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TOMORROW'S WORLD

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**Unlock the
Bible's
Mysteries!**

There Really Is Good News!

We have all heard jokes such as the one about the tribal chief returning from the hunt. “I have good news and bad news. The good news is that the hunt yielded much meat for the winter. The bad news is that all we got was skunk!”

Our work at *Tomorrow's World* is a good news/bad news message for humanity without a funny punch line. The bad news truly *is* bad news, and the good news truly *is* good news—but unlike this humorous anecdote, the bad news comes first.

Anyone with eyes to see knows that our world is in trouble. This quote from the November 2, 2017 *Washington Post* reveals the current state of affairs in the United States: “The attack left a staggering hole in a Texas town of fewer than 700 people and, for some, reinforced a sense of unease that no place could be considered immune from possible violence after a concert ground in Las Vegas, a Walmart in Colorado, a Nashville church and a bike path in New York all became scenes of death and bloodshed over the past six weeks.”

Vehicular homicide seems to be the prime means of terrorizing citizens in the United Kingdom and Europe, although guns and bombs have recently brought death and destruction in Paris, Brussels and Manchester. Car bombs explode routinely in the Middle East as religious and political factions vie for power, and school children are abducted by militants in Africa. Who knows what new atrocities will occur before this article reaches you?

Drug abuse is a never-ending plague on society (discussed in more depth in our article on page 12). Producers, distributors, and corrupt officials disrupt cities and nations, and users destroy both themselves and others around them. Abuse of the Internet runs rampant: identity theft, fraudulent investments, pornography, fake news that can destroy reputations and cripple companies, routinely stolen military and corporate secrets with dangerous potential—just to name a few!

North Korea and the United States continue rattling sabers, as do Iran and Saudi Arabia. Libya, Syria, Iraq, Yemen and Somalia remain in chaos as rival factions strive for dominance. Modern weapons

make it possible to annihilate humanity. Only human nature has remained constant.

Bad news abounds. Relations between men and women are troubled. Birth rates in some nations are so low that immigrants are needed for jobs that millions of babies aborted in the last few decades would have grown to fill. Drug abuse, coarse political discourse, the inability to work together—all contribute to what is increasingly seen as the death of Western culture.

The Beginning of Sorrows

These things are happening before our eyes, but the *real* bad news remains ahead! All indications point to our entering what the Bible describes as the “end of the age” (Matthew 24:3),

“time of the end” (Daniel 12:4), and “time of Jacob’s trouble” (Jeremiah 30:7). (Order our free publication *The United States and Great Britain in Prophecy* for a fuller understanding of these scriptures.)



Jesus describes this time as marked by false Christianity, ethnic

violence, wars and rumors of wars, famines, pestilences and natural disasters (Matthew 24:4–7; Mark 13:5–8; Luke 21:8–11). We also learn that these are only the **beginning** of sorrows. There is good news, but our world will get much worse before getting better! Jesus predicted another trend that rises as you read this—those who choose His way will be *hated by all nations* in the end time. True Christians will be persecuted, even put to death (Matthew 24:9)! How can this happen in civilized societies?

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I once wondered about this, but no longer. In various Islamic states, it is already dangerous to claim the name of Christ. But what about our *Western democracies*? Political correctness (censorship and the death of free speech) is rapidly making it *illegal* to express truly biblical points of view. Some of the Bible is already declared “hate speech” in Canada! Businesses in America and the United Kingdom are targeted and destroyed by modern “thought police.”

So where is the good news? How can we change this picture? The answer is that *we cannot*, but *God can!* A new world *is coming*, and as the old song goes, “it’s just around the bend”! The same source that predicted mankind’s fall into this mess predicts hope for the future. To most people, this sounds to good to be true. But is it?

The Good News

Jesus Christ, the greatest Prophet in history, warned that humanity would annihilate itself unless He directly and divinely intervened (Matthew 24:21–22).

The prophet Zechariah describes the climax of mankind’s misrule. We learn that Jerusalem will be at the heart of the final conflict. “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.... Then the LORD will go forth and fight against those nations.... And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east” (Zechariah 14:1–4). The prophecy then describes the mountain cleaving in two, creating a large valley from which water flows. This clearly describes a future event, as no such thing has ever happened there. A great battle will then take place between the world’s nations and the returning Jesus Christ. He will defeat these armies—“And the LORD shall be King over all the earth” (v. 9).

After quelling this rebellion, Jesus will command the surviving nations to do something many professing Christians refuse to do: keep the biblical festivals and Holy Days. “And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep

the Feast of Tabernacles” (v. 16). The prophecy warns that *any nation* that does not keep this Feast will have no rain, and will eventually be plagued if it continues to rebel against the command (vv. 17–19). The returning Christ *will* get mankind’s attention and prevent human extinction (Matthew 24:21–22).

The Bible describes this wonderful time in many passages. One scripture inspired Evgeniy Vuchetich to create a gift from the Soviet Union to the “United” Nations in 1959. It is a bronze statue of a man beating a sword into an agricultural instrument and is titled, “Let Us Beat Swords into Plowshares.” The origin of this phrase is found in Isaiah 2:4.

Benjamin Franklin, one of America’s “Founding Fathers,” is reputed to have skeptically said, “Those who beat their swords into plowshares usually end up plowing for those who kept their swords.” It is easy to understand why many today share such skepticism. Peace cannot coexist with our current human nature, but what if human nature were to change? And how could it?

A New Hope

After His enemies are defeated, Christ will remove a powerful spirit influence that has deceived humanity since our first parents lived. Few understand the reality and power of this cunning being known as Satan the devil. The Bible calls him “the god of this age” (2 Corinthians 4:4), and the “prince of the power of the air, the spirit who now works in the sons of disobedience” who directs “the course of this world” (Ephesians 2:2). The Day of Atonement, one of the biblical Holy Days, reveals that we can only be “at one” with God and one another if Satan is put away (Leviticus 23:27; Revelation 20:1–3). The deception and rebellion we see today will rapidly subside after his removal. Only then can a new age of peace, prosperity, good health and harmony become reality.

To learn more about this time of *good news*, order your free copy of our booklet, *The World Ahead: What Will It Be Like?*



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The Truth Behind *The Protestant Reformation*

PART 6

The Birth of Calvinism

*Did the Protestant reformers get back to the “faith once delivered”?
Were they led by God’s Holy Spirit? The naked facts in
this series of articles are a revelation of long-hidden truth!*

By **Roderick C. Meredith** (1930–2017)

The startling fact that *rank paganism* came in and took over the early professing Christian Church is difficult for some to believe. Yet this has been *proven*.

We have seen from numerous historians the admission that *pagan ceremonies and traditions* were embraced by the early Catholic Church. We have seen that many *pagan beliefs* were woven into professing “Christendom” after the death of Christ and the original apostles.

Martin Luther rebelled against the corrupt and apostate organized “Christianity” of his day. But at the same time he rebelled against *all* the authoritative commands of God and His word. We have seen that Luther presumptuously *added a word* to the Bible and taught, “The just shall live by faith **alone**.”

Having an aversion to the stress James puts upon *obedience* to God’s law, Luther called this inspired book “an epistle of straw.” Courting the political favor

of the German princes to back his movement, we have seen that during the Peasant War, he urged the princes to “*smite, strangle, and stab*” the peasants in the name of God.

When the *sexual lust* of one of his political backers became too strong, Luther and his fellow theologians gave *written permission* to the Landgrave of Hesse to take a second wife and commit *bigamy*! Unlike certain Old Testament heroes with whom Luther’s followers like to compare him, Luther *never really REPENTED* of these vile acts and the “reasoning” behind them.

In the fifth part of this series, we began the story of the Swiss reformation, and saw the part that Ulrich Zwingli played in it. Again, we were forced to observe that Zwingli’s example was also in striking contrast to the teaching and example of Christ and the early apostles. Zwingli’s violent death in a war he himself had urged certainly confirms Jesus’ warning, “all who take the sword will perish by the sword” (Matthew 26:52).

Often, we have paused to ask: Was the Protestant movement a reformation of God’s true Church gone wrong? Was this movement inspired and guided by God’s Holy Spirit?

Now we will come to the story of the man who really dominated the Swiss reformation—and has dominated much of Protestantism since.

The Reformation Under John Calvin

John Calvin now enters the Reformation drama, and we will see that the powerful influence of his mind and personality will dramatically shape the doctrinal system of the reformed congregations for generations to come (Kurtz, *Church History*, pp. 304–305). Like Luther and Zwingli before him, Calvin was trained for the Catholic priesthood. Thus, he too, had deeply ingrained in his mind many concepts imparted by the Roman Church, although his doctrinal break with the papacy was more complete than Luther’s had been.

It is nevertheless significant that the three most prominent leaders among the early reformers were all trained as “Roman” theologians before beginning their reformatory activities. Perhaps this may explain, in part, why they all retained many pagan concepts and traditions that had crept into the Roman system during the Dark Ages.

While Zwingli was busy transforming the religious and political life of Switzerland, John Calvin was still a youth—training for the Catholic priesthood.

Calvin was a Frenchman, and he was born in the year 1509 at Noyon, in Picardy. His father was a fiscal agent, and Calvin was educated with children of noble birth. At just twelve years of age, he was appointed to a chaplaincy with an income sufficient for his support.

Soon after, he was sent to Paris to study for the priesthood, but his father later changed his plans and wished Calvin to become a lawyer. He then went to Orleans and Bourges, and studied under celebrated doctors of the law. He was such a bril-

liant scholar that he was often invited to take over in a professor’s absence.

At this time, he came under the influence of a relative, Peter Olivetan, who was the first Protestant to translate the Bible into French. By studying the New Testament in the original Greek, Calvin further strengthened his interest in the Protestant doctrines.

Not long after publishing a learned humanistic treatise on the writings of Seneca, his “sudden conversion”—as he later described it—took place. He now desired to throw himself upon the mercy of God, and

began an earnest study of the Bible (Fisher, *The History of the Christian Church*, p. 319).

Calvin returned to Paris and soon became a recognized leader of the Protestants there. Persecution drove him out of the city, and

Calvin eventually settled temporarily in Protestant Basel.

It was at this time that the French monarch, Francis I, was trying to get the aid of the German Lutheran princes against the emperor, Charles V. In order to justify his persecutions of French Protestants, he accused them of all the lawless fanaticism of some of the extreme Anabaptist sects.

This called forth from Calvin an elaborate defense of his French fellow believers. This work was intended to prove the falsity of Francis I’s charges, and to set forth the Protestant beliefs in a systematic and logical way that might win sympathy from the king and others for the reformers’ cause (Kurtz, *Church History*, p. 302).

Calvin’s Institutes

This work was entitled, *Institutes of the Christian Religion*. It was regarded as a tremendous contribution to *theology*, and to *literature* as well. No French Protestant had yet spoken with such logic and power. This work is still regarded as the most orderly and systematic presentation of doctrine and of the Christian life that the Reformation produced (Walker, *A History of the Christian Church*, p. 392).

**IT IS SIGNIFICANT THAT THE THREE
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The Grote Kerk in Haarlem, Dutch Republic, 1665

To briefly comprehend Calvin's doctrine as contained in the *Institutes*, we can do no better than to quote excerpts from Walker's summary of the position Calvin took in this work:

Without Luther's antecedent labors, his work could not have been done. It is *Luther's* conception of *justification by faith*, and of the sacraments as seals of God's promises that he presents. Much he derived from Butzer, notably his emphasis on the glory of God as that for which all things are created, on *election* as a doctrine of Christian confidence, and on the consequences of election as a strenuous endeavor after a life of conformity to the will of God. But all is systematized and clarified with a skill that was Calvin's own.

Man's highest knowledge, Calvin taught, is that of God and of himself. Enough comes by nature to leave man without excuse, but adequate knowledge is given only in the Scriptures, which the witness of the Spirit in the heart of the believing reader attests as the very voice of God. The Scriptures teach that God is good, and the source of all goodness everywhere. *Obedience* to God's will is man's primal duty.

As originally created, man was good and capable of obeying God's will, but he lost goodness and power alike in Adam's fall, and is now, of himself, *absolutely incapable* of goodness. Hence *no work* of man's can have any merit; and all men are in a state of ruin meriting only damnation. From this helpless and hopeless condition some men are undeservedly rescued through the work of Christ.

Since all good is of God, and *man is unable to initiate or resist his conversion*, it follows that the reason some are saved

and others are lost is the *divine choice*—election and reprobation. For a reason for that choice beyond the will of God it is absurd to inquire, since God's will is an ultimate fact.

Three institutions have been divinely established by which the Christian life is maintained—the *church*, the *sacraments*, and *civil government*. In the last analysis the church consists of "all the elect of God"; but it also properly denotes "the whole body of mankind... who profess to worship one God and Christ." Yet there is no true church "where lying and falsehood have usurped the ascendancy" (Walker, pp. 392–394).

Calvin's Doctrinal Position Examined

We can see that Calvin's doctrine of justification by faith *alone* came from Luther. Yet Calvin did believe that a "saved" person is to produce *good works* as necessary fruit of his conversion.

Calvin emphasized man's responsibility to follow the *law of God* as a guide to the Christian life (Walker, p. 393). However, in *no sense* did he mean this to include the letter of the Ten Commandments, but only the "spirit" of God's moral law as it came to be defined by *Calvin*. In actual practice, as we shall

see, there were *many times* when this led men to *break* both the letter and the spirit of the literal Ten Commandments. We shall cite examples of this later.

Without question, the *foundational principle* of Calvin's entire theological system is his *doctrine of predestination*. In it, all other things were made to conform to the irrevocable will of God. As did Luther, Calvin derived many of his ideas on this subject from Augustine (Fisher, *History of The Christian Church*, p. 321).

In the section on predestination in his *Institutes of the Christian Religion*, Calvin dogmatically states:

No one who wishes to be thought religious dares outright to deny *predestination*, by which God chooses some for the hope of life, and condemns others to eternal death.... By predestination we mean the eternal decree of God, by which he has decided in his own mind what he wishes to happen in the case of each individual. For *all men are not created on an equal footing*, but for *some eternal life is preordained*, for others eternal damnation... (Bettenson, *Documents*, p. 302).

As the Protestant historians themselves tell us, *this* is the essence of Calvinism!

Let us consider the *meaning* of these dogmatic assertions. First, Calvin says that all men are *not created equal* before God. But the Apostles Peter and Paul were both inspired to write: "God is *no respecter of persons*" (Acts 10:34; Romans 2:11).

Next, Calvin tells us that—*regardless of what they may do*—some men are absolutely *predetermined* for eternal *life*, others for eternal *damnation*.

Calvin's Idea of Predestination

Thus we find that the terrifying proposition that men are *born* to be "saved" or "lost" was one of the basic tenets of Calvin's doctrine.

According to this theory, you are predestined from *all eternity* to either the *joys* of heaven, or the *torments* of a burning hell. Of your own will, you are *not able* to *repent* and be *converted*. This is *only* possible for those whom God has "elected" to grace.

As we have seen, Calvin also taught that once a person has been forgiven and justified through Christ, he can *never* fall away. Viewing this practically, it means that no matter how *wicked* a "saved" person might become, no matter how utterly *depraved*, *blasphemous*, and *reprobate* he might be at the end of his days, he is nevertheless foreordained and bound to inherit the unspeakable delights of heaven through *all eternity*. Those predestined to be "lost" are doomed—as the "reformed" preachers would put it—to an eternity in the *burning, screaming, horrifying tortures of a never-ending hell*.

Such was the doctrine of John Calvin. And this became the teaching of the "reformed" congregations as they later spread throughout parts of France, into



Interior of the Oude Kerk in Amsterdam (South Nave) by Emanuel de Witte, 1661.
The style of the church building reflects the sentiments then associated with Calvinism.

Scotland, to other nations of Europe, and finally—through the “Puritans”—to the New England states.

Calvin at Geneva

Shortly after publishing his *Institutes*, Calvin visited Italy for a brief time. On his way back to Basel, he had to pass through Geneva. An event occurred there that changed the course of his life.

In 1532, after the Protestant defeat at the battle of Cappel, a reforming preacher named William Farel had come to Geneva to revive the Protestant forces in their city. Like Calvin, he had been driven out of France by Catholic persecution. Because of his powerful and unrestrained preaching, he had at first been expelled from Geneva. But he later returned, and led the Protestants to gain complete control of this city.

Because all “worldly” pleasures and entertainment were banned by his religious party, a great deal of strife had arisen and the city was in turmoil. Farel, therefore, knowing the great ability of Calvin and his interest in the Protestant cause, persuaded him to stay and help the reformed party control the city. Calvin at first had preferred the quiet seclusion of the scholarly life, but finally yielded when Farel warned that “God’s curse” would fall on him if he refused to help.

Calvin then set to work immediately. He composed a catechism for the instruction of the young, and aided in formulating a stringent set of laws that forbade the people to wear “vain” ornaments or participate in “obnoxious” sports and other worldly amusements (Fisher, *The History of the Christian Church*, p. 324).

But the Libertines, as the opposing party was called, soon gained the upper hand and *banished* Calvin and Farel from the city.

This was 1538, and Calvin went to Strasbourg, where he spent most of his three years’ absence from Geneva. He took charge of a Protestant church for French refugees there, and soon took a wife. It was here also that he formed a personal acquaintance with Melancthon, who gradually came over to his view of the Lord’s Supper, though the two never agreed on predestination.

He was now recalled to Geneva to help the triumphant reformed party found a *political* and

ecclesiastical government upon the principles of their belief. From here on we notice Calvin’s increasing involvement in *politics* and resulting *religious strife* (Walker, pp. 397–398).

Calvin’s Return to Geneva

Calvin returned victorious to Geneva in 1541, and set up a new *political* and *ecclesiastical* order. It was surprisingly similar to the Catholic church-state relationship of obedient nations within the Holy Roman Empire.

The state was *dominated* by the religious leaders, and was bound to foster the interests of the church,



carry out its orders, and to *punish* or *execute* all those who opposed the established religion. Calvin

had never rid himself of the Catholic concept of the *church ruling the state* and mixing in worldly politics.

Not only profaneness and drunkenness, but innocent amusements and the teaching of divergent theological doctrines, were *severely punished*. Nor was this all. Trifling offenses were visited with severe penalties. It was impossible that a city of twenty thousand inhabitants should rest content under such stringent discipline and such stern enactments. The elements of disaffection disclosed themselves soon after Calvin’s return. His chief opponents, as before, were the Libertines (Fisher, *History of the Christian Church*, p. 325).

Calvin tried to enforce this kind of *dogmatic system* on the entire city from this time until his death. Naturally, it could lead to nothing but *trouble*, and the chronicle of Calvin’s later life is mainly concerned with his problems in trying to *suppress* the city of Geneva and *coerce* its inhabitants into yielding to his views. There is no denying the fact that he was a kind of *religious dictator*!

The Calvinistic Discipline

Beyond noting the famous case of Michael Servetus, which will be covered in a later issue, a detailed

PROTESTANT REFORMATION CONTINUES ON PAGE 28

Seeking Gold



Pierre Berton (1920–2004) established himself as one of Canada’s great public figures and authors. He served as a journalist with several newspapers and magazines, and became a popular TV personality. His greatest achievement stemmed from his love for and promotion of Canadian history through more than two dozen books, spotlighting many interesting and unusual—but true—stories about individual Canadians.

One outstanding story from *The Wild Frontier: More Tales from the Remarkable Past* (McClelland and Stewart LTD, Toronto, 1978), titled “The Odyssey of Cariboo Cameron,” recounts the singular adventure of John Alexander Cameron of Ontario. He determined to strike it rich in California during the 1849 gold rush, and after great hardship, arrived there in 1852. He took leave of the gold fields and went home in 1859 to marry his fiancée, Sophia, before returning with her to California. His efforts there eventually failed, but by that time news had spread that the Cariboo region of central British Columbia had enough gold to make one wealthy beyond the dreams of avarice. Cameron, Sophia and their fourteen-month-old daughter, Mary Isabella Alice, journeyed by boat to Victoria in 1862. Unfortunately, the child died a few days after they arrived—a terrible blow to them.

Nevertheless, Cameron and Sophia made the 400-mile journey through the rugged, mountainous frontier to Richfield on Williams Creek, where Cameron and a friend, Robert Stevenson, eventually established one of the richest gold claims in the Cariboo country. Before the claim proved itself, however, Sophia fell ill with typhoid fever. Before she died in October, she

made Cameron promise that he would not bury her in the wilderness, but would take her back to Ontario. She was put in a coffin and placed in an empty cabin since, at 30 degrees below zero Fahrenheit, it would have been impossible to dig a grave. Cameron and his crew returned to their claim, and in December struck one of the richest gold finds in the region.

Tormented by Guilt

His newfound riches meant little to him, however. Cameron suffered anxiety and guilt over Sophia’s death. His ambition and lust for gold, he felt, had driven her too hard and brought about her demise, as well as causing the death of their child. In his anguish, he became determined to transport Sophia’s remains to the coast for temporary interment until he could take her home and fulfill her request. This proved a daunting task. On January 31, 1863, in the dead of winter, with temperatures weather of 40 to 50 degrees below zero, he and his companion Stevenson, with 20 helpful miners, set out for Victoria with Sophia’s coffin. Carrying as many supplies as they could haul (totalling about 400 pounds), they followed a remote wagon trail covered with over two metres of snow. In addition to these hardships, the journey placed them at risk of disease as they passed through areas ravaged by smallpox, where whole populations of some native villages had died.

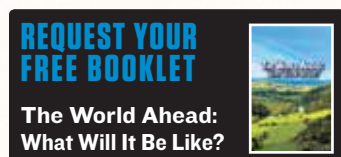
Eventually, they arrived at Port Douglas at Harrison Lake, there boarding a steamer that took them to New Westminster (Vancouver) before finally reaching Victoria on March 7. As planned, Cameron interred Sophia there (preserved in 25 gallons of 95-proof alco-

hol), and returned to the Cariboo two weeks later. His fabulous claim became the centerpiece of the gold field, and John Cameron became known as “Cariboo Cameron.” The gold taken from the area in 1863 amounted to \$4,000,000, at a time when the daily wage averaged one dollar. Pierre Berton indicated its value as \$44 million in 1978 (or \$171 million in 2017). Before the end of the year, Cameron had accumulated about \$350,000 (\$5.4 million today) in personal wealth—a sizable fortune!

Guilt-ridden and depressed over the loss of his wife, and driven by his desire to return her to Ontario as promised, Cameron left the Cariboo in October 1863. Joined by his two brothers, Stevenson, eight horses bearing his gold dust, and an armed guard of twenty men, he travelled with Sophia’s remains nearly 13,000 kilometres by boat from Victoria to Panama. Cameron and his team then traveled by train across the isthmus, then to New York and Canada, and finally to his and Sophia’s home in Glengarry, Ontario. They arrived in late December, 1863.

The Emptiness of Worldly Riches

Cameron’s nature was that of a stubborn man, but his experiences in the wilderness had hardened him even more. At his wife’s burial, he adamantly refused to allow the coffin to be opened for a viewing, which enraged the family. He bought his uncle’s farm and built a mansion largely with materials from Europe and even the Philippines, before remarrying and living in



luxurious style. As Mr. Berton noted, Cameron was “obsessed by his wealth.” Malicious rumours spread that

Sophia had not died, but rather had been abandoned in British Columbia. Ten years later, Cameron was finally forced to open the casket and reveal his wife’s body, her face still recognizable due to preservation in alcohol. Alas, by 1886 John Cameron had lost all of his glorious wealth through business failures and poor or unsuccessful investments. He returned to the Cariboo, this time by the Canadian Pacific Railroad.

Cameron arrived at the scene of his former success, but the gold was long gone. An old, broken man,



depressed by the ruins of his goldfield ghost towns, his hunt for riches ended. He died at 68 years old, in Barkerville, British Columbia, and was buried on November 7, 1888 in the cemetery of Camerontown—the village that had been named after him, now a shell of its former self.

The story of John Cameron serves as a fitting example of the human quest for wealth and adventure—driven to succeed against all odds, but with no guarantee as to what the outcome may be. Some ventures result in great success and generate tales of amazing feats and achievements that are told for generations afterward. Others fail dismally and become tales told for other reasons. As wise King Solomon once wrote of such striving human beings, “time and chance happen to them all” (Ecclesiastes 9:11).

There is a quest for gold, however, that is guaranteed *not* to end in failure or sadness. The Bible, God’s instruction to His creation, explains, “Happy is the man who finds wisdom, and the man who gains understanding; for her proceeds are better than the profits of silver, and her gain than fine gold” (Proverbs 3:13–14). And since “the fear of the LORD is the beginning of knowledge” (Proverbs 1:7), seeking and following His advice and His instructions will ultimately lead us to conclude that they bring “... length of days and long life and peace” (Proverbs 3:2). Our present world desperately craves peace and happiness, which are increasingly evading mankind. A reading of our booklet, *The Ten Commandments*, will provide a more detailed description of the principles that guide us to the most enduring treasure—spiritual blessings and a truly fulfilling life.

—Lawrence Hartshorne

MARIJUANA

Is There Any Good Reason to Get High?



By **Stuart Wachowicz**

Western society has become virtually unrecognizable to anyone born as recently as 50 years ago. Its values, behaviors and entertainment have largely become the opposite of what was acceptable in the mid-20th century. Today, the increase in jurisdictions legalizing marijuana for recreational use is leading to an even greater abandonment of long-held standards.

In the previous issue of *Tomorrow's World*, the first article of this series noted two overriding reasons given for the legalization of pot. The first is that there is a growing acceptance in society that cannabis is a benign drug and thus legalization bodes no harm for society. The second is the fact that great effort and resources are expended by law enforcement agencies to fight substance abuse, apparently to little avail, and marijuana's illegal status gives organized crime an opportunity to benefit from supplying the drug. Many people reason that if marijuana were legal, these resources could be deployed elsewhere, and the profits from drug sales would no longer benefit the criminal element, but instead would benefit the state.

Also in the previous issue, we saw a portion of the overwhelming body of medical research that demonstrates cannabis is anything but harmless. We quoted research showing that cannabis contributes to loss of motivation, especially in youth, due to diminishing dopamine levels in the brain. It was shown to be a direct contributor to both higher addiction levels and cases of brain impairment (reduced memory and attention span, diminished reasoning capacity, and consequent decline in academic performance). Even government health websites were shown to contain many warnings against the use of marijuana. Health Canada, for example, presents research showing increased risk of psychosis and schizophrenia, as well as the severe dangers posed to unborn children whose mothers are users.

Marijuana is anything but safe. But what of the second rationale presented by its proponents?

Will Legalization Reduce Crime and Overall Drug Use?

A key argument used by proponents of marijuana legalization is based on the assumption that legalizing the drug will undermine a major source of income for organized crime. The position is put forward that legalizing marijuana would reduce contact between

users and criminal elements, and hence lessen the likelihood of contact with more serious drugs.

While it is obvious that removal of marijuana's illegal status would cause a drop in the crime rate (the behavior doesn't stop, it is just "redefined" as legal), it does not follow that the illegal drug trade would be significantly harmed.

Even as enforcement of marijuana laws has been relaxed and the drug has become accessible from storefront operations, the *use of other illegal drugs has not declined*. Despite easier availability and the decreased risk of prosecution, the consumption of even more damaging drugs has increased. Most empirical research shows that marijuana is a gateway drug to more dangerous drugs. Whether marijuana is made legal or not, organized crime will benefit from its increased use.

Dr. Robert Dupont, the first director of the National Institute on Drug Abuse, makes the following observation in the *New York Times*: "... people who use marijuana also consume more, not less, legal and illegal drugs than do people who do not use marijuana."

He goes on to say: "Legalizing marijuana will have lasting negative effects on future generations. The currently legal drugs, alcohol and tobacco, are two of the leading causes of preventable illness and death in the country. Establishing marijuana as a third legal drug will increase the national drug abuse problem, including expanding the opioid epidemic" ("Marijuana Has Proven to Be a Gateway Drug," *New York Times*, April 26, 2016).

Research and common sense demonstrate that the legalization of marijuana will increase—*not decrease*—drug crime and drug abuse. Those who seek a high from marijuana are far more likely to seek a more intense high from other substances.

Earlier in my career, I served as an administrator in a large school system of over 80,000 students. One of my least favourite duties was chairing student expulsion hearings. In my experience, the vast majority of such cases involved drugs of some description, often crystal meth, ecstasy or crack. In almost every case, the young person had started with marijuana. Whether legal or not, it is a "gateway drug" to harder drugs, and the inevitable sorrow and loss of potential that follow. Legalizing recreational drugs only results in a weaker and more violent society, in which the only "hope" available seems to be found in getting high.

In fact, in some states in the U.S., legalization has resulted in a 400 percent increase in marijuana-related visits to emergency rooms, as reported by Dr. G. S. Wang of the pediatrics department of the University of Colorado ("Marijuana-related ER visits among kids quadruples at Colorado hospital: Study," *TorontoSun.com*, May 8, 2017).

Several studies done in the U.S. and Canada have shown that when marijuana is legalized, or imminent, people believe that *the government is designating cannabis as a safe and benign substance*. However, users are frequently unaware that the potency level of marijuana today—the concentration of the hallucinogenic ingredient THC (tetrahydrocannabinol)—is up to five times higher than it was in the 1960s.

Medical Marijuana

For most of the last century, marijuana was an illegal or restricted drug. This made it difficult to do research on any potential medical properties. Under pressure from the pro-marijuana lobby, a number of U.S. states and the government of Canada decriminalized marijuana for "medical" purposes and began to legalize growing operations for medical distribution. In some jurisdictions, an individual may receive a permit to grow a limited amount of cannabis if that person is licensed to consume it for a "medical" reason.

The medical profession has advised caution over what they call a premature application of medical marijuana. Physicians raise a number of key concerns regarding the prescribing of cannabis for a given complaint.

1. The lack of research identifying any condition that will positively respond to an ingredient in marijuana:

There is very little peer-reviewed and reproducible research that specifically identifies a medical condition that can be beneficially treated with cannabis. Hearsay, anecdotes, and personal opinions are difficult to translate into a medical prescription.

2. The lack of research and clinical trials to determine dosages:

Much research still needs to be done to identify which of marijuana's ingredients should be prescribed, and the correct dosage of that ingredient, based on the patient's weight, age, sex and severity of condition.

3. The lack of research on marijuana's interaction with other medications: Before medicines can be prescribed safely, doctors need access to information about potential drug interactions. Not knowing this could have serious—even fatal—consequences.

4. The lack of consistency in concentration of the medicinal ingredient: Currently, marijuana growers are not subject to regulations that would result in purity standards or consistency of concentration of the “medicinal” ingredients. Samples can vary significantly in terms of active ingredients.

Clearly, the current rush to get “medical marijuana” on the market and into the hands of consumers *is premature* and even *potentially irresponsible* on the part of legislators. The American Medical Association—which, on medical grounds, has opposed the legalization of pot—stresses the need to conduct thorough research into the pharmacology of cannabis before the state begins to support it as a pharmaceutical. Other drugs have to go through rigorous testing, and rushing marijuana past this process is deemed irresponsible by scientists. Note the following clause from the American Medical Association's policy:

Our AMA urges that marijuana's status as a federal Schedule I controlled substance be reviewed with the goal of facilitating the conduct of clinical research and development of cannabinoid-based medicines, and alternate delivery methods. This should not be viewed as an endorsement of state-based medical cannabis programs, the legalization of marijuana, or that scientific evidence on the therapeutic use of cannabis meets the current standards for a prescription drug product (American Medical Association—CSA Rep. 6, A–01).

In a letter to Canada's then Minister of Health, the Canadian Medical Association similarly stated that there “remains scant evidence regarding the effectiveness of the herbal form of marijuana...” (*Letter to Minister Aglukkaq*, February 28, 2013). This was followed a few months later by the following statement from the Canadian Medical Association:



The CMA still believes there is insufficient scientific evidence available to support the use of marijuana for clinical purposes. It also believes there is insufficient evidence on clinical risks and benefits, including the proper dosage of marijuana to be used and on the potential interactions between this drug and other medications (“New ‘Marihuana [sic] for Medical Purposes Regulations’: What Do Doctors Need to Know?” *Canadian Medical Association*, 2014).

Associations of physicians resist the use of so-called “medical marijuana,” as there is currently little solid clinical evidence that the drug is effective. There have been some indications that cannabidiol, an ingredient in marijuana, may have potential for treating specific ailments, such as seizures. However, much research is needed to determine appropriate dosages, side effects and other information before doctors can ethically prescribe. To those who insist on the medical benefit of marijuana, physicians point out that some dosage-controlled, carefully measured medications already exist: dronabinol (Marinol®) and nabilone (Cesamet®). Physicians can already prescribe either of these medications, though each still lacks appropriate research. So why is there still such a cry for medical marijuana? Could it be that these approved, clinically monitored medications allow the THC to act on the body *but do not give the user a desired “high”*? One also wonders, if pot is legalized, how long afterward will the demand for “medical”

marijuana persist? Perhaps the “medical” aspect is more excuse than reality.

A Deeper Reason Behind Everything—including Life!

We can conclude with a few statements from a recent editorial by Dr. Diane Kelsall in the *Canadian Medical Association Journal*. In response to Bill C-45, which is designed to legalize marijuana in Canada on July 1, 2018, Dr. Kelsall writes:

Simply put, cannabis should not be used by young people. It is toxic to their cortical neuronal networks, with both functional and structural changes seen in the brains of youth who use cannabis regularly. The Centre for Addiction and Mental Health has stated unequivocally that **“cannabis is not a benign substance and its health harms increase with intensity of use”** (“Cannabis legislation fails to protect Canada’s youth,” *Canadian Medical Association Journal*, May 29, 2017).

Political leaders ought to be driven by a sense of what is good for their citizens, yet those who pander to groups who seek hedonistic pleasure—or to those who possibly have entrepreneurial interests eventually involving convenience store shelves and glamorous packaging—may be more interested in their own welfare than that of the nation.

Marijuana use has been illegal in North America, and in many countries around the world, for a good reason: it is, as science clearly shows, harmful to its users and to the nation. Marijuana and similar drugs, some even more deadly, rob users of potential, leaving behind broken dreams and shattered lives. The loss of human potential to marijuana and other mind-altering substances is enormous.


Long ago, in a letter written to a young minister, a now-famous citizen of Rome and a man of great education—who had held high position and been sought after by rulers of his day—gave the following advice as to how a person, young or old, can achieve a productive and satisfying life. The man, the Apostle Paul, wrote to a young Greek colleague named Titus:

Likewise, exhort the young men to be **sober-minded**, in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you (Titus 2:6).

In truth, this is the very opposite of being high, stoned, drunk or any other term that indicates lack of control of one’s mind. One of the characteristics critical for happiness and success is self-control and the inspired wisdom of the Bible stresses the blessings of being in constant control of our minds: “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, **self-control**. Against such there is no law” (Galatians 5:22–23).

Self-control cannot be exercised when one is drunk or high on a mind-altering substance. In such a state, one is at risk of committing actions and speaking words one can regret for a lifetime. Possible addictions that result can destroy families, careers, reputation and potential. A sober mind is an invaluable defense.

As we enter a difficult and dangerous period in the history of our nations—nations which are rejecting God and His Word—we must be alert and sober in order to respond to challenging times with wisdom. This will enable us to cope with the disaster that social change will soon bring upon our lands. Understanding reality and living soberly in accordance with God’s direction will be a source of protection in the coming days. Jesus Christ Himself warned that carousing, drunkenness and the cares of this life will be a distraction as the end of this age approaches (Luke 21:34–36).

It is a tragedy when people, young or old, seek the pleasure of “getting high.” Our human mind is a treasure, brilliantly designed by a great Creator, who plans to offer mankind an awesome future with potential undreamed of in the human sphere. To learn more, request our free booklet, *The World Ahead: What Will It Be Like?* No chemical in the universe can begin to deliver the wonderful sense of fulfillment God grants to those who take pleasure in living His way. 

**MAY WE
SUGGEST?**

Your Ultimate Destiny Fulfilling the purpose of your life is more satisfying than any drug could ever be! Request a **free** printed booklet from the Regional Office nearest you, or order at **TomorrowsWorld.org**. PDF, ePub and Kindle are also available.



A Century Since the Spanish Flu



Every winter, concerns arise about the likely severity of the flu. After a more active flu season in the Southern Hemisphere, authorities in Britain have encouraged readiness for a worse-than-normal flu season in the United Kingdom. Against this backdrop, perhaps it is prudent to remember the greatest flu pandemic ever known. The 1918 influenza pandemic, commonly known as the Spanish flu, or in scientific parlance as H1N1, was a medical disaster of truly catastrophic proportions, infiltrating every national border.

How did this pandemic develop? A century later, has the threat of infectious disease been effectively neutralised? What can you do to prepare for future outbreaks, some possibly even as devastating as the 1918–1919 pandemic?

Three Waves

The Spanish flu came in three successive waves. The first wave, lasting from March until July 1918, was relatively mild, with most of those affected recovering. “Evidence suggests that this ‘mild’ first wave originated in North America. Influenza was present in many countries in late 1917 and early 1918. According to influenza historian Geoffrey Rice, author of *Black November*, only a ‘well-documented’ outbreak in Haskell County, Kansas, in January–February 1918 bore all ‘the characteristics of a new pandemic flu—high attack rate, higher morbidity rate and greater mortality than is usual for influenza’” (“The 1918 Influenza Pandemic,” nzhistory.govt.nz).

The second and far deadlier wave began around September and persisted through November. While the precise geographic origin remains unknown, in the

United Kingdom it is commonly believed that soldiers returning from the trenches in France brought the hitchhiking virus home with them. November 11, 1918, marked the first Armistice Day, and it was around this time that the soldiers returning home from the first world war unwittingly hastened the rapid spread of the flu. In early 1919 a third wave claimed many more lives, albeit fewer than were taken during the vicious second wave.

A Terrible Toll

The Spanish flu was pathologically different from other pandemics in that the healthiest were the hardest hit: the stronger the immune system, the more extreme its response to infection. The resulting massive accumulation of fluids in the lungs by viral or bacterial infection (pneumonia) restricted the intake of oxygen and often proved fatal. Younger people, those in their twenties and thirties with stronger immune systems, were prime victims. As Historic UK reports, “Onset was devastatingly quick. Those fine and healthy at breakfast could be dead by tea-time. Within hours of feeling the first symptoms of fatigue, fever and headache, some victims would rapidly develop pneumonia and start turning blue, signalling a shortage of oxygen” (“The Spanish Flu Pandemic of 1918,” historic-uk.com). For some the end was swift, while others lingered for days.

This at a time when healthy young adults were in high demand.

Through the crucible of the First World War, Britain sustained the loss of three quarters of a million men, with another million and a half wounded. Over a quarter of the population was affected by the flu, resulting



in an additional 228,000 deaths. The massive casualties suffered by the Germans—with upwards of 400,000 civilian flu deaths in 1918—made the matter of replacing sick and dying soldiers on the battlefield difficult for the

German military command. American influenza-related deaths were also high, with 440,000 succumbing. That being said, a larger civilian population supplied reserves sufficient to replenish the Allied ranks, providing them with a significant advantage over the Axis powers. Who is to say what effect this dynamic may have had on the outcome of World War I and Britain's future as we know it?

The Spanish flu infected an estimated 500 million people worldwide. Estimated fatalities fall in the range of 50 to 100 million, and all of this devastation took place within the span of *just one year!* According to Historic UK, "More people died of influenza in that single year [1918] than in the four years of the Black Death Bubonic Plague from 1347 to 1351. By the end of [the] pandemic, only one region in the entire world had not reported an outbreak: an isolated island called Marajo, located in Brazil's Amazon River Delta."

Modern Pandemic Threat

Simply put, the world has not seen a pandemic of this magnitude ever since. However, it is easy to imagine the speed at which a modern outbreak would spread, aided by intercontinental air travel and the general increase in population movement across the globe. A trip across the Atlantic Ocean in 1918 would have taken upwards of five days by ship. By comparison, one can fly from London to New York in just under eight hours today!

This leads to a vital question: *Is a modern-day pandemic like the Spanish flu possible?*

The simple answer is yes! According to the Centers for Disease Control and Prevention (CDC), "In its

disease course and pathologic features, the 1918 pandemic was different in degree, but not in kind, from previous and subsequent pandemics... We can only conclude that since it happened once, analogous conditions could lead to an equally devastating pandemic" ("1918 Influenza: The Mother of All Pandemics," *Emerging Infectious Diseases*, January 2006).

Furthermore, the CDC states, "Even with modern antiviral and antibacterial drugs, vaccines, and prevention knowledge, the return of a pandemic virus equivalent in pathogenicity to the virus of 1918 would likely kill [more than] 100 million people worldwide. A pandemic virus with the (alleged) pathogenic potential of some recent H5N1 [bird flu] outbreaks could cause substantially more deaths." The H5N1 virus is a variant of H1N1, the Spanish flu.

Healthy Living

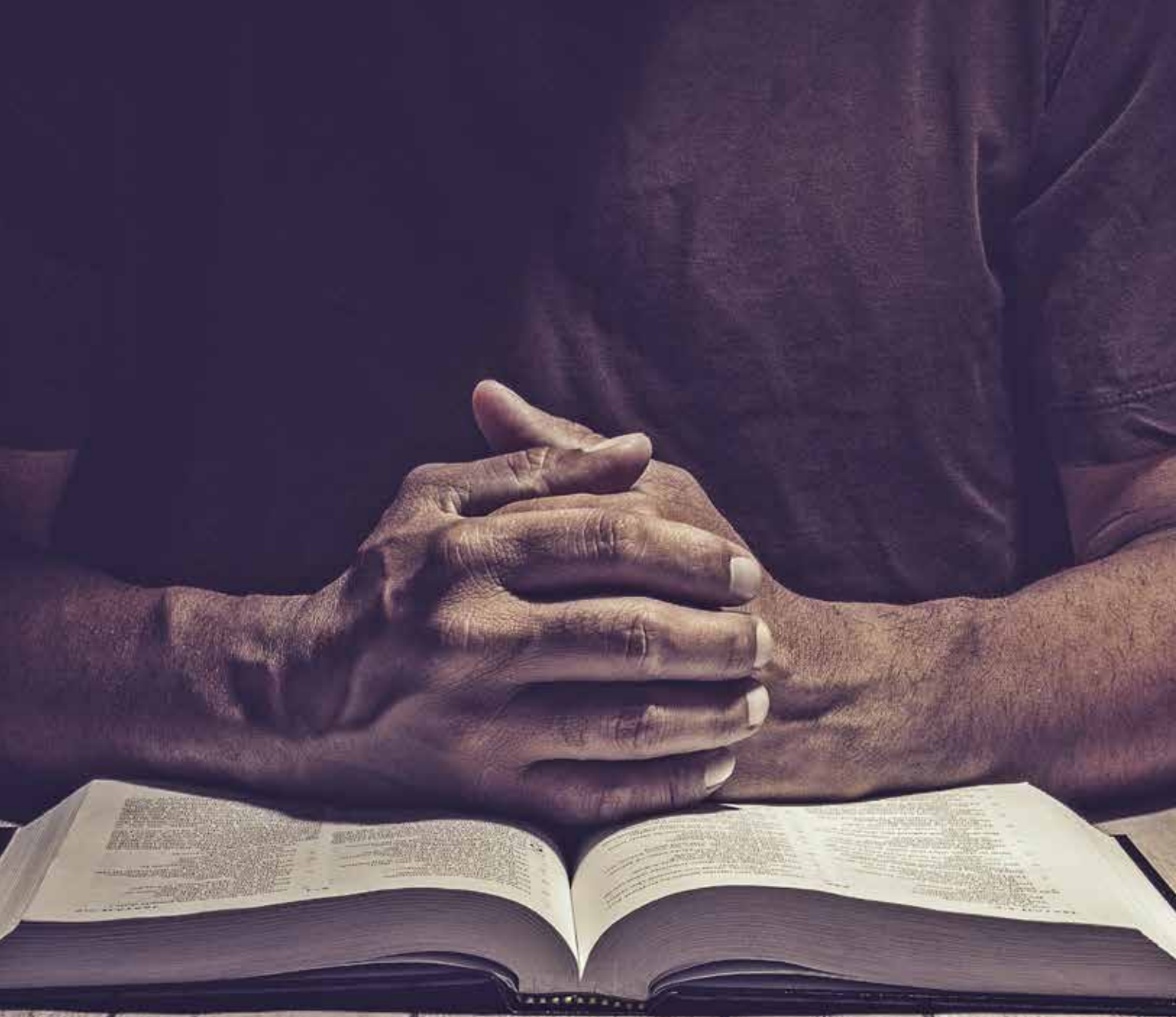
One hundred years after the Spanish flu, as we reflect on the devastation delivered by these microscopic nemeses, we should ask ourselves, *How should we respond?*

God's word, the Holy Bible, outlines key principles for maintaining health and avoiding illness. What are some of these inspired principles? An article in the January/February 2016 *Tomorrow's World* magazine titled, "Superbugs! The End of the Antibiotic Era," offered the following helpful points.

- Strictly quarantine those who are carrying infectious diseases (Leviticus 13 and 14).
- Observe the food laws that God instituted to protect us from illness and disease (Leviticus 11:1-31 and Deuteronomy 14:3-21).
- Use running water for washing hands, bodies and clothing (Numbers 19:14-19).
- Be obedient to God, and thereby reap the blessings of good health and well-being that result (Leviticus 26:3-13; Deuteronomy 28:1-13; Proverbs 3:7-8).

These biblical principles are effective protection against infection if applied daily in our lives. More important, however, is the benefit of having a close relationship with our merciful and all-powerful Creator. He is the best protection against our foes, no matter how great or small.

—Adam West



**Unlock the
Mysteries
of the Bible!**

*The Bible can seem mysterious and difficult to understand.
Yet it contains the most exciting, mind-expanding information the
world has ever known! If you will use these seven
keys, you can unlock the mysteries of the Bible for yourself!*

By **Richard F. Ames**

You probably own a Bible. More than 100 million Bibles are sold annually around the world. Yet, for most the book remains a mystery. Does anyone really understand the Bible? Can you understand it? In this article, we will discuss seven simple yet vital keys to help you unlock the mysteries of this amazing book to your understanding.

If you are a long-time reader of *Tomorrow's World*, you probably read the Bible often. But how many others do? The Barna Research Group reported that, in 2017, nearly one-third of Americans never interact with the Bible and only about 50 percent interact with it at least three or four times over the course of a year. Yet the same report says that more than half of adults wish they read the Bible more often.

Even among the religious, knowledge of the Bible is decreasing. A 2017 poll of self-declared members of the Church of England revealed that 60 percent of them *never* read their Bibles.

When a nation reads the word of God and practices its precepts, that nation will prosper. But great neglect of the Bible and its teachings will continue to produce moral decline—and eventual national destruction.

Daniel Webster, the great American statesman, gave this warning about his nation's future: "If there is anything in my thoughts or style to commend, the credit is due to my parents for instilling in me an early love of the Scriptures. If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect

its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity" (*Halley's Bible Handbook*, p. 18).

We in the Western world need to take Webster's warning very seriously. We need to study the Bible, and to live by it. As Jesus said, "It is written, 'Man shall not live by bread alone, but by every word of God'" (Luke 4:4). Only obedience to, and a love of, God's word can lead to moral and national prosperity.

Do you love the Bible? Ancient King David loved the scriptures that were available to him. He said, "Your word is a lamp to my feet and a light to my path" (Psalm 119:105). We all need that lamp and light!

How can studying God's word benefit you? First of all, we need to understand that the Bible is the most important book in the world! It reveals the true meaning and purpose of life. It gives principles for true success, fulfillment and happiness. It explains why our world is in such confusion and danger. Its prophecies reveal the future, including the soon-coming Kingdom of God on this earth. It tells us how to prepare for the great events to come. Scripture teaches us how to get along with our neighbors in a godly way. And it reveals the way to life beyond death—eternal life.

We cannot afford to live without the incredible spiritual truths and benefits the Bible has to offer.

Almost 20 years ago, scholar Gary M. Burge emphasized the vital role Scripture plays in helping us discern truth from error. In a *Christianity Today* article, he reminded us: "To disregard this resource—to neglect the Bible—is to remove the chief authority

on which our faith is built. We are left vulnerable, unable to check the teachings of those who invite us to follow” (“The Greatest Story Never Read,” August 9, 1999).

We need to be grounded in sound, foundational truths! We do not dare “remove the chief authority on which our faith is built.” The solution to the problem is obvious. We must read the Bible!

When was the last time you opened your Bible? If you are a frequent reader of this magazine, it might have been just a few minutes ago. But according to poll after poll, such habits are increasingly rare! Yet all of us should read the Bible daily. Bible truths and Bible knowledge contribute to sound-mindedness—and the world needs men, women, and children of wholesome character and sound mental health!

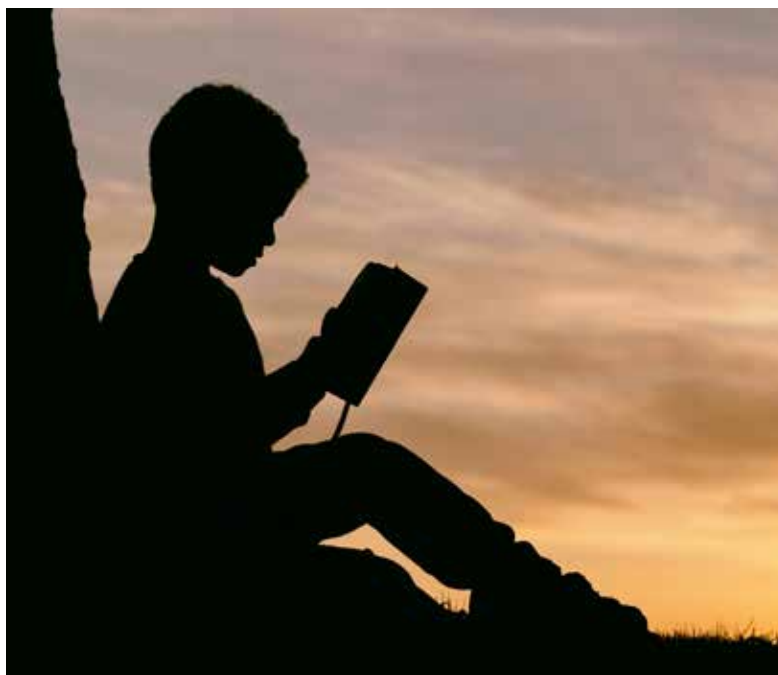
The Bible is a storehouse of valuable treasure. How can we reap the treasures contained in this amazing book? Regarding true knowledge, the Bible promises us, “If you seek her as silver, and search for her as for hidden treasures; then you will understand the fear of the LORD, and find the knowledge of God. For the LORD gives wisdom; from His mouth come knowledge and understanding” (Proverbs 2:4–6).

In this article, we will consider seven basic keys for unlocking the Bible’s mysteries to your understanding! They will help you gain God’s wisdom. You can grasp more clearly the amazing plan the Creator God has for all humanity, if you use these keys to unlock vital truths of the Bible, which relatively few understand.

Key 1: The Bible Is a Complete Book

Many cannot truly understand the Bible because they throw out its first 39 books—the Old Testament. Yet, when Jesus quoted Scripture, He quoted the Old Testament. In the wilderness, during His tremendous spiritual battle with Satan the devil, Jesus was quoting Deuteronomy 8:3 when He said, “It is written, ‘Man shall not live by bread alone, but by every word of God’” (Luke 4:4). That profound truth is absolutely foundational to people’s happiness—and their eternal life!

The Apostle Paul, writing to the young Timothy, spoke of the genuine faith that he saw in Timothy’s mother and grandmother, Eunice and Lois. These two



virtuous women had taught Timothy the Scriptures from his childhood. And what were those Scriptures? The first 39 books of the Bible! The New Testament had not yet been written. As Paul reminded Timothy, “from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus” (2 Timothy 3:15). Timothy was able to understand salvation through the Old Testament scriptures, and through accepting Jesus Christ as his Savior.

The Bible is a complete book. It begins in the book of Genesis and ends with the book of Revelation. In fact, God warns: “For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book” (Revelation 22:18–19). Be wary of anyone who tells you that some other book is “a hidden part of the Bible” or is “necessary for understanding the Bible.”

Never forget that when Jesus taught us the two great commandments, He quoted them from the Old Testament! The first great commandment, that we must love God with all our heart, soul and strength, is written in Deuteronomy 6:5. The second great

commandment, that you shall love your neighbor as yourself, is from Leviticus 19:18. Jesus was not making up something new when He gave these commandments; they are Old Testament precepts, and are commandments of God!

Truly, we cannot understand God's plan unless we study the whole Bible as the word of God. To understand the Bible, we must read both the Old Testament and the New Testament.

The Bible is God's gift to all humanity. Do we really treasure it as we should? If we do, we really need to study the Bible regularly. U.S. President Abraham Lincoln made this statement about the Bible: "I believe the Bible is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this book" (*Halley's Bible Handbook*, p. 18).

Key 2: The Bible Is Always Relevant

Some people believe that since the Bible was completed about 1,900 years ago, it cannot be relevant for us today. That belief is wrong! As this magazine has demonstrated in dozens of articles over the years, not only is the Bible relevant for us today, but its prophecies also reveal humanity's future and our amazing destiny. The good news is that human beings will not completely destroy themselves. Jesus Christ will return at the most dangerous point in human history to save us from ourselves. Yes, we look forward to the end of this "present evil world"—the end of this age and the beginning of a new age, which those of us behind this magazine call "Tomorrow's World." Jesus said, "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come" (Matthew 24:14). The gospel of the Kingdom of God is always relevant!

The Gallup organization discovered that 65 percent of Americans agree that the Bible "answers all or most of the basic questions of life." Yes, the Bible is relevant—it does answer life's most basic questions!

In its 2017 "State of the Bible" analysis, the Barna organization reported, "The vast majority of households [in America] own at least one Bible (87 percent), a proportion that has stayed relatively consistent since 2011." In fact, even majorities of households skeptical about or hostile to the Bible still owned one (67 percent and 62 percent, respectively).

If there are any atheists reading this article, I challenge you to open your Bible, if you have one, and simply read it! I think you will be amazed at the plain and solid precepts for successful living that you will find. Do you doubt Jesus Christ? Just start reading the book of Matthew, then read the other three accounts of His life on planet Earth (Mark, Luke and John). Read their eyewitness testimony and evidence with an open mind. And if you live in one of those households with three Bibles or more, encourage every member of your family to read the Bible. It can profoundly change your life for the better!

Key 3: The Bible Interprets the Bible

We have discussed this key in previous articles, and it is vital. Depending on how you count it, between one-fourth and one-third of your Bible is prophecy. But how can you understand the symbolic language it often uses? For example, the books of Daniel and Revelation are rich with mysterious imagery that very few today understand. But if you understand this vital principle, that the Bible interprets itself, you can understand it!

In previous articles, we have discussed examples of symbolism in the book of Revelation. Notice the stars mentioned in Revelation 1:20; these symbolize the angels of the seven churches. The seven lampstands symbolize the seven churches. In Revelation 17, we read that the Apostle John saw, in vision, a beast ridden by a harlot. John wrote, "And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns" (v. 3). She is called, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH" (v. 5). Verse 6 declares that this woman persecutes true Christians.

How are we to understand all this? The verses that follow give us the meaning of the symbols. Verse 12, for example, reveals the meaning of the ten horns of the beast: "The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast." And verse 18 tells us: "And the woman whom you saw is that great city which reigns over the kings of the earth." What city is that? To learn more about this amazing prophecy and its relevance for our

day, please request a free copy of our booklet, *The Beast of Revelation: Myth, Metaphor, or Soon-Coming Reality?* Write to the regional office nearest you (listed on page 4 of this magazine), or go online to *TomorrowsWorld.org* to read the booklet online or request that a free copy be mailed to you.

Sometimes the Bible will use a symbolic word, but perhaps the explanation is not right there in a following verse. When this occurs, remember a fourth key:

Key 4: Study All the Scriptures on a Topic

Bible students—and teachers—who fail to use this key often end up believing false and misleading doctrines. Take, for example, the controversy often described as “law or grace.” Does God’s grace mean that a Christian can live a life of rampant sin and blatantly disobey his Savior? Of course not! As Jesus said, “But if you want to enter into life, keep the commandments” (Matthew 19:17). Jesus then went on to mention several of the Ten Commandments.

REMEMBER TO PRAY FOR UNDERSTANDING AS YOU READ AND STUDY YOUR BIBLE. GOD BLESSES THOSE WHO RESPECT THE SCRIPTURES AND REVERENCE HIS HOLY WORD.

Remember, the Bible does not contradict itself. Jesus said, “The Scripture cannot be broken” (John 10:35). God’s grace does not give us permission to transgress God’s law. The Apostle Jude warned about false teachers who would “pervert the grace of our God into a license for immorality” (Jude 4, *NIV*). As the *Anchor Bible Dictionary* states, “Paul clarified that God’s grace brings liberty from sin and not liberty to sin” (“Antinomianism,” Vol. 1, p. 263). You can read this for yourself in Romans 6:1–2.

Some careless Bible students wrongly take Ephesians 2:15 to mean that God’s Ten Commandments and His moral law are done away for Christians.

That verse reads: “having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances.” But if we look closely at that verse, we see that the word translated as “ordinances”—which is *dogma*, in the Greek—refers to the man-made laws which many Jews of Jesus’ day had used to cause division between themselves and Gentiles. The principle is to study all the Bible’s references on a topic, so we can be sure we understand it. Notice what the authors of the *NIV Study Bible* have written about that verse. “Since Mt. 5:17 and Ro. 3:31 teach that God’s moral standard expressed in the Old Testament law is not changed by the coming of Christ, what is abolished here is probably the effect of the specific ‘commandments and regulations’ in separating Jews from Gentiles, whose nonobservance of the Jewish law renders them ritually unclean.”

Remember our first key to unlocking your Bible: “The Bible Is a Complete Book.” The *NIV Study Bible* comment is consistent with this principle, recognizing that Christ fulfilled—rather than abolished—the same law that He, as the God of the Old Testament, had proclaimed (Exodus 20; 1 Corinthians 10:1–5).

Study the scriptures in both the Old and New Testaments of your Bible. Then, to be sure you have a clear grasp of Bible truths, be sure you have understood all the scriptures on the topic you are studying. When you do that diligently and honestly, you will often find that the “mainstream” teaching on a topic does not match what the Bible actually says.

Key 5: Understand the Context

When you study all the scriptures on a topic, go a little further. Read all the scriptures around a verse you are studying. For example, some mistakenly believe that the Jerusalem Conference in Acts 15 abolished the Ten Commandments for the Gentiles. But notice the Apostle James’ decision: “Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood” (Acts 15:19–20).

When the Apostles specified these four prohibitions, did that free the Gentiles to sin in other ways? Could they transgress the commandment that says, “You shall not kill”? Or that, “You shall not have

other gods before the true God”? Of course not! The Apostles in no way repealed the moral law of God. To understand this, we need to read and understand the context of these verses. What was the main question in dispute? “And certain men came down from Judea and taught the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved’” (Acts 15:1).

The issue in Acts 15 was circumcision. The Jerusalem Conference decided that Gentiles did not need to be circumcised in order to be saved. The Apostle Paul later wrote to the Corinthian Gentiles, “Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters” (1 Corinthians 7:19).

Does this challenge your preconceived ideas about this verse and its meaning? Too often, preachers avoid sound explanation of Scripture in order to focus on emotional and devotional perspectives that are incomplete. As commentator Burge wrote in his above-mentioned *Christianity Today* article, “Historical exegesis is fast becoming a lost art in the pulpit. Rather than explaining the historical setting of the passage, texts become springboards for devotional reflection. Biblical passages are taken out of context as the preacher searches for those stories that evoke the responses or attitudes desired.”

Be sure to understand the context by reading all the scriptures around whatever verses you are studying. Use this key to understanding the Bible, and you can avoid the pitfall Burge describes.

Key 6: Prove All Things

We often challenge our readers to open their Bibles and check up on what we write. Do not take for granted what we publish in this magazine. Read it in your own Bible. Christians are admonished: “Test all things; hold fast what is good” (1 Thessalonians 5:21). Or: “Prove all things; hold fast that which is good” (*KJV*).

Notice the attitude of the Bereans, who are commended for their positive, investigative attitude in reading the Scriptures. “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched

the Scriptures daily to find out whether these things were so” (Acts 17:11).


One way of testing, or proving, is to practice the principles and precepts of the Bible. Jesus emphasized that we must live by the Bible, by “every word of God.” He said, “But why do you call Me ‘Lord, Lord,’ and not do the things which I say?” (Luke 6:46). You can prove and test the Bible by practicing its instructions. That is how you can have a good understanding. We read: “The fear of the LORD is the beginning of wisdom; a good understanding have all those who do His commandments” (Psalm 111:10). Perhaps you have heard teachers talk about “learning by doing”? This principle also applies in your Christian life.

Key 7: Pray for Understanding

This key is the foundation on which the first six keys rest. The Bible emphasizes that we need a teachable attitude. Ancient King David was a man after God’s own heart (Acts 13:22). Notice David’s teachable attitude in praying for understanding. “Show me Your ways, O LORD; teach me Your paths. Lead me in Your truth and teach me, for You are the God of my salvation; on You I wait all the day” (Psalm 25:4–5).

Remember to pray for understanding as you read and study your Bible. Pray for guidance. God blesses those who respect the Scriptures and reverence His holy word. Almighty God states, “But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word” (Isaiah 66:2).

The Bible is the most important book in the world. If you have neglected reading the Bible, now is the time to change. Read it daily. If your attitude is right, you will be greatly blessed and your life will be changed. As Jesus said, “The words that I speak to you are spirit, and they are life” (John 6:63).

The Bible is not only a book for today, but it is also the book of the future! As Jesus said, “Heaven and earth will pass away, but My words will by no means pass away” (Luke 21:33). Thank God that He has shared with us His awesome spiritual truth, and the very purpose of life. 

**MAY WE
SUGGEST?**

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PROPHECY COMES ALIVE

An Unexpected Outcome of China's New Silk Road

Xi Jinping, president of the People's Republic of China, wants to restore his country's greatness and shape its future by reviving ancient trade routes between China and the West. As one of the world's most powerful and visionary leaders, President Xi plans to loan trillions of dollars for 900 development projects in more than 60 countries to facilitate global trade with China. The New Silk Road Initiative will fund the construction of ports, pipelines, power stations, railways, and highways to transport goods across Asia, moving them between Africa, the Middle East, Europe and China. This massive undertaking has been called "the number one project under heaven" ("Why India distrusts China's One Belt One Road initiative." *lowlyinstitute.org*, September 2, 2016).

However, the best-laid plans of men do not always work out as intended. President Xi's ambitious plan could help fulfill ancient end-time prophecies.

Silk Road's Real Goals?

According to Chinese sources, the primary goal of this extensive project is to usher in "a golden age of commerce" by promoting trade, boosting the world economy and bringing modern benefits to less developed nations. President Xi hopes the plan "will unleash new economic forces for global growth... so mankind will move closer to a community of common destiny" ("China's new Silk Road promises trade and riches, with President Xi at helm." *Reuters*, May 15, 2017). Pakistan's president thinks China's efforts to foster friendship and build roads and bridges to promote trade across Asia will bring "a truly new era of synergetic intercontinental

cooperation," while Chile's president predicts the New Silk Road Initiative will "pave the way for a more inclusive, equal, just, prosperous and peaceful society with development for all" ("China's \$900 billion New Silk Road. What you need to know." World Development Forum, *weforum.org*, June 26, 2017).

However, analysts in India, Japan, Europe, Russia and America have major concerns. With a population of roughly 1.4 billion, China has one of the largest economies on the planet. Vast resources are required to keep that economy running, and Central Asian countries along the Silk Road have immense deposits of oil, gas and minerals that China needs. By loaning money to these nations to build transport facilities, the Chinese gain access and potential control of these resources. The loans (offered without requirements of transparency, democracy and human rights) often involve agreements to use Chinese technology, Chinese steel, Chinese engineers, and Chinese labor. This creates a market for the excess capacity of China's factories and prevents layoffs in these state-owned businesses. The indebted countries then become more amenable to China's interests and demands ("China's Silk Road project: A trap or an opportunity?" *Al Jazeera*, May 17, 2017).

Numerous observers also see a bold geopolitical strategy behind the New Silk Road project. President Xi is firmly committed to realizing the "Chinese Dream"—improving the lives of his people and restoring China to its rightful place at the center of the world stage. He is focused not only on expanding the Chinese economy by acquiring resources and markets for China's exports, but also on modernizing the world's largest military

force with the capability of “asserting China’s power abroad against all competitors.” President Xi is also focused on “reviving nationalism and pride in the restoration of a Great China” (“Behold the New Emperor of China.” *The Wall Street Journal*, October 17, 2017). All of this makes other nations in the region nervous, as they see China expanding its global influence and deepening the reach of its currency with loans and trade (*bloomberg.com*, May 15, 2017). The ports and railroads of the New Silk Road could also be used to transport China’s military forces across Asia in the future (*hindustantimes.com*, May 25, 2017).

For centuries, China considered itself the *Middle Kingdom*—the center of the world, owed deference from other nations for its cultural superiority. From a Chinese perspective, this elevated status was lost in the 1800s as a result of aggression by predatory foreign powers (Great Britain, Russia, Japan, and America). For a people with a history of national greatness, “China’s fall from greatness—the last 150 years of China’s great humiliation—is an aberration, a desecration of China’s special quality, and a personal insult to every individual Chinese. It must be erased and its perpetrators deserve due punishment” (Brzezinski, Zbigniew. *The Grand Chessboard*. 1997, pp. 15, 158). Understanding China’s history sheds light on why modern China is focused on regaining what it sees as its rightful prominence in the world, why it is determined not to be hemmed in or held down by other powers, and why it is creating fortified artificial islands in the South China Sea and building railways and highways across Central Asia. In the 1800s, Russia and Great Britain jostled for control of Central Asia—the Great Game—on the theory that whoever controlled the heartland of Asia would control the world (Brzezinski, pp. 38–39). Today, we are seeing a new Great Game take place in the same part of the world, between a new set of competitors, one that will impact the global landscape in the years just ahead.

Ancient End-Time Prophecies

Many in our modern secular age do not realize that Bible prophecies have long foretold the scenario we see developing today. Scripture reveals that God guides the course of history—that He “makes nations great, and destroys them” (Job 12:23–24) and that “He removes kings and raises up kings” (Daniel 2:21). China has a long



Chinese President Xi Jinping

history of dominance in Asia, but that began to change about 1500AD, when European nations began to exert their power around the globe. Eventually, England and America became the dominant powers on the world stage—fulfilling a series of very specific Bible prophecies (see

The United States and Great Britain in Prophecy). However, those same prophecies warn that the Israelite nations, blessed by God, will **lose** their prominent positions if they turn away from God (Leviticus 26 and Deuteronomy 28)—exactly what is happening today.

The Bible describes a climactic end-time conflict among major powers in Europe, the Middle East and Asia—one in which America is conspicuously absent. The prophet Daniel wrote that “At the time of the end” a king of the South (an Arab-Muslim force) will challenge a king of the North (a European power with links to the ancient Roman Empire). This European “beast power” will prevail and move into the Middle East, but will be troubled by and react to news coming “from the east and the north”—the direction of Russia and China (Daniel 11:40–44). While Russia and China have competing interests in Central Asia, Western sanctions could drive these two nations together (*Deutsche Welle*, May 12, 2017). In response to this European military action, a huge army will launch an attack from east of the Euphrates River (over the New Silk Road network?) that will devastate one third of mankind (Revelation 9:13–18). Later, these “kings from the East” will gather in the Middle East—in the valley of Megiddo (Armageddon)—for a final climactic battle just before the return of Jesus Christ (Revelation 16:12–16). While this is not the future envisioned by President Xi for China and the world, this is what the God of heaven is going to bring to pass on earth (see Isaiah 46:8–11). Peace, prosperity, and justice will not arrive with the New Silk Road Initiative, but with the Kingdom of God, established by the returning Jesus Christ.

—Douglas S. Winnail



THE Works OF HIS HANDS

The Butterfly: Master of Metamorphosis

There are virtual miracles that surround us in God's created world—wonders we take for granted too easily. In the life cycles of even the lowliest of creatures, the One who is their Creator and ours has placed lessons and examples for us to consider.

It is easy to think of the well-known transformation of caterpillar to butterfly and fail to consider the everyday miracle it represents. It is truly one of the great wonders of the living world.

Let's take some time to muse on the caterpillar and the butterfly, nature's masters of metamorphosis, and then let's consider just one important lesson it represents for us.

A Startling Metamorphosis

There's truly nothing about a caterpillar that would suggest it is a butterfly in disguise. In fact, some look at caterpillars and see nothing but pests that threaten to destroy their plants and crops—and, indeed, caterpillars have a *voracious* appetite! Often looking like a fat worm with stumpy legs, caterpillars spend their days eating leaf after leaf, constantly growing and becoming larger and larger, shedding skin several times as they bulk up.

Yet they aren't driven by greed or gluttony. They are on a dedicated mission, preparing for one of the most astonishing transformations in all of God's creation!

Eventually the caterpillar will find its way to a secure location and create a silken anchor of sorts that it uses to attach itself to the twig or branch, often on the underside. Then, within its own body, just under its skin, a *chrysalis* begins to form—a hard surface that

will enclose the caterpillar as it begins to change. As the chrysalis begins to reach completion, the caterpillar will completely let go of the branch, dangling by its anchor, and it will shed the outermost layer of its body. Eventually, all that is left hanging is the chrysalis, with the body of the caterpillar hidden within.

It would be easy to conclude that the caterpillar has simply died after creating its own dangling tomb, but the very opposite is true. While the chrysalis hangs there, quiet and immobile as a coffin, what's going on *inside* the casket is a flurry of activity! Many of the old structures of the caterpillar's body are destroyed—tissues are dissolved by enzymes into their protein components, and muscles are broken down into small building blocks of cells, all to be reorganized into *new* structures with *different* purposes. Some of the caterpillar's organs are rearranged, such as the breathing tube that will now be used to power the muscles of wings.

After a time of deceptively quiet inactivity on the outside, the chrysalis suddenly bursts open to reveal a completely different life form to the world! The caterpillar that had disappeared from sight within what seemed to be a tiny coffin emerges to life once again, but in the form of a beautiful butterfly. Its set of 16 stubby legs and "prolegs" have become six thin, spindly butterfly legs, that will allow it to crawl on the petals of the most delicate flowers. Its large, bulbous body has been replaced by the smaller, graceful thorax and abdomen of the butterfly. Similarly, the creature's head—once possessing six small, simple eyes and leaf-chewing mouth parts—now boasts two large, complex eyes, capable of feats of vision beyond our own, and a gentle, curved proboscis—a straw-like



structure the butterfly will use to suck sweet nectar from flowers and fruit.

And, of course, there are the beautiful wings. Structures of intricate design and often artistically stunning coloration, the wings of the butterfly are perhaps the starkest indication of the complete and utter metamorphosis that the creature has experienced. The portly, grubby, leaf-eating caterpillar is gone, though not *truly* gone. Rather, it has been *transformed* into the beautiful, delicate butterfly—a creature seemingly as far removed from the caterpillar as one could imagine.

From the very first moment that the caterpillar came into existence as a tiny egg, its Designer—the great Creator of all things—had placed the blueprint of this exquisite butterfly right there in its genetic code, just waiting for the right time and opportunity to express itself and transform this humble “worm” into a wondrous creature of flight and fancy. What a tribute to God’s intelligence and ingenuity!

Destined for Transformation

But the astonishing transformation of the lowly, worm-like caterpillar into the radically different creature we call the butterfly provides a beautiful analogy for a far more astonishing transformation God is accomplishing within mankind.

The people we see as we look in the mirror may disappoint us. Too fat. Too skinny. Too short. Too tall. Filled with good intentions, perhaps, but, as Jesus Himself said, “The spirit indeed is willing, but the flesh is weak” (Matthew 26:41).

Yet God plans a future transformation for human beings of such vast, even cosmic significance, that the remarkable metamorphosis from base caterpillar to beautiful butterfly pales in comparison!

The Bible reveals that all true Christians—those living and those long dead—will be utterly changed at the resurrection to come at the return of Jesus Christ, “who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself” (Philippians 3:21). Yes, a *future* body and

glorified existence awaits humanity, as children of God for all eternity—an existence radically different from what we experience now!

Like the caterpillar, which “dies” (in a sense) in its chrysalis only to emerge as a glorious new creature, utterly different from what it was before, God intends a transformation for us, as well: “The body is sown in corruption, it is raised in *incorruption*. It is sown in dishonor, it is raised in *glory*. It is sown in weakness, it is raised in *power*” (1 Corinthians 15:42–43). This glorification of the children of God is an event of such beautiful majesty that God’s word says the entirety of creation awaits the moment with anticipation, knowing that the transformation of humanity and the birth of God’s children represents the liberation of the universe from the bondage of its current corruption (Romans 8:20–22).

If you have not read of this metamorphosis of humanity before in your Bible, please consider requesting our free booklet, *Your Ultimate Destiny*. God’s purpose for your life is awesome to consider! For those of us willing to truly repent of our sins, not only is there a new life that can be experienced *today*, but there is also the promise of a radical new existence in the future as a child of God!

Our Change Is Coming, Too

As the patriarch Job once said during his time of trial and testing, “All the days of my hard service I will wait, *till my change comes*” (Job 14:14). It is easy to imagine such words coming from the caterpillar, itself! And like our leaf-eating friends, we, too, have a transformation ahead of us—but one of far greater significance and wonder.

Let us praise our Creator, who has created us with a purpose and is, right now, working toward our transformation. We may live the life of the caterpillar now, but the butterfly is our destiny! And we can pray to that Creator in hope, alongside Job, with an eye toward our metamorphosis to come: “You shall call, and I will answer You; You shall desire the work of Your hands” (v. 15).

—Wallace G. Smith

explanation of the *cruelty* and *rigor* with which Calvin enforced his system of belief on the hapless Genevans is unnecessary. The only thing that needs to be said is that the “fruits” of Calvin’s teaching at Geneva make a striking *contrast* to the inspired statement of Paul: “For the kingdom of God is *not* meat and drink; but *righteousness*, and *peace*, and *joy* in the Holy Spirit” (Romans 14:17, *KJV*).

The following summary of the effect of Calvin’s “Theocracy” on Geneva should provide ample basis for comparison:

Let us give a summary of the most striking cases of discipline. Several women, among them the wife of Ami Perrin, the captain-general, were *imprisoned for dancing* (which was usually connected with excesses). Bonivard, the hero of political liberty, and a friend of Calvin, was cited before the Consistory because he had played at dice with Clement Marot, the poet, for a quart of wine. A man was *banished* from the city for three months because, on hearing an ass bray, he said jestingly: “He prays a beautiful psalm.” A young man was *punished* because he gave his bride a book on housekeeping with the remark: “This is the best Psalter.” A lady of Ferrara was expelled from the city for expressing sympathy with the Libertines, and abusing Calvin and the Consistory. Three men who had laughed during the sermon were *imprisoned* for three days. Another had to do public penance for neglecting to commune on Whitsunday. Three children were punished because they remained outside of the church during the sermon to eat cakes... A person named Chapuis was *imprisoned* for four days because he persisted in calling his child Claude (a Roman Catholic saint) instead of Abraham, as the minister wished, and saying that he would sooner keep his son unbaptized for fifteen years. Bolsec, Gentilis, and Castello were *expelled* from the Republic for heretical opinions. Men and women were *burnt* for witchcraft. Gruet was *beheaded* for sedition and atheism. Servetus was *burnt* for heresy and blasphemy. The last is the most flagrant case which, more than all others combined,

has exposed the name of Calvin to abuse and execration; but it should be remembered that he wished to substitute the milder punishment of the sword for the stake, and in this point at least he was in advance of the public opinion and usual practice of his age (Schaff, *History of the Christian Church*, vol. VIII, pp. 490–492).

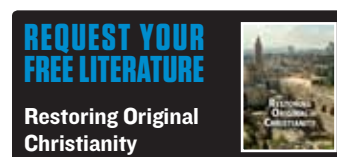
Schaff’s plea that Calvin’s “mercy” was in advance of his age sounds somewhat hollow when we remember that he and the other reformers *condemned* the papacy for the same brutalities and referred to Christ’s example of love by way of contrast.

Perhaps we need to remind ourselves that Jesus taught Christians in His age, “Judge not, that you be not judged” (Matthew 7:1). And again, “But if you do not forgive men their trespasses, neither will your Father forgive your trespasses” (Matthew 6:15).

This teaching certainly is in contrast with Calvin’s “theocracy” in Geneva. We continue Schaff’s description of that frightful system:

The official acts of the Council from 1541 to 1559 exhibit a dark chapter of censures, fines, imprisonments, and executions. During the ravages of the pestilence in 1545 more than *twenty men and women were burnt alive* for witchcraft, and a wicked conspiracy to spread the horrible disease. From 1542 to 1546 fifty-eight judgments of death and seventy-six decrees of banishments were passed. During the years 1558 and 1559 the cases of various punishments for all sorts of offenses amounted to four hundred and fourteen—a very large proportion for a population of 20,000 (Schaff, p. 492).

Thus we see that Calvin was willing not only to *punish*, but to *execute* those who failed to go along with his theological system. Two years after the burning of Servetus, the Libertine party in Geneva made a last determined effort to overthrow the religious hierarchy that Calvin had set up. They first attempted intrigue and secret diplomacy, but finally resorted to armed conflict in May of 1555.



But Calvin's forces were the stronger, and this last rebellion was a death blow to the Libertine party. Many now had to flee for their lives from the "justice" of Calvin (Walker, p. 400).

At this point, we should take note of the fact—as evidenced by the foregoing examples of Calvin's system—that he was the primary reformer who stressed the idea that men are to *forsake all pleasure* in this life.

Therefore, as we have seen, such trifling things as card-playing, dancing, jesting and theatre-going were treated as *major sins*. In many cases, Geneva's religious courts would punish such an offender with *public whipping* or even possibly *death*!

These harsh measures were the result of the concept that God is a stern, unrelenting Judge who wishes all men to *suffer*. He frowns upon any of the common pleasures of man. Most pleasing to Him, taught Calvin, is a life of *barrenness, poverty* and *severity*.

Perhaps without realizing it, thousands of Protestants to this day have been influenced by this concept and have a *feeling of guilt* even regarding many of the innocent pleasures of life. The strict

in the Reformed communities, as distinguished from the Lutheran.

Those in all nations who were struggling to advance the cause of *Reformed Protestantism* looked to Geneva for instruction and support. It became the great seminary from which ministers went forth to France, the Netherlands, England, Scotland, Germany, and Italy. Almost as an *absolute ruler* of Geneva, Calvin, as Hausser comments, "acquired and maintained more power than was ever exercised by the most powerful popes" (*The Period of the Reformation*, p. 250).

To the end, Calvin labored diligently in preaching and writing. He came to look upon the spread of the *Protestant Churches* over the world as being synonymous with the coming of the *Kingdom of God*.

Here is one of the most significant differences between Calvin and the previous reformers. He rejected their expectation of the speedy coming of the Lord and projected the final cataclysm into an *indefinite future*. Luther looked wistfully for the end of the age before his own demise and the Anabaptists often set dates. But Calvin renewed the role of St. Augustine who terminated the early Christian expectation of the speedy coming of the Lord, and envisaged successive acts in the historical drama in which *the Church came well-nigh to be equated with the Kingdom of God*. Even so Calvin substituted for the great and imminent day of the Lord the dream of the Holy Commonwealth in the terrestrial sphere. Its erection depended upon *human agents*, God's chosen instruments, the elect (Bainton, *The Reformation of the Sixteenth Century*, p. 114).

This attitude caused men to become so absorbed in what we today must sadly speak of as "churchianity" that they *failed to grow* into more spiritual truths than Calvin had found and to correct his peculiar errors. It also caused a notable *lack of interest* in and *understanding* of the *prophetic* portions of the Bible, which has persisted to this day.

Calvin's Death and the Spread of His Doctrines

We will not attempt to cover in detail the spread of Calvinism, or the Reformed theology, to other lands,

CALVIN WAS WILLING NOT ONLY TO PUNISH, BUT TO EXECUTE THOSE WHO FAILED TO GO ALONG WITH HIS THEOLOGICAL SYSTEM

"blue laws" of the New England Puritans are an example of this, and the same tendency is evident to this day among many of the stricter Protestant sects.

It is well to realize that this teaching did not come from the Bible. For the most part, it came from *John Calvin's rigid mind*.

Calvin's Last Days

The Libertine rebellion having been crushed, Calvin was the undisputed master of Geneva. In 1559, he founded the "Geneva Academy"—later to be known as the University of Geneva. It soon became the greatest center of theological instruction

because the *doctrinal pattern* remained substantially the *same*. The same *spirit* guided the movement everywhere. Indeed, the Reformed churches to this day still bear the indelible stamp of Calvin’s powerful mind and personality.

From Geneva, Calvinism spread into France, Holland, England, Scotland, and New England. The pattern of Geneva could not be reproduced in these lands, at least not at the outset. A single city might be turned into a select community. In the case of an entire land this was a very difficult matter. Eventually the ideal was most nearly achieved in Scotland and New England (Bainton, p. 121).

When we read of the *public whipping post* and of *burning people at the stake* in the “Puritan” New England settlements, we may realize that this was just a continuation of Calvin’s system. As illustrated in New England, and with John Knox in Scotland, Calvin’s adherents tried whenever possible to *rule* or at least *dominate* the political government and the entire population *by force*.

Even to the time of Calvin’s death, his mind was alert and sharp, although his body was wasted with disease. When he felt his time had come, he sent for the Senate, in whose deliberations he had so often participated and dominated. He urged its members to *guard the State* from enemies who still threatened it.

Shortly after, he died peacefully. His fellow ministers were full of grief, for his great personality had inspired them all—and his death left a vacuum, which no one else could fill. His *dominant mind* and *personality* were such that “he excited the most profound *admiration* in some, and an equally profound *aversion* in others” (Fisher, *History of the Christian Church*, p. 329).

This very *dominance* of Luther and Calvin was, in many ways, detrimental. It led men to *accept without question* their doctrine and practice—never thinking to *prove* these ideas by the holy word of God.

Actually, as we have seen, many of the *tenets* and *actions* of the leading reformers are *as far removed*

from the teaching and practice of Christ and the apostles as would seem possible in a civilized religious society!


Perhaps the Protestant doctrine was an improvement over the corruptions of the Roman church and its authoritarian popes. But *how much* of an improvement was it? Was it a genuine *restoration* of the *original Christianity’s faith* and *practice*?

Even a respected Protestant historian has stated:

Protestantism deposed the infallible pope in a large part of Europe and it did well. It was, unfortunately, too much disposed to make *infallible popes of the Reformers* and to place *Luther and Calvin*, the infallible theologians, *in the place of Christ Himself* as an authority that could not be gainsaid. This tendency was, perhaps, its strength at a time of conflict, when it avails much to have intense beliefs and no doubts, to march and to battle at the word of command. It was a source of weakness and stagnation when the battle was over and theology became more a matter of accepted dogmas than a creed to live by and fight for. Calvinism, like Lutheranism, degenerated into a sort of scholasticism against which it had been, in part, a protest (James MacKinnon, *Calvin and the Reformation*, p. 291).

As MacKinnon has wisely observed, Protestants today—instead of open-mindedly seeking for *more truth*—have “accepted dogmas,” which they strive to defend in the manner of medieval scholastics. God commands us to “*grow in the grace and knowledge of our Lord and Savior Jesus Christ*” (2 Peter 3:18).

Protestants often have tended to make *infallible popes* out of Luther, Calvin and the other early reformers.

In the next issue of *Tomorrow’s World*, we will continue this factual and gripping series with the shocking account of the real facts behind the Reformation in England and the tumultuous reign of Henry VIII. Be sure to read it. 

MAY WE
SUGGEST?

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QUESTIONS AND ANSWERS

Consulting the Spirit Realm

Question: Is it ever acceptable to seek information from “clairvoyants” such as psychics, mediums or fortune tellers? Many people seem to receive great help and comfort from them.

Answer: When they were about to enter the Promised Land, God warned the Israelites not to follow the abominations of the nations He was driving out from before them (Deuteronomy 18:9). God had found those nations detestable because they “listened to soothsayers and diviners” (v. 14), and He specifically forbade the Israelites from engaging in those nations’ abominations, including idolatry, human sacrifice, witchcraft, soothsaying, interpretation of omens, sorcery, casting of spells, mediumship, spiritism and calling up the dead (vv. 10–12). Scripture thus makes plain that such practices are not acceptable for those who seek to obey God.

Some deceivers may appear to be “Christian” or “holy” or “well-meaning.” But notice that Satan’s ministers appear righteous. The Apostle Paul, describing false apostles, wrote: “For Satan himself transforms himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works” (2 Corinthians 11:14–15).

Jesus Himself warned that “many false prophets will rise up and deceive many” (Matthew 24:11). It is important to realize that those who call themselves “mediums” or “prophets” are in fact deceived—or are

deliberate deceivers. God warns: “Beloved, do not believe every spirit, but test the spirits, whether they



are of God; because many false prophets have gone out into the world” (1 John 4:1).

One example of a false prophet is the sorcerer Simon Magus, who deceived many in one Samaritan city into thinking that he was “the great power of God” (Acts 8:9–11). When he saw that the Apostles Peter and John had the power to give people the very Spirit of God, Simon wanted to purchase that power with money (vv. 17–20), but Peter rebuked him (v.

20). Peter then said, “Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you, for I see that you are poisoned by bitterness and bound by iniquity” (vv. 22–23). Simon Magus had a spirit of rebellion and bitterness. His power came not from God, but from the practice of sorcery. By contrast, Peter and John taught the truth and obedience to God’s Word, backed up by the unmistakable power of the Holy Spirit. Upon seeing this contrast, many people were released from Simon’s deception, and received genuine help leading to the beginning of their salvation.

Ask the True God

During the New Testament age, much of the “civilized” world was immersed in idolatry, demonism and occultism (Acts 17:16; 19:18–20). We read of a slave girl, possessed by a spirit of divination, who

Simon Magus had a spirit of rebellion and bitterness. His power came not from God, but from the practice of sorcery.

brought her handlers much profit through fortune telling (16:16–18). Paul, after being harassed by that evil spirit, commanded it to come out—and it obeyed. A true Christian should never seek help from psychic or paranormal sources, since Satan and his demons are either directly or indirectly behind all such activity. Notice the prophet Isaiah’s admonition: “And when they say to

you, ‘Seek those who are mediums and wizards, who whisper and mutter,’ should not a people seek their God? Should they seek the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them” (Isaiah 8:19–20).

Christians must be on guard against all forms of witchcraft and spiritism. God warns that sorcerers will be burned in the lake of fire (Revelation 21:8). By contrast, those who seek God, and believe and obey what He says, will always be guided by the truth. As Jesus Christ prayed to the Father: “Sanctify them by Your truth. Your word is truth” (John 17:17) TW



A Beneficial Friendship

“Would you like to come over to my house for lunch and to watch the Broncos?” Because I was a young single man living on my own, my friend knew I would be alone that Sunday, as would she. Sharing our love of food and football would be a good way for us to spend the afternoon.

This was only one such occasion I enjoyed with this friend over the course of many years, beginning when I was a young teen. She was from my small local church congregation, and I had developed a good relationship with her through the years.

Here’s the thing: My friend, Dorothy Williams, was a widow in her 70s.

Mrs. Williams was the matriarch of a large extended family in that small Colorado town. In fact, I graduated from high school with one of her grandsons.

But Mrs. Williams was *my* friend.

Even though she had long walked with a cane because of having multiple sclerosis, she had a youthful attitude. She was also a die-hard fan of the Denver Broncos football team and scheduled her Sunday plans around their games. She was fun to be with, and I remember her laugh after all these years.

I’m a better person for having had Mrs. Williams as my friend.

An Overlooked Treasure?

Our social circles naturally center on those we relate to because of shared experiences and emotional development. As a result, our closest friends tend to be around our own age.

But don’t discount the value of making friends with those older than you, especially seniors. Despite the age difference, you will probably be surprised by how much you have in common.

Remember, they were once your age and faced many of the same “growing pains” that are common to young people. They know what it’s like to feel awkward meeting new people, battle acne, sense the thrill of being around a special person—all of the emotions and experiences you are now having, because these are common life circumstances.

I once asked a group of seniors if they still felt young inside, and nearly all said they did. This is an important insight to have about many of the aged. Because they now have frail and broken bodies, one assumes they are old and worn out in every way. However, their physical limitations don’t diminish their tremendous value.

My relationship with Mrs. Williams enriched my life beyond our watching football together. For example, one of the most important keys to a successful marriage I’ve ever heard came from a simple statement she made one day: “Selfishness can destroy a marriage.” Even though I’ve since come across the same idea many times in books and other messages, because an older woman whose life experience I respected made the comment, it had a lasting impact on me.

There are similar older people in your life right now, and you can benefit from them. As the Bible says, “Wisdom is with aged men, and with length of days, understanding” (Job 12:12). Not everyone gains wisdom through life, but there is much to learn from those who are led by God: “The silver-haired head is a crown

of glory, if it is found in the way of righteousness" (Proverbs 16:31). Don't overlook the treasure trove of wisdom such people can offer.

Your Turn to Give

Any good relationship is mutually beneficial, and your relationship with an older person is no different. By befriending older people, you may help them more than you realize.

The people of Israel were told, "You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD" (Leviticus 19:32). This instruction reflects God's intent that the aged be respected because of their long lives. For those who try to follow God, this approach toward older people should be the goal.

Besides that of following God's command, there are at least two major benefits to honoring "the gray head."

1. It's good for you. Honoring your elders gives perspective on your place in life. The fact is, younger people have less life experience than older people. You don't know what you don't know—because of a lack

of experience. That's not a knock on the young, it's just the reality. Accepting this indicates maturity.

A wise young person understands that there is much to learn from those who have lived decades more of life. For example, the memories of someone who actually lived through



Any good relationship is mutually beneficial, and your relationship with an older person is no different.

events such as the Beatles' first appearance on The Ed Sullivan Show, Watergate and its aftermath, or the fall of the Soviet Union, can give a personal perspective that a Wikipedia article cannot.

This longer-ranged perspective that can benefit the young is one reason the Bible says, "Listen to your father who begot you, and do not despise your mother when she is old" (Proverbs 23:22). There is much

to gain in learning from your parents and other older people.

2. It's good for them. Older people can suffer from the effects of diminished self-worth by feeling that their most productive days are behind them. Transitioning out of the working world and increasing disabilities can cause them to question their value to others.

Getting to know a person and learning to appreciate the contributions made during his or her life can provide that person with significant validation, and asking people sincere questions about their pasts can remind them of the many events that have enriched their lives. This can be an amazing journey of discovery for you, and you will be amazed by the life stories you'll hear. It's like reading a book so interesting you can't wait to turn the next page.

This is a tremendous benefit for older people. We all want to know that our lives matter, and spending this time with them lets them know that *theirs do*.

Reach Out

In our modern world, it is far too easy to focus on ourselves and stay in our "comfort zone." But there are so many other people in the world who are waiting to meet you.

Try looking past your normal social circle to those older people just outside. The only way you will find out if there is a new friend waiting for you is by reaching out to those you may never have spoken with before. If you do, you may find your own Dorothy Williams, with whom you can form a beneficial friendship.

—Phil Sena

LETTERS TO TW

TELL US WHAT YOU THINK



I have enjoyed and learned so much from the *Tomorrow's World* magazine and the booklets I have received. The *Bible Study Course* was also fantastic. Thanks!

I have been reading the Reformation series: "The Truth Behind the Protestant Reformation." It is so informative. Are there any plans to make available this information in an article reprint or a booklet?

Reader in California

Editor's Note: *We are, indeed, considering doing just that. Thank you for letting us know your interest, and stay tuned for any news in the next few issues!*

I would like to know more about the Living Church of God. Are you like the Seventh-day Adventist Church?

Reader in South Africa

Editor's Note: *There is a common history between the two organizations, though they parted ways in the 1800s. When those who became a part of that organization began to leave certain biblical truths, the Church of God remained steadfast in those truths. You can read about it in our free booklet, *God's Church Through the Ages*, which you can request from one of our Regional Offices listed on page 4 of this magazine. Or you can visit our website at TomorrowsWorld.org and click on "Find a Congregation" to contact a minister near you for more information.*

Always tickled to hear from *Tomorrow's World*. The most interesting and exciting books and magazine on Earth, and it's God's word, so I don't have to wonder if it's true. May God continue to bless this work.

Letter from a Reader

Thank you for enrolling me for your *Bible Study Course*.... Since I have been reading your books my understanding of God's word has increased tremendously. I would like to thank you so much for the good work you are doing. Keep it up.

Email from a Reader

I am writing to request the booklet *The Ten Commandments*. I want to teach on this starting November 5th at my church, making it a 4-part series. Thanks for feeding me the true Word of God as I use it and feed others.

Reader in Virginia

Many thanks for all your very edifying words and for teaching the inconvenient and unpopular truths of God's word. I found your regular *Tomorrow's World* articles very helpful, and they are instructive and sound. I do share with my interested friends and colleagues. Please kindly keep sending and sharing all your valuable resources. May the Lord continue to bless you and the great work you are doing for the furtherance of the Gospel of Christ.

Email from a Reader

Believer or not, the whole magazine is "challenging"! From the initial summary ("If the Lord Is God," September-October 2017) regarding the "challenge" confronting us all personally, to the reflective letters. It is profoundly relevant material which should be read by everyone who is interested in the future. You've kindly sent me some copies which I will introduce to people I know, who should know better! God bless you all.

Email from a Reader

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TOMORROW'S WORLD

TELEVISION LOG



AUSTRALIA

Nationwide 7Two SU 7:00 a.m.
Nationwide WIN SU 7:30 a.m.

BARBADOS

St. Michael CBC 8 SU 9:30 a.m.

JAMAICA

Kingston TVJ SU 7:00 a.m.



CANADA

Nationwide Networks (All times Eastern)

Vision SU 4:00 a.m.
SU 4:30 a.m.
SU 5:30 p.m.
MO-FR 3:00 a.m.

UNITED STATES

Nationwide Networks (All times Eastern)

Angel One SU 8:00 p.m.
WE 7:00 p.m.
TH 9:00 a.m.

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

IMPACT SU 11:00 p.m.

WORD Network SU 7:30 p.m.
FR 7:00 p.m.

DISH Network* (All times Eastern)

Angel One Ch. 262 SU 8:00 p.m.
WE 7:00 p.m.
TH 9:00 a.m.
SU 11:00 p.m.

DIRECTV* (All times Eastern)

WORD Ch. 373 SU 7:30 p.m.
FR 7:00 p.m.

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AK Anchorage GCI SU 10:00 p.m.
Anchorage KYUR SU 6:00 a.m.
Fairbanks KATN SU 6:00 a.m.
Juneau KJUD SU 6:00 a.m.

AL Dothan WTVY SU 7:00 a.m.
Montgomery WBMM SU 7:00 a.m.

AR Fort Smith KHBS SU 7:00 a.m.

AZ Prescott Community SU 12:30 p.m.
Prescott Community SA 5:30 p.m.

CA Bakersfield KGET SU 8:00 a.m.
Chico KHSB SU 8:00 a.m.
Eureka KUVU-LP SU 8:00 a.m.
Monterey KION SU 8:00 a.m.
Orange County Time Warner MO 5:00 p.m.
Palm Springs KCWQ SU 8:00 a.m.
Palm Springs KCWQ-LP SU 8:00 a.m.
Sacramento RCCTV MO 5:30 p.m.
Salinas KION SU 8:00 a.m.
San Francisco Access WE 8:00 p.m.

CO Grand Junc. KJCT SU 7:00 a.m.

CT Naugatuck Tele-Media MO 9:30 p.m.

FL Gainesville WCJB SU 8:00 a.m.
Jacksonville WCWJ SU 6:30 a.m.
Panama City WJHG SU 7:00 a.m.
Tampa Bay WTOG SU 8:00 a.m.

NEW ZEALAND

Nationwide TV3 SU 8:00 a.m.
Nationwide TV3+1 SU 9:00 a.m.

SOUTH AFRICA

Nationwide CTV/SA SU 11:00 a.m.

TRINIDAD & TOBAGO

Port of Spain CNC3-TV SU 7:00 a.m.

UK & NW EUROPE

CBS Action Freeview 64 SU 8:30 a.m.
CBS Action Sky TV 148 SU 8:30 a.m.
CBS Drama Freeview 74 SA 7:30 a.m.
CBS Drama Sky TV 149 SA 7:30 a.m.
CBS Reality Freeview 66 SU 7:30 a.m.
CBS Reality Sky TV 146 SU 7:30 a.m.
Gospel Sky TV 587 MO 7:00 p.m.
WORD (TWN) Sky TV 590 WE 6:00 a.m.
Sky TV 590 MO 12:30 a.m.
Sky TV 590 SA 12:00 a.m.

GA Augusta WAGT SU 8:00 a.m.
Macon Cox SU 5:00 p.m.
Macon Cox TU 7:30 a.m.
Macon Cox FR 2:00 p.m.

IA Des Moines KCWI SU 7:00 a.m.
Dubuque Mediacom MO 3:30 p.m.
Dubuque Mediacom MO 7:30 p.m.
Dubuque Mediacom TU 10:00 a.m.*

ID Boise KYUU SU 7:00 a.m.
Idaho Falls KIFI SU 7:00 a.m.

IL Chicago CANTV Various*
Chicago WJYS FR 10:00 a.m.
Chicago WJYS SU 8:00 a.m.
Chicago WJYS MO 5:00 p.m.
Moline WHOI SU 7:00 a.m.
Peoria WGEM SU 7:00 a.m.
Quincy Insight TU 5:00 a.m.
Springfield Insight TU 1:00 p.m.
Springfield Insight TU 10:00 p.m.

IN Fort Wayne Comcast SU 9:00 a.m.

KS Parsons TWPAP WE 7:00 p.m.
Salina SCAT TH 5:00 p.m.
Salina SCAT FR 5:00 p.m.
Salina SCAT SA 9:00 a.m.
Salina SCAT SU 7:00 p.m.

KY Bowling Green WBKO SU 7:00 a.m.
Latonia PEG WE 5:30 p.m.
Latonia PEG TH 12:00 a.m.
Lexington Insight Various*

LA Alexandria KBCA SU 7:00 a.m.
Lafayette KATC SU 7:00 a.m.
Monroe KNOE SU 7:00 a.m.

MA Malden Access SU 11:00 a.m.
North Adams NBCTC WE 8:00 p.m.

MD Baltimore Community SU 9:00 a.m.
Westminster Adelphia TH 10:00 a.m.
Westminster Adelphia FR 10:00 a.m.

ME Bangor WABI SU 8:00 a.m.
Brunswick TV3 SA 8:30 a.m.
Brunswick TV3 SU 6:30 a.m.
Presque Isle WBQP SU 8:00 a.m.

MI Alpena WBAE SU 8:00 a.m.
Detroit Comcast SU 7:30 a.m.
Kalamazoo CACTV SU 6:30 a.m.
Kalamazoo CACTV WE 8:30 a.m.
Lansing WLAJ SU 8:00 a.m.
Marquette WBKP SU 8:00 a.m.

MN Cloquet MEDCLO SU 8:00 a.m.
Duluth KDLH SU 7:00 a.m.
Duluth Public Access SA 11:00 a.m.
Duluth Public Access SU 7:00 p.m.
Minneapolis MCN SA 8:30 a.m.
Minneapolis MCN SU 8:30 a.m.
Minneapolis MTN TH 12:00 a.m.
Minneapolis NWCT SA 10:30 p.m.
Minneapolis NWCT SU 4:30 a.m.
Minneapolis NWCT SU 10:30 a.m.*
Rochester KTC SU 7:00 a.m.
Roseville CTV TU 8:00 p.m.
Roseville CTV WE 4:00 a.m.
Roseville CTV WE 12:00 p.m.
St. Paul Nhd. Network SU 8:30 p.m.

MO Columbia KOMU SU 7:00 a.m.
Joplin KFJX SU 7:00 a.m.
Kansas City KCWE SU 7:00 a.m.

MS Biloxi WXXV SU 7:00 a.m.
Columbus WCBI SU 7:00 a.m.
Greenwood WBWO SU 7:00 a.m.
Jackson Time Warner SU 10:00 a.m.
Jackson Time Warner WE 4:00 p.m.
Meridian WTOK SU 7:00 a.m.

MT Billings KTVQ SU 7:00 a.m.
Butte KBZK SU 7:00 a.m.
Butte KXLF SU 7:00 a.m.
Glendive KWZB SU 7:00 a.m.
Great Falls KRTV SU 7:00 a.m.
Helena KMTF SU 7:00 a.m.
Missoula KPAX SU 7:00 a.m.

NC Charlotte WAXN SU 9:00 a.m.
Greenville WNCI SU 8:00 a.m.
Hickory WHKY MO 7:30 p.m.
Raleigh WRZA SU 7:30 a.m.

ND Fargo WDAY SU 7:00 a.m.

NH Hanover CATV8 TH 7:00 p.m.
Hanover CATV8 FR 7:00 a.m.
Hanover CATV8 FR 1:00 a.m.
Hanover CATV8 MO 12:00 a.m.
Hanover CATV8 MO 12:00 p.m.

NM Albuquerque KCHF MO 7:30 a.m.
Albuquerque KCHF FR 9:00 p.m.
Albuquerque KCHF MO 7:30 a.m.
Santa Fe KCHF FR 9:00 p.m.

NV Reno KREN SU 8:00 a.m.

NY Albany-Troy Time Warner MO 3:00 p.m.

Batavia Time Warner SU 2:00 p.m.
Batavia Time Warner TU 5:30 p.m.
Batavia Time Warner FR 7:30 p.m.
Binghamton Time Warner WE 10:00 p.m.
Binghamton Time Warner FR 8:00 p.m.
Binghamton WBNG SU 8:00 a.m.
Brookhaven Cablevision MO 4:30 p.m.
Brooklyn BCAT MO 4:30 p.m.
Canandaigua Finger Lakes SU 11:30 a.m.
Elmira WENY SU 8:00 a.m.
Hauppauge Cablevision MO 4:30 p.m.
Manhattan MNN SA 7:00 p.m.
Oneida Access TH 2:00 p.m.
Oneida Access TH 7:00 p.m.
Queens Public Access MO 11:00 p.m.
Queens Public Access TU 4:30 p.m.
Riverhead Cablevision SU 7:00 p.m.
Rochester Finger Lakes SU 7:00 a.m.
Rochester RCTV SU 5:00 a.m.
Rochester RCTV TU 10:00 a.m.*
Syracuse Time Warner SU 7:30 p.m.

OK Oklahoma City KOCB SU 6:30 a.m.

OH Cincinnati Time Warner TH 8:30 a.m.
Cincinnati Time Warner SU 11:30 a.m.
Cincinnati Time Warner TU 1:00 p.m.
Fairborn CAC TU 12:00 p.m.
Lima WBOH SU 7:00 a.m.
Lima WBOH MO 7:00 a.m.

OR Bend KTVZ SU 8:00 a.m.
Eugene KMTR SU 8:00 a.m.

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SU 11:30 a.m.
TU 1:00 p.m.
TU 12:00 p.m.

SU 7:00 a.m.
MO 7:00 a.m.

Medford KTVL SU 8:00 a.m.
Oregon City Access WFTV SU 8:00 a.m.
Oregon City Access WFTV SA 8:00 a.m.
Portland Community SU 12:30 p.m.

PA Allentown SETV2 FR 4:30 p.m.
Bethlehem SETV2 FR 4:30 p.m.
Erie WSEE SU 7:30 a.m.
Johnstown Atl. Broadband MO 10:00 p.m.

SC Charleston WCBD SU 8:00 a.m.
Greenville WYCW SU 9:30 a.m.
Myrtle Beach WWMB SU 8:00 a.m.

SD Rapid City KWBH SU 7:00 a.m.

TN Jackson WBJK SU 7:00 a.m.
Knoxville WKXN SU 7:30 a.m.
Knoxville WKXN SU 6:00 p.m.
La Follette Comcast-WLAF WE 6:00 p.m.
Memphis WLMT SU 10:00 a.m.

TX Abilene KTXS SU 7:00 a.m.
Amarillo KVIH SU 7:00 a.m.
Beaumont KBTW SU 6:30 a.m.
Beaumont KFTM SU 7:00 a.m.
Corpus Christi KRIS-DT2 SU 7:00 a.m.
Laredo KTXW SU 7:00 a.m.
Lubbock KLCW SU 7:00 a.m.
Lufkin KTRF SU 6:30 a.m.
McAllen KCWT SU 7:00 a.m.
Midland KWES SU 7:00 a.m.
Odessa KWES SU 7:00 a.m.
Tyler KLTV SU 6:30 a.m.

VA Charlottesville Comcast Cable MO 8:00 a.m.
Charlottesville WVR SU 8:00 a.m.
Chesterfield Comcast TH 6:30 p.m.
Fairfax Public Access MO 5:30 p.m.
Fairfax Public Access FR 1:00 a.m.
Fairfax Public Access SA 10:00 a.m.
Norfolk WSKY SU 9:30 a.m.
Roanoke WWCW SU 8:30 a.m.

VT Bennington CAT WE 9:30 a.m.
Bennington CAT WE 12:00 a.m.
Bennington CAT TH 9:30 p.m.
Bennington CAT TH 12:00 a.m.
Bennington CAT SA 8:00 a.m.*
Bennington CAT SA 4:30 a.m.
Bennington CAT WE 2:30 a.m.
Burlington Access TH 11:00 a.m.

WA Everett Comcast WE 4:30 p.m.
Kennewick Charter SU 8:00 p.m.
Kennewick Charter TU 8:00 p.m.

WI La Crosse WXOW SU 7:00 a.m.

WV Bluefield WVA SU 8:00 a.m.
Clarksburg WFFX SU 8:00 a.m.

WY Cheyenne KGWN SU 8:00 a.m.

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UPCOMING TELECASTS

Does Marriage Matter?

In a world where marriage is increasingly de-emphasized, it matters more than ever!

January 18-24

Sabbath or Sunday?

Which day of worship is commanded by God for Christians? Does it make a difference?

January 25-31

Unleash the Power of Prophecy

God provides prophecy to us for powerful reasons. You need to know them!

February 1-7

Future Shocks

Prophecy is being fulfilled in our own time before our very eyes. Do you see it?

February 8-14

Understanding Bible Mysteries

Using seven keys, you can understand the mysteries of the Bible for yourself!

February 15-21

Solving the Puzzle of Christianity

With so many competing denominations and beliefs, how can you find the truth?

February 22-28

Schedule subject to change



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and Mondays 2:00 a.m. E.T.

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