

# TOMORROW'S WORLD

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## **Marijuana**

**What They Aren't Telling You**

## What Is the Best Teacher?

**H**ow often most of us have heard others say, “Experience is the best teacher.” But is it? Experience is certainly one way to learn, and for many it is a sure teacher. This is because experience is often painful, and we generally do not want to repeat what is painful. However, some people never seem to learn! They continue to repeat the same mistakes over and over again. You probably know someone like that.

What about you? Do you learn from experience, or are *you* someone who “never seems to learn”? Whether you are or you aren’t, the question remains: Is experience the best teacher? Or is there a better way? If so, *what is it?*

There are many ways to get burned in this life. You can get burned by a bad investment, a bad relationship, or a bad move. Some children *literally* get burned when playing with matches, often after they were told not to. How many teens or young adults learn the very painful lesson that drinking and driving is a bad combination? Or that drugs and cigarettes lead to long-lasting bondage in the form of painful addictions and health problems? We all get burned at one time or another, but is there a way to limit our pains? Thankfully there is!

Belief in God is not as popular as it once was. Darwinian evolution has replaced Him in the minds of many, and if there is no God, every man is left to himself to determine right from wrong. Decisions bring consequences that are either positive or negative. What many fail to realize is the relationship between their decisions and unseen moral laws. As Moses instructed, “I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live” (Deuteronomy 30:19).

If God is falling in popularity, even more so is the book that He inspired. While the Bible is still seen by many to contain good advice and comfort in times of trouble, it no longer carries with it the same aura of authority it once did. And the Ten Commandments it contains are often considered the Ten Suggestions. But that attitude, sadly, is why many get burned. When we break the commandments, they break us!

### Can the Ten Commandments Teach Us?

Most in our Western world have heard of the Ten Commandments, but how many really know what they say? Those who do know what they say often pick and choose which ones they agree with—or, to put it another way, which ones they do *not* agree with. Ironically, some of the greatest deniers of the need to keep all ten are the very ones who march and protest when monuments containing them are taken off public grounds! They probably accept the commands against murder, adultery, and dishonoring one’s parents. They probably agree that it is not good to worship other gods, steal, or covet, at least in principle. But what about the Sabbath commandment?

Stepping back, one must wonder, what is the purpose of the Ten Commandments?

What connection do they have with experience and with the sort of teacher experience might be?

Again, experience is often a painful teacher. So *is* it the best one? It is easy to recognize that making a bad financial decision has consequences. However,

the connection between experience and *moral* decisions is often overlooked.

Consider the seventh commandment, “You shall not commit adultery.” How many think they can break this command and not get burned? Our world is littered with broken hearts, broken homes, and hurting, confused children due to the violation of this short decree. All this pain could be avoided if individuals diligently obeyed this com-



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mandment. How many individuals must be burned by its violation before we get the point? Breaking this commandment hurts and damages everyone involved—especially children. The purpose of the commandment is to tell us that no matter how appealing temptation may appear, the results of acting on that temptation will not be good. Violating such a law is a terribly bad decision.

The commandments are intended to help us make good decisions, but they are not only about “me.” They are the foundation for any harmonious society. Violating them creates confusion and disharmony. Only through love and cooperation can we all be

**Most in our Western world have heard of the Ten Commandments, but how many really know what they say?**

happy. The first four of the ten instruct us how to respect our Creator, and this is where it all begins. Apart from God, no individual, civil, or collective human authority has the ability to create a code of conduct that will successfully bring harmony to society. All we have to do is look around us to recognize the reality of this. While you may keep all of

these commandments, your neighbor may keep nine or none. Civil authorities enforce rules, but are any of us totally satisfied with the job they are doing? These rules vary from jurisdiction to jurisdiction, as does the enforcement of them.

The last six commandments give us the foundation for loving our neighbor. This two-part division—loving God and loving fellow human beings—is found in Matthew 22:37–40.

### **We Need the *Whole* Book**

So why not just have the Ten Commandments and leave it at that? Why the rest of the Bible?

This remarkable book reveals how to apply these commandments and the overall purpose for mankind. And the Bible also explains the results of violating the commandments, thus instructing us in a better way than learning by experience.

The Proverbs of the Bible are intended to give knowledge, understanding, and wisdom (Proverbs

1:2–6). They are especially directed to the young, who are inexperienced in life, and are intended to show them how to avoid painful experiences. They acknowledge that temptation is a problem, but then go on to explain the results of yielding to it (Proverbs 5:1–14).

Instruction is available, but as students we must accept and internalize that instruction. The problem is not with the teacher, but with the student! Taking instruction from someone wiser and more knowledgeable is the best teacher, and in this way, experience can be a good teacher.

Much of the Bible is historical and reveals the results of going the way that seems right to a man, but the end result of doing what only *seems* right, in opposition to God’s direction, is death (Proverbs 14:12). Some people object to the violence found in some stories in the Bible, such as in the book of Judges. This book chronicles what happened when the nation of Israel rejected God and followed the way of the nations around them. Those ways must have been very appealing to them, but the consequences were disastrous and painful.

These biblical historical accounts teach us through the experience of others how to make wise decisions. Their pain, heartache, and suffering does not need to be ours, if we will study, internalize, and apply in our own lives the lessons recorded for our benefit. As it tells us in 1 Corinthians 10:11, “Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.”

*Listening to the One who created us* is the best way to learn. *Learning from the examples of others*, learning from *their* painful experiences, is also a good teacher. Learning from our *own* experiences, though sometimes effective, is *not* the best teacher! To learn more about the way of life God holds out for you, a far less painful life, you can order our booklet titled *The Ten Commandments*. This resource shows in detail what God’s intent for mankind is, and why **all ten** of His commandments must be kept.





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Completely freed from the authority of Papal Rome, Luther's own authority begins to grow, as do political power plays and struggles against rivals.

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# Racism, Anarchy and Secularism

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# The Truth Behind *The Protestant Reformation*

## PART 5

### Martin Luther Unleashed

*Did the Protestant reformers bring about a return to pure New Testament Christianity? Were the reformers led by God's Holy Spirit? The **truth** contained in this series is astonishing.*

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

**S**hocking and sobering truths have come to light in this series. We have learned that “Christendom” has undergone some *radical changes* since the time of Jesus Christ and His Apostles.

From authentic history, we have seen that *pagan* ceremonies and traditions were introduced into the professing Christian church soon after the death of the original Apostles. We found *spiritual corruption*, *power politics*, and *worldliness* dominating in the ruling Catholic Church during the “Dark” Ages.

In recent installments, the real **facts** about Luther's early life and frustrations—his *rebellion* against authority and the need for obedience—have been discussed. We have seen that *nationalism* and *politics* were the guiding forces in the Lutheran reformation. Last issue, we discussed the painful episode of Luther's hypocritical involvement in the German Peasant War and his ranting appeal to the

princes to “*smite, strangle and stab*” them in the name of God.

Now we will discuss the further growth of Lutheranism, and Luther's continued reliance on *princes* and *politics*.

#### The Growth of Lutheranism

Divisions and scandals plagued the Protestant camp during Luther's later years. The *armies* of princes and *political power* might guarantee that the reformed religion would be outwardly maintained in certain territories. But they had no power to cleanse the faith and morals of subjects, nor were they able to make of one spirit the warring factions that rose *within* the Protestant movement.

During these years began a controversy between the German and Swiss reformers concerning the true meaning of Christ's institution of the Lord's Supper, as it was now called. This contest caused a *lasting breach* between the Lutheran and Reformed Churches—a breach we will examine more fully in a later section.

Meanwhile, in January 1530, the emperor sent a call to the German princes for a Diet to meet in Augsburg. He proposed that the friendly adjustment of religious differences should be the primary object of its meetings.

The Protestants therefore prepared a comprehensive statement of their beliefs and of their criticisms of the Roman Catholic doctrine and practice. It was chiefly drawn up by Luther and Melancthon, the latter doing most of the actual construction.

The “Augsburg Confession,” as it was called, is very important to understand. It is the *official statement* of the position of the Lutheran Church, and has remained the basis of their doctrines to this day.

Let us notice Reginald Walker’s scholarly summary of the Lutheran position as set forth by Melancthon (with Luther’s advice) in this creed: “His purpose was to show that the *Lutherans had departed in no vital and essential respect from the Catholic Church*, or even from the Roman Church, as revealed in its earlier writers. That *agreement* is expressly affirmed, and many ancient heresies are carefully repudiated by name. On the other hand, Zwinglian and Anabaptist positions are energetically rejected. The sole authority of Scripture is *nowhere* expressly asserted. The papacy is nowhere categorically condemned. The universal priesthood of believers is not mentioned. Yet Melancthon gave a thoroughly Protestant tone to the confession as a whole. Justification by faith is admirably defined, the Protestant notes of the church made evident; invocation of saints, the mass, denial of the cup, monastic vows, and prescribed fasting rejected” (Walker, Reginald F. *An Outline History of the Catholic Church*, Newman Press, 1944, p. 372).

### Protestants Acknowledge Their Unity with Roman System

Notice first of all that this Confession affirms the *unity* of the Lutherans with the Roman Catholic Church. Stress is given to the fact that Protestant and Catholic are essentially *one church—one system of belief*.

Reference to the sole authority of the Scriptures is by this time *omitted*. The Protestant doctrines of justification by faith *alone* and rejection of the Catholic sacramental system are the *only real points of difference*.

Instead of advocating a return to the *belief* and *faith* and *practice* of Jesus Christ and the true Apostolic Church founded by Him, the reformers now stress the *unity* of Protestantism with the *pagan* philosophies, beliefs, and practices of the *corrupted Roman Catholic system*.

As we have seen, the Romish church had now strayed *as far from the teachings and practices of Christ and the Apostles as would seem possible*. Yet, time and again, we will see the Protestants stressing their “unity” with this reprobate system.

In spite of the conciliatory tone of this Confession, it was rejected by Charles V, and the Catholic-dominated Diet. They ordered the complete restoration of the Catholic faith pending a general council within a year (Hausser, Ludwig. *The Period of the Reformation*, American Tract Society, 1873. p. 123).

### Luther Now Urges War

Fearing punitive measures and the loss of *church property they had seized*, eleven cities united with eight Protestant princes in forming the Schmalkaldic League as a defense against the emperor (Alzog, Johannes. *Manual of Universal Church History*. 1878. pp. 240–241). It is interesting to note at this juncture that Luther once again *changed his policy for the sake of expediency*.

He had formerly held, with Scripture (Romans 13), that it was a sin to oppose the emperor or any legally constituted authority (Walker, p. 375). But now he urged them to employ *violence* to defend his doctrines. “The Protestant princes, together with certain imperial cities of South Germany, united in the League of Smalcald to resist the arbitrary proceedings of the emperor in his efforts to crush out the new opinions. *Luther*, who had *hitherto opposed a resort to arms*, now declared that Christians were bound to defend their princes when unlawfully assaulted. The league strengthened itself by an alliance with France, Denmark, and the Dukes of Bavaria. The territories of the emperor were again threatened by an irruption of the Turks under Soliman. Under these circumstances, it was impossible to carry out the measures of repression which had been resolved upon at Augsburg. Accordingly, the peace of Nuremberg was concluded in 1532, which provided that religious affairs should be left as they were until they could be



arranged by a new diet or a general council” (Fisher, George P. *History of the Christian Church*, Scribner’s, 1887. pp. 305–306).

From the peace of Nuremberg, the situation of the Protestant territories remained substantially the same for several years. But many enlightening events took place within Luther’s camp as the “fruits” of his teaching became more apparent. And in *many* cases,

Luther, that the *state of his health required him to cohabit with more than one wife*. The instructions given to Bucerus for negotiating this matter with the theologians of Wittenberg offer a curious mixture of sensuality, of religious apprehensions, and of daring frankness. The application of the Landgrave of Hesse occasioned *extreme embarrassment* to Luther.

## INSTEAD OF ADVOCATING A RETURN TO THE BELIEF AND PRACTICE OF JESUS CHRIST, THE REFORMERS NOW STRESS THE UNITY OF PROTESTANTISM WITH THE PAGAN PHILOSOPHIES, BELIEFS, AND PRACTICES OF THE CORRUPTED ROMAN CATHOLIC SYSTEM

Luther’s resort to an *immoral act* as being “expedient” to his cause is to be observed.

### Luther Condones Bigamy

Perhaps the most outstanding example of Luther’s willingness to *alter his standards* in order to accommodate his princely protectors is the well-known case of Philip I, Landgrave of Hesse. Philip’s constant adulteries made him anxious as to his salvation, and he began to reason that perhaps a second marriage to a more attractive wife would be the solution to his problems. He appealed to the Old Testament in an attempt to justify this, with motivation behind his “reasoning” strengthened by his acquaintance with an attractive seventeen-year-old daughter of a lady in his sister’s court.

It will be helpful at this point to include extracts from a complete account of this matter by historian Jules Michelet. In it, we find quoted the direct answer of Luther and his associates to the Landgrave’s application:

The most warlike amongst the Protestant chiefs, the impetuous and choleric Landgrave of Hesse, caused it to be represented to

The whole of the theologians at Wittenberg assembled on the occasion, to frame a reply, in which they determined upon effecting a *compromise* with the prince. *They acceded to his request for permission to take a second wife*, but upon condition that she should not be publicly recognized. “Your highness,” they state in their answer, “will, of your own accord, readily suggest to yourself the difference which exists between laying down a law to be universally promulgated, and one to serve a

*private and urgent exigency*. We cannot publicly introduce or give our sanction, as by a law, to a permission for marrying a plurality of wives. We implore your highness to reflect upon the danger in which that man would be placed who should be convicted of having introduced into Germany a law such as this, whereby divisions would be instantly created amongst families, and a series of eternal lawsuits arise. Your highness is of a *frail constitution*; you sleep little, and it is requisite to adopt very great *precautions in your case*. The great Scanderbeg frequently exhorted his soldiers to observe chastity, telling them that nothing was so detrimental to their pursuit as the pleasures of love. May it please your highness to examine seriously the various considerations involved in this matter; the scandal, the labours, the cares, the grief, and weakness, which, as has been shown to you, are involved in it. If, however, your highness is utterly determined upon marrying a second wife, we are of opinion that it ought to be done *secretly*. Signed and sealed at Wittenberg, after the feast of Saint Nicholas, in the year 1539.—Martin Luther, Philip

Melancthon, Martin Bucer, Antony Corvin, Adam John Lening, Lustin Wintfert, Dyonisius Melanther” (Michelet, Jules. *The Life of Luther, Written by Himself*, 1859. Translated by William Hazlitt. pp. 251, 253).

Luther’s counsel to make a “secret sin” of this matter was to go unheeded. His *responsibility* for advising the Landgrave to *break God’s law* was now to exact its *penalty*. When the news began to leak out, Luther now advised the Landgrave to break *another* of God’s *commandments*!

### Now Luther Counsels a Lie

“Though an attempt was made to keep the affair private, that soon proved impossible. Luther could only advise ‘a good strong lie’, but Philip was manly enough to declare: ‘I will not lie’” (Walker, p. 378).

The scandal resulting from this episode did great damage to the Protestant cause. Thoughtful men were beginning to wonder where Luther’s doctrine of “*grace alone*” might lead.

But the main point to remember is that Martin Luther—professing to be a servant of God—had *knowingly* and *deliberately* advocated that a man should *break* two of God’s commandments.

In the meantime, the deterioration of morals continued through all classes of Protestant society. “The Protestants had already begun to relax in the severity of their demeanor and practice. They reopened the houses where debaucheries were wont to be carried on. ‘Better,’ observed Luther, ‘would it have been that the devil had never been banished, than that he should return in sevenfold strength’ (13 September, 1540)” (Michelet, p. 255).

### Luther’s Death

The course of Protestantism was now firmly in the hands of the *Lutheran princes*, and, with constant threats from the Catholic League, they continued to hold on to the ground gained thus far.

The Catholic Council of Trent opened in 1545. With various interruptions for war, it was to continue to meet in irregular sessions until 1563. Its purpose was mainly to investigate and clear up some of the abuses that had led to the Reformation. The result was a conservative reformation *within*

the Catholic Church, but along strictly *Roman* lines, of course.

Soon after this Council began its sessions, and at a time when the emperor had made peace with the Turks and his other enemies, and now seemed ready for a fresh assault against the Protestant princes, Luther made a trip to Eisleben, his birthplace.

In view of the subsequent history of Germany, it will be well to note that Luther’s final sermon was a railing attack against the Jewish people. He seems to have been possessed with the same *vicious hatred* and *jealousy* of the Jews as later characterized the rule of Adolph Hitler. Alzog describes this tendency:

Ascending the pulpit of St. Andrew’s Church, in Eisleben, for the last time, Luther once more called down the vengeance of heaven upon the Jews, a race of people whom he had so unjustly and virulently assailed in his earlier writings, that his followers after his death were confused at the very mention of his malignant denunciations. In his first pamphlet against them, he called upon Christians to take the Bible from



*Luther on his deathbed* by Lucas Cranach the Elder



them, to burn their books and synagogues with pitch and brimstone, and to forbid their worship under penalty of death; and in his second, entitled “Of Shem Hamphoras,” he describes them at the very outset as “young devils doomed to hell,” who should be driven out of the country (Alzog, p. 271).

Thus, when we read of the atrocities committed against the Jews by Hitler’s Third Reich, we may be reminded that such an attitude was remarkably displayed in the founder of German Protestantism.

Luther himself was unhappy and wretched during his last months. Disturbed by the terrible state of morality to which his doctrine of faith *alone* had brought the inhabitants of Wittenberg, he wrote his wife in July, 1545, “Let us go out from this Sodom” (Alzog, p. 270).

It was while prospects were thus darkening that *Luther died* on a visit to Eisleben, the town in which he was born, on February 18, 1546, in consequence of an attack of *heart-disease* or *apoplexy*. His last years had been far from happy. His health had long been wretched. The quarrels of the reformers, to which he had contributed his full share, distressed him. Above all, *the failure* of the pure preaching of justification by faith alone greatly to transform the social, civic, and political life about him grieved him (Walker, p. 379).

Thus it was even apparent to Luther that his doctrines had in large measure *failed to cause men to lead lives more consistent with spiritual principles*. He often had periods of despondency in his last years, when he seriously wondered if he were not dragging many souls with him to eternal condemnation (Plummer, Alfred. *The Continental Reformation in Germany, France and Switzerland from the Birth of Luther to the Death of Calvin*. Scribner, 1912. p. 132).

After Luther’s death, the Protestant princes suffered a military defeat at the battle of Muhlberg, in 1547. The emperor granted an *interim*, which was essentially a victory for the Catholics, until another session of the Council of Trent could be called.

### The Reformation Settlement

But in 1554, the Lutheran prince Maurice of Saxony united with Henry II of France to inflict a crushing defeat on Charles V. The Lutherans now demanded

full religious freedom and the right to keep *all ecclesiastical property seized thus far* (Alzog, pp. 279–280).

A compromise called the Peace of Augsburg was finally reached in September 1555. It permitted each prince to determine whether Catholicism or Lutheranism should be professed in his territory. *No choice* was given his subjects. All ecclesiastical properties seized before 1552 were to be retained by the Lutherans; all seizures since that time were to be returned. *Only* Catholicism and Lutheranism (as defined in the Augsburg Confession) were permitted in Germany. All other deviationists were to continue to be punished as “heretics” (Walker, p. 382).



Therefore, in 1555, the division of Germany between Catholic and Lutheran was made perma-

nent. In after years, the most serious challenge to this state of things was made in the Thirty Years’ War (1618–1648). In the course of this terrible war, between the princes of the *Catholic League* and those of the *Protestant Union*, nearly *half* the population of Germany is said to have perished by the sword, famine, or the plague. But, by the Peace of Westphalia, it finally ended in relatively the same religious division of Germany as had been decided upon in the Peace of Augsburg.

Thus, religious hatred, political division, and unceasing war continued to follow in the wake of the Lutheran reform. The decline in public morals was also a noticeable factor, as we shall see.

The *political and religious alliance* of Luther with the *German princes* placed the destiny of his cause in their hands from the first. And this religious patriotism, in turn, prepared the way for the *strong national state* in Germany—a state that in more recent times bathed much of the world in blood under Kaiser Wilhelm II and Adolph Hitler.

Before analyzing the doctrines and practices of the Lutheran movement and the ultimate *result* of this religious upheaval, we will first recount the course of the Reformation in other lands, such as Switzerland, France, and England.

Since, however, all authorities agree that the “prime mover” in the Protestant camp was Luther

**PROTESTANT REFORMATION** CONTINUES ON PAGE 26

# h Canada!

## Gjoa Haven, Nunavut



**On the 19th of May 1845, Sir John Franklin,** an experienced 59-year-old Arctic explorer, set sail from Greenhithe, England. Under his command was the nineteenth British expedition attempting to traverse the fabled Northwest Passage, seeking a shorter route to Asia. Franklin was leading two modified warships, the *HMS Erebus* and the *HMS Terror*, on what would ultimately become the greatest disaster in 300 years of British exploration.

Furnished with the finest tools, technology and equipment that Victorian England had to offer, the two vessels (weighing more than 350 tons each) were adapted in the hopes of dominating their environment when they reached the frigid Arctic climate. The bows of the vessels were up to eight feet thick and clad in iron, as they anticipated ploughing through pack-ice navigating uncharted waters. A library of more than 1,000 books, an organ and hearty meals of canned foods (a first for any expedition) were stowed on board to keep the men in good health and upbeat spirits.

### Unexpected Disaster

There was an extraordinary confidence in the power and might of these Industrial Age floating fortresses, which is why the Royal Navy was in utter shock when it received reports that all men had died on the expedition. Through cold exposure, lead poisoning (perhaps from their canned food) and scurvy, the crew had fallen into disarray after the death of Sir John Franklin, who died ten months after the vessels became trapped in pack-ice off the coast of King William Island. It has been more than 170 years since Franklin and his men were lost, and only now are we finding out the full story

of the tragic outcome of their failed expedition. The wrecks of the *Erebus* and the *Terror* were discovered only recently. Canadian scientists have also conducted extensive tests on the well-preserved bodies of the sailors found on King William Island. At the end, it appears that some resorted to cannibalism, as there seemed no escape from the barren landscape or frigid, icy prisons that their vessels had become. Others attempted to walk south and, except for meeting a couple of Inuit hunters who shared their rations, they were never seen again.

### Flexible Mission

Almost sixty years after Franklin's expedition, in the summer of 1903, a small 45-ton fishing vessel named the *Gjøa* (pronounced "joa" by North Americans and "yoa" by Norwegians) set sail from Oslo under the midnight sun, in another attempt to finally traverse the Northwest Passage. The tall Norwegian captain of this vessel was Roald Amundsen. He had spent years reading about the failed attempts to find a route through the frozen waters and believed that he knew how to succeed where others had failed.

Amundsen realised that the hostile climate of the Arctic could not be conquered by rigid power and might; rather, one would need to be flexible and adapt to the severe conditions in order to successfully traverse the frozen landscape. The *Gjøa* was not built to push through ice floes but instead, with its shallow draft and small frame, could sail through channels that would be impassable for larger vessels.

Following the same route as Franklin's expedition, Amundsen chose to sail south from Beechy Island down



the Peel Sound. Arctic pack-ice sometimes leaves a narrow and often shallow channel when it meets the relatively warmer coast line. It is through these narrow leads that Amundsen's shallow-draft fishing vessel was able to avoid the same fate as Franklin's expedition, which became trapped in the compounding pack-ice. Sailing around the eastern side of King William Island, Amundsen and his crew found a small natural harbour that was safe enough for the Gjøa to be moored through winter. This place is known today as Gjøa Haven, and a small community of just over 1,000 Inuit lives there.

### Learning to Adapt

It was the Inuit who taught Amundsen how to survive in this cold, harsh climate. Though the Inuit had been considered little more than uneducated savages by the British explorers, Amundsen instead spent his time trying to learn everything he could from them, recognizing that they clearly held the knowledge about survival in the Arctic. Swapping wool clothing for animal skin undergarments and Caribou fur, he learned how to build an igloo and how to hunt and fish in the bleak and desolate landscape. One of the most important skills he learned here was how to travel overland with sled dogs. (In 1908, this skill would enable him to become the first man to reach the South Pole, arriving there five weeks before Robert Falcon Scott's ill-fated expedition.)



Amundsen's route through the Northwest Passage

After spending two winters with the Inuit at Gjøa Haven, Amundsen once again set sail with his crew, maneuvering through narrow, shallow channels—sometimes through water only three feet deep. Franklin and his modified warships would never have succeeded in navigating such challenging waterways. Eventually, on August 26, 1905, the crew spotted another vessel: an American whaling ship from San Francisco. Thus the Northwest Passage had finally been traversed.

By comparing the strategy of Franklin's failed expedition to that of Amundsen's successful endeavour, we are able to learn a valuable lesson. We can often, even unconsciously, put too much faith and confidence in advances in science and technology, the grandeur of design and human innovation, or the impressive

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achievements of corporations and institutions in society around us. Franklin and his men were confident

that the material provisions and advanced technology with which they had surrounded themselves would be sufficient to cope with whatever nature could throw at them. By contrast, Amundsen was able to carefully navigate a much smaller vessel through the treacherous waters of the Arctic in an almost David-and-Goliath comparison to Franklin.

We can know from Luke 12:32 that God is working through His "little flock" to carry out the final stages of His Work before Jesus Christ triumphantly returns to Earth. This flock is not comprised of the most successful, mighty or best educated of society. Instead, "God has chosen the weak things of the world to put to shame the things which are mighty" (1 Corinthians 1:27). The Apostle Peter was perceived to be uneducated and yet had the truth and understanding that leads to eternal life.

In much the same way, the Inuit were perceived to be savages, and yet held the keys to survival in a harsh environment.

We would do well to learn from Roald Amundsen's wisdom and not put our confidence or faith in "big ships"—or, more precisely, the pomp and ceremony of a "mega-church." While that may look impressive to men, *our faith and confidence should only be in God*, relying entirely on *Him* to navigate us through all kinds of weather.

—Jonathan Riley





# Sins of Racism, Anarchy and Secularism!

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By **Gerald E. Weston**

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**W**hat is happening in our world? How is it that individuals are filled with so much hatred that they purposefully run down innocent men, women, and children to somehow advance their perverse agendas? Why are we seeing a rise in anarchistic violence—hooded hoodlums smashing windows, setting fires, and overturning cars? What is becoming of our world?

In recent months, we have seen homicide by motor vehicles in London, France, the United States, and Spain. On the night of August 11, 2017, a group described as a combination of Nazis, Ku Klux Klan (KKK) members, and white supremacists marched down streets in Charlottesville, Virginia, chanting anti-Semitic epithets. The next day, they marched again, shouting racial slurs before engaging in a brawl with counter-marchers. Both sides carried sticks, clubs, pepper spray, and other weapons that clearly indicated that they came “ready to rumble.” The whole affair ended when one white supremacist drove his car into a group of *peaceful* counter-marchers, injuring many and killing one.

Several days later, the world was shocked when a man used a rented van to run down about 100 people who were simply going about their normal lives on La Rambla, the famous boulevard and pedestrian mall in Barcelona, Spain. A separate attack killed one in Cambrils before five terrorists were killed in an exchange with police. It appears that the carnage could have been far worse had the terrorists successfully deployed the explosive devices they were creating, which were detonated prematurely.

We have also seen pictures of black-hooded thugs breaking windows at the University of California at Berkeley in an attempt to prevent an appearance by a speaker they did not like. It should be noted that the administration gave in to the spoiled children and their politically correct worldview. Such protests, not always so violent, are becoming commonplace in the United States, Canada, the United Kingdom, and elsewhere. It is evident that freedom of speech is being dismantled and that the alt-left is attempting to shut down any who do not share their agenda.

What we see happening in recent years are ideologies of varying stripes (left, right, and religious) becoming more radicalized and violent, and the question many want to know is, “Why?” Why is our

world becoming so violent? Why have nations such as the United States become so irreconcilably divided? And where is all this heading?

### At the Tipping Point

The United States has seemingly passed the tipping point. It is locked in a culture war between two worldviews that cannot be reconciled. Compromise is a common refrain, but how does one compromise on abortion? One side sees it as morally equivalent to murder. The other sees it as a woman's choice. How does one compromise on the definition of marriage? One side sees it as a moral issue, marriage being a divine institution ordained by God between a man and a woman. The other side does not care, or does not agree with the Bible. The same goes for transgender issues. And how does one compromise with radical Islamic terrorists, Nazis, the KKK, hate-filled white supremacists, or radical anarchists who only desire to destroy?

Let's be honest. Our world is broken. Western universities have been taken over by very *illiberal* secularists who preach a message of political correctness, while encouraging *reactionary intolerance* of anything outside of this agenda. Politics has always been a messy game, but parties have become so divided that there is now *no room* for compromise, even on issues where they could agree. It is evident that politics comes *before* the country and its citizens. In the United States, the members of the media have cast off any façade of neutrality and are "going for the jugular" of the side they dislike. It is quite remarkable how dishonest and unfair the media has become on all sides.

Here at *Tomorrow's World* we not only give the news, but the story *behind* the news—and there *truly is* a story behind what we see happening today. Few today really understand that there is a powerful spirit influence working behind the scenes, stirring up hatred and strife. The Bible refers to him as Satan the Devil, and he has cleverly positioned himself in the minds of most as no more than a mischievous, but harmless, fellow in a red jumpsuit with a pitchfork and a pointed tail. Nothing could be further from the truth.

Few people recognize the fact that Satan is the god of this world! Yet, Jesus does not leave us in doubt regarding this truth. He told His disciples prior to His crucifixion, "Now is the judgment of this world; now

the **ruler of this world** will be cast out" (John 12:31), and "I will no longer talk much with you, for the **ruler of this world** is coming, and he has nothing in Me" (John 14:30). The Apostle Paul describes this spirit being as the one behind the direction this world is going, calling him "the prince of the power of the air, the spirit who now works in the sons of disobedience" (Ephesians 2:2). Paul tells us elsewhere that this spirit power is "the god of this age" and that he has "blinded" people's minds from the good news found in the Scriptures (2 Corinthians 4:4).

### Fingerprints

Satan's fingerprints are all over the atrocities we see around us. He is the one who inspires false religion—including a counterfeit "Christianity"! The Apostle Paul takes on ministers of religion who teach contrary to God's word: "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! 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 11:13–15). While there are *many* problems with this world's version of "Christianity," *whenever* racial hatred is preached in churches, this is not of God, but of the Adversary!

Now, if Satan inspires false Christianity, can we not see his fingerprints all over *any* religion that promotes violence and hatred? Who is it that puts into someone's mind the idea to get into a car and randomly run down women and children (not that it is any less tragedy to kill fathers, brothers or husbands)? Who is it that stirs up individuals to break, burn and destroy what belongs to another as a form of extortion to silence what one does not want someone else to hear?

Let us be clear. From a biblical perspective, any form of hatred toward other human beings is sin! Anarchy is a form of hatred and is therefore sin! Racism is hatred and therefore sin! Notice what the Apostle John says about hatred: "He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes" (1 John 2:9–11).

Ethnic and racial hatred blinds the eyes. People say and do things to others that they would otherwise not say and do, if they were acting while guided by proper moral reasoning. Sometimes the hatred is racial in nature—other times it is ethnic, tribal, or religious. One is reminded of the infamous case of the Hatfield and McCoy families of rural America in the 1800s, involving a bitter and vicious feud between one extended family and another, claiming more than a dozen lives over a period lasting more than 25 years. As is so often the case, prejudice and hatred is passed down from generation to generation.

In what is known as the Olivet Prophecy, Jesus reveals to us that ethnic strife would abound at the end of the age. “And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. For nation [Greek: *ethnos*] will rise against nation [*ethnos*], and kingdom against kingdom” (Matthew 24:6–7). We should expect more sectarian violence in our future. The question is this: Will you allow yourself to be involved in the hate-filled spirit of the age, or will you recognize whose fingerprints are on bigotry and hatred and keep yourself from it?

Politically correct, anti-God secularism is also a sin. Hatred and violence often accompany secularism. University professors pump out their *illiberal* views to young minds and, whether intentionally or unintentionally, stir them up to shut down anyone who does not fall in line. This sometimes takes on the form of peaceful protest, but occasionally those protests breed violence. The riots that took place in Berkeley, California, are a prime example of that, but one could cite many more.

The June 2010 G-20 summit in Toronto, Canada saw a number of peaceful protests, but these were marred by *black bloc* protesters. *Black bloc* is a term used to describe violent protesters who wear black and often hide their identities with hoods, scarves, ski masks and sunglasses. Over 40 businesses were vandalized—yet, in the aftermath, it was the *police* who were criticized for heavy-handed tactics! And what were these individuals protesting about? A veritable basket of liberal causes, including global warming, poverty, capitalism, women’s rights—and the list goes on.

Black bloc tactics were also displayed during the 1999 World Trade Organization meetings in Seattle, Washington. Various stores were also vandalized



during those riots. No matter what the cause, destruction of someone else’s property is unacceptable, and we need to call these black bloc hoodlums what they are: anarchists. Their real agenda is to destroy!

### **Secularism Is Not Neutral**

It is a mistake to equate secularism with neutrality. The thought is that if we could only rid ourselves of religious bias of any kind, we could then have a peaceful society. John Lennon’s song *Imagine* (1971) captures the spirit perfectly:

*Imagine there’s no heaven  
It’s easy if you try  
No hell below us  
Above us only sky  
Imagine all the people living for today*

*Imagine there’s no countries  
It isn’t hard to do  
Nothing to kill or die for  
And no religion too  
Imagine all the people living life in peace...*

This thinking is shallow. Secularism is a philosophy diametrically opposed to biblical values, and God Himself. The idea that we can have a moral society without a Supreme Being to determine right and wrong is naive and misguided at best.



As Dennis Prager of the popular Prager University video series explains so plainly in one of his videos about the Ten Commandments, you may *think* murder is wrong, but without God you cannot *know* that murder is wrong. Without an authority higher than man, your opinion is just that—your opinion. Because you *think* it is wrong, does not mean it's wrong. Who then has the authority to *say* authoritatively that it is wrong? All we have to do is go back to the last century to see examples of state-sponsored murder of millions of Jews and other classes of people declared not worthy of life by various governments.

To bring it closer to home, babies are aborted every day. Iceland wants to remove Down Syndrome from the island by this means, and many people in numerous countries agree with them—maybe even you! But there are others who don't agree with this, including many parents with Down Syndrome children.


So who decides? Secularism is an attempt to

reveals there was prejudice among the Jews against the Gentiles in the first century AD. God showed early Christians that they were not to consider *any man* common or unclean (Acts 10:28). The Apostle Paul publically corrected fellow Apostles Peter and Barnabas for shunning the Gentiles when some Jews came from Jerusalem to Antioch (Galatians 2:11–14).

The biblical record is clear that all men are equal in the sight of God. “For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise” (Galatians 3:26–29). This is also confirmed in Romans 2:25–29.

The letter to the Ephesians maintains that *both Jews and Gentiles* are all sinners (Ephesians 2:1–3). The humanly devised partition in the temple at Jerusalem that figuratively separated the Gentiles from access to the Father was broken down in Christ (vv. 14–18). Speaking of the Gentiles, “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God” (v. 19). Then Paul speaks of one great family: “For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named” (Ephesians 3:14–15).

While violence was taking place in Charlottesville, Virginia, members—made up from all ethnic and racial backgrounds—of the Living Church of God, which sponsors this magazine, were striving to live in peace and harmony, though we hardly claim to be alone in this matter. As King David wrote, “Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Psalm 133:1). And as Jesus tells us, “By this all will know that you are My disciples, if you have love for one another” (John 13:35).

If you would like to know more about how to join us in this fellowship and service, contact one of the Regional Offices nearest you, listed on page 4 of this magazine. 

## THE IDEA THAT WE CAN HAVE A MORAL SOCIETY WITHOUT A SUPREME BEING DETERMINING RIGHT AND WRONG IS NAIVE AND MISGUIDED AT BEST

remove God from the picture. From top to bottom, secularism is the antithesis of biblical values, so whose fingerprints do we see in secularism?

Jesus made the following point in praying to His Heavenly Father regarding His disciples: “I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world” (John 17:14). Those who value a relationship with God are not going to get caught up in this world's politics. Though He has authority over the entire universe, God has allowed Satan to rule on earth for a period of time until mankind learns the lesson that God knows best.

This world has always seen hate and violence. Cain killed his brother Abel. The world prior to the flood was filled with violence (Genesis 6:11). The Bible

**MAY WE  
SUGGEST?**

**The Bible: Fact or Fiction?** Who should decide what's moral? Can you trust the Bible? What does God say in His inspired book? Request a **free** printed booklet from the Regional Office nearest you, or order at [TomorrowsWorld.org](http://TomorrowsWorld.org). PDF, ePub and Kindle are also available.



## The Balfour Declaration Turns 100



**T**he Balfour Declaration of November 2, 1917, became the major catalyst for one of the great turning points in world history—the return of the Jews to a national homeland after almost 2,000 years of exile.

On this 100-year anniversary, let's take the time to consider *how* and *why* this groundbreaking Declaration came into being and discover, most importantly of all, how it is closely associated with the *fulfillment of Bible prophecy*.

Lord Arthur Balfour was Foreign Secretary in David Lloyd George's British war cabinet. Both were committed Zionists, reflecting the convictions of Chaim Weizmann, the Zionists' chief lobbyist. Balfour became convinced that a homeland for the Jews in the area commonly called "Palestine" was desirable for a variety of reasons, and in the best interests of both the Jews and Britain.

### What Drives Zionism?

Theodor Herzl was a Hungarian Jewish journalist who became convinced that anti-Semitism could be neither defeated nor cured. It could only be avoided, and hence the only solution was for the Jews to have their own state. In 1896, his influential book *The State of the Jews* was published, and he founded the World Zionist Organization, with *Chaim Weizmann* becoming even more influential over time. The impact of World War I greatly accelerated discussion about a Jewish homeland and gave it more urgency.

In June 1917, Balfour asked Lord Walter Rothschild, titular head of the British Jewish community, and Chaim Weizmann, together with his Zionist colleagues,

to produce the first draft of a declaration for the cabinet to consider. It took several months of canvassing a variety of opinions and creating several carefully worded drafts before a final declaration was achieved and agreed upon. Here is the exact wording, contained in a letter from Balfour to Lord Rothschild:

His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

Regrettably, the Declaration did not address the *political rights* of existing (Arab) communities in the area—a fateful omission that would contribute to decades of intense Middle East conflict, which has continued to the present day. The search for a lasting peace continues. The local population of the Holy Land region was never consulted on any of the drafts; at that time "Palestine" was barely discernable as a separate entity, mainly comprising a sparsely populated and neglected area of lower Syria.

Reaction to the Declaration was inevitably mixed, but it enjoyed strong British, American and French support. The reaction from the Middle East was at first muted. Britain, caught between conflicting political imperatives, seemed at one time to side with the Arabs' aspirations for their own homeland

in the same area, in return for opposing the Ottoman Turks. The stage was set for a major clash of interests. Furious opposition inexorably built, as Arab nationalism rapidly developed alongside a burgeoning Jewish nationalism.

The 1920 San Remo Conference in Italy and the 1922 agreement by the League of Nations confirmed the concept of a British mandate to govern “Palestine,” based on the Balfour Declaration, to start in September 1923. This Mandate lasted until May 14, 1948, when the creation of the State of Israel was proclaimed, at which time the importance of the Balfour Declaration was acknowledged, and Chaim Weizmann was appointed the first President of Israel.

It is little known that the United States produced its own version of the Balfour Declaration in September 1922 called the *Palestine Lodge-Fish Resolution*. It used very similar language to Balfour, but included the phrase “...and that the holy places and religious buildings and sites in Palestine shall be adequately protected” (see, for example, *The American Balfour Declaration* by Paul Azous).

### Israel and Bible Prophecy

One significant element of support for the Balfour Declaration came from what is called *Christian Zionism*—those who believe that the return of the Jews to the Holy Land is prophesied prior to the return of Jesus Christ, and that a Jewish return to the Land of Israel should be supported as a means of fulfilling such prophecies. The roots of such thinking go all the way



A 1920 Arab anti-Zionist demonstration outside the Damascus Gate in Jerusalem,

back to the Protestant Reformation. The biblical truth, however, about the Jews returning to the Holy Land is on an altogether more epic scale.

### The biblical truth about the Jews returning to the Holy Land is on an altogether more epic scale

God made it very clear to the twelve tribes of Israel that if they disobeyed the terms of His covenant made at Sinai, they would all be removed from the Promised Land (see Deuteronomy 28:58–64; 29:24–28). And over the centuries this is what happened.

But God is ever faithful! And His faithfulness will extend to all twelve tribes of Israel, not just the two, Judah and Benjamin (and their portion of Levites), that are represented by the Jews. He promised that all twelve tribes scattered around the world would return to their lands, be reconstituted as one single nation under God, and given an obedient heart to receive even greater blessings than before (see, for example, Deuteronomy 30:1–5; Jeremiah 31:31–34). The timing of these prophecies is yet future and associated with Christ’s return (see also Ezekiel 37:15–28).

So, does the Bible support the idea of a Jewish return to the Holy Land *before* the return of Jesus Christ? In the famous Olivet prophecy of Matthew 24, timed to occur *just before* Christ’s second coming (v. 3), there is an enigmatic reference to “the ‘abomination of desolation’ spoken of by Daniel the prophet” (v. 15). Daniel records two references to an *abomination of desolation* (Daniel 11:29–32; 12:7–13) that is associated with the cessation of the daily sacrifice.

For this to happen today, the daily sacrifices must *first start!* And who is going to start such sacrifices? Most likely it is the very people whose historic job was to conduct them—Levitical priests, found among the House of Judah, some of whom have now returned in their own nation.

This is but one of the seminal events that will one day signal the rapid fulfillment of end-time prophecies, heralding the end of the age and the beginning of a better world under the glorified Jesus Christ. If you would like to learn more, request a copy of our fascinating and detailed free booklet *The Middle East in Prophecy*, also available on our website.

—John Meakin



# **Marijuana:** **What They Aren't Telling You**



# PART I: IF IT'S LEGAL, ISN'T IT SAFE?

*Efforts to legalize the use of marijuana—for both “medicinal” and recreational purposes—continue to grow and find success in the halls of state and national governments. In mid-2018, Canada is set to become the first G7 nation to legalize recreational marijuana nationwide.*

*Is there cause for concern? Is the drug as harmless as its advocates claim?  
What danger is there in using marijuana?*

*This two-part Tomorrow's World series by Stuart Wachowicz  
will answer these questions and more!*

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By **Stuart Wachowicz**

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Over the past few years, numerous significant social changes have assailed the Western world—changes that have made our present social environment nearly unrecognizable to those who would have lived only two or three generations ago. Whether altered social roles of men and women, national and international security issues, communication via social media, evolving gender definitions, or even how right and wrong are determined—so much has changed.

In the 1960s, the first rumblings of social revolution shook the Western world, as a young generation widely embraced concepts of free love, rejecting centuries-old moral values and turning increasingly to hallucinogenic drugs for entertainment and escapism. The “hippie” movement of this era popularized one ancient hallucinogen, known as marijuana or cannabis. Since that time, marijuana use has grown exponentially in North America, despite its classification as an illegal drug. Both organized crime and local growers saw lucrative opportunities to market the drug to a growing audience. Huge—and costly—efforts have been made to enforce marijuana prohibition, with limited success.

Mounting pressure from advocacy groups and media have gradually led to a greater public—and hence political—movement to decriminalize or legalize marijuana. Currently, the legislatures in eight states in the U.S. have approved complete legalization, while others have varying degrees of decriminalization, along with tolerance of “medical” marijuana. Canada’s Liberal government has already approved legislation that would legalize cannabis by July 1, 2018. Obviously,

governments view legalization as a popular measure—good for votes in subsequent elections.

There seem to be two driving rationales for decriminalization, or legalization. The first is a growing social belief that marijuana is a benign substance, and bodes no ill for the user’s health or society’s well-being. The second is a sense that law enforcement continues to spend vast resources on marijuana prohibition to little avail, while the drug’s illegal status allows organized crime to benefit from trading it. Hence, many reason that if marijuana were legal, public resources could be deployed elsewhere, while drug profits would benefit the economy and not criminals.

It seems most people now agree with these two positions. What could possibly be wrong with legalizing a harmless substance and denying criminals a marketplace? Yet there *are* voices of opposition. Oddly enough, the loudest objections to marijuana legalization come not from ultraconservatives or religious movements, but from a host of medical researchers. The pro-marijuana lobby heaps scorn on these voices, but offers little peer-reviewed research to counter the findings of some of the most respected medical institutions on earth. So what major concerns has modern medical research identified?

## **Loss of Motivation**

The use of marijuana as a hallucinogen is not new. For centuries, the lower classes of the Indian subcontinent heavily used marijuana. There are extensive historical references to such users living in poor conditions in towns, cities and rural areas. Such people were normally considered unmotivated, and were generally marginalized.

Interestingly, in 2013 *Psychology Today* reported a study published by scientists at Imperial College London and King's College London that strongly linked significant marijuana usage to lower dopamine levels in the brain. Decreased dopamine impacts neurochemical levels in the brain and reduces motivation, making one prone to "amotivational syndrome" ("Does Long-Term Cannabis Use Stifle Motivation?" *Psychology Today*, July 2, 2013). This explains the

marijuana use of any country in the developed world, yet without apparent detriment. However, looking a little deeper makes the scientists' warnings appear more ominous.

### Addiction

The American Psychiatric Association publication *Psychiatric News* reported on a study appearing in the *New England Journal of Medicine*. The report

concluded that "marijuana use is linked to multiple adverse effects—particularly in youth" ("Research Review Prompts NIDA Warning About Marijuana Use," *Psychiatric News*, July 3, 2014). Lead researcher Dr. Nora Volkow stressed "that long-term marijuana use can lead to addiction.... The regular use of marijuana during adolescence is of particular concern, since use by this age group is associated with an increased likelihood of deleterious conse-

quences." The authors articulated that in 77 studies and literature reviews, negative health consequences were associated with marijuana usage.

The *Globe and Mail* reported on April 12, 2017 that the Canadian Medical Association, the Canadian Psychiatric Association and the Canadian Paediatric Society had been expressing their concerns to the Canadian government, with seemingly little impact ("What Canada's doctors are concerned about with marijuana legalization," *TheGlobeAndMail.com*). They are especially concerned about users under the age of 25, for up until that time the brain is still developing. Professor Christina Grant of McMaster University states, "We know that 1 in 7 teenagers who start using cannabis will develop cannabis-use disorder"—a condition that destructively impacts the teenager's school, work, and family relationships.

### Brain Impairment—Reduced Memory, Attention Span and Reasoning

The same paper presents evidence showing a strong link to *psychosis development* in cannabis users with a family history of mental illness, even indicating that no researched "safe limit" for marijuana usage exists. Dr. Grant continues, stressing that research shows teens who smoke pot *frequently* suffer long-lasting

## CANADA'S GOVERNMENT IS PUSHING TO LEGALIZE MARIJUANA EVEN AS THE NATION'S OFFICIAL DEPARTMENT OF HEALTH IS GIVING DIRE WARNINGS ABOUT POT'S PROVEN MEDICAL HAZARDS

ill-repute of ancient India's marijuana smokers. Numerous clinical observations have supported this effect of cannabis in regular users.

This is alarming because of the scale of marijuana use. The Canadian Centre on Substance Abuse and Addiction (CCSA) reports: "The number of youth (22%) and young adults (26%) who used marijuana in 2013 was more than two and a half times that of adults 25 and older (8%) according to Statistics Canada's Canadian Tobacco, Alcohol and Drug Survey" ("Marijuana and Youth," *ccdus.ca*).

Now, with impending legalization, those numbers are increasing, prompting physicians to sound an alarm—one that the political class is apparently ignoring.

The Partnership for a Drug Free Canada has for years presented reputable, peer-reviewed, scientific studies showing the dangers and the social and economic costs of marijuana use. Yet, despite health experts' endorsement of these studies, social pressure is driving the political agenda.

Who is right? Are concerns about cannabis unfounded? Surely, many will assume, if cannabis use is so widespread, it must not be very harmful to society. For example, some will point out that according to the CCSA, Canadian youth have the highest rate of



damage to maturing brains, manifesting issues such as reductions in memory capacity, attention span, and higher-level decision-making abilities. She also adds that MRI studies have shown “thinning” of the developing brain’s cortex, a region critical for thinking, planning and organizing.

Two years ago, the *Ottawa Citizen* reported on research from the Canadian Centre on Substance Abuse (CCSA): “Teens who start smoking marijuana early and do so frequently risk lowering their IQ scores.” The article goes on to state:

“The growing body of evidence about the effects of cannabis use during adolescence is reason for concern,” said Amy Porath-Waller, the CCSA’s lead researcher on the issue.... “There is a need to take a pause and consider that this is the future of our country. We certainly want to prepare our youth so they can be productive members of society in terms of employment so there certainly is reason that Canada needs to be concerned about cannabis use among young people.” Equally concerning, she said, is the perception among many Canadian youth that cannabis is benign and has no effect on their ability to drive or their performance in school (“Early marijuana use can lower teens’ IQs, research shows,” *OttawaCitizen.com*, April 20, 2015).

Ironically, Canada’s government is pushing to legalize marijuana even as the nation’s official department of health, Health Canada, is giving dire warnings about pot’s proven medical hazards—all supported by recent, credible medical research. Health Canada’s website lists a decline in physical coordination and reaction time, loss of attention span, and reduced decision-making ability. It cites a study published in the *Proceedings of the National Academy of Sciences* (“Persistent cannabis users show neuropsychological decline from childhood to midlife,” October 2, 2012), which demonstrated a permanent decline in IQ among persistent users. Health Canada also documents the associated risk of cannabis users’ developing psychosis or schizophrenia.

Marijuana’s effects can even impact an *unborn child* if the mother is a user. On its website, under “Health effects of cannabis,” Health Canada states: “The toxins in cannabis are carried through the

mother’s blood to her fetus during pregnancy and in the breast milk following birth. Heavy cannabis use during pregnancy can lead to lower birth weight of the baby.” The government site also points out that such use by pregnant mothers has been associated with long-term developmental impacts on the children, including decreases in memory function, attention span, and problem-solving skills, as well as hyperactivity and a higher risk that the child will engage in substance abuse in the future.

### Cold Statistics, Real-Life Tragedies

All of these studies reflect more than numbers and statistics—they represent heartbreaking consequences in the lives of those damaged by marijuana use.

Some time ago, I received a letter telling the tragic story of a life irreparably altered from birth by pot. A section of the letter reads as follows: “*I was what you would call a third-generation marijuana smoker. I was born into it... My first breath taken in this world wasn’t a lung full of fresh air, but weed smoke!... I could not learn reading, writing and arithmetic at an appropriate pace with others my age.*”

The author of the letter indicated that marijuana drew him into a crowd that used “weed” and other drugs. While under the influence of pot, he began committing crimes, as the drug reduces one’s sense of consequence. By the age of 21, he found himself on death row in an Arkansas prison, convicted of multiple murders committed under the influence of the “harmless” drug, marijuana.

The writer, Kenneth Williams, came to terms with his situation and sought to warn others who have been, or may be, deceived by the lie that marijuana is harmless. He took full responsibility for his crimes, yet his life and learning ability were damaged even before his birth. He wrote a book to serve as a warning on this matter: *The Unrelenting Burdens of Gang Bangers*. In it, he wrote: “I share my story to warn others walking into darkness. Drugs like marijuana have led many to their deaths or a cold prison cell. It is harmful to users and to the nation. I am a living witness—at least for the time being.” Mr. Williams’ story bears out warnings provided by the Canadian Medical Association and, as we’ve seen, even by the Government of Canada’s own website. He was executed on April 28, 2017.

## Lung and Heart Damage

In a 2015 report entitled “Marijuana,” the Partnership for a Drug-Free Canada noted that even if one ignores the dangers of the hallucinogenic ingredient (tetrahydrocannabinol, or THC), smoking pot is still very damaging to human health: “Regardless of the THC content, the amount of tar inhaled by marijuana smokers and the level of carbon monoxide absorbed are *three to five times greater* than among tobacco smokers.”

We can add to these facts that marijuana’s higher burning temperature, combined with its smoking method, causes increased loss of cilia in the lungs, leading to increases in rates of life-threatening emphysema. (See, for example, Megan Howden and Matthew Naughton’s report, “Pulmonary Effects of Marijuana Inhalation,” on *Medscape.com*).

Interestingly, for years the Canadian Cancer Society has lobbied against *tobacco smoking*, winning widespread public support—yet many of the same people who wisely oppose tobacco usage often seem unconcerned about findings that marijuana is many times more damaging to the human lung.

Nor is the heart immune. Widely published physician and researcher Dr. Andrew Pipe and scientist Dr. Robert Reid, of the Ottawa Heart Institute’s Division of Prevention and Rehabilitation, have expressed serious concern over ongoing or increased use of cannabis in the general public. The online heart and cardiovascular research publication *The Beat* reported in June 2017 on their findings, published in the *New England Journal of Medicine* (2014) and the *American Heart Journal* (2013):

The authors found that marijuana use has been associated with vascular conditions that increase the risk of heart attack and stroke, although the mechanisms by which that happens aren’t clear....

[Dr. Reid] also noted that marijuana use could be problematic for people with an irregular heartbeat, or arrhythmia, because it activates the sympathetic nervous system (“Legalized Marijuana and Your Heart,” *The Beat*, June 2017).




The article emphasized two impacts to your heart that occur when you use marijuana: both heart rate and blood pressure increase, and the blood’s ability to carry oxygen from your lungs to the rest of your body is reduced. It summarizes the cumulative cardiovascular burden by saying, “The result is strain on your heart and a reduced ability to handle increased demands.”

## Blow Away the Smoke and See the Truth!

As the saying goes, people are entitled to their own opinions, but not their own facts. And the facts about the dangers of marijuana to human health and well-being—whether it has been made legal or not—are all too clear. For those who take the Bible’s admonition to care for their body as God’s temple (1 Corinthians 6:19) created in His own image (Genesis 1:26–27), their response should be just as clear: “Legal or not, it’s not for me!”

But beyond questions of mental and physical health, other facets of the debate are heard in the halls of our various legislatures and from the lecterns of our academic institutions: What about the potential to reduce crime and drug use, in general, by legalizing pot? What about the professed benefits of “medical marijuana”? And—regrettably, the question too few are asking—what does God think about all of this?

For answers to these questions, look in the next issue of *Tomorrow’s World* for the conclusion in part two of our report! 

**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](http://TomorrowsWorld.org)**. PDF, ePub and Kindle are also available.



# 'TIS THE SEASON

## Customs with a Curse

**T**is the season—a time for beautiful music, lovely pageantry, parties, fun and family time, the annual bedlam in shopping malls, specialty stores and discount houses and, increasingly, over the Internet.

Much of the world is caught up in what is called the “spirit of the season,” evidenced by a gift-buying frenzy which often puts the purchasers deep into debt and which fills the coffers of the merchants.

Some folks lament the commercialization of Christmas. “We need to put Christ back into Christmas,” is an often-heard refrain by religious people. Secularists are now protesting the display on public property of the beloved scenes associated with the holiday, such as nativity scenes, lighted Christmas trees, etc. The resulting heated debates and arguments take some of the fun out of the observance for many people.

### The Reality of Christmas

But, in reality, the customs of Christmas really have nothing at all to do with Jesus Christ. In fact, these familiar customs long predate the birth of the Messiah. The evergreen tree, the mistletoe, the giving of gifts and the lighting of lights all spring from the pagan religions of ancient times spoken of in the Bible. They were appropriated by the apostate church, which simply recast them and renamed them to appear to pertain to Christ.

In fact, this sort of thing was even beginning to occur in ancient Israel in the time of Moses. God told the nation of Israel in Deuteronomy 12:30–32, “Do not inquire after their gods, saying, ‘How did these nations serve their gods? I also will do likewise.’ You shall not worship the LORD your God in that way; for every abomination to the LORD which He hates they have done to their gods... ‘Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.’” The warning was to not attempt to worship God in the way the idolatrous peoples worshipped their false gods.

Later on, in Jeremiah 10, the prophet was inspired to write, “Thus says the LORD: ‘Do not learn the way of the Gentiles; do not be dismayed at the signs of

heaven, for the Gentiles are dismayed at them. For the customs of the peoples are futile; for one cuts a tree from the forest, the work of the hands of the workman, with the ax. They decorate it with silver and gold. They fasten it with nails and hammers so that it will not topple.



They are upright, like a palm tree, and they cannot speak; they must be carried,

because they cannot go by themselves. Do not be afraid of them, for they cannot do evil, nor can they do any good” (vv. 2–5).

Even in ancient times, people were decorating trees and using the other symbols revered in their idolatrous practices. It was paganism, and it has come down to us today in our modern Christmas symbols.

### Israel Cursed

These behaviors and the failure of Israel to obey His commandments brought about curses which are detailed in Deuteronomy 28. Consider verse 15: “But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that **all these curses will come upon you and overtake you.**”

It's pretty plain that not following the instructions given by Almighty God carries with it curses, which are the very opposite of blessings.

How about you? Are you caught up in the grand merchandising scheme that springs from traditions, sights, sounds and symbols of pagan peoples of long ago? If so, remember such celebrations are not pleasing to God and result in penalties being exacted on those who practice them.

If this information is new to you, you might want to request our free booklet, *Is Christmas Christian?* You may also want to read *The Holy Days: God's Master Plan* to learn about God's ordained celebrations, which bring benefits, not curses. They will both be worth your time.

—J. D. Crockett III





# THE Works OF HIS HANDS

## Can We Create Another Earth?

**T**he Bible tells us that, before man was created, our planet was “without form and void”—an utter ruin and an uninhabitable wasteland (Genesis 1:2). Yet God restored it and made it a beautiful paradise for humanity, filled with life, in only *six days*. He then declared all He had wrought to be “very good” (Genesis 1:31) and rested from the work of creation on the seventh day—His work complete.

Increasingly, many scientists are exploring whether mankind can pull off the same feat: Taking a lifeless, desolate planet and *re-engineering it* and transforming it to make it beautiful and Earth-like, fit for life and humanity. This idea is called *terraforming*.

Could we match the works of God’s hands through working with our own? Considering the colossal nature of terraforming—renovating an entire planet to create, essentially, another Earth—what might such a project require of us? And will we ever succeed?

Mars is considered by many scientists to be the most popular candidate for terraforming, due to its similarities to Earth and its relative proximity. Many scientists believe that Mars—currently a sterile, cold, lifeless world—was once warmer, with liquid water on its surface. The fact that it may have been a friendlier environment in the past gives some hope that it could be terraformed into a “new Earth” for humanity in the future.

However, the challenges Mars presents are formidable! As this column mentioned in a previous issue (“Home, Sweet (Cosmic) Home!”, March-April 2017), the temperatures on Mars can drop to *negative* 100°F (–73°C), and the atmosphere is both poisonous to humans and remarkably thin. While water exists in

a frozen form below its surface as permafrost, liquid water is rare to non-existent.

### Turning Mars into “Earth 2”

When speaking of terraforming Mars, the two conditions many scientists suggest addressing first are the thin atmosphere and the cold temperature, since each affects the other.

To address these, Christopher P. McKay of the NASA Ames Research Center and aerospace engineer Robert Zubrin have suggested a variety of methods, described in their paper *Technological Requirements for Terraforming Mars*, published in the American Institute of Aeronautics and Astronautics in 1993, but still popular today.

One approach would deploy vast mirrors measuring more than 60 miles (100 km) in diameter into orbit above Mars to direct extra sunlight to the planet and melt its polar ice caps. The goal would be to release the trapped carbon dioxide (CO<sub>2</sub>) there and elsewhere on Mars’ surface to begin a runaway “greenhouse effect” that would cumulatively heat the planet over time. As the amount of CO<sub>2</sub> in the air around Mars grew ever more concentrated, the atmosphere would thicken and the temperature would rise—which would release more CO<sub>2</sub>, continuing the cycle until the desired conditions were achieved.

Additional ideas include selecting massive asteroids with helpful chemical compositions for transforming the Martian atmosphere, and using rockets to steer them into a collision course with the surface of Mars, spreading their chemicals into the atmosphere. The most practical means, in McKay and Zubrin’s estimation, would be to simply make powerful machines that sit on

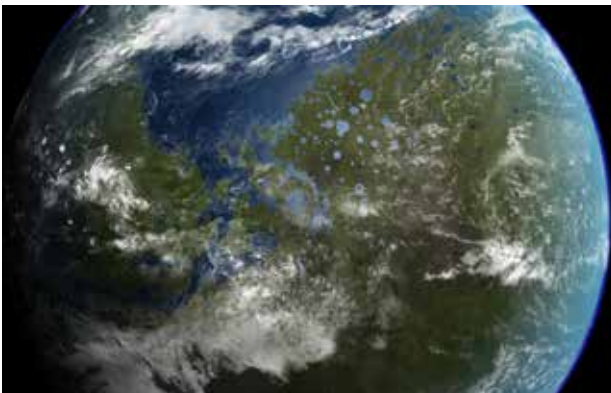
the surface of Mars and continuously churn out greenhouse gases from material on the Martian surface.

Terraforming would be a long process. It is estimated that after a *century* of such efforts, Mars would become warmer and less arid, and have a thicker atmosphere, but it would still be far from Earth-like, with no breathable *oxygen*. To fix *that* problem, terraform researchers suggest importing plants into the Martian environment—God’s own oxygen generators!

The plants—probably simply algae, at first—would consume the concentrated carbon dioxide and release oxygen, just like they do on Earth, though it would be a slow process. In early 2014, scientists reported that lichen from the Antarctic demonstrated an ability to survive and grow in conditions simulating the environment of Mars, as long as it was somewhat protected from radiation (“Lichen on Mars,” *Phys.org*, January 17, 2014). Scientists suggest that they might be able to genetically engineer plants that would do even better.

### How Realistic Are Such Plans?

Even if mankind marveled the intelligence, wisdom, and skill to achieve these goals, you would be foolish to sell your home and plan to move just yet. A more recent paper by Christopher McKay and Margarita Marinova suggests that it would take at least 100,000 years for Mars to be transformed into a planet with a breathable atmosphere, let alone a beautiful Earth-like home for humanity (“The Physics, Biology, and Environmental Ethics of Making Mars Habitable,” *Astrobiology*, Vol. 1, No. 1, 2001). One thousand centuries is certainly a far cry from God’s six days, to be sure!



An artist’s depiction of a terraformed Mars, based on geographical studies of the planet.

Additionally, there are *many* other concerns that make the dream of turning Mars into an Earth-like home for humanity seem more like a fantasy. For instance, Mars has no planet-wide magnetic field like Earth’s that would protect its new inhabitants from cosmic rays or keep the solar wind from slowly carrying the new Martian atmosphere into space. Without that, Mars would eventually become, once again, just like it is now.

And, frankly, we would be foolish if we didn’t consider that we haven’t even learned how to live successfully on our *own* planet yet. While God made man a steward of the earth and placed it under his care (Genesis 1:28; 2:15), we have substituted our own “wisdom” for His. The result is often pollution, environmental degradation, and wasted resources. If we don’t know how to live on Earth—the only planet we’ve ever known—what makes us think we are wise enough to fine-tune *another* planet to be suitable for us?

### How Terraforming Relates to Our Ultimate Destiny

The fact that, at best, it would take mankind at least 100,000 years to duplicate what the Almighty did in six days (and, even then, only if we “cheat” and import materials and life forms He created elsewhere!) is a testimony to His power, intelligence and majesty. And the difficulty of creating “another Earth” should make us appreciate the *current* Earth He has already given us.

But the amazing truth is that mankind *does* have a destiny that involves terraforming—not man’s way, but God’s!

For those willing to allow God to develop within them His own character and the mind of Jesus Christ (Philippians 2:5), a destiny awaits as glorified members of His own, divine family! He plans to give them “all things” (Hebrews 2:8) as their inheritance—the entire universe! So, while the cosmos may currently seem desolate and lifeless, the Apostle Paul says that there is a day coming when “the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God” (Romans 8:21).

There is a whole universe beyond Mars that is waiting for *you*! Do you want to be one of the children of God who brings life and liberty to the entirety of creation? God’s own plans for the works of His hands far outshines even our most ambitious dreams.

—Wallace G. Smith

himself, and that the Reformation as a whole was activated more from this source than any other, we will only *outline* this course.

Lest we lose our *perspective* in the maze of historical events, places, and personalities, let us again ask ourselves: Was the Protestant Reformation a movement *activated* of Apostolic Christianity? Were its “fruits” the result of the Holy Spirit’s operation?

The startling facts of history have revealed how Martin Luther’s doctrine of “faith *alone*” led to spiritual decay in many areas. They have shown how Luther’s *political involvement* with the German princes led him to condone *bigamy* and urge the nobles to “*smite, strangle, and stab*, secretly or

Switzerland. The guiding force of this movement in its early stages was *Ulrich Zwingli*.

Zwingli was born in 1484 in the mountain village of Wildhaus and was a bright student from his youth. He studied at the University of Vienna and then went to Basel. He became absorbed in humanism, and later began studying the Greek Testament published by Erasmus. From this, he copied with his own hand the epistles of Paul that he might commit them to memory.

In addition to his scholarly interests, Zwingli was also a *zealous patriot* and wished to reform the corrupt *social* and *political life* of his country. Bribes and ecclesiastical positions were commonly

offered influential Swiss to gain their allegiance in fighting the battles of the pope or of the French king (Hausser, pp. 127–128).

After receiving his master’s degree at the University of Basel, Zwingli was appointed as a parish priest through the influence of his uncle. He himself received for a time a pension from the pope by consenting to the hiring of Swiss

youths as mercenary soldiers in the pope’s army (Walker, p. 360).

He was finally led to denounce this practice of mercenary hiring because of vigorous French activities to this end in his own parish. Zwingli then was able to effect a transfer of his activities to the famous pilgrim shrine of Einsiedeln, which greatly enlarged his influence and reputation.

### **Zwingli’s Doctrinal Development**

During this time Zwingli was led to see the futility of the superstitious pilgrimages made each year to the religious shrines in Einsiedeln, and was led to preach against one Samson, a seller of *indulgences*.

He also continued at this time his study of Scripture and began to develop a *doctrine of justification* similar to Luther’s. He remembered some of the humanist lectures he had heard in the university, exposing the worthlessness of indulgences and affirming the death of Christ as the only price of forgiveness. He began to feel that Scripture was the only authority and, through its study, developed many points that came out in his later teaching.

## **THE STARTLING FACTS OF HISTORY HAVE REVEALED HOW MARTIN LUTHER’S DOCTRINE OF “FAITH ALONE” LED TO SPIRITUAL DECAY IN MANY AREAS**

publicly” their peasants in the infamous Peasant’s War. Even at the end of his life, we noted Luther’s ranting attack against the Jews—echoed later under Hitler’s Third Reich, although anti-Semitism was not at all dead in the interim.

Throughout, we have asked: Was the Protestant movement a genuine “reformation” of the one true Church which Jesus promised to build? (Matthew 16:18). Was it a sincere, Spirit-led return to the “faith which was once for all delivered to the saints?” (Jude 3).

Now we shall continue this revealing analysis of the Reformation with the dramatic story of its progress in Switzerland. We shall first consider the man who began the reform movement in that land. He is little known to most modern churchgoers, yet he has exerted a powerful influence on the beliefs and practices many Protestant churches hold to this day. His name was Ulrich Zwingli.

### **The Zwinglian Reform**

During the early years of the Lutheran reform, a movement that was similar in many respects began in



In 1518, Zwingli was transferred to the cathedral church of Zurich. He now refused his papal pension, and opposed all foreign entanglements of the Swiss. It was not until 1522 that Zwingli definitely *broke with Rome*.

When some of his parishioners broke the Lenten fast, citing Zwingli's doctrine of the sole authority of the Scriptures (Hausser, p. 132), he preached and published in their defense, and the bishop of Constance sent a commission to put down the innovations. Zwingli now appealed to the *civil authorities*, and the Zurich burgomaster eventually ruled that only those things taught in Scripture were to be preached. Thus the road was open for a *religious* and *political* revolution.

### Rapid Changes Occur

News of the Reformation in Germany under Luther had now reached most of Switzerland, and this was an additional encouragement to their cause. Many of Luther's writings were also being distributed among the German-speaking Swiss, and his doctrine of *justification by faith alone* was now widely understood (Fisher, George P. *The Reformation*, Scribner, 1873, p. 147).

But, as we shall see, with the aid of the *civil authorities*, who were fed up with Roman tyranny, Zwingli was able to bring about an even *greater change* than had Luther.

Zwingli believed that the *ultimate authority* was the Christian community, and that the exercise of that authority was through the duly constituted organs of *civil government* acting in accordance with the Scriptures. Only that which the Bible commands, or for which distinct authorization can be found in its pages, is binding or allowable (Walker, p. 361).

Because of his strong belief that the Bible ought to be the *complete guide* in doctrine and practice, Zwingli went much farther than Luther in his reform. His attitude toward the heathen ceremonies and feasts that had crept into the Catholic Church was much stricter than that of Luther. "While Luther was disposed to leave untouched what the Bible did not prohibit, Zwingli was more inclined to reject what the Bible did not enjoin" (Fisher, *The Reformation*, p. 145).

Zwingli now began the process of getting cantonal government officials to back his teaching. He

arranged for a public debate on sixty-seven articles, involving the Catholic doctrines on the mass, good works, intercession of saints, monastic vows, and the existence of purgatory. The *Bible* was to be the authority on which the discussion was to be based. "In the resulting debate the government declared Zwingli the victor, in that it affirmed that he had not been convicted of heresy, and directed that he should continue his preaching. It was an endorsement of his teaching" (Walker, p. 362).

Many changes now took place. The priests and nuns began to marry. Images, relics, and organs were done away. The *confiscation of ecclesiastical properties* by the state began in 1524. That same year, Zwingli married a woman with whom he had lived since 1522—not without *considerable scandal* (Walker, p. 363).

Because of the political value of Switzerland in the wars, the pope had not directly interfered with the Zwinglian movement all this time. Zwingli encouraged the spread of his movement throughout Switzerland. Most of the cities soon came under the influence of his teaching, and even the great German city of Strasbourg had been won to the Zwinglian, rather than the Lutheran, point of view.

It is important to note, however, that the changes were *not* actually accompanied by the wholesale conversion of the individuals in these cities to Zwingli's teachings. Rather, it was a combination *politico-religious movement* aided by the Swiss Republican Party, which came to oppose *all things Roman*. It was this very alliance with *politics* that soon led to Zwingli's death on the battlefield.

### Zwingli's Basic Doctrinal Position

In 1525, Zwingli published his main theological work, the "Commentary on True and False Religion." Fisher summarizes his doctrinal position:

Although in *most points* he held the *ordinary Protestant views*, he differed from them in the doctrine of the Sacrament, as will hereafter be explained. He held to predestination as a philosophical tenet, but taught that Christ has redeemed the entire race. He considered original sin a disorder rather than a state involving guilt. He believed that the sages of antiquity

were illuminated by the Divine Spirit, and in his catalogue of saints he placed Socrates, Seneca, the Catos, and even Hercules (Fisher, *The History of the Christian Church*, p. 308).

Here we note that Zwingli so *totally misunderstood* the purpose and nature of God’s Holy Spirit as to imagine that it was guiding the *pagan* philosophers of antiquity, whose *immoral lives* and *teachings* are clearly alluded to by the Apostle Paul in his letter to Christians in Rome (Romans 1:18–32).

Of course, many Protestant writers acclaim Zwingli for his “broad” views on the heathen speculators. Hastie lauds Zwingli’s view: “With a breadth of thought and feeling rare in his age, he recognized a *divine inspiration* in the thoughts and lives of the *nobler spirits of antiquity*, such as Socrates, Plato, and Seneca, and hoped even to meet with them *in heaven*” (Hastie, William. *The Theology of the Reformed Church in Its Fundamental Principles*, Clark, 1904. p. 184).

Zwingli’s desire to meet these ancient philosophers in heaven is illuminating to the real student of Scripture. He had altered many outward Catholic forms for the better, and had adopted Luther’s fundamental doctrine of justification, but his *entire concept* of God and of the ultimate *purpose* of salvation was still essentially that of the Roman Catholic Church.

The Lutheran and Zwinglian branches of the Protestant movement had scarcely begun to develop when they came into a violent controversy on the doctrine of the Lord’s Supper, as they called it. It was a basic matter for both parties, and neither would give ground or yield to the other.

### The Controversy Over the Lord’s Supper

Luther insisted that the objective presence of the glorified body and blood of Christ was actually *in* the bread and wine. In some mysterious way, His body and blood are actually received by the communicant *whether he believes or not*.

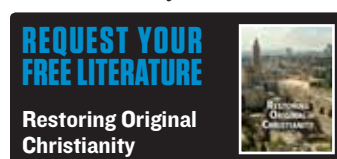
On the other hand, Zwingli denied that Christ is present in any such sense, and believed the Lord’s Supper to be simply a *memorial* of His atoning death.

In the dispute, little love was shown on either side. Zwingli thought that Luther’s idea of the *physical* presence of Christ in the Eucharist was a *Catholic*

*superstition*. He said that a physical body could only be in *one place*, and that Christ was at the right hand of the Father in heaven.

Luther accused Zwingli of exalting human reason above Scripture. He tried to explain the physical presence of Christ on ten thousand altars at once to be a scholastic assertion that the qualities of Christ’s divine nature were not communicated to His human nature and so, as spirit, He could be *everywhere at once*.

Perhaps the significant thing is that this dispute showed clearly that—*whether either one was right*—



they were *not of the same spirit*. From then on, they *could not honestly claim* that the *one* Holy Spirit

of God was guiding them into truth—and that they were one in Christian fellowship. “Luther declared Zwingli and his supporters to be *no Christians*, while Zwingli affirmed that Luther was *worse* than the Roman champion, Eck. Zwingli’s views, however, met the approval not only of German-speaking Switzerland, but, of much of southwestern Germany. The Roman party rejoiced at this evident *division* of the Evangelical forces” (Walker, p. 364).

The heated controversy over this point extended for many years, and included a series of pamphlets, preachments, and discussions. The principal and, as far as results, final discussion between the reformers on this point took place in the castle of Philip I, the Landgrave of Hesse mentioned earlier, in Marburg. Philip, we remember, had such great *sexual problems* of his own at this time that he seldom partook of the Lord’s Supper because of a guilty conscience (Walker, p. 377). We may add that it seems peculiar that an *adulterer*, a *bigamist*, and a *drunkard* like the Landgrave should be one of the lay leaders in the Reformation movement.

But Philip was one of the *political mainstays* of the Protestant movement, and desired that the two reforming parties come to an agreement, if at all possible. Therefore, he invited the leaders of both parties to meet at his castle and on October 1, 1529, the discussions began.

Although Luther was suspicious of the doctrine of the Swiss on the *trinity* and the *original sin*, the



Huldrych (Ulrich) Zwingli (1484-1531)

main point of difference was the presence or absence of Christ's *physical* body in the Lord's Supper. Luther insisted on a literal interpretation of the words: "This is my body." Zwingli held that a *physical body* could not be in *two places* at one time. Though the discussions lasted for several days, agreement was impossible, and the two parties finally parted—each doubting the "Christianity" of the other (Kurtz, J. H. *Church History*, Vol. II. 1891, p. 273).

The Landgrave arranged one final meeting of the reformers, and urged upon them the importance of coming to some sort of understanding.

### The Final Meeting of Luther and Zwingli

Schaff describes this meeting:

On Monday morning he arranged another private conference between the Saxon and the Swiss Reformers. They met for the last time on earth. With tears in his eyes, Zwingli approached Luther, and held out the hand of *brotherhood*: but *Luther declined it*, saying again, "Yours is a *different spirit* from ours."

Zwingli thought that differences in non-essentials, with unity in essentials, did not forbid Christian brotherhood. "Let us," he said, "confess our union in all things in which we agree; and, as for the rest, let us remember that we are brethren. There will never be peace in the churches if we cannot bear differences on secondary points." Luther deemed the corporal presence a fundamental article, and construed Zwingli's liberality into indifference to truth. "I am astonished," he said, "that you wish to consider me as your brother. It shows clearly that you do not attach much importance to your doctrine." Melancthon looked upon the request of the Swiss as a strange inconsistency. Turning to the Swiss, the Wittenbergers said, "You do not belong to the communion of the Christian Church. *We cannot acknowledge you as brethren.*" They were willing, however, to include them in that universal charity which we owe to our enemies (Schaff, Philip. *History of the Christian Church*, Vol. VII. Hendrickson, 1996 (1888). pp. 644–645).

Thus we see that Luther parted from Zwingli, *not* in the feeling that the Swiss party was guided by the Holy Spirit, but that Zwingli was guided by a *different* "spirit" than himself. Indeed, there is ample testimony, even among Protestant writers, that the reformers did *not* have the "unity of the Spirit" that only *God's Spirit* can bring.

Notice Plummer's account of Zwingli's desire to avoid this pathetic disagreement:

But, there is no need to doubt his declaration that he had carefully avoided corresponding with Luther, because he says, "I desired to show to all men the uniformity of the Spirit of God, as manifested in the fact that we, who are so far apart, are in unison one with the other, yet without collusion." They did *not remain in unison*, as all the world knows; and it is one of the many sad facts in the history of the Reformation that Luther declared Zwingli's violent death to be a *judgment* on him for his eucharistic doctrine (Plummer, pp. 141–142).



## Zwingli's Death

Soon after the Marburg Conference, a war broke out between the cantons of Switzerland, which resulted in the death of Zwingli. It began as a direct result of the attempt of the Protestant cities to starve the Catholic cantons into submission, and ended with the Catholics repossessing some of the ground they had previously lost.

The trouble developed out of the persecution of the Protestants in the Catholic cantons. The behavior of the Catholic cantons became threatening, and Zwingli recommended a resort to *violent measures* to force them into submission.

The chief demands that were really made were that the Protestant doctrine, which was professed in the lower cantons, should be tolerated in the upper, and that persecution should cease there. But the question was whether even these demands would be enforced. *Zwingli* was in favor of overpowering the enemy by a *direct attack*, and of *extorting* from them just concessions. But he was overruled, and half measures were resorted to. The attempt was made to coerce the Catholic cantons by nonintercourse, by thus *cutting off their supplies*. The effect was the Catholics were enabled to collect their strength, while the Protestant cities were divided by jealousies and by disagreement as to what might be the best policy to adopt. Zurich was left without help, to confront, with hasty and inadequate preparation, the combined strength of the Catholic party. The Zurich force was defeated at Cappel, on the 11th of October, 1531, and Zwingli, who had gone forth as a chaplain with his people to battle, fell (Fisher, *The Reformation*, pp. 153–156).

## Why Zwingli Died in Battle

The cruel truth is that Zwingli's violent death was a *direct result* of his own actions. He had *not heeded* the Scriptural injunction to "keep himself unspotted from the world" (James 1:27). *Neglecting* to apply Christ's declaration: "My kingdom is *not of this world*" (John

18:36), Zwingli had made constant use of *politics* and physical *power* to gain the results he desired.

As Fisher states: "Zwingli was a *patriot* and a *social reformer*" (Fisher, *The Reformation*, p. 145). Like Luther, he put his trust in the princes of *this world*.

Therefore, Zwingli's violent death on the battlefield—in an essentially *religious* war which he himself had urged—seems a striking confirmation of Christ's warning: "For all who take the sword will *perish* by the sword" (Matthew 26:52).


After his death, the reformed party could still have gained the victory. But it was *not united*, and each city aspired to be the metropolis of a proposed confederation—and so was *jealous* of the others. Consequently, they were forced to conclude a humiliating peace, and had to yield some of the gains they had previously made (Kurtz, p. 269).

Thus we see *division* among the followers of Zwingli, and an even *greater division* between them and the Lutherans. That same spirit of *mutual antagonism* possessed many of their Protestant successors in the generations that followed.

One has only to look about him to see the hundreds of *differing* Protestant churches. On occasion, for a show of unity, they call themselves, collectively, the "Church of Christ." But they are *not* of one spirit by any means.

At the very beginning of this division among the Protestant churches, Martin Luther was willing to *face this fact*. Referring to Zwingli and his followers, he said: "Either one party or the other must *necessarily* be working in the service of Satan; the matter does not admit of discussion, there is *no possibility of compromise*" (Alzog, *Universal History*, p. 352).

Thus began the religious *division* and *confusion* of our times. Our *purpose* is to determine if this Protestant system—or *any part of it*—is a genuine restoration of the *one* true Church Jesus Christ said He would build.

Next time, we will continue this gripping series with the study of John Calvin's tremendous influence on the Reformation. You will be *surprised* to find out the truth about the origin of many modern Protestant ideas! 

MAY WE  
SUGGEST?

**God's Church Through the Ages** Read the true story of God's "little flock" as we trace the history down through the ages. Request a **free** printed booklet from the Regional Office nearest you, or order at **TomorrowsWorld.org**. PDF, ePub and Kindle are also available.



# QUESTIONS AND ANSWERS

## What is an “antichrist”?

**Question:** What did the Apostle John mean when he warned that “many antichrists have come”? What is an antichrist?

**Answer:** To understand the term “*antichrist*”—which is found only in 1 John and 2 John—it is helpful to examine the scriptures that use the term. The phrase “many antichrists” occurs in 1 John 2:18: “Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now *many antichrists* have come, by which we know that it is the last hour.”

The word *antichrist* in this verse means “against Christ” or “instead of Christ,” or refers to a false Christ who “opposes” the true Christ (*Vine’s Expository Dictionary*). The Apostle John warned that many opponents of the true Christ and His message had already come. Some had infiltrated God’s true Church. John continued, “They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us” (v. 19). John goes on to confirm this, providing more details.

### A Deceiver and an Antichrist

Notice what John wrote in the very next epistle: “For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist” (2 John 7).

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Who or What  
Is The Antichrist?



Here, John describes an antichrist as a **deceiver**. During the apostles’ ministry, a proliferation of false teaching arose. One such deception included the Gnostic **denial** that Jesus Christ came in the flesh as the only begotten Son of God. The Gnostic heresy concluded that Christ only **seemed** to take human form (*New Testament Introduction*, by Donald Guthrie, p. 870). Gnostic teachers, therefore, were among the many antichrists who rejected Christ’s coming in the flesh as the incarnate Son of God. The consequences of such doctrines water down Christ’s

sacrifice, and inadequately define sin—turning grace into license to sin (Jude 4). John wrote his letter to combat these false ideas and to strengthen God’s people in the truth. Notice how John wrote that these deceivers denied Christ “**as coming** in the flesh.” The casual reader may understand this in the sense of Christ’s first coming in the flesh, but there is


an additional meaning.

**The word *antichrist* means “against Christ” or “instead of Christ,” or refers to a false Christ who “opposes” the true Christ**

*Williams New Testament Translation* clarifies this verse by rendering it “**continues to come.**” In other words, Jesus Christ not only had come in the flesh to become the perfect sacrifice for sin, but He **is continuing** to come in the flesh of Christians by living His life in us. We read: “Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given

us” (1 John 3:24). Jesus Christ abides or lives in us through His Holy Spirit (Galatians 2:20). He stated, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him” (John 14:23).

### The Spirit of Lawlessness

In stark contrast, the spirit of antichrist “does not confess that Jesus Christ has come in the flesh” (1 John 4:2–3). This lying spirit denies the reality of Christ’s first coming, and the wonderful truth that through the Holy Spirit, Jesus Christ can live His life in us—the very same life He lived when He was on earth—a life of obedience to the law of God! Therefore, an antichrist is one who is against Christ—against His law, and against His way of life. This spirit of antichrist or lawlessness, so common today, was already widespread in the Apostle Paul’s day: “For the mystery of lawlessness is already at work” (2 Thessalonians 2:7). For more information, please send for our free booklet, *Who or What Is the Antichrist?* 



# Don't Lose Sight of Your Goals

In July of 1952, Florence Chadwick was already a famous long-distance swimmer. Almost two years before, she had swum the English Channel from France to England, then—a year later—she swam it again in the other direction. No one would accuse her of being a quitter!

But, famously, that July she did quit.

Florence was attempting to become the first woman to swim from Catalina Island to Palos Verdes on the California coastline. As she swam, support boats stayed nearby with rifles to scare off sharks. The water was freezing cold and covered by a thick, dense fog that hid the shoreline from view.

After 15 hours of exhausting effort, Florence began to ask to be taken out of the water, doubting that she could make it. The crew encouraged her to continue, saying that the end was surely near, and she did for another hour or so, but eventually she was determined to call it off, and they brought her into one of the boats.

Only as they began to take her to the other side did they realize the full truth: After swimming more than 20 miles, she had stopped with less than 100 yards to go. So close to the finish line, why did she quit? Multiple sources report that she claimed one factor made the difference: She could not see the coastline through the fog. Unable to see her goal, she gave up trying to reach it.

She attempted the same feat again two months later, through fog just as dense as before. This time, she made it—and she did it two hours faster than the previous world record! While the fog that obscured her vision the first time was just as present and just as thick, this time she benefitted from a new perspective:

Just because you can't see it with your eyes doesn't mean you can't see it in your mind. On the other side of that fog was the shore.

## Visualize Your Goals

A simple but important life lesson can be learned from this event: If we are to attain the goals we set, we must maintain a clear mental focus. We must not allow anything to cause us to lose sight of our goals—and we must visualize success!

What goals have you set? How clear are your plans and how strong is your desire to achieve them? What price are you willing to pay to make them come true? Can you look ahead into the future and see victory?

The greatest athletes, artists, musicians, and all other leading men and women in their various fields of expertise experienced adversity and encountered obstacles along the path to success—and yet they realized their dreams because they adhered to this basic principle.

The heroes of faith noted in the Bible also understood the importance of maintaining their focus. Mentally, they projected themselves into the future. They visualized attaining entrance into the Kingdom of God and then relentlessly pursued that goal. They believed with an absolute certainty that with God's help all things are possible (Matthew 19:26), and were willing to make great sacrifices to gain entrance into the Kingdom. They would let nothing dissuade them from accomplishing what they set out to do. For example, Abraham, Isaac, Jacob and Sarah died before actually taking possession of the land God had promised to give them. Nor did they receive the promises of the



covenant during their lifetimes. Nevertheless, with their faith intact, and the goal of eventually receiving those promises in the resurrection to come (clearly pictured in mind), they faithfully endured to the end of their lives. They understood the temporary nature of this life. They were overcomers. Though they endured many trials and difficulties, they embraced the belief that in the resurrection they would have a lasting inheritance (Hebrews 11:13–16). God perfected their character as they yielded to His lead, and the book of Hebrews shows us that God was *pleased* with them.

### A Shore Worth Reaching

Being a part of the Family of God in the Kingdom to come should be our primary spiritual goal! Jesus Christ instructs us in Matthew 6:33, “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.” But why? Perhaps

**Perhaps the most profound truth that God has revealed in Scripture is that His purpose is to make us His own children in His Family**

the most profound truth that God has revealed in Scripture is that His purpose is to make us His own children in His Family (Romans 8:17; 1 John 3:2; Revelation 21:7). Did you know that? The Bible bears witness to the remarkable truth that God created man to perfect our character by the power of Christ and then to give us immortality and glory like Christ’s as His very own children.

Jesus Christ will soon return from heaven to establish the kingdom of God on earth, to glorify the saints, and to rule on earth over all nations for a thousand years (Revelation 5:10; Revelation 20:4–6). During that time, all peoples will be given God’s truth, and salvation will be opened to all those who have never had their chance (Isaiah 2:2–4).

All humans who have ever lived will have an opportunity for salvation (1 Timothy 2:4; 2 Peter 3:9). This is not the only day when salvation will be offered: Those who have died unsaved are not all lost. There will be a resurrection in which they will have their opportunity to be saved. This fundamental and encouraging doctrine is not understood or taught by the professing Christian religions of the world, but it is in your Bible! And seeing



1963 press photo of English Channel swimmer Florence Chadwick

that day come is a goal worth striving for. Seeking the Kingdom of God and His righteousness should be foremost in our minds and hearts—visualized in our mind’s eye like a shore on the other side of the fog.

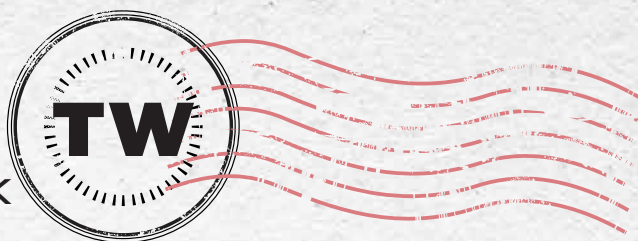
Take a pen and paper and write down some goals. Be sure to include goals for education, job, health, family, physical and spiritual goals, and any others that come to mind. Keep it, and in the future, refer to that list often. It will help remind you of what you have yet to accomplish, and give you encouragement as you see what you’ve already achieved. Cross items off the list as you complete them and feel free to add to the list as new ideas come to mind.

Too many people wander aimlessly through life, accomplishing very little along the way. Where there are no goals there will be no significant accomplishment. Goals provide the direction needed for us to focus our energies on what lies ahead. And if we are to achieve what we set out to do, then we must be able to envision the attainment of those goals, with our faith intact, and act to make things happen. Incredible achievements have been accomplished by people who were able to visualize what they wanted and who were willing to work hard for it. Don’t let anything keep you from accomplishing what you set out to do—not the cold, not fatigue, not even the fog!

—Sheldon Monson

# LETTERS TO TW

## TELL US WHAT YOU THINK



I am writing mainly to thank you very much for the noble task you are doing in enlightening the world through your free literature and magazines. I have been studying the Bible for quite some time. I even have an undergraduate degree from a respected seminary, but the truth that I am finding from your literature since I became a subscriber is quite amazing.

To be frank, I am learning a lot more from you than I did during my seminary education. What I am getting from you is nothing but SOLID TRUTH. It's a pity that we don't have a congregation of your church here in Mozambique.

Whenever I receive your publications from my mail, my heart fills with joy because I know that your writings make up a treasured library. Although I receive your publications three months from the date of publication I still cherish the knowledge and truth I get.

Your first article on the 500 years of the Protestant Reformation (March-April 2017) is a marvel. I did a course during my seminary education on the Reformation, but I have to admit that I have learned more from your publication than I did during my time in seminary. I am waiting eagerly to receive the second part of the series. All your publications have found their way into my library.

May God bless you. Please keep on giving us the Truth. Mozambique is also waiting for the Truth!

—Reader in Mozambique

**Note from the Editor:** *A map of our congregational locations can be found online at [TomorrowsWorld.org](http://TomorrowsWorld.org), and our ministry can be contacted at any of our Regional Addresses, listed on page 4 of this magazine. If you have a question or would like to be visited by one of our ministers, please contact us. We would love to hear from you!*

Thank you for sending us the January-February 2017 magazine. The articles are instructive, and I am reminded of the gravity of some issues that we as Christians face today. Especially encouraging was the story entitled "The Treasure of God's Promises." It helped me to get back in touch with reality.

—Reader in Japan

I am so blessed by your literature. I want to start the *Tomorrow's World Bible Study Course* in print and need your booklets in print, as well. Thank you for serving me.

—Reader in Ethiopia

Greetings! I have become aware of your organization recently via the magazine with its articles on the 500th anniversary of Martin Luther's Reformation. Please add me to your mailing list. I was a member of the World-wide Church of God many years ago. I would also be interested in getting your pamphlets on *Restoring Original Christianity* and *God's Church Through the Ages*.

—Reader in South Africa

Thank you very much for the literature you've sent me during the years. It is very enlightening to me. I read it from cover to cover, and wherever I move, it goes with me. May God bless you all and thank you again.

—Reader in Canada

Greetings in the name of our Lord Jesus Christ, Savior and King. I thank you so much for the *free Bible Study Course Lessons 1-4* you sent me about 2 months ago. My wife and I enjoy studying it, and it is very comprehensive and beneficial to us. Looking forward to finishing the lessons soon so we can advance to the next lessons. May God bless you all.

—Reader in the Philippines

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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.

Impact Ch. 9397 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 KTVR 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 KHSL 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 KCWO SU 8:00 a.m.  
Palm Springs KCWO-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.  
Miami WFLA SU 9:00 a.m.  
Panama City WJHG SU 7:00 a.m.

Tampa Bay

**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 WBPO 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 WLAI SU 8:00 a.m.  
Marquette WBKP SU 8:00 a.m.

**MN** Cloquet MEDCLO SU 8:00 a.m.  
Duluth KDHL 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.  
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Minneapolis NWCT SA 10:30 p.m.  
Minneapolis NWCT SU 4:30 a.m.  
Minneapolis NWCT SU 10:30 a.m.\*  
Rochester KTTC SU 7:00 a.m.  
Roseville CTV TU 8:00 p.m.  
Roseville CTV WE 4:00 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.

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Kansas City KCWE SU 7:30 a.m.

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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 KTVO 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.  
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**NC** Charlotte WAXN SU 9:00 a.m.  
Greenville WNCT SU 8:00 a.m.  
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Raleigh WRMZ 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.  
Santa Fe KCHF MO 7:30 a.m.  
Santa Fe KCHF FR 9:00 p.m.

**NV** Reno KREN SU 8:00 a.m.

**NY** Albany-Troy 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 KOGB 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.  
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 8:00 a.m.  
Johnstown Atl. Broadband MO 10:00 p.m.

**SC** Charleston WCBF 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 WBKJ SU 7:00 a.m.  
Knoxville WKNN SU 7:30 a.m.  
Knoxville WKNN SU 6:00 p.m.  
La Follette Comcast-WLAF WE 6:00 p.m.  
Memphis WLMT SU 10:00 a.m.

**TX** Abilene KTVS SU 7:00 a.m.  
Amarillo KVH SU 7:00 a.m.  
Beaumont KBTV SU 6:30 a.m.  
Beaumont KFDN 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 KTRE 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.  
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Fairfax Public Access SA 10:00 a.m.  
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Roanoke WWCW SU 8:30 a.m.

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Bennington CAT SA 4:30 a.m.  
Burlington Access WE 2:30 a.m.  
Burlington Access TH 11:00 a.m.

**WA** Everett Comcast WE 4:30 p.m.  
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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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### **Prayers and Promises**

Are you missing out on some of God's blessings? You need answered prayers!

November 16-22

### **Stone of Destiny**

What is the prophetic connection between Britain's royal family and a mysterious stone?

November 23-29

### **Why Britain Became Great!**

How did this island nation rise to become one of the world's most powerful empires?

November 30-December 6

### **Sunset for Britain and America**

Prophecy is clear: The end is coming for British and American power!

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

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