, other evidence points to the Muslim birth rate exceeding that of the rest of the population: “There are more Muslims than all the other minority faiths put together. The Muslim population increased by 1.2 million between 2011 and 2021. This accounts for 32% of the overall growth of the UK population in these ten years” (“British Muslims in Numbers,” *Muslim Council of Britain*, March 2025).

What of the comment we started with? The UK risks a future in which, if the Bible is discussed at all, it will be to ask what it was. For a view of Christianity that challenges the assumptions inherent in a post-Christian state, you can read our informative booklet *What Is a True Christian?*

God warned His people Israel not to forget His laws and covenants (Deuteronomy 8:11-19). While acknowledging a biblical heritage and basis for their society, the people of the UK appear determined to forget the origins of that society (“Is the UK a Christian Country?,” *Theos*, September 6, 2023). The prophet Hosea was inspired to write, “My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; because you have forgotten the law of your God, I also will forget your children” (Hosea 4:6). In the modern UK, these words seem to be coming to life again.

—Peter G. Nathan

Jesus Christ told His disciples to look for
the signs of His imminent return. But what
should we be watching for?





Watch That You May Be Counted Worthy

By **Gerald E. Weston**

Our world is changing so rapidly that it is all too easy to get caught up in minutiae and miss the big trends. And that brings up a crucial question: What are the big trends we ought to watch? How do we separate the wheat from the chaff? And what source can we rely on to explain these trends?

Most people go through life battered by one event after the next with little understanding of the big picture. That is understandable, as few know where to look to discover where their world is heading. Historically, World Fairs have showcased the future of technology and modern developments for us, though these have been somewhat overshadowed by large conventions and trade shows that focus on specific technologies or subjects, like the Detroit Auto Show and the Las Vegas Consumer Electronics Show.

A Challenge to Mankind

God, through the pages of the Bible, gives the following challenge:

“Present your case,” says the LORD. “Bring forth your strong reasons,” says the King of Jacob. “Let them bring forth and show us what will happen; let them show the former things, what they were, that we may consider them, and know the latter end of them; or declare to us things to come. Show the

things that are to come hereafter, that we may know that you are gods; yes, do good or do evil, that we may be dismayed and see it together” (Isaiah 41:21–23).

The challenge goes further a few chapters later. “Remember the former things of old, for I am God, and there is no other; 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, saying, ‘My counsel shall stand, and I will do all My pleasure’” (Isaiah 46:9–10).

Are these words no more than the boasting of an ancient author pretending to speak for God? Or is there more to them? Can such bold claims be backed up? Is there a living God who can and does tell the end from the beginning? Or are biblical prophecies that were recorded thousands of years ago—and are coming true even as you read this—“lucky guesses” by ancient men? It cannot be denied that mankind has demonstrated great intelligence when it comes to certain physical accomplishments—but none of our works compare to what God has done.

The Big Picture

When God challenges man to, in effect, put up or shut up—to declare “the end from the beginning, and from ancient times things that are not yet done”—He reveals that there is no contest at all between the created and the Creator. Who but God, our Maker, could have foreseen thousands of years ago the conditions

and events that we see in today's news? Consider these remarkable examples:

- The Jews in the last days would be a ferocious, lion-like military power that is best not aroused (Genesis 49:1, 9; Zechariah 12:6).
- There would be a transportation and knowledge explosion at the time of the end (Daniel 12:4).
- There would be a Jewish state in control of Jerusalem, the Jews in Jerusalem would be surrounded by enemies on all sides, and Jerusalem would be a divided city (Zechariah 12; 14).
- It would become possible for mankind to destroy all life from planet Earth (Matthew 24:21–22).
- We would have the technology for instant worldwide communication (Revelation 11:3, 7–11).

Do not dismiss the importance of these prophecies! Remember that there was no Jewish state from the time Jerusalem fell in AD 70 until 1948—and the Jews did not control all of Jerusalem until the Six-Day War in 1967. Who could have guessed that all these conditions would line up at this very time? While there was a forerunner or “type” regarding Jews in Jerusalem in AD 70, each of the prophecies listed above is clearly stated to take place “in the last days,” “at the time of the end,” at “the day of the LORD,” at the time “of Your [Christ’s] coming,” or at “the end of the age” (Genesis 49:1; Daniel 12:4; Zechariah 14:1; Matthew 24:3).

In Revelation 11, we are told that two witnesses will prophesy for three-and-a-half years at the time of the end—right before Christ returns—and the whole world will hear their warnings and judgments. When these witnesses are finally killed, the whole world will rejoice and send gifts to one another. Without the kind of communication systems we possess today, how could the whole world hear of their deaths and see their bodies in just a three-day period?

To fully grasp the big picture of what is prophesied, there are two major locations to watch as we go forward: the Middle East, with a focus on Jerusalem, and Europe, with a focus on Germany. There are other trends worth watching, but this article will focus on these vital two. The Bible gives special attention to the Middle East and Europe, so we would do well to pay attention ourselves. Scripture tells us to be awake, to *watch*, as we approach the climax of the age (Matthew 24:42; 25:13; Mark 13:35, 37).

Watch the Middle East and Jerusalem

We have already seen that there would be (and now there is!) a Jewish state in control of Jerusalem at the end—and, as Scripture predicted, it is truly a powerful military force that is best not aroused. This has been true of the Jewish state since its founding in 1948. Time and again, when its enemies provoke the lion, the lion tears them to shreds. But this is not at all how it will end.

Jerusalem is clearly the focus of the events we need to watch. Even though the Jewish state looks powerful at the moment, the lion will be overthrown at some point in the near future: “Behold, the day of the LORD is coming, and your spoil will be divided in your midst. For I will gather all the nations to battle against Jerusalem; the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city” (Zechariah 14:1–2). This will lead to the return of Jesus, the Messiah (vv. 3–4, 9). Exactly how Judah’s demise will come about is not fully known at this time, but the Bible gives us clues:

The princes of Judah are like those who remove a landmark; I will pour out My wrath on them like water. Ephraim is oppressed and broken in judgment, because he willingly walked by human precept. Therefore I will be to Ephraim like a moth, and to the house of Judah like rotteness. When *Ephraim saw his sickness*, and *Judah saw his wound*, then Ephraim went to Assyria and sent to King Jareb; yet he cannot cure you, nor heal you of your wound. For I will be like a lion to Ephraim, and like a young lion to the house of Judah. I, even I, will tear them and go away; I will take them away, and no one shall rescue (Hosea 5:10–14).

There is a lot packed into this prophecy. Note that *two* peoples are mentioned here: Judah and Ephraim. When the Bible speaks of Judah, it refers to the Jews, but Ephraim refers to an entirely different group of peoples. Most people think all Israelites are Jews, but this is a colossal error in understanding. Jacob—Abraham’s grandson whose name was changed to Israel—had twelve sons. One of the twelve was Judah—from whom came the Jews. Another was Judah’s brother Joseph. Joseph had two sons: Manasseh the elder and Ephraim the younger. Israel adopted Joseph’s two sons and placed his name on them:

Then Israel stretched out his right hand and laid it on Ephraim’s head, who was the younger, and his left hand on Manasseh’s head, guiding his hands knowingly, for Manasseh was the firstborn. And he blessed Joseph, and said: “God, before whom my fathers Abraham and Isaac walked, the God who has fed me all my life long to this day, the Angel who has redeemed me from all evil, bless the lads; *let my name be named upon them*, and the name of my fathers Abraham and Isaac; and *let them grow into a multitude in the midst of the earth*” (Genesis 48:14–16).

This is vitally important! Understanding the difference between the sons of Israel is key to recognizing what is happening in our world and what to expect in the near future! Why is the significance of this not taught in mainstream “Christianity”?

We have already seen some of the promises to the Jews “in the last days” (Genesis 49:1, 9). They would have a lion-like Jewish state that is best not aroused, and we can see this prophecy fulfilled over the last 75-plus years. But what about the prophecies of Judah’s eleven brothers? Since the prophecy in Genesis 49 is for “the last days,” their descendants, too, must be alive and well somewhere on earth today! You can gain a greater understanding of this subject by ordering a free copy of our insightful resource *The United States and Great Britain in Prophecy*. It explains the unique relationship we see between these two countries and the Jews—and so much more about the current state of our world.

But back to Hosea’s prophecy. It tells us that Ephraim—*not the Jews*—sees his sickness and Judah

his wound. Sickness comes from within, but a wound comes from without. Prophecies of Ephraim sometimes represent the ten tribes of the northern house of Israel, since Ephraim was at times the leader of those tribes. The downfall of the end-time house of Israel comes from within before it is defeated. Therefore, we should expect the pervasive moral decline—and the disastrous consequences of this degeneracy—to continue for the British-descended and American peoples.

But Judah receives a wound—something dramatic coming from without. What kind of wound will it be? Will it be a “dirty bomb,” a nuclear weapon launched or smuggled into a major city such as Tel Aviv, or something we cannot now imagine? The Bible does not say, but it will be a heavy blow when it happens. Whether this wound will be the impetus for animal sacrifices to begin again in Jerusalem, or whether they come about for some other reason, you can be sure that they *will* begin, because they are prophesied to be stopped. They cannot be stopped unless they are first begun (Daniel 12:1, 11).

Watch Europe and Germany

There is another area of the world to watch—one that will eventually have a severe impact on the Middle East and Israel. We saw that Hosea tells us Ephraim turns in his sickness to Assyria—or modern-day Germany. There was a former fulfillment of this, and there will also be an end-time fulfillment. We see that turmoil will continue in the Middle East, with a confederacy of nations allied against the Jews and aligned with a German-led power in Europe (Psalm 83:1–8; Daniel 11:41–45). Watch for Europe to become more involved in the Middle East and the state of Israel.

Tomorrow’s World has proclaimed for many decades that Germany would rise again to become a great military power. We said this when virtually no one else saw it coming or believed it—not because we are any more intelligent than anyone else or have a secret source, but simply because we believe the Bible.

President Donald Trump was not the first U.S. president to pressure NATO nations, especially Germany, to live up to their agreed-upon 2 percent of GDP spending for military defense. You may well remember that his threat to pull the U.S. out of NATO caused a stir during his first term. But the war in Ukraine was the catalyst that brought about a re-

markable and sudden transformation in German and European thinking.

As reported at the time: “Chancellor Olaf Scholz and his government have carried out a revolution in Germany’s foreign policy, discarding in a matter of days the outmoded assumptions of Berlin’s post-Cold War dreams.... Decades of German taboos and sensitivities dissolved amid applause from the mainstream parties and the pro-Ukrainian chants of upwards of half a million demonstrators throughout central Berlin” (“Putin accidentally started a revolution in Germany,” *Foreign Policy*, February 27, 2022).

The *BBC* reported similarly: “Within a few days Vladimir Putin has managed to do what Nato allies have spent years trying to achieve: a massive increase of military spending in Germany. This is arguably one of the biggest shifts ever seen in Germany’s post-war foreign policy” (“Ukraine conflict: Putin’s war prompts dramatic German U-turn,” February 27, 2022).

At that time, there were commitments to spend about 2 percent of GDP, but that has increased to a

ing in ballistic helmets and vests, and shifting operating theaters underground. Since the conflict in Ukraine has shattered the illusion that Europe is safe from war. “It’s not a question of if [Russia] will attack,” said Ragnar Vaiknemets, deputy director general of the Estonian Health Board, which oversees preparedness for crises from pandemics to war. “It’s a question about when.”... For countries on NATO’s east, war readiness isn’t optional—it’s urgent (“Europe’s frontier countries ready their hospitals for war,” *Politico*, June 16, 2025).

The World War I generation is no more, and precious few remain alive who remember World War II. For those living in North America, the reality of another European conflict erupting into a worldwide conflict seems remote. Most today have had an attitude like so many before World War I. As foreign policy scholar Robert Kagan wrote in *The Jungle Grows Back*, the people of the World War I generation believed that the world’s great powers had “passed out of that stage

THE WORLD WAR I GENERATION IS NO MORE, AND FEW REMAIN ALIVE WHO REMEMBER WORLD WAR II. FOR THOSE IN NORTH AMERICA, ANOTHER EUROPEAN CONFLICT ERUPTING INTO A WORLDWIDE CONFLICT SEEMS REMOTE.

whopping 5 percent. Germany and Europe are building a significant war machine, ostensibly for defense, but the Bible shows that it will eventually go beyond defense and be used for offense. Scholz called this a *Zeitenwende*—a dramatic and historical turning point.

This turning point does not occur in Germany alone, nor does it stop with military armaments. Note this sobering report regarding the hastening state of readiness among the healthcare industry in Eastern Europe:

All NATO’s eastern flank countries are revisiting crisis response protocols for health-care facilities, organizing training exercises, invest-

of development” in which military conquests would prove of significant benefit to any nation. Those of this opinion “could not imagine that the world’s leading commercial powers, so interdependent in the modern global economy, would wage a war for such primitive goals as territory and military domination, that they would be

inspired not by rational calculations of interest but by fear, pride, and ambition, and that war would enjoy the enthusiastic backing of their people fueled by nationalism and tribalism” (2018, pp. 16–17).

How quickly things changed—and how quickly they are changing again. Today we hear knowledgeable voices in Europe preparing for war to begin in as little as four years, and nearly a year has gone by since one knowledgeable voice spoke those words: “We are threatened by Russia. We are threatened by Putin. We have to do whatever is needed to deter that,” Gen Carsten Breuer says. He warns that Nato should be braced for a possible attack in as little as four years....

‘And the sooner we are prepared the better’” (“Germany decides to leave history in the past and prepare for war,” *BBC.com*, March 31, 2025).

In June 2025, former German foreign minister Annalena Baerbock was elected as the president of the United Nations General Assembly. Despite Russia’s call for a secret ballot, Ms. Baerbock was elected with an overwhelming majority of 167 votes. Taking office last September, she is arguably the highest-profile leader to fill this role in recent decades, and her election is a major win for both Germany and the EU.

Germany’s presence and influence is clearly growing around the globe. Shortly before Ms. Baerbock was elected, the nation deployed 5,000 troops to Lithuania—Germany’s first permanent foreign troop deployment since World War II (“Merz hails ‘new era’ for German military at brigade launch,” *Deutsche Welle*, May 22, 2025). Around the same time, Germany signed a defense agreement with the Philippines, concluded another deal with Singapore to provide submarines, and pledged to strengthen its ties with Nigeria for future mutual benefit (“Germany, Philippines sign defence agreement,” *Reuters*, May 14, 2025; “Singapore orders two additional Type 218SG submarines to TKMS,” *NavalNews.com*, May 8, 2025; “Germany, Nigeria to deepen cooperation in economy, migration,” *Deutsche Welle*, May 22, 2025).

Our resource *The Beast of Revelation: Myth, Metaphor, or Soon-Coming Reality?* explains how a powerful economic and military power in the heart of Europe will rise at the end of the age when ten “kings” or leaders “will give their power and authority to the beast” for a short time (Revelation 17:11–13). Watch for this to happen—and remember where you learned this!

Not a Straight Line

There will be ups and downs ahead for the nations in Europe and the Middle East. Do not be persuaded by talks of peace, or even by peace agreements. While we all yearn for peace, and all true Christians seek peace, a lasting peace will not come until the return of the Prince of Peace—Jesus Christ (Isaiah 9:6).


God tells us—and history proves—that “the way of peace they [mankind] have not known, and there is

no justice in their ways; they have made themselves crooked paths; whoever takes that way shall not know peace” (Isaiah 59:8). Paul repeats this in Romans 3:17 and explains why the way of peace is not known: “*There is no fear of God before their eyes*” (v. 18).

And why will Christ return? To save mankind from extinction, as you can read for yourself in Matthew 24:21–22. Furthermore, Scripture prophesies that, at some point in the not-too-distant future, people will erroneously believe that peace has finally come—so we must not be deceived by short-lived peace treaties. “But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, ‘Peace and safety!’ then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape” (1 Thessalonians 5:1–3).

We are living in dangerous times. Peace agreements will surely be made—but, sadly, they will be broken. No one wants to see this happen, but the Bible attests to it—and the whole history of mankind attests to the veracity of Scripture.

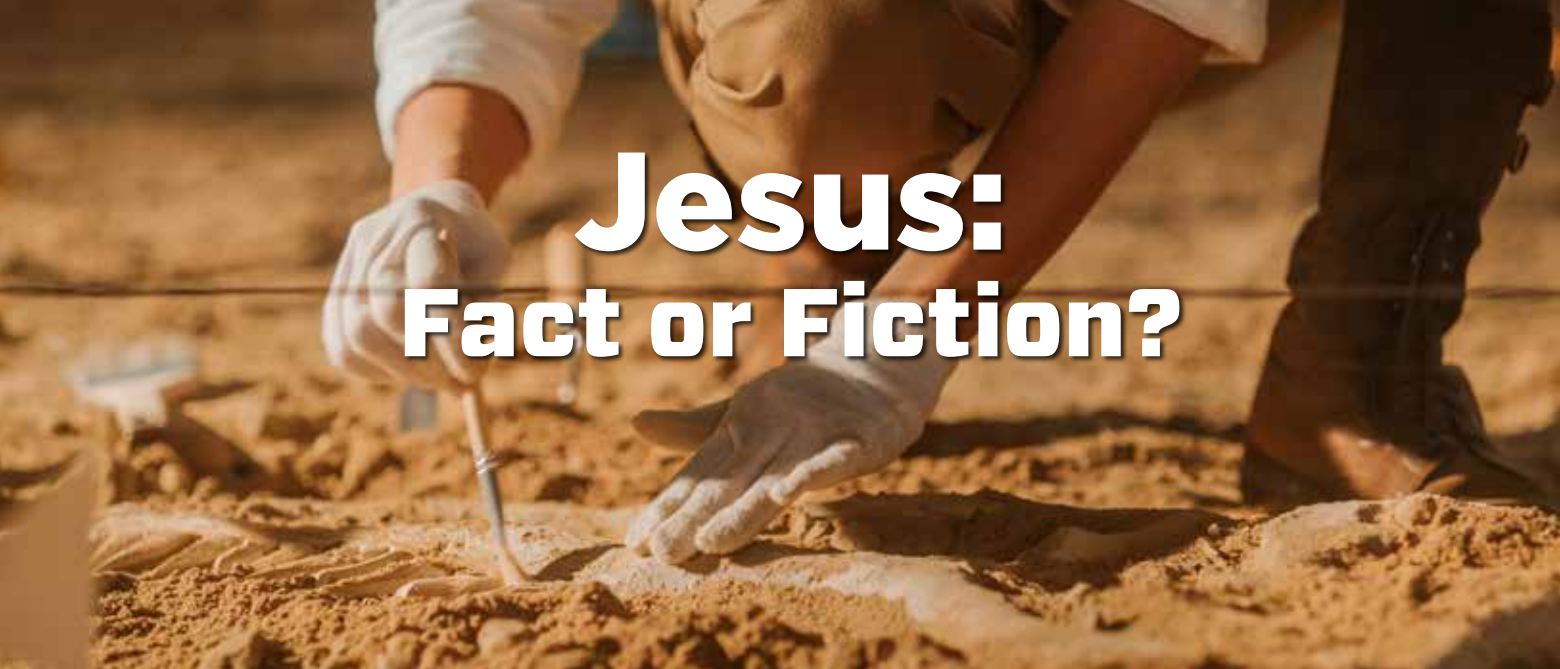
So, watch the Middle East, especially as it involves the Jews and Jerusalem, and watch what is taking place in Germany and across Europe. When you see ten European nations or leaders give their power over to a charismatic political leader aligned with a charismatic religious leader, you will know that whatever peace there may be at the time will blow up into the greatest time of trouble the world has ever known. We will all do well to heed Jesus’ warning:

But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth. Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man (Luke 21:34–36). 

**MAY WE
SUGGEST?**

The Beast of Revelation: Myth, Metaphor, or Soon-Coming Reality? This beast is a mystery to many, but you can find out how it will transform the world! Request this **free** printed booklet from the Regional Office nearest you, or order at TomorrowsWorld.org. PDF and ePub are also available.





Jesus: Fact or Fiction?

By **Michael Heykoop**

In 2022, several religious organizations based in the United Kingdom reported on a survey that queried Britons from a wide variety of religious beliefs and backgrounds. Its findings were telling: Nearly half of the UK population was unsure about whether Jesus of Nazareth was a real person, with 28 percent considering him “a mythical or fictional character” (“Talking Jesus Report 2022,” *TalkingJesus.org*).

Are they right to be skeptical? Did such a Man ever walk the earth?

In answering this question, we’ll examine sources to see if they corroborate the details described in the Bible. Then, having established that the Bible is a reliable source on the subject, we can further examine what it has to say.

So, what extrabiblical evidence exists that Jesus was real?

Did He Walk?

Apart from Scripture, two early documents give us strong supporting evidence. The first comes from the writings of an individual regarded as one of Rome’s greatest historians—Tacitus, whose last work, *Annals*, was written around AD 116–117. Robert Van Voorst, in his 2000 work *Jesus Outside the New Testament*, translates a portion of Tacitus’ text written about the Great Fire of Rome: “Nero substituted as culprits and punished in the most unusual ways those hated for

their shameful acts... whom the crowd called ‘Christians.’ The founder of this name, Christ, had been executed in the reign of Tiberius by the procurator Pontius Pilate.... Suppressed for a time, the deadly superstition erupted again not only in Judea, the origin of this evil, but also in the city [Rome]” (pp. 42–43).

Writing approximately 85 years after Christ’s death, Tacitus was not a Christian, and his mention of Christ was not in any way an effort to legitimize a mythical figure. There is no reason to doubt that Tacitus saw Jesus as a literal figure who had been crucified. Had this been an invention or the result of rumor, there would have been ample dissenting voices at the time.

Writing at an even earlier date, around AD 93, the Jewish historian Josephus also speaks of Jesus as a person whose existence is beyond doubt. Dr. Simon Gatherkol of the University of Cambridge describes Josephus’ two references to Jesus: “One of these is controversial because it is thought to be corrupted by Christian scribes (probably turning Josephus’s negative account into a more positive one), but the other is not suspicious—a reference to James, the brother of ‘Jesus, the so-called Christ’” (“What is the historical evidence that Jesus Christ lived and died?,” *The Guardian*, April 14, 2017). Referring to Christ in non-believing language fits with the way a first-century Jewish historian would view Jesus: as a real person whose Messianic claims were not accepted by everyone.

What about today’s scholars? Are they convinced that Jesus was real?

Live Science and *National Geographic* are well-respected sources that no one would accuse of having mixed loyalties—they are not, nor do they claim to be, Christian publications. Yet an article published by *Live Science* made a strong statement: “Most theological historians, Christian and non-Christian alike, believe that Jesus really did walk the Earth” (“Proof of Jesus Christ? 7 Pieces of Evidence Debated,” July 8, 2013).

The statement made in *National Geographic* is even stronger: “I don’t know any mainstream scholar who doubts the historicity of Jesus,” said Eric Myers, an archaeologist and Emeritus Professor of Judaic Studies and Archaeology at Duke University. “The details have been debated for centuries, but no one who is serious doubts that he’s a historical figure” (“What Archaeology Is Telling Us About the Real Jesus,” December 2017).

Jesus *was real*. But Christianity does not base itself simply on the fact that Jesus once existed. It is founded upon the teaching that He was the Son of God, who rose from the dead.

Did He Rise?

Writing to the congregation at Corinth, the Apostle Paul emphasizes Jesus’ resurrection as Christianity’s defining doctrine: “If Christ is not risen, then our preaching is empty and your faith is also empty. Yes, and we are found false witnesses of God.... And if Christ is not risen, your faith is futile” (1 Corinthians 15:14–17). The Bible makes the stakes very clear.

Let’s examine three proofs that Christ rose from the dead. In doing so, we’ll look at some of the smaller details of the biblical account of His resurrection, asking if they would be easy to prove wrong if this were an act of deception on the part of the Apostles.

The first proof that Christ rose from the dead is that His tomb was empty. Matthew’s gospel records an interesting detail concerning how Christ’s enemies reacted to the possibility of His resurrection: “When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, ‘Tell them, “His disciples came at night and stole Him away while we slept.”’ ... So they took the money and did as they were instructed; and *this saying is commonly reported among the Jews until this day*” (Matthew 28:12–15).

Matthew’s gospel would have been available to those living in Jerusalem. His claim is not only that the tomb was empty, but that different theories were still floating around as to *why* it was empty. If this saying were not well known at the time, the original readers of Matthew’s gospel would have immediately rejected it. While they may have debated the cause of the empty tomb, there is no doubt that the tomb where Christ’s body was laid was found empty three days later.

The second proof that Christ rose from the dead is that there were hundreds of eyewitnesses. Paul wrote his first epistle to the Corinthians within 25 years of Christ’s death. Corinth was a trading hub that had strong connections to other cities around the Mediterranean—travel between Jerusalem and Corinth would have been routine. When Paul wrote his epistle, people who had been in Jerusalem at the time of Christ’s death were still available to verify the story.

Paul tells us that “Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.... After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep” (1 Corinthians 15:3–6). Put plainly, Paul told his audience that at least 251 eyewitnesses remained who had seen Christ alive after His crucifixion. Had this been a lie, it would have been easy for his readers to reject it—yet they did not.

Some have tried to reason that, after 25 years, the memories of these witnesses were faulty. But what would we find if we canvassed eyewitnesses of the World Trade Center attacks on September 11, 2001? Some of the smaller details could become vague in their minds, but the fundamental truth of the attacks would remain consistent—none of the eyewitnesses would claim that the towers never fell. With more than 250 people claiming to have seen someone who had just been crucified walking around days later, you’ll need a better reason than “memories are tricky” to wish them away.

Others claim that all the so-called witnesses were in on the hoax—that the death of Christ prompted them to come up with a grand deception to get the attention of the masses. But a third striking piece of evidence is that the eyewitnesses were willing to *die* for this belief. If Christ didn’t rise from the dead,

there's no proof of the resurrection—thus, the concept of an afterlife would not have been motivation for deception—yet history tells us that almost all the Apostles died as martyrs for what they believed. They claimed to have spent a significant amount of time with the resurrected Christ. How would they all

works, and by works faith was made perfect? And the Scripture was fulfilled which says, 'Abraham believed God, and it was accounted to him for righteousness'" (James 2:21–23).

Now, Scripture makes it very clear that we *cannot* earn our way to salvation. There is nothing you and


I can do to overcome the penalty of our past sins. Forgiveness and redemption come only through Jesus Christ's sacrifice.

However, Abraham's example shows that true belief results in *action*. If we say that we believe God inspired the Bible, but we then discard what it says, can we truly say that we believe Him? Christ warned that there would be those who, while professing His name, fall short of

truly believing in Him. "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven," He said, "but he who does the will of My Father in heaven" (Matthew 7:21).

Jesus is very clear: It is not enough that we state our belief in Him.

While most would on the surface agree that we ought to follow Christ's example, many believe that He kept God's law so we would no longer need to. The Apostle John addressed this error plainly: "He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked" (1 John 2:4–6).

Christ expects us to follow in His footsteps, adhering to the same commandments He lived by and held dear. To truly believe in Him is to recognize that He knows right from wrong better than we do—and that we must look to His example to know how to conduct our lives. You can find out more about how to live as the *real* Jesus lived by requesting our free resource *The Ten Commandments* from the Regional Office nearest you, listed on page 4 of this magazine, or by reading it online at TomorrowsWorld.org. 

JESUS WAS REAL. BUT CHRISTIANITY DOES NOT BASE ITSELF SIMPLY ON THE FACT THAT JESUS ONCE EXISTED. IT IS FOUNDED UPON THE TEACHING THAT HE WAS THE SON OF GOD, WHO ROSE FROM THE DEAD.

remain so steadfast, knowing their story was a sham? Such an idea does not withstand scrutiny.

There are many other proofs that we could point to, but even based on just these three we can be confident that Christ was resurrected. Not only *was* Jesus real—He *is* real.

Do We Care?

But do these facts change anything about our day-to-day lives? Accepting that Jesus played a significant role in the history of mankind is one thing—living as though His claims and His promises are true is another.

What does it mean to believe in Him? Is just believing that He exists enough? Not according to the epistle of James: "You believe that there is one God. You do well. Even the demons believe—and tremble" (James 2:19).

Even the demons believe He exists—but that's not exactly counted as a point in their favor. So, what is their belief lacking? They simply do not follow what He teaches. James uses the example of Abraham to paint a picture of what real, sincere belief looks like: "Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his

MAY WE
SUGGEST?

The Ten Commandments Learn why these timeless commandments were important to Jesus and remain important today! Request this **free** printed booklet from the Regional Office nearest you, or order at TomorrowsWorld.org. PDF and ePub are also available.



QUESTIONS AND ANSWERS

Here's how to start praying—and continue!

Question: I've never really prayed before. How do I get started?

Answer: Prayer is not complicated—but getting started can feel that way. God doesn't want prayer to be intimidating, though. He designed it to be our life-line—a direct, open, and daily connection with Him. Prayer is a habit you can start today, and it begins with just a few simple steps.

First, prioritize prayer by picking a time and then protecting that time. This helps ensure that prayer becomes a part of your daily routine. Many find that the morning is most effective—even Jesus prioritized His prayer time by praying in the morning (Mark 1:35). Regardless of the time, the key is to prioritize prayer by making sure it happens at a consistent time every day.

A second key is to go to God privately. He certainly wants to hear from us anytime, anywhere, but Jesus advised that our main, daily prayer should ordinarily be in private (Matthew 6:5–6). Praying to God privately lets us talk to Him without inhibition and in genuine sincerity. It's not that praying in public is always wrong—we see plenty of examples in Scripture of God's servants praying publicly—but our main prayers should be done privately.

What to Pray About

The next key is knowing what to pray about. There are many examples of prayer in the Bible, in many different circumstances. Some prayers will be short, and some will be longer, and each may have a different purpose.

However, when Jesus was teaching His disciples about prayer, He gave a general model for our main, daily prayer. He encouraged us to begin by glorifying and thanking God and expressing our desire for His coming Kingdom—for His rule on this earth to fix this world's problems (Matthew 6:9–10). Following His outline, it's only after focusing first on God and His coming Kingdom (v. 33) that we pray about our wants and needs (v. 11). And God does want you to tell Him about your needs, the needs of others, and what's happening in your life. Nothing is too small for Him to care about—Scripture assures us that He wants to hear our every request (Philippians 4:6–7).


Next, we're to humbly confess our sins to God, asking Him to forgive us and to help us forgive others (Matthew 6:12, 15). To help us avoid future sin, we can then ask Him to protect us from the devil's temptations. Then we close our prayer by praising God for His power and glory (v. 13).

Jesus gave us this model or outline for our main, daily prayer, but we shouldn't just repeat the words of Matthew 6 back to Him, verbatim (Matthew 6:7–8). God wants us to talk to Him from our heart and with our own words (Jeremiah 29:12–13; Hosea 7:14). You

Jesus gave us this model or outline for our main, daily prayer, but we shouldn't just repeat the words of Matthew 6 back to Him, verbatim. God wants us to talk to Him from our heart and with our own words.

may find it helpful to make a prayer list to revise as circumstances change in your life or the lives of others, but your prayers should be in your own words, from the heart. And we must always pray with *humility*. God's servants commonly knelt in their prayers when they could (e.g., Luke 22:41; Daniel 6:10), illustrating a humble attitude.

And don't worry about praying "perfectly" as you begin! Like all disciplines, prayer is a facet of life that will improve as you practice and grow over time. While your prayers may be short at first, as time goes on you will discover you have more and more to discuss with your Creator. You may find that sometimes you don't feel like praying. Don't let that discourage you—just pray anyway. In fact, you can even pray for the desire to pray, if you're struggling with it. Don't worry if you forget to pray one day—just pray as soon as you realize it, getting right back into your routine. And never give up—prayer is a foundational part of your relationship with God.

If you would like to learn more about prayer, we recommend our free study guide *Twelve Keys to Answered Prayer*. You can request it from the nearest Regional Office listed on page 4 or by visiting TomorrowsWorld.org. 



Laying Track for Our Children

The Transcontinental Railroad was a great achievement for the 19th century United States, taking more than six years to build and cutting the cost of a cross-country trip from about \$1,000 to about \$150. Even today, laying train track is slow and laborious, and the initial investment is high—building one kilometer of high-speed rail track in Europe can run into the tens of millions of euros. Nevertheless, there are huge long-term benefits to be gained after the high initial cost.

Parents should realize that teaching their children is a lot like laying railroad track. The initial labor may be hard and the cost high, but the end result is well worth it: children who commit their lives to staying on track by living in love and obedience toward God. As parents, then, we must think about the track we are laying for our children—whether that track will lead them to a relationship with God and entry into His eternal family.

In doing so, we're following the pattern set by God Himself. Moses described two ways we can choose, one leading to life and the other leading to death. God wants us to follow the track that leads to life, "that both you and your descendants may live" (Deuteronomy 30:19). Jesus Christ told His disciples to "enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction" (Matthew 7:13).

So, how can we lay good track for our children to help them toward the Kingdom of God?

Keep Instructions Simple

Parents can frustrate their children—and ultimately themselves—by not clearly breaking down instructions

into simple parts or steps. If we don't give children specific instructions or adequately prepare them for a task, we set them up to fail. Instead, we can set them up to succeed by clearly laying out expectations for them and teaching them *how* to follow our instructions.

Consider teaching a child to clean his room. This simple-sounding task gives a lot of grief to parents and children alike! As one parent described, "It's easy for a parent to say, 'Go and clean up your room,' but that doesn't tell the child anything. You may as well tell them to stare at the wall. You need the discipline to go in there with them and model exactly what to do—show them how to fold a piece of clothing and put it in the closet or the right drawer" (Roy Baumeister and John Tierney, *Willpower: Rediscovering the Greatest Human Strength*, 2011, p. 201).

Likewise, God breaks down what He requires of us into small, understandable chunks, then holds us accountable for our obedience. Notice the Apostle Paul breaking down his explanation of applying God's law: "Therefore, putting away lying, 'Let each one of you speak truth with his neighbor,' for we are members of one another.... Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need" (Ephesians 4:25, 28). When working with our children, we need to break things down in the same way.

Develop Consistency

What if the rail boss picked a different route for the track each day? Imagine the frustration! But isn't that what it's like for our children if we're always changing

the rules—or not enforcing them? It's better not to make a rule than to fail to apply one consistently. Inconsistency damages our credibility as parents, undermining our children's trust that we know the path to success. Consider:

When parents are inconsistent, when they let an infraction slide, they sometimes try to compensate with an extra-strict punishment for the next one.... Imagine how this looks from the child's point of view.... Seemingly tiny or even random differences in your own behavior or in the situation seem to spell the difference between no punishment at all and a highly upsetting one. Besides resenting the unfairness, you learn that the most important thing is not how you behave but whether or not you get caught, and whether your parents are in the mood to punish (Baumeister and Tierney, p. 200).

God is consistent—He says, “I am the LORD, I do not change” (Malachi 3:6), and “Jesus Christ is the same yesterday, today, and forever” (Hebrews 13:8). We know we can follow His consistent lead. As we work with our children, we need to be as consistent as we can, despite feelings of fatigue or frustration.

Don't Withhold Loving Correction

Sometimes our children disobey us or exhibit wrong attitudes. If we fail to correct them for doing so, we're not helping them in the long run. The goal of discipline is never to express anger, but to show a better way in love and concern—a “course correction” given calmly and straightforwardly, showing them how to get back on the right track. Otherwise, we just reinforce their travel on the *wrong* track. Problems not dealt with don't go away—they just develop into more deeply ingrained bad patterns.

Consider this advice from educator Burton L. White:

I don't believe you can do a first-rate job... without your baby occasionally becoming very unhappy with the limits you have set. I assure you that if you yield to that unhappiness on a regular basis you'll find that the price will be very high for all of you. If your child learns the

core lesson that she is extremely precious and loved, and that her needs are very important, but that she is no more precious than anyone else in the world, nor are her needs more important than those of other people, especially yours, then you're likely to do just fine (*Raising a Happy, Unspoiled Child*, 1994, pp. 195–196).

This is also what the Bible says. Ecclesiastes 8:11 tells us to deliver correction speedily—otherwise, wrong actions will grow into wrong patterns. Leviticus 19:17 shows that real love means we are willing to help others, including our children when they get on the wrong track.


Keep Yourself on Track

How will our children believe that the track we show them is the way to success if they don't see us on it?

God breaks down what He requires of us into small, understandable chunks, then holds us accountable for our obedience.

Consider the following from our powerful and informative booklet *Successful Parenting: God's Way*: “Young children's perception of God is primarily developed by their parents' example. We cannot hope to rear godly children if we, as parents, are not genuine godly examples. If children see intolerance, hypocrisy, self-centeredness, and frequent anger, they will not likely be attracted to their parents' belief system. Instead, the authority figures in their youth will provoke a negative attitude toward God's authority later in life” (p. 2).

If we tell our children to go one way, but they see us going another, why would they follow us? Paul said, “Imitate me, just as I also imitate Christ” (1 Corinthians 11:1). Unless we show our children that God's way works for us, they won't believe that it will work for them.

Scripture tells us to “train up a child in the way he should go, and when he is old he will not depart from it” (Proverbs 22:6). Parents have an opportunity to teach children the paths and patterns that will keep them off the track that leads to destruction. Let's do our best to make the necessary investment—laying good track for our children so that they can follow us into God's Kingdom. 

NATO Engages with Russia

Tensions related to the war in Ukraine rose in Europe after Russian military drones encroaching on Polish airspace were shot down by Polish and Dutch fighter jets (*AP*, September 10, 2025). Article 5 of the NATO agreement is “NATO’s collective security guarantee, with allies pledging that an attack on one member of the alliance constitutes an attack on all.” While both Poland and the Netherlands are members of NATO, in this instance the nations of the alliance agree for the moment that the intrusion is not seen as an attack on the alliance as a whole, and Article 5 has not been triggered.

Russia continues to “test the fences” with European nations, and NATO nations continue to build up defenses on their eastern fronts. Germany is revising its spending and debt rules so it can direct more funds into its military efforts (*Washington Post*, September 7, 2025). Germany’s Minister of Agriculture is also calling for a national stockpile of ready-to-eat meals and foods. And “the German government has pledged to make the country *kriegstüchtig*—fit for war—by 2029, the year officials believe Russia could be ready to strike a NATO member.” Finland, another NATO member, is preparing for the worst as its leaders anticipate a massing of Russian troops on their border once the war in Ukraine ends (*The Guardian*, May 21, 2025).

Satellite photos show that Russia is already improving fortifications and bases along the Finnish border, even as the war in Ukraine continues.

As events continue to heat up, we are reminded of the need to watch Europe and the Middle East! Both locations are biblically prophetic hot spots and will play major roles in end-time, world-changing events.

The “28th Regime”: A Tool to Unite Europe?

The European Union was built on grand ambitions—peace, prosperity, and unity. Yet beneath the surface of its single market lies a maze of 27 national systems: 27 tax codes, 27 sets of consumer laws, and 27 bureaucracies. Businesses hoping to sell across borders must navigate this tangled web at great cost. To fix this, EU leaders are thinking about a new idea called the “28th regime” (*Euractiv*, October 16, 2025). This is a set of optional rules that businesses could choose to follow instead of each country’s laws. If it works, a company could hire workers in different countries using one contract or sell eco-friendly products without having to meet 27 different standards.

Some think this is smart and helpful, while others worry that it could be unfair. Big companies might use the new system to avoid rules that protect workers. That could create a “two-speed Europe” where some people benefit while others are left behind. There is also a ques-

tion of who would enforce these new rules. Past EU regulations like GDPR, which protects online privacy, have not always been followed the same way in every country.

The Bible gives us a bigger picture. In Daniel 2, a statue is seen in a vision, having feet of iron and clay that symbolize an end-time kingdom that is strong but divided—just as you see in a mixture of iron and clay. The EU seems similar—trying to unite but remaining very divided. Revelation 17 points to the rise of ten “kings” or leaders who will give their power to one ruler. Could the EU be moving toward that event? The lesson is clear: Man-made plans for unity do not last without God. As Europe builds new systems, we should stay alert and remember Jesus’ words: “Be ready, for the Son of Man is coming at an hour you do not expect” (Matthew 24:44).

Territorial Concessions: Europe Tries Again

When United States President Donald Trump signaled willingness to recognize all Russian-held Ukrainian territories in exchange for Ukraine’s neutrality (*Politico*, August 11, 2025), it called to mind for many the 1938 Munich Agreement, in which British Prime Minister Neville Chamberlain pressured Czechoslovakia to surrender the Sudetenland to Adolf Hitler in hopes of securing “peace for our time” (*Holocaust Encyclopedia*).

Each of these negotiations excluded the nation most affected: Ukraine was absent from recent United States–Russia summits in both Alaska and Riyadh, and Czechoslovakia’s government received no invitation to Munich, undermining any sense that the result was a truly fair settlement. Prime Minister Chamberlain returned home holding aloft a signed agreement with Hitler, confident he had staved off war. Of course, World War II showed that such confidence was an illusion, and President Trump’s earlier boasts that he could end the war in Ukraine within one day as President proved to be just as illusory.

History warns that these sorts of grand promises have often emboldened aggressors rather than restraining them. The West’s appeasement of Hitler’s aggression in 1938 paved the way for full occupation, and many fear Mr. Putin’s expansionist rhetoric indicates that these recent summits represent a similar miscalculation. As this war on the very doorstep of Europe surpasses 1,200 days, the potential for dramatic impact on the strategic arrangement of world powers and alliances continues to loom large. The days leading up to Jesus’ return will see a radical upending of the status quo, including the rise of Europe and the utter decline of American power.

Formation of an “Arab NATO”?

Israel’s recent attack on Hamas officials in Qatar has prompted

a united Arab response (*RTE*, September 10, 2025). The Arab nations often possess competing agendas, but this attack and Israel's subsequent threat to strike Hamas "anywhere" may be prompting increased coordination. Arab nations recently considered the idea of an "Arab NATO" that could form a rapid-reaction force able to "shield member states from external threats, particularly Israel" (*Middle East Eye*, September 20, 2025).

In September 2025, Arab nations held a summit in Doha, Qatar, to discuss Israel's recent action and the possibilities of a united Arab response. At the summit, Egypt presented a proposal for a "NATO-style" Arab defense force. Egypt's proposal was blocked by the UAE and Qatar, and representatives from Egypt and Saudi Arabia disagreed on which nation should lead such an organization, with each seeing their own nation as best suited for the top job. In further discussions, the Gulf states

decided to exclude Turkey and Iran from a future combined Arab defense organization. The outcome of this summit, much to the frustration of Egypt, was a relatively toothless statement condemning Israel's actions and declaring support for Gaza. Just days later, Saudi Arabia signed a mutual defense treaty with nuclear-armed Pakistan.

Will the recent summit be the last we hear of an Arab NATO or something very similar? According to Bible prophecy, a confederacy of Arab nations will form in opposition to Israel and the other Israelite nations at the end of the age (Psalm 83:2–8). Eventually, many of these same nations will even fight against the German-led European "beast" power (Daniel 11:40–44). And the actions of this alliance of Arab nations will be both defensive and offensive. The Bible calls this united Arab force that will ultimately emerge the "king of the South." Major changes are

underway in the Middle East and North Africa.

Is A.I. a Teen's New Best Friend?

According to a recent study by Common Sense Media, more than half of today's teenagers regularly communicate with generative artificial intelligence companions, fueled by the appeal of constant companionship and even mental-health support. Yet experts caution that these digital confidants can foster unhealthy dependency, deepen loneliness, and offer unpredictable or harmful responses. A.I. can take on many human-like traits, but it remains completely lacking in

that "two are better than one... for if they fall, one will lift up his companion," illustrating how shared burdens and victories cement bonds of trust. Hebrews 10:24–25 urges those who devote themselves to following Christ not to forsake "the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching." While A.I. can simulate empathy, it cannot bear burdens or offer true emotional support.

Leaning on digital "friends" risks stunting the relationships God designed to refine, preserve, and improve us. Parents and leaders must guide young



the emotional depth, wisdom, and experiential knowledge that many are seeking.

The Bible speaks directly to the irreplaceable value of authentic human connection. King Solomon wrote, "As iron sharpens iron, so a man sharpens the countenance of his friend" (Proverbs 27:17). This reminds us that our character grows when we engage in genuine give-and-take with our fellow human beings. Ecclesiastes 4:9–10 points out

people to exercise discernment in their tech habits, always directing deeper emotional and spiritual needs toward trusted human friends and advisors—and especially to God. When we share our own struggles and doubts and invite others into real conversations, we discover the profound value human interaction possesses that digital convenience never will. Technology can serve as a tool, but it must never replace authentic, living relationships. TW

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TELL US WHAT YOU THINK



Dear friends, I have just been riveted to your article regarding A.I. and what future we may anticipate! Wow. I would be so grateful if I could take you up on your offer of sending me the booklet *The World Ahead: What Will It Be Like?*

—Subscriber in Queensland, Australia

I have been receiving your magazine for over three years and have learned much about what will take place in this world. My church teaches very little concerning the Last Days, and this is a worry that believers will not be ready for the Second Coming. I have kept all the magazines and often refer to them for guidance. The Lord continue to bless your work.

—Subscriber in Edinburgh, Scotland

Every week is an excellent message [on TV]. I especially enjoyed [Mr. Rod McNair's] broadcast on loneliness. I took down notes and scriptures. I think I can help people with what I have learned. It is a blessing, and it was unusually timely. I thank you all.

—Subscriber in Ohio

Dear Friends, I have just listened to a message on YouTube by Roderick C. Meredith entitled "Meet the Living Church of God." I was truly blessed by this presentation! At 85 years of age, I need to firm up my association with a *true* Church fellowship, which I feel I am achieving through the Living Church of God. Thank you for being readily available through your South Australian office. Blessings in abundance to your wonderful staff!

—Subscriber in New South Wales, Australia

Editor's Note: We're so glad you found us! For other readers who may want to know more, the Living Church of God, which sponsors the Tomorrow's World mag-

azine and television program, has congregations all over the world, which meet every Sabbath and on the annual Holy Days of the Bible. Those interested in more information can contact a local minister by visiting TomorrowsWorld.org and clicking on "Meet the Church Behind TW," or by getting in touch with our Regional Office nearest them, listed on page 4 of this magazine

Thank you for your wonderful Bible-based booklets you send as well as the *Tomorrow's World* broadcasts on TV. You help me stay I touch with the most important thing in life—my relationship with my Creator.

—Subscriber in Virginia

You say there was no evolution. Are you guys serious? After all the scientific evidence that explains and shows evolution, you people say, "Believe us, we are just a group of people making a wild accusation," and you cannot prove or provide any proper evidence to support your claims. But that's right, you church tv shows are all about trying to brainwash the vulnerable and get money out of them and get them to join your misguided flock.

—Viewer in Brisbane, Australia

Editor's Note: Actually, we never try to get money out of anyone—everything from Tomorrow's World is completely free of charge, just as Jesus commanded (Matthew 10:8). One of the many free resources we offer is a booklet entitled *Evolution and Creation: What Both Sides Miss*, and we think you might find it very interesting. It contains page after page of documented evidence that exposes the truth about both the theory of evolution and the theory of young-earth creationism, and you can read it online at TomorrowsWorld.org. You can also order a copy—again, for free—from the Regional Office nearest you.

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Mail your letters to "Letters to the Editor" at one of the Regional Offices listed on page 4 of this magazine, or send email to Letters@TomorrowsWorld.org. Letters may be edited for space and clarity.

TOMORROW'S WORLD

TELEVISION LOG



AUSTRALIA

Nationwide 7TWO SU 7:00 a.m.
Nationwide 9GEM SA 8:30 a.m.

BARBADOS

St. Michael CBC 8 SU 2:00 p.m.

FRANCE

Nationwide ZOUK TV SU 6:00 a.m.
Nationwide ZOUK TV WE 5:00 a.m.

FRENCH ISLANDS (St. Maarten | Guadeloupe |

Martinique | French Guiana)
Nationwide ZOUK TV SU 6:00 a.m.
Nationwide ZOUK TV WE 5:00 a.m.

GUYANA

Nationwide NCN 11 SU 6:30 a.m.

JAMAICA

Kingston TVJ SU 7:00 a.m.

SCANDINAVIA (Sweden | Norway | Denmark)

Nationwide SverigeKanalen TV SU 12:00 p.m.

SOUTH AFRICA

Nationwide CTV/SA SU 11:30 a.m.
e.tv (DSTV ch 194) SU 6:30 a.m.
Nationwide Faith TV Africa (DSTV ch 341) SU 9:00 a.m.

ST. LUCIA

Nationwide DBS (English) SU 7:30 a.m.

TRINIDAD & TOBAGO

Nationwide CNC3-TV SU 6:30 a.m.

UK & NW EUROPE

WORD (TWN) Freeview 279 SU 6:30 a.m.
Freeview 279 SU 7:30 p.m.
Freeview 279 MO 12:30 a.m.
Freely 582 SU 6:30 a.m.
Freely 582 SU 7:30 p.m.
Freely 582 MO 12:30 a.m.
Faith TV UK SU 8:00 a.m.



CANADA

Nationwide Networks (All times Eastern)

VisionTV SA 3:30 a.m.

FAITH TV SU 5:30 p.m.
WE 4:30 p.m.
MO-FR 10:30 p.m.

CHNU MO-FR 10:00 p.m.

CIVIT (Vancouver) SU 12:00 p.m.

CTV (Maritimes) SU 7:30 a.m.
CTV (Alberta) SU 1:30 p.m.

UNITED STATES

Nationwide Networks (All times Eastern)

Binge SU 9:00 a.m.

Charge Network SU 7:30 a.m.

COMET SU 7:30 a.m.

The CW Plus SU 8:00 a.m.
MO 2:00 a.m.

Faith TV USA SU 8:00 a.m.

getTV SU 7:00 a.m.

Impact TV SU 8:30 a.m.
SU 11:00 p.m.
SA 11:00 p.m.

Positiv TV SU 8:30 a.m.

Rewind SU 9:00 a.m.

The Word Network SU 2:30 p.m.
SU 7:30 p.m.

DISH Network* (All times Eastern)

Impact Ch. 268 SU 11:00 p.m.

DIRECTV* (All times Eastern)

Impact Ch. 380 SU 11:00 p.m.

Word Ch. 373 SU 2:30 p.m.
SU 7:30 p.m.

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

AK Anchorage KYUR (CW+) SU 6:00 a.m.
Fairbanks KATN (CW+) SU 6:00 a.m.
Juneau KJUD (CW+) SU 6:00 a.m.

AL Dothan WTVY (CW+) SU 7:00 a.m.
Huntsville WZDX/DZDX-TV 54 SU 9:30 a.m.
Mobile WJTC-TV 44 SU 9:00 a.m.
Montgomery WBMM (CW+) SU 7:00 a.m.
Opelika WLTZ (CW+) SU 7:00 a.m.

AR El Dorado KARD (CW+) SU 7:00 a.m.
Fayetteville KHBS (CW+) SU 7:00 a.m.
Fort Smith KHBS (CW+) SU 7:00 a.m.
Jonesboro KAIT (CW+) SU 7:00 a.m.
Little Rock KASN (CW) SU 10:30 a.m.

AZ Phoenix KASW-TV 61 IND SU 7:00 a.m.
Tucson KMSB (FOX) SU 8:30 a.m.
Yuma KEYC (CW+) SU 7:00 a.m.

CA Bakersfield KGET (CW+) SU 8:00 a.m.

Chico KHSL (CW+) SU 8:00 a.m.
El Centro KEYC (CW+) SU 7:00 a.m.
Eureka KECA (CW+) SU 8:00 a.m.
Monterey KCBA (CW+) SU 8:00 a.m.
Palm Springs KCWQ (CW+) SU 8:00 a.m.
Redding KHSL (CW+) SU 8:00 a.m.
Salinas KCBA (CW+) SU 8:00 a.m.
San Francisco BAVC (Public Access) WE 8:00 a.m.
San Luis Obispo KCOY (CW+) SU 8:00 a.m.
Santa Barbara KCOY (CW+) SU 8:00 a.m.
Santa Maria KCOY (CW+) SU 8:00 a.m.

CO Colorado Springs KXTU (CW) SU 8:00 a.m.
Grand Junction KJCT (CW+) SU 7:00 a.m.

CT Hartford WCCT SU 7:00 a.m.
Hartford WWLP (CW+) SU 8:00 a.m.
New Haven WCCT SU 7:00 a.m.

DE Salisbury WMDT (CW+) SU 8:00 a.m.

FL Daytona Beach WRBW-TV 65 SU 10:00 a.m.
Ft. Lauderdale WBFS-TV 33 SU 6:30 a.m.
Gainesville WCJB (ABC) SU 6:00 a.m.
Gainesville WCJB (CW+) SU 8:00 a.m.
Jacksonville WCWJ (CW) SU 6:30 a.m.
Miami WBFS-TV 33 SU 6:30 a.m.
Orlando WRBW-TV 65 SU 10:00 a.m.
Panama City WMBB (CW+) SU 7:00 a.m.
Pensacola WJTC-TV 44 SU 9:00 a.m.
Tallahassee WMBB (CW+) SU 8:00 a.m.
Tampa Bay WTOG (CW) SU 8:00 a.m.

GA Albany WALB (CW+) SU 8:00 a.m.
Albany WALB (ABC) SU 11:00 a.m.
Atlanta WATL-TV 36 SU 10:00 a.m.
Augusta WJBF (CW+) SU 8:00 a.m.
Columbus WLTX (CW+) SU 8:00 a.m.
Macon WMAZ (CW+) SU 8:00 a.m.
Savannah WSAV (CW+) SU 8:00 a.m.
Thomasville WMBB (CW+) SU 8:00 a.m.

IA Ottumwa KYOU (CW+) SU 7:00 a.m.
Sioux City NTV (CW+) SU 7:00 a.m.

ID Boise KBOI/KYUU (CW+) SU 7:00 a.m.
Idaho Falls KIFI (CW+) SU 7:00 a.m.
Twin Falls KMYT (CW+) SU 7:00 a.m.

IL Chicago WJVS-TV 62 SU 8:00 a.m.
Chicago SWAG SU 8:30 a.m.
Chicago SWAG SU 9:00 a.m.
Peoria WEEK (CW+) SU 7:00 a.m.
Quincy WGEW (CW+) SU 7:00 a.m.
Rockford WSLN (CW+) SU 7:00 a.m.

IN Evansville WTVW (CW) SU 7:30 a.m.
Fort Wayne WISE (CW+) SU 8:00 a.m.
Fort Wayne WPTA-TV 21 SU 7:30 a.m.
Lafayette WLFI (CW+) SU 8:00 a.m.
Terre Haute WTTWO (CW+) SU 8:00 a.m.

KS Kansas City KCWE-TV 29 (CW) SU 7:30 a.m.
Topeka KTKA (CW+/Rewind) SU 7:00 a.m.
Topeka KCWE-TV 29 (CW) SU 7:30 a.m.
Pittsburg KFJX (CW+) SU 7:00 a.m.
Troy KNPC (CW+) SU 7:00 a.m.

KY Bowling Green WPKO (CW+) SU 7:00 a.m.
Lexington WTVQ (ABC) SU 7:00 a.m.
Louisville WBNA-TV 21 SU 9:30 a.m.
Paducah WDKA-TV 49 SU 11:00 a.m.

LA Alexandria KALB (CW+) SU 7:00 a.m.
Lafayette KLFY (CW+) SU 7:00 a.m.
Lake Charles KPCT (CW+) SU 7:00 a.m.
Monroe KMCT-TV 39 SU 6:00 a.m.
Monroe KARD (CW+) SU 7:00 a.m.
Shreveport KSHV-TV 45 SU 10:00 a.m.

MA Springfield WWLP (CW+) SU 7:00 a.m.

ME Bangor WABI (CW+) SU 8:00 a.m.
Presque Isle WAGM (CW+) SU 8:00 a.m.

MI Alpena WBAE (CW+) SU 8:00 a.m.
Cadillac WFOQ-TV 33 (FOX) SU 10:30 a.m.
Lansing WLAI (CW+) SU 8:00 a.m.
Lansing WLAI (ABC) SU 11:00 a.m.
Calumet WBKP (CW+) SU 8:00 a.m.
Marquette WBKP (CW+) SU 8:00 a.m.
Traverse City WFOQ (CW+) SU 8:00 a.m.
Traverse City WFOQ-TV 33 (FOX) SU 10:30 a.m.

MN Cloquet KDLH (CW+) SU 8:00 a.m.
Duluth KDLH (CW+) SU 7:00 a.m.
Mankato KMNF/KEYC (CW+) SU 7:00 a.m.
Rochester KTC (CW+) SU 7:00 a.m.

MO Columbia KOMU (CW+) SU 7:00 a.m.
Joplin KFJX (FOX) SU 8:30 a.m.
Joplin KFJX/NFJX (CW+) SU 7:00 a.m.
Kansas City KCWE (CW) SU 7:30 a.m.
St. Joseph KNPQ (CW+) SU 7:00 a.m.
St. Louis KPLR (CW) SU 6:30 a.m.

MS Biloxi WXXV (CW+) SU 7:00 a.m.
Columbus WLOV (CW+) SU 7:00 a.m.
Greenwood WBWD (CW+) SU 7:00 a.m.
Hattiesburg WHLT (CW+) SU 7:00 a.m.
Meridian WTKO (CW+) SU 7:00 a.m.

MT Billings KVIS (CW+) SU 7:00 a.m.
Bozeman KCOB (Charge) SU 8:30 a.m.
Butte KCOB (Charge) SU 8:30 a.m.
Glendive KWYZ (CW+) SU 6:00 a.m.
Helena KTVM (Comet) SU 8:30 a.m.
Kalispell KCFW (Charge/Comet) SU 8:30 a.m.
Kalispell KECI (Charge/Comet) SU 8:30 a.m.
Missoula KECI (Charge/Comet) SU 8:30 a.m.

NC Asheville WYCW (CW) SU 9:30 a.m.
Asheville WGGG-TV 16 SU 11:30 a.m.
Charlotte WAXN-TV 64 SU 9:00 a.m.
Charlotte WMYT-TV 55 SU 8:30 a.m.
Charlotte WMYT-TV 48 SU 10:30 a.m.
Greensboro WMYT-TV 48 SU 9:00 a.m.
Greenville WNCN (CW+) SU 8:00 a.m.
Wilmington WWAY (CW+) SU 8:00 a.m.

ND Bismarck KXMA (CW+) SU 7:00 a.m.
Dickinson KXMA (CW+) SU 6:00 a.m.
Fargo KJXB (CW+) SU 7:00 a.m.
Minot KXMA/KXMC (CW+) SU 7:00 a.m.

NM Albuquerque KBQO-TV 19 (CW) SU 8:00 a.m.

NV Las Vegas KSNV (Charge/Comet) SU 8:30 a.m.
Reno KOLO (CW+) SU 8:00 a.m.

NY Binghamton WBNG (CW+) SU 8:00 a.m.
Brooklyn BCAT/BRIC SU 7:00 p.m.
Brooklyn BCAT/BRIC MO 12:30 a.m.
Elmira WENY (CW+) SU 8:00 a.m.
Watertown WWTI (CW+) SU 8:00 a.m.
Utica WFXV (CW+) SU 8:00 a.m.

OH Cincinnati WSTR-TV 64 SU 9:00 a.m.
Cleveland SU 8:30 a.m.
Columbus WWHO (Charge/Comet) SU 7:30 a.m.

OK Ada KTVZ (CW+) SU 8:00 a.m.
Lawton KFTX (CW+) SU 7:00 a.m.
Oklahoma City KOCB (CW+) SU 9:30 a.m.
Tulsa KQCW (CW) SU 8:00 a.m.

OR Bend KTVZ (CW+) SU 8:00 a.m.
Eugene KMTR (CW+) SU 8:00 a.m.
Klamath Falls KTVL (CW+) SU 8:00 a.m.
Medford KTVL (CW+) SU 8:00 a.m.

PA Erie WSEE (CW+) SU 8:00 a.m.

Harrisburg WPMT (FOX) SU 8:00 a.m.

Lancaster WPMT (FOX) SU 8:00 a.m.
Lebanon WPMT (FOX) SU 8:00 a.m.
Philadelphia WPSG (CW) SU 7:30 a.m.
Pittsburgh WPKD/WPCW (CW) SU 7:30 a.m.
York WPMT (FOX) SU 8:00 a.m.

SC Charleston WCBD (CW+) SU 8:00 a.m.
Columbia WOLO (ABC) SU 11:00 a.m.
Greenville WYCW (CW) SU 9:30 a.m.
Greenville WGGG-TV 16 SU 11:30 a.m.
Rock Hill WAXN-TV 64 SU 9:00 a.m.
Rock Hill WMYT-TV 55 SU 8:30 a.m.
Rock Hill WMYT-TV 55 SU 10:30 a.m.

SD Rapid City KCLO (CW+) SU 6:00 a.m.
Sioux Falls MELO+/KELO/KPLO (CW+) SU 7:00 a.m.

TN Jackson WNCN (CW+) SU 7:00 a.m.
Knoxville WKNX (KNOX) SU 12:00 a.m.
Knoxville WKNX (KNOX) SU 7:00 a.m.
Knoxville WKNX (KNOX) SU 6:00 p.m.
Knoxville WKNX (KNOX) SA 7:30 a.m.
Memphis WLMT (CW) SU 10:00 a.m.

TX Abilene KTXS (CW+) SU 7:00 a.m.
Amarillo KVIH/KVII (CW+) SU 7:00 a.m.
Beaumont KFDM (FOX) SU 7:00 a.m.
Corpus Christi KSCC (CW+) SU 7:00 a.m.
Dallas KTXA-TV 21 SU 9:30 a.m.
Laredo KLYL (CW+) SU 7:00 a.m.
Lubbock KLCW (CW+) SU 7:00 a.m.
Lufkin KXTX (CW+) SU 7:00 a.m.
McAllen KCWT/KFXV (CW+) SU 7:00 a.m.
Midland KOSA/KCWO (CW+) SU 7:00 a.m.
Odessa KOSA/KCWO (CW+) SU 7:00 a.m.
San Angelo KTXE (CW+) SU 7:00 a.m.
Sherman KTVN (CW+) SU 7:00 a.m.
Tyler KLTU-TV 7 SU 6:00 a.m.
Tyler KTXE (ABC) SU 6:00 a.m.
Tyler KTYT (CW+) SU 7:00 a.m.
Wichita Falls KFDX (CW+) SU 7:00 a.m.
Victoria KVCT (CW+) SU 7:00 a.m.

VA Charlottesville WVIR (CW+) SU 8:00 a.m.
Harrisonburg WSVW (CW+) SU 8:00 a.m.
Norfolk WSKY (SKY4) SU 9:30 a.m.
Roanoke WWCW (CW) SU 8:30 a.m.
Roanoke WSET (ABC) SU 12:00 p.m.

VT Burlington WNEC (CW+) SU 2:00 a.m.
Burlington WNEC (CW+) SU 8:00 a.m.

WA Kennewick KEPR (CW+) SU 8:00 a.m.
Pasco KEPR (CW+) SU 8:00 a.m.
Richland KEPR (CW+) SU 8:00 a.m.
Yakima KIMA (CW+) SU 8:00 a.m.

WI Eau Claire WEAU (CW+) SU 7:00 a.m.
La Crosse WECW/WEAU (CW+) SU 7:00 a.m.
Wausau WSAW (CW+) SU 7:00 a.m.
Wittenberg WZAW (CW+) SU 8:00 a.m.
Superior KDLH (CW+) SU 7:00 a.m.

WV Bluefield WVVA (CW+) SU 8:00 a.m.
Charleston WOCW (CW+) SU 7:00 a.m.
Clarksburg WVFX (CW+) SU 8:00 a.m.
Parkersburg WOVA (CW+) SU 8:00 a.m.

WY Casper KGWN (CW+) SU 7:00 a.m.
Cheyenne KGWN (CW+) SU 7:00 a.m.
Laramie KGWN (CW+) SU 7:00 a.m.

*Check local listings for additional airtimes throughout the week. All times are based on Eastern Daylight Time (EDT; UTC -4) unless otherwise noted.

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TOMORROW'S WORLD

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UPCOMING TELECASTS

How to Keep the Sabbath

In our troubled times, many wonder how they can gain for themselves the true benefit of Sabbath rest. Here are some simple and powerful keys that can help you!

January 1-7

Is What You Believe About God True?

How can you be sure that you believe what God wants you to believe? You don't need to fall victim to common falsehoods being spread about God!

January 8-14

Who Changed the Sabbath?

God rested on the seventh day, and Jesus and the New Testament Church did the same. The Bible nowhere authorizes a different Sabbath, so why do billions today observe another day?

January 15-21

Let's Fix the World!

No thoughtful person can deny that our world is broken, as so many are suffering the consequences of poverty, violence, sickness, and ignorance. But you can be part of the solution!

January 22-28

Schedule subject to change

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