

TOMORROW'S WORLD

September-October 2017 | TomorrowsWorld.org

**What Comes After
World War III?**



If the *Lord* Is God

Life is short! It's much shorter than we might have thought when we first became aware that someday our lives would come to an end. Young lovers sometimes romanticize about marrying, raising families, and growing old together, but the reality of this last phase is not so romantic, as age brings with it a number of problems and realizations. And one of those realizations is that **life is indeed short**, and the time for accomplishments is running out.

Sadly, the majority have no idea regarding the purpose for their existence. Life to them is a matter of cramming into it as much fun and pleasure as they can. They neither think about nor know of any purpose beyond the grave. Few truly find the concept of heaven exciting, but avoiding what they have been taught might happen if they **don't** go to heaven is what drives many to put in appearances at their place of worship. In effect, they have a "just-in-case" religion, because few people put much effort into really preparing for an afterlife! The here-and-now takes precedence.

Faltering Between Two Opinions

What about you? Do you live your life as though you are truly seeking immortality? After all, either the afterlife **is** a reality or it **isn't**. There can be no other way! So what is it for you? Are you living your life with the resurrection in mind? Or do you "do religion" or go to church for an hour each week, *just in case* there **is** an afterlife, or a judgment of some kind?

I want to relate to you something that happened recently. I attended a performance of Mendelssohn's "Elijah" with some friends, and I noticed that few in the audience were following the program notes. Unless their ears were better than mine, they would have had difficulty following the story. Charlotte, North Carolina is in the heart of the American "Bible Belt," and it is likely that many were at least somewhat familiar with the biblical account, but I had to wonder, "How many truly understand it?" Apparently not many, and here is why I say that.

What exactly did Elijah mean when he asked: "How long will you falter between two opinions?"

If the LORD is God, follow Him; but if Baal, follow him" (1 Kings 18:21)? Was this a question for that time only? After all, one might ask, "Who worships Baal today?"

The *New Bible Commentary Revised* sheds light on this question. "It seems to be literally, 'Till when are you hopping at two forks?' The sin of the people had been not in rejecting the worship of Yahweh, but in trying to combine it with the worship of Baal. Such syncretism is always considered to be broad-minded, whereas the other is narrow-minded. But Yahweh of Israel left no room for other gods" (Guthrie, Motyer, eds., 1970, p. 343).

It is indisputable that today's professing

Christianity is a syncretism—a mixture of biblical and pagan practices. The



chosen day for worship comes from Mithraism, a form of sun worship. The date chosen to celebrate the birth of Christ is the birthday of Mithra, the "god" of that system.

Almost all the trappings of Christmas have been "borrowed" from multi-

ple pagan practices. The name "Easter" comes from the pagan goddess of spring and fertility, Ishtar—a goddess also known by other names, such as Astarte and Ashtoreth. Bunnies and eggs are well-known fertility symbols and have absolutely nothing to do with the crucifixion and resurrection. (To learn more about Christmas and Easter, request your free copy of *Is Christmas Christian?* and *Easter the Untold Story*.)

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Tomorrow's World has no subscription price. It is made possible by the tithes and offerings of Living Church of God members and by others who have chosen to become co-workers in proclaiming Christ's true Gospel to all nations. Donations are gratefully acknowledged and may be tax-deductible.

A Different Gospel?

In today's professing Christianity, clear biblical commands are rejected. The seventh-day Sabbath, one of the Ten Commandments, is rejected, as are the annual Holy Days that were kept by Christ, His apostles, and first-century Christianity. But, the deception goes much deeper.

It is not merely a matter of the wrong day or wrong Holy Days. The very Gospel Christ brought has been substituted by "another gospel." The true Jesus Christ would not be recognized today, and there is an **entirely different spirit** found in modern "Christianity" from that of original Christianity (2

It is not merely a matter of the wrong day or wrong Holy Days. The very Gospel Christ brought has been substituted with "another gospel."

Corinthians 11:4). The pagan doctrine of the immortal soul is almost universally accepted by professing Christians, whereas the Bible teaches no such thing. On the contrary, it tells us "this mortal must *put on* immortality" (1 Corinthians 15:53). This false immortal soul doctrine flies in the face of Romans 6:23: "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." Yes, what we earn by sin is death, **not** eternal life in hell fire. Eternal

life is not something we already have, but is a "gift of God." And there is much, much more.

But do people **get it**? Apparently not! The people of Elijah's time didn't get it, and the people of today are no different. Facts do not seem to matter. People go right on worshiping God in a way that displeases Him, because they do not tremble at His word. Even the idea of trembling at His word is foreign and harsh sounding. Yet, God informs us through His prophet Isaiah: "But on this one will I look: On him who is poor and of a contrite spirit, and who trembles at My word... Just as they have chosen their own ways, and their soul delights in their abominations, so will I choose their delusions, and bring their fears on them; because, when I called, no one answered, when I spoke they did not hear; but they did evil before My eyes, and chose that in which I do not delight" (Isaiah 66:2-4).

Mendelssohn casts Elijah and the king's servant as witnesses against the people, and God has called people throughout the centuries to fulfill such roles. There is coming a day yet ahead of us when two individuals will be empowered by God to witness against our rebellious world in miraculous ways. We are told in Revelation 11, "And I will give power to my **two witnesses**, and they will prophesy one thousand two hundred and sixty days... These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire" (vv. 3, 6).

The role that these two individuals will play will be very much like that of the prophets of old, performing miracles and explaining to the nations their need to repent. Sadly, however, the story of ancient Israel reminds us that even in the presence of divine miracles and displays of God's power, many don't truly repent and change. And even when they do, eventually they simply return to old, comfortable, sinful habits. History records that this was certainly true of ancient Israel, who—time and time again—were warned of the consequences of their choices, but never saw the big picture.

And just as ancient Israel didn't *get it*, neither do people today *get it*! Some are deceived into believing atheistic evolution. Others have grown up in non-Christian cultures. But those growing up in what they **believe** to be biblically based religions are also deceived. They are deceived into thinking they can mix pagan doctrines and practices with those of the Bible. God is no more pleased today than He was when Ahab and Jezebel mixed Baal worship with the worship of the true God.

But what this really comes down to is **you**. If there is life after death, the choices you make today *do* matter. It really does not matter what your neighbor does. Do **you** *get it*? If so, what are you doing about it? Will you continue mixing "Baal worship" with the worship of the true God? Or do you have the courage to change your life and find others who are not "bowing the knee to Baal"? If you are interested in meeting with others, please contact us at your nearest regional office, as shown on page 4 of this magazine.

Josh E. Weston

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As the Reformation matures, leaders in addition to Luther rise up, and the true nature of this new strain of “Christianity” becomes clearly evident in the writings of those who lead it.

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While our society claims to be making progress toward a more peaceful spirit, the popularity of “Ultimate Fighting” and similar bloody sports gives evidence to the contrary.

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It is vital that we understand the mistakes we sometimes make as parents that influence our children in ways we might not have anticipated.

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How is it that a small, island kingdom came to shape so much of modern civilization?

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Circulation: 293,000



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PART 2

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The Truth Behind *The Protestant Reformation*

PART 4

The Reformation Grows

Was the Protestant movement a sincere attempt to restore New Testament Christianity? Do the “fruits” show that it was motivated and guided by the Spirit of God? Read the startling TRUTH in this fourth installment of Dr. Roderick C. Meredith’s series of articles drawing back the curtain on the Protestant Reformation!

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

We have already discussed the great apostasy which swept over the professing Christian Church after the days of the Apostles. *Paganism*—its ceremonies, traditions, and philosophies—was quickly introduced into the early Catholic Church.

The documented story of utter *corruption* and *debauchery* in professing “Christendom” presents a startling contrast to the *beliefs, customs, and way of life* of the true Church in Apostolic days. We found that men like Huss and Savonarola were *martyred* in trying to purge this wickedness from the Catholic Church.

Millions of common people cried out for relief from the political and financial tyranny of Rome. In the previous installment, we discussed Luther’s unique identification with these fervent hopes of the masses.

We have presented the documented evidence that Luther was oppressed with a sense of *guilt* in being unable to obey what he thought was God’s will. This

led him to the point of *adding a word* to Romans 1:17 and teaching: “The just shall live by faith *alone*.”

Besides revolting against the Catholic doctrine of indulgences, Luther rebelled against the need of *any* definite obedience to the commands of God—relying now on “faith *alone*” for salvation. And in his rebellion against Rome, he made a *political appeal* to the German nobles for their backing, writing: “We were born to be masters... It is time the glorious Teutonic people should cease to be the puppet of the Roman pontiff” (Henry Bettenson, *Documents of the Christian Church*, p. 278).

The Beginning of Lutheranism

After his final break with Rome, Luther began to cultivate a number of the leading nobles and princes to support his cause. Without proper protection, he was a *dead man*—under the ban of the emperor and the pope.

During his disputes with John Eck, and in his preaching, writing, and other reformatory labors, Luther had won the respect of a number of young humanists of Germany. Among these were Ulrich

von Hutten and Francis von Sickingen. Von Hutten seconded Luther's religious appeals by writing caustic pamphlets against the pope and higher clergy. And his friend, von Sickingen, offered his castle to Luther as a place of refuge in case of emergency.

Two other men aided Luther's work and were associated with him at the University of Wittenberg. The first was Andrew Carlstadt, Luther's senior in the divinity school, who had conferred on him the doctor's degree. Carlstadt was an able theologian for those times, but lacked Luther's personality and popular eloquence. He was regarded as somewhat impetuous and often wished to bring about a more complete reformation than did Luther. To Luther's dismay, he sometimes *put into practice* what Luther merely talked about.

The other man who became absorbed in Luther's teaching was Philip Melancthon, the professor of Greek in the university. He was only twenty-one years old at the time, but was scholarly, sensitive, and brilliant—already possessing a wide reputation for his ability. His conversion to Luther's teaching was not because of any travail of spirit, but as a result of his enthusiastic agreement with Luther's interpretation of the writings of Paul.

These humanists, these theologians, the elector, Frederick the Wise, and many other princes, nobles, and scholars—all began to ally themselves with Luther and his teachings. To most of the princes and nobility, the motives were purely *political* and *financial*. They were tired of the domination and intrusion of the Italian papacy. Luther had become a concrete symbol of this long-felt rebellion. Under his leadership, they were united in a *common bond of hatred* against the material power of the Roman Catholic Church (Johannes Baptist Alzog, *Manual of Universal Church History*, Vol. III, p. 202).

To the humanists, Luther became a champion who expressed in popular eloquence what they had written about in witty, erudite books and pamphlets, which were above the understanding of the average man. And his religious appeal gave depth and a positive meaning to the attacks on the hierarchy, which their satirical writings had lacked. Though many did not understand his doctrine of grace, his *spirit of rebellion* against Rome quickly spread.

Thus, Luther became overnight a *champion of all Germany* in their various grievances against the papacy. A real *movement* had now begun, and the pope

and new emperor, Charles the Fifth, were to find that it was to grow into a conflagration with which they could not fully cope.

Luther's Doctrinal Development

Luther's treatise entitled, "To the Christian Nobility of the German Nation," issued in 1520, had made him very popular with the German nobility, local authorities, and peasantry. His practical proposals in it are briefly summarized by Walker: "Papal misgovernment, appointments, and taxation are to be curbed; burdensome offices abolished; German ecclesiastical interests should be placed under a 'Primate of Germany'; *clerical marriage* permitted; the far-too-numerous holy days reduced in the interest of industry and sobriety; beggary, including that of the mendicant orders, forbidden; brothels closed; luxury curbed; and theological educa-



tion in the universities reformed. No wonder the effect of Luther's work was profound.

He had voiced what earnest men had long been thinking" (Williston Walker, *A History of the Christian Church*, p. 345).

Later the same year, in his "Babylonian Captivity of the Church," Luther attacked the sacramental practices of the Roman Church. He denied the doctrine of transubstantiation, and said there are only two real sacraments—baptism, and the Lord's Supper. He denied the scriptural validity of the other Roman sacraments—confirmation, matrimony, orders, and extreme unction, though he did say that penance has a certain sacramental value as a return to the purity of baptism.

It is remarkable that in rejecting transubstantiation, Luther declares the *absolute authority* of Scripture in matters of faith and practice. He states: "For that which is asserted without the authority of Scripture or of proven revelation may be held as an opinion, but there is no obligation to believe it... Transubstantiation... must be considered as an invention of human reason, since it is based neither on Scripture nor sound reasoning..." (Bettenson, *Documents*, p. 280).

If Luther had only applied this type of scriptural test to *all* of his doctrines, the world today might be a different type of place! For when he was charged with inserting the word "sola" (*alone*) into **Romans 3:28**, he haughtily replied, "Should your Pope give himself

any useless annoyance about the word *sola*, you may promptly reply: It is the will of Dr. Martin Luther that it should be so” (Alzog, p. 199). And, we may add on good authority, no other reason for such unscriptural changes as these was ever given. When it came to Luther’s own personal doctrinal convictions, Martin Luther was truly a *self-willed* man.

The Essence of Luther’s Doctrine

The essence of the Gospel to Luther was *forgiveness of sins* through a personal, transforming faith in Jesus Christ. He regarded this as the *sole type* of true religion (Walker, p. 346).

But Luther totally neglected the Bible teaching on the kind of absolute *repentance* that must *precede* any forgiveness of sins. And his mind continued to rebel against the necessity of *obedience* to any kind of authority or law after one was forgiven by faith in Christ. He wrote: “As many as *believe* in Christ, be they as numerous and wicked as may be, will be neither responsible for their works nor condemned on account of them.” And again: “*Unbelief* is the only sin man can be guilty of; whenever the name is applied to other acts, it is a misnomer...” (Alzog, p 199).

His third tractate of 1520, “On Christian Liberty,” asserts that a Christian man is spiritually *subject to no man nor to any law*. He contended that since we are justified by *faith alone*, we are no longer under obligation to keep the law of God.

Here we see that Luther continued to stress this personal, emotional, and psychological experience of free *forgiveness* as the central tenet of all his teaching. He had himself felt so oppressed by a sense

of *guilt* while in the Roman church that he now felt compelled to cast aside all sense of *law* and a need for *obedience*. We will compare this teaching with Scripture in another place.

Thus, Luther’s doctrine was now complete in its main outlines. Although he would later clarify himself on many smaller points, the basic principles of Luther’s theological system had now been established (Walker, p. 346).

Luther at Worms and at the Wartburg

In 1521, Luther was summoned to appear before the Diet of Worms, and his friends warned him of his mortal danger. But the emperor had given him a promise of safe conduct, and he was determined to go even “if there were as many devils in that city as there were tiles on its houses.”

Appearing before the Diet, Luther was immediately confronted with a row of his books and asked whether he would recant them or not. After a recess for consideration, he admitted that he might have spoken too strongly against persons, but would not recant any of the substance of what he had written, unless it could be disproved by Scripture, or reason. He is reported to have closed with the words: “Here I stand; I can do naught else. God help me. Amen” (Jesse Lyman Hurlbut, *The Story of the Christian Church*, p. 153).

Returning home from Worms, Luther was seized by friendly hands and taken to Wartburg Castle, near Eisenach, where he was to remain in hiding for nearly a year. He had been put under the ban of the empire, and had Germany been ruled by a strong central



Luther Before the Diet of Worms by Anton von Werner (1843–1915)

authority, Luther's career would have soon ended in martyrdom. But his vigorous and friendly territorial ruler, Frederick the Wise, time and again proved to be Luther's salvation. From his secret retreat at the Wartburg, Luther made his continuing activity felt by writing many letters and pamphlets in favor of his cause, which were sent all over Germany. But the most lasting fruit of the period was his translation of the New Testament. This translation from the Greek text of Erasmus into German was a work of high literary value, and is regarded as the foundation of the German written language (Ludwig Hausser, *The Period of the Reformation*, pp. 60–61).

"Few services greater than this translation have ever been rendered to the development of the religious life of a nation. Nor, with all his deference to the Word of God, was Luther without his own canons of criticism. These were the relative clearness with which *his interpretation* of the work of Christ and the method of salvation by faith is taught. Judged by these standards, he felt that Hebrews, James, Jude, and Revelation were of *inferior worth*. Even in Scripture itself there were *differences in value*" (Walker, p. 349).

Thus we find that although Luther taught that all true doctrine should be based on Scripture, when it came to *interpreting* Scripture he had his own pet theories even as to the relative worth of *entire books* of the Bible! And, as we shall see, he violently denounced those who did not agree with his doctrinal theories.

Continuing Reformation at Wittenberg

While Luther remained in seclusion at Wartburg, several of his associates continued the ecclesiastical revolution in Wittenberg. In many cases they carried out the very reforms that Luther had *talked* about—but had not yet acted on.

By October 1521, Luther's fellow monk, Gabriel Zwilling, was denouncing the mass and urging the abandonment of clerical vows. Many of the inmates of the Augustinian monastery of Wittenberg soon renounced their profession, and Zwilling was soon attacking the use of images.

At Christmas, 1521, Carlstadt summoned the city to a celebration of the Lord's Supper after the *new fashion*. He officiated in plain clothes, omitted all reference to sacrifice in the liturgy, offered *both* the bread and wine to the laity, and used the German lan-

guage in conducting the sacrament (Roland Bainton, *The Reformation of the Sixteenth Century*, p. 64).

The hearing of confession and the fasts were soon abandoned. Carlstadt taught that all ministers should marry and later, in 1522, took to himself a wife.

The general excitement was increased by the arrival, in December of 1521, of several radical "prophets" from Zwickau. They claimed immediate divine inspiration, taught against infant baptism, and prophesied the speedy end of the world (Walker, p. 350). Melancthon was upset by all these events, and was too unsure of himself to affirm or deny these new teachings.

Carlstadt, however, was only trying to follow through on *Luther's appeal* to return to Scriptural practices. It is, perhaps, unfortunate that the arrival of the Zwickau "prophets" tainted the movement with radicalism for a time. These incidents were highly displeasing to the elector, Frederick the Wise, and drew forth warning protests from other German princes. It is important to realize that Luther had to walk a narrow line to keep the pleasure of these *German princes* who gave political, military, and financial backing.

And so, partly to avoid any further censure for radicalism from the German princes, and partly because of an evident *jealousy* of *Carlstadt* (G. H. Orchard, *A Concise History of Foreign Baptists*, p. 339), Luther was determined to return to Wittenberg and again take charge of the reformatory movement.

Carlstadt's Reforms

But let us first notice some of the changes Carlstadt was bringing about:

Carlstadt renounced all clerical garb and, though a minister, dressed in a great gray cloak as a peasant. A second principle re-enforced this position, namely social equalitarianism. The doctrine of the priesthood of all believers was taken so seriously that Carlstadt would not be called Doctor but only "Brother Andreas." The *desire*, which also actuated Luther *to restore the pattern of early Christianity*, was carried farther to include many Old Testament practices. The destruction of images was based on the Mosaic injunction, as was also the introduction of a *strict sabbatarianism*. The *entire program* was *alien to the spirit of Luther*, who believed that

the earth is the Lord's and the fullness thereof, and any portion may be used in the interests of religion (Bainton, pp. 65–66).

Upon hearing of this new program, Luther immediately returned to Wittenberg, gained the favor

He held, also, however, that the temporal rulers, as in the positions of chief power and responsibility in the Christian community, had a prime duty to further the Gospel. The experiences of the immediate future, and the necessities of actual church organization within extensive territories, were to turn Luther from

THE STARTLING FACT IS HERE DISCLOSED THAT CARLSTADT WAS ATTEMPTING TO REINSTATE MANY OF THE PRACTICES OF CHRIST AND THE APOSTLES. LUTHER WOULD HAVE NONE OF THIS.

of the Elector and the town council, and *banished* Carlstadt from the city.

The startling fact is here disclosed that Carlstadt, although he *misunderstood some points*, was attempting to reinstate many of the practices of *Christ* and the *Apostles*. *Luther would have none of this*. He would sometimes *talk* about returning to Biblical Christianity, but he always rejected any real attempt to actually do so.

Luther's Alliance with the Princes

After Luther's return from Wittenberg, he showed a decidedly *conservative attitude* in all things and regained his influence with the German princes. He was forced to *play politics* much of the time because the success of the Lutheran movement was wholly dependent on their favor.

The emperor was now kept busy by a great war with France for the control of Italy. Pope Leo X had died in December 1521, and his successor was not yet influential enough to curb Luther's activities. Under these favorable circumstances, it looked as if the Reformation might win the entire German nation to its cause (Hausser, p. 68–69).

Many Lutheran congregations were now forming in various regions of Germany, and the problem of *church organization* and *government* was presented. Without consulting the *Bible* to find out what type of church government *Christ* had instituted in His Church, Luther thought out *a system of his own*. "Luther now was convinced that such associations of believers had full power to appoint and depose their pastors.

whatever sympathy he now had with this free-churchism to a strict dependence on the state" (Walker, p. 351).

Because of this very type of *man-devised church government*, we find that the Lutheran Church has been *politically controlled* and almost wholly dependent on the state down to recent times.

But Luther's efforts to *keep the favor of the German princes*—and his tendency to *retain countless ideas and customs* brought over from the pagan Roman church—all caused him to be considered very "conservative." In fact, he did not depart from the Roman Catholic traditions in *many* ways.

Luther decided that great freedom was permissible in the details of worship, as long as the "Word of God" was kept central. The different Lutheran congregations soon developed a *wide variety* of usages in their services. Instead of Latin, the German language was increasingly used. Luther retained much of the Catholic form of the *Mass*, and issued one in German in 1526. He also retained the Catholic practice of *confession*, though not as obligatory. "Judged by the development of the Reformation elsewhere, Luther's attitude in manners of worship was strongly conservative, his *principle* being that 'what is not contrary to Scripture is for Scripture and Scripture for it.' *He therefore retained much of Roman usage*, such as the use of *candles*, the *crucifix*, and the illustrative employment of *pictures*" (Walker, p. 352).

A Rift in Luther's Party

At this time, the first serious rifts among Luther's followers began to appear. The first disaffection arose among the humanists, whose leader, Erasmus, had very little sympathy with Luther's doctrine of "justification by faith *alone*." He feared the results of a teaching that practically *denied the moral responsibility of man*. And the stormy writings of Luther, coupled

PROTESTANT REFORMATION CONTINUES ON PAGE 26

h Canada!

Modern-day Gladiators



More than 18,000 spectators packed the Air Canada Centre in Toronto for the much-anticipated evening. As match after match progressed, the excitement, the energy, and the injuries intensified. The *Toronto Star* closed its live-tweeting of Ultimate Fighting Championship #206 by describing every fight as “memorably violent.” Should we be concerned about a society that has come to accept, and even glorify, such brutality?

Once a banned sport in Canada, Mixed Martial Arts (MMA) was legalized by Ontario in August 2010. In 2013, Bill S-209 placed MMA alongside boxing as the only exceptions to the criminal code banning prize fighting. Even prior to nationwide legalization, its popularity in Canada flourished as Ultimate Fighting Championship (UFC) events took place in several provinces. The first UFC event hosted in Toronto resulted in 42,000 tickets sold on the first day. Per capita, Canadians consume UFC through various media more than any other nation (“Kids Getting Involved in Mixed Martial Arts,” *Toronto Star*, September 21, 2013).

For those unfamiliar with the so-called sport, you may be picturing something similar to the wrestling or judo bouts conducted during the Olympics. However, few Olympic matches have the ability to draw an audience to their feet in the same manner as a UFC bout. Why? The Olympics are far less brutal. In the lead-up to a UFC event, the *Ottawa Citizen* published a guide in the form of a Q & A for those unfamiliar with the sport. Their answer to the question “How do I know when it’s over?” paints a stark picture:

Ambulance sirens are one cue, but there are other possible outcomes. Most dramatic, of course, is the knockout (KO), where an opponent is rendered unconscious. A technical knockout, or TKO, occurs when the referee stops the fight or when an injury is severe enough to end it. A fighter can also win by submission—if his opponent physically or verbally surrenders by “tapping out”—or if a combatant is disqualified or, by his absence, forfeits (“From Muhammad Ali and Bruce Lee to UFC: The Long Strange Journey of MMA,” *Ottawa Citizen*, June 18, 2016).

A *National Post* report from 2014 echoes this brutal portrait, pointing out that around one-third of professional MMA matches result in a traumatic brain injury, often due to punches delivered *after* the opponent is unconscious (“MMA fighters suffer traumatic brain injury in almost a third of professional bouts: study,” *National Post*, March 26, 2014).

Glory in Brutality

The popularity of MMA might seem counterintuitive. Anti-bullying campaigns are at an all-time high, for example, and anything that seems too aggressive or “masculine” (whether good or bad) is under attack and considered politically incorrect in many of our cultures. As society appears to be trending more and more docile, the allure of violence seems only to be increasing. As anyone who has ever attended a hockey game can attest, there are three ways to get all the fans out of their seats and cheering: a goal, a spectacular save, and a *fight*—the sight of grown men trading blows.

There is no doubt that MMA fighters have great skill. They are in peak physical form, marvels of strength and agility—as are most professional athletes. There is also no doubt that the popularity of MMA is centred on its brutality.

This is not the first time in history that the spectacle of grown men beating each other into oblivion was considered acceptable entertainment. In fact, many fighters view themselves as the modern equivalent of their ancient predecessors. Former president of the Canadian Medical Association, Dr. Louis Francescutti came to the same conclusion: “The goal is to go out and replicate the days of gladiators, beat up your opponent and win the prize money” (“Kids Getting Involved in Mixed Martial Arts,” *Toronto Star*, September 21, 2013).

The Original Ultimate Fighters

Even today, many look back on the ancient gladiators with awe. They are seen as the epitome of masculinity: strong, brave and steady in the face of extreme adversity. These are admirable traits. It is regrettable, however, that society resorts to staged feats of violence to display and celebrate them.

After centuries of war, Roman conquest resulted in the *Pax Romana*, a period of peace throughout the empire. With much of the empire far removed from warfare, the spectacles of war were brought to the population in the form of the gladiatorial games. The Roman Senator



Seneca described the violence he witnessed in the Coliseum, and, except that the bouts ended in actual death, one could be forgiven for thinking he was describing something seen today on pay-per-view television.

All the previous fighting had been merciful by comparison. Now finesse is set aside, and we have pure unadulterated murder. The combatants have no protective covering; their entire bodies are exposed to the blows. No blow falls in vain. This is what lots of people prefer to the regular contests, and even to those which are put on by popular request. And it is obvious why. There is no helmet, no shield to repel the blade. Why have armour? Why bother with skill? All that just delays death (Keith Hopkins, “Murderous Games: Gladiatorial Contests in Ancient Rome,” *HistoryToday.com*, June 6, 1983).

The Nature of Man

Seneca understood that the games were popular because they served the desires of a supposedly civilized society that craved violence. That appetite has remained throughout history. The book of Genesis describes the first naturally born man becoming the first murderer (Genesis 4:1, 8). Prior to the Flood, the world was described as being “filled with violence” (Genesis 6:11).

The Apostle Paul predicted that such times would come in our day, describing a selfish, unrestrained and “brutal” society (2 Timothy 3:1-3).

Such attitudes stand in direct opposition to the commandments laid out for us by the Creator of the universe. “You shall not murder” (Exodus 20:13) is a very clear command, but it is only the beginning. Christ magnified this law, teaching that to truly keep the *spirit* of that commandment, one cannot even hate or harbour resentment toward another man (Matthew 5:21-26).

While our human nature is self-centered and can even take pleasure in the pain of others, God’s laws are designed to teach us how to show genuine love and care for those around us. To learn more about how God’s law accomplishes this, be sure to visit *Tomorrow’sWorld.org* and watch the telecast “Does Love Need a Teacher?” or request your free copy of our booklet, *The Ten Commandments*.

—Michael Heykoop



Why Kids Go Wrong—Part 2

By **Gerald E. Weston**

Every parent yearns to see his or her child be successful in life. Sadly, this is not always the way things turn out. Some end up in prison, on drugs, having children out of wedlock, or they simply turn out to be unproductive members of society. In a previous *Tomorrow's World* magazine article (May–June 2017), we looked at five reasons why some children go wrong. In this article, we will look at five more reasons. These are “big ticket” mistakes to be avoided.

Cause Number 6: Parental Example of Rejecting Authority

Failure on the part of parents to accept the rule of God or civil authority causes children to do the same. Sneaky parents breed sneaky kids, and if you reject the rule of God and man, your children will add one more to their

list of authorities they do not respect: you! Galatians 6:7 tells us, “Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.”

It is important for parents to be consistent in the respect they show to authorities. How can your children respect the police officer who pulls you over to give a citation, if **you** don’t show respect? How will they respect religious authority if you take them to church and then serve “roast preacher” that evening at dinner? If you don’t respect civil and religious authorities, why should your children? If you strongly disagree with your church’s teachings or with your child’s teacher, perhaps it is time to change churches or schools. But whatever you do, even if you disagree with an authority figure, do it respectfully. This is especially true in the case of divorced parents. When you tear down the father or mother of your child, *in front of* your child, you do the child a grave disservice. A child who disrespects

his father, mother, civil or religious authority is being set up for failure.

Cause Number 7: Division in the Home

Jesus tells us in Matthew 12:25, “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.” Let’s face it: marriage is often difficult. Men and women just don’t think alike. Professor Higgins asked the question in the musical *My Fair Lady*, “Why can’t a woman be more like a man?”—but he missed the point! God made men and women different, and He did so for very good purposes. This is especially relevant when it comes to rearing children. While there are obvious exceptions, in general, women tend to be more tender-hearted than men and are generally less effective disciplinarians. This is why they may be heard saying, “Wait until your father comes home!” This difference is often a cause for dissension between the two. Some women are way too easy on misbehaving children and some men are overly harsh. Or at least, one may perceive the other to be that way.

Parents need to work together, and a lot of this work must be done behind closed doors. I remember a family who set a good example of this. Toddlers can make a lot of mistakes, putting metal objects in light sockets, pulling lamps off tables, spilling milk, and as they grow up they can begin to tell lies. This couple discussed in detail what was most important at each stage. They were more concerned about their daughter running into the street than spilling a glass of milk. By working together, they concentrated on the same priorities, and this gave her a sense of what Mom and Dad considered truly important. Mom wasn’t correcting for one set of values while Dad for another. Parents can’t know everything a child may do, but they can work together on the obvious issues.

An overly authoritarian father and a weak emotional mother who always comes to the rescue will cancel out one another. Under all but the most extreme conditions, it is better to let discipline—or the lack thereof—stand and to discuss it afterward behind closed doors than for there to be disagreement involving children in front of them.

The ultimate family division is divorce. That divorce has become commonplace is a sad com-

mentary on our modern world, but even in divorce, children should be put ahead of personal agendas. Too often, one parent tears down the other in the eyes of his or her children. Even though two people cannot get along with each other, if they truly love their children, they must put up a herculean effort to uphold the other parent. After all, a child has only one true biological father and one true biological mother, and these two people are wonderfully important to the child. Don’t spoil that relationship!

Cause Number 8: Lack of Discipline

God tells us that children need loving discipline that is consistent, fair, and appropriate for the offense. Some people tend to go to one extreme or the other. Some parents physically abuse their children, while others mete out no consequences for bad behavior.

Discipline comes in many forms, from spanking on the “bottom” with the hand, to time out, to withdrawal of privileges. The Book of Proverbs advocates appropriate corporal punishment (13:24; 29:15), but sometimes people misunderstand the words that are used. The rod spoken of in these passages might better be translated as a small switch. Some jurisdictions allow parents to spank their children with the hand on the “bottom.” However, this is not universal,



as some nations forbid by law any use of physical punishment, and parents need to be aware of laws affecting them. Even if spanking is allowed, it must not be harsh or done in anger.

One form of discipline that many fail to recognize is allowing a child to suffer the consequences for his or her decisions. As one wise parent explained to me, “If our daughter (age seven or eight at the time) wanted to wear her favorite dress to a party after wash day, she couldn’t wear it to church that week.” It was her choice, but Mom wasn’t going to wash and iron it for church if she wore it to the party.

As their son and daughter matured, they allowed them to make more significant decisions, but never bailed them out. They had to learn to live with their choices. These parents carefully considered the potential for harm inherent in some of their children’s opportunities to choose and would lay down the law if their kids did something that could have resulted in lasting harm. There were choices they never left to the children to make, such as staying out after curfew or using recreational drugs. Frankly, no parent can guarantee that children won’t do some harmful things, but by giving them appropriate choices from an early age, along with wise counsel, parents ensure their children are less likely to go against parental authority when it really counts.

WHEN PARENTS ONLY TELL JOHNNY HOW SPECIAL HE IS, THIS MEANS HIS WELL-BEING IS DEPENDENT ON THEM. WHAT HAPPENS WHEN HE HITS THE REAL WORLD?

In the case of my friends, both of their children have grown up to lead successful lives and become solid citizens who contribute to the good of society. They learned self-discipline from an early age. They also learned that while Mom and Dad allowed them to make some decisions, the counsel given to them prior to their making those decisions was most often correct. When the son wanted to spend several hundred dollars on woofers for his car, his father told him that he would be squandering his hard-earned

cash, harming his hearing, and using up money on something he would soon get tired of. After a few months, the son admitted to his father that he was right in the advice he gave him. It was an important lesson. Father did know best!

No lasting harm comes from giving age-appropriate choices, as long as parents “stick to their guns.” A few tears shed early in life can save many tears later in life, but too often parents give in and the child never learns that there are consequences to his or her decisions, nor develops self-discipline.

Cause Number 9: Parental Demoralization

During the last 30 years, a great deal has been written about self-esteem, and in many ways it is a flawed concept. The idea has been put forward that if Johnny has low self-esteem, he will turn out badly, but if we “give him” high self-esteem he will do wonderfully. Thankfully, many authorities have rightly questioned this mind-set and have pointed out some of the flaws in it. Note these two flaws, for starters.

First, when parents only tell Johnny how special he is, this means his well-being is dependent on them. What happens when he hits the real world, where other people may not think he is so special? Do we really want to hand over his well-being to others?

Secondly, what he *thinks* of himself and what he

is may not match. He may *think* he is special, or that he is great at basketball, because people don’t want to tell him the truth, but if he thinks he is ready for the high school team, he may be living in a dream world. We see this all the time on television talent shows such as *Britain’s Got Talent* or *American Idol*. When turned

down, some individuals will argue with judges (who actually know something) that they are wrong.

So how did this self-esteem craze get traction? There is a balance, as Dr. Jeffrey Fall points out in his treatise on *Successful Parenting: God’s Way*, between encouraging a child and demoralizing him. Children **do** need encouragement, but some parents, especially fathers who lived in a more difficult time when survival was not so easy, tended to be harsher and more demanding of their children. The generation of



the Great Depression and World War II wanted their children to have it better, and thus the pendulum swung in the other direction.

There is another reality at work, and that is that fathers in particular, by nature, can be overly demanding. That is why the Apostle Paul warns us in Colossians 3:21: “Fathers, do not provoke your children, lest they become discouraged.” And in Ephesians 6:4: “And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.”


Never tell your child he or she is good for nothing, and don’t be such a perfectionist that your children give up trying. Kids are kids. It is okay for them to make mistakes, and they need lots of honest encouragement. When they do well, let them know it, but when they misbehave or are barking up a wrong tree when it comes to talent, tell them honestly and lovingly at an appropriate time.

Cause Number 10: Low Expectations

Some parents tell their teens, “I know that you will probably get drunk, try drugs, drive too fast, or get involved sexually before marriage.” Some parents go so far as to provide birth control pills to their daughters. This kind of advice often comes from a parent who did these things when he or she was young and therefore expects that all teens do the same. It is true that many teens make these mistakes, but not all teens. Some never get drunk, never try drugs, and do save sex for marriage. When a parent expresses low expectations, it is tantamount to giving permission.

A better approach is to pass along the expectation that your children will not do these things, yet understand that they might. Then, if they make some very bad decisions, let them know how disappointed you are in them for falling short of family expectations. If the bar is set low, children may not live up to their capabilities. If set too high, a child may not even try. There has to be balance in rearing children, but minimal or low expectations encourage failure.

Love Is the Conclusion

All these points add up to one word—**love**. We communicate our love to our children by being people they can look up to and respect. We live a consistent life without hypocrisy. We show wisdom, treat people fairly, and are unselfish. We demonstrate our love to them by spending time with them. We demonstrate our love when we take time to diligently teach them the way they should go and when we set an example of respecting authority. We demonstrate our love to them when we, as parents, put aside our differences so we can train them with a unified approach. Love is shown when discipline is dispensed with fairness, in right measure, and with consistency. And we show our love when we refrain from demoralizing “put downs” and instead build our children up through honest encouragement and let them know we have high but reasonable expectations of them. We reap what we sow, and if—by our actions—we sow love, our children will grow up in the way they should go (Proverbs 22:6)! 

**MAY WE
SUGGEST?**

Successful Parenting God’s Way The information you need to be a successful parent is recorded in God’s own word! Request a **free** printed booklet from the Regional Office nearest you, or order at TomorrowsWorld.org. PDF, ePub and Kindle are also available.





TURNING POINTS *in* WORLD HISTORY

How Britain Became Great

Many assume history is a boring subject about long-forgotten names, dates, battles and places. Yet, the facts of history, when viewed through the lens of Bible prophecy, reveal how the hand of God has guided the course of history according to a predetermined plan. The Bible clearly states that God “makes nations great, and destroys them” (Job 12:23), and “He removes kings and raises up kings” (Daniel 2:21). This is vividly illustrated in the remarkable rise of England through a series of events that not only changed the course of history and shaped the modern world, but also fulfilled numerous ancient Bible prophecies.

Specific Ancient Prophecies

The Old Testament contains a series of specific prophecies about the future descendants of Abraham, Isaac and Jacob, whose twelve sons became the progenitors of the twelve tribes of Israel. Following periods of captivity in Assyria and Babylon, these tribes migrated to northwest Europe and the British Isles, where the “latter day” fulfillment of these prophecies would occur. Abraham’s descendants were prophesied to become great and be a blessing to all the peoples of the earth (Genesis 12:1-3). They would multiply as “the dust of the earth” and the stars in the sky (Genesis 13:16; 15:5) and “possess the gate of their enemies” (Genesis 22:17; 24:60). The two grandsons of Jacob, Manasseh and Ephraim, were to become, respectively, a “great” nation and a great “multitude of nations” (see Genesis 48:19-22). In the “latter days” the descendants of these two boys—the sons of Joseph—would spread around the world as a colonizing people and settle in the choice places of the

earth, yet would be separated from other Israelites in northwest Europe (Genesis 49:1, 22-26). The history of England’s remarkable rise to a world power reveals how these ancient prophecies have been fulfilled.

The March of History

Historians acknowledge that nations of the West have dominated the world for the last 500 years. England’s rise to power began about 1500, when Henry VIII split from the Catholic Church in Rome, aligning England’s course with the Protestant Reformation and the new ideas it represented. The defeat of the Spanish Armada in 1588 ended Philip II’s attempt to invade England and bring the Protestant nation back into the Roman Catholic fold, while the English navy gained prestige. This critical naval battle was a turning point in history, where 80 English ships saw the “invincible” 130-ship Armada lose more than one-third of its vessels—due in part to terrible weather.

In 1759, the British fleet, again with the aid of the weather, destroyed a French fleet at Quiberon Bay off the coast of France—disrupting an invasion of England planned by France’s King Louis XV. 1759 has been termed the “Year of Miracles” because of English victories during the Seven Years’ War, when England gained nearly all of French Canada and other territories as well. In 1805, another invasion of England was thwarted when British Admiral Nelson demolished a combined French and Spanish fleet at Trafalgar off the coast of Spain—destroying 22 of 33 enemy ships, while the British lost none. The defeat of Napoleon at Waterloo in 1815 by the British Duke of Wellington and his European allies enabled England to finally emerge as a world power.

In the light of these remarkable victories, it is worth remembering the prophecy that Moses recorded about the Israelites: “Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall by the sword before you” (Leviticus 26:7-8). Years later, as Winston Churchill looked back over these and other events that surrounded the rise of England, he observed, “I have a feeling that we have a Guardian because we have a great Cause, and we shall have that Guardian so long as we serve that Cause faithfully” (*We Have a Guardian: Some Instances of Divine Intervention in British History*, William Brooke Grant, p. 3).

A Global Empire

During the period that England was establishing global naval supremacy, international trade was also developing along the oceanic highways in the Atlantic, while on the other side of the world the Russians, Chinese and Arabs were closing the “Silk Road” to traffic from the West. The nations along the northwest coast of Europe were ideally suited by geography to benefit from this turning point in history, but England, located on an island—separate from her Israelite cousins in Europe—was “best placed of all” to take advantage of the burgeoning Atlantic economy (Ian Morris, *Why the West Rules—For Now*, p. 500).

The early 1800s brought the Industrial Revolution. This major shift in society began in England for a number of reasons: a national spirit of inventiveness and innovation that led to the development of steam

power; the local access to deposits of coal; and the use of forged iron to make machines for factories that produced cloth and weapons—all of which enabled the English to prosper economically and project their military power around the world. As a result, in England, wages rose, life spans increased and the growing population began to migrate to other parts of England’s expanding global empire.

At its zenith, the British Empire occupied and governed about one-quarter of the globe, controlled the major sea gates of the world, and spread the English language around the world, where it is now the official language of more than 80 countries and territories. During the “Anglobilization” of the world, British missionaries and colonial administrators brought Bibles and biblical values of honesty, efficiency, hard work and education—in addition to medicine, sanitation, parliamentary government, railroads, and even cricket and soccer—that transformed the lives and cultures



of entire continents. As British historian Niall Ferguson has written, “[T]he world we know today is in

large measure the product of Britain’s age of Empire” (*Empire: How Britain Made the Modern World*, p. xxv).

Many have sought to explain the shocking success of the British Empire, in which a small island came to dominate the world. Some speculate it was due to reasons such as geography, climate or resources, while others suggest it was simply luck—a fortuitous accident. Historian Ian Morris asserts this unique event was “neither predetermined thousands of years ago nor the result of a recent accident” (Morris, p. 25). Morris suggests the rise of the West, and England, in particular, was the result of laws of biology, sociology and geography. However, these speculative ideas overlook the fact that God recorded specific prophecies in the Bible about what would happen to the descendants of Abraham in the latter days. The historical facts about the rise of England confirm the validity of ancient prophecies, which reveal that God had a plan for the sons of Jacob. England’s global empire changed the course of history—and clearly demonstrates that “the Most High God rules in the kingdom of men, and appoints over it whomever He chooses” (Daniel 5:21).

—Douglas S. Winnail



English and Spanish ships battle for supremacy on the high seas.

What Comes After World War III?

The world order that has prevailed since World War II is disintegrating. Tensions between nuclear-armed powers is growing, and the possibility of global warfare seems higher than it has been in decades. The Bible reveals that “World War III” is, indeed, coming—but it also offers a hope-filled message about the world that awaits on the other side of that conflict!



Mankind continues to invent and produce weapons of mass destruction. When the totals are combined, the weapons of World War I and World War II killed more than 60 million people! Can humanity survive World War III, or will it descend into the sort of post-apocalyptic nightmare we see on movie screens? Bible prophecy reveals a hope-filled answer!

We in the Western world profess to value the life of every individual. But when we review the history of mankind, we count the millions of dead soldiers and civilians in the never-ending cycle of escalating war. Do we realize the numbers of casualties that nations have inflicted on one another, and on themselves? The United States' Civil War caused more than 630,000 deaths. World War I resulted in ten million deaths; World War II saw 55 million deaths. The Iran-Iraq War caused nearly one million deaths. Man's inhumanity to man bloodies our history with genocide. Millions have died in the Holocaust of World War II, under the Khmer Rouge in Cambodia, and as victims of atrocities in Rwanda, Bosnia and Kosovo, to name just a few.

Bible prophecy clearly reveals that, eventually, all nations will fight in World War III. That war would lead to total cosmocide—death to everyone and everything on the earth—unless God were to intervene. The earth and life on it will barely survive World War III. But God *will* intervene.

What will the earth be like afterwards? We need to know the good news beyond the bad. There is a new world coming: *tomorrow's* world. What will it be like? What will the future be, beyond World War III? The Bible reveals that you can have hope beyond the traumatic events that are yet to come. You can have a part in the wonderful world of tomorrow, full of peace, abundance and God's love.

But in the meantime, we must face the reality of perilous times ahead. Will *you* be prepared for the future? You *can* be, if you seek the God of the Bible and learn His ways. As you do so, you will be preparing for the coming age of peace by bringing a foretaste of that peace into your own life *now*, even as the world around you moves toward the brink of disaster.

An Age of Cosmocide?

The nuclear age began during World War II. On August 6 and August 9 in 1945, the United States dropped the first-ever atomic bombs on the cities of Hiroshima and Nagasaki in Japan. The age of potentially *instant* global mass destruction had begun.

Has the danger of nuclear war diminished? We need only to read our newspapers to understand that the potential for worldwide conflict remains a sobering reality. The totalitarian regime of North Korea continues to rattle its saber and provoke the United States by testing missiles capable of reaching North America with atomic weaponry. The tension between nuclear-armed India and Pakistan remains a global concern—all the more, given the internal instability that continually plagues Pakistan. Relations among the nuclear powerhouses of the United States, Russia and China are increasingly troubled and strained, as are relations between the United States and its long-time, post-war allies in Europe, such as Germany. And the threat of a terrorist nuclear attack refuses to go away, as rogue nations present potential opportunities for nuclear materials and technology to proliferate.

The stability of the *Pax Americana*—the American Peace—that seemed to dampen the possibilities of global-scale conflict after the collapse of the Soviet Union has all but evaporated completely. The possibility of World War III once again seems frighteningly real, and it grows at a time when the destructive power of mankind's technology has never been greater.

World War Is Coming

The ultimate war yet lies ahead of us. We experienced two world wars in the 20th century, and World War III looms in the 21st century! The next war will be catastrophic. The great scientist Albert Einstein once said, "I know not with what weapons World War III will be fought, but World War IV will be fought with sticks and stones."

History documents the evil tendencies of human beings, and their insane destructiveness in war after war. Where will it all lead? Jesus of Nazareth, who will return to save the world from itself, stated this awesome reality: "For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were

shortened, no flesh would be saved; but for the elect's sake those days will be shortened" (Matthew 24:21–22).

Here is the Savior's guarantee that life on earth will not end in World War III. Many years ago, during the Cold War, I personally worried about the end of the world. All I could see on the horizon was a total nuclear conflagration that would leave the earth as an incinerated relic. The good news is that Jesus Christ will return to stop World War III from causing total

be killed in this phase of World War III! If we want to escape this calamity, we need to wake up *now*! We need to seek God for life, protection and *salvation*.

If the Western nations do not turn from their lawless and anti-God ways of living, God will punish us in a great tribulation. Regular readers of this magazine know that the American and British-descended peoples are among the descendants of the House of Israel. We are the descendants of the patriarch Jacob,

whose name was changed to Israel. Jeremiah's prophecy directly refers to the Western nations: "Alas! For that day is great, so that ***none is like it*** [this is a *unique* period in human history]; and it is the time of Jacob's trouble, but he shall be saved out of it" (Jeremiah 30:7). God will punish the Western nations in World War III if they do not repent! Bible prophecy

indicates that just a small percentage will survive, but God *will* save the remnant of the Western nations.

We can thank God that Jesus Christ will be coming back to save the earth and to establish His kingdom. The world after World War III will be renewed physically and spiritually. There is hope for the future. There ***is*** a new world coming!

We live in a dangerous world. Human nature and warring nations will escalate those dangers into World War III. Bible prophecy reveals that, during this war, an army of 200 million from east of the Euphrates will kill one-third of all human life. Unless mankind repents from its rebellion against God and His ways, we will see the greatest tribulation that the world has ever experienced!

You can also read about the ecological devastation that takes place during the Day of the Lord. The first four trumpet plagues affect the environment:

So the seven angels who had the seven trumpets prepared themselves to sound. The first angel sounded: And hail and fire followed, mingled with blood, and they were thrown to the earth. And a third of the trees were burned up, and all green grass was burned up. Then the second angel sounded: And something like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood. And a

WHAT WILL THIS ARMY DO TO THE POPULATIONS OF THE EARTH? AT LEAST TWO BILLION HUMAN BEINGS WILL BE KILLED IN THIS PHASE OF WORLD WAR III!

cosmocide. As He said, "for the elect's sake those days will be shortened." That news should be reassuring. But we need to know what lies ahead, so we can face the future with faith and courage.

What events lead up to the Second Coming of Jesus Christ? The book of Revelation describes the tribulations produced by the famous Four Horsemen and their ride. War and famine will directly devastate one-fourth of the earth, as it tells us in Revelation 6:7–8. The Apostle John used first-century language to describe 21st-century warfare. For example, in the latter phase of World War III, during the sixth trumpet plague, John describes a massive army invading west across the Euphrates River, which runs from Turkey through Syria and Iraq to the Persian Gulf. John writes: "Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, 'Release the four angels who are bound at the great river Euphrates.' So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind. Now the number of the army of the horsemen was two hundred million; I heard the number of them" (Revelation 9:13–16).

John sees in vision a massive invasion westward across the Euphrates River. What will this army do to the populations of the earth? It will kill one-third of mankind. At least two billion human beings will



USS John C. Stennis, Charles de Gaulle,
USS John F. Kennedy, helicopter carrier
HMS Ocean—and escort vessels

third of the living creatures in the sea died, and a third of the ships were destroyed. Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water. The name of the star is Wormwood. A third of the waters became wormwood, and many men died from the water, because it was made bitter. Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day did not shine, and likewise the night (Revelation 8:6–12).

The environment will be devastated. The fifth and sixth trumpets reveal military actions and events leading up to the return of Christ.

Christ Returns, Bringing Peace

Finally, the seventh trumpet announces the news that all nations need. The Kingdom of God will bring lasting peace to this earth. “Then the seventh angel sounded: And there were loud voices in heaven, saying, ‘The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!’” (Revelation 11:15).

This is the good news for which we all pray! Yet carnal, rebellious nations will not find it good news. Incredibly, they will fight against Christ at His com-

ing. As Scripture tells us, “The nations were angry” at His return (v. 18). Revelation 19 goes on to describe that battle and its results. The nations will learn that they cannot win against the Commander of heaven’s armies, Jesus Christ.

What happens next? Everyone on the earth will see the return of Christ: “Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen” (Revelation 1:7). Most human beings who survive World War III will come to understand that man’s ways lead to death (cf. Proverbs 14:12; 16:25). They will repent and will come to understand God’s love for them. They will realize that Jesus Christ’s crucifixion, and His shed blood, will pay for their sins. They will be teachable, and will learn a new way of life.

There will be a second Exodus. Captive survivors from the Western nations will begin a new life in a new land: “‘Therefore, behold, the days are coming,’ says the LORD, ‘that they shall no longer say, “As the LORD lives who brought up the children of Israel from the land of Egypt,” but, “As the LORD lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.” And they shall dwell in their own land’” (Jeremiah 23:7–8).

Humbled by World War III, survivors will turn to God and accept His blessings and His ways:

For I will take you from among the nations, gather you out of all countries, and bring you into your own land. Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God (Ezekiel 36:24–28).

This is the time when all the resurrected and immortalized saints will rule with Christ. King David, a man after God's own heart, will rule over and shepherd these returning refugees. Remember, the great tribulation is the time of Jacob's trouble, or Israel's trouble. What will happen then? "For it shall come to pass in that day," says the LORD of hosts, "that I will break his yoke from your neck, and will burst your bonds; foreigners shall no more enslave them. But they shall serve the LORD their God, and David their king, whom I will raise up for them" (Jeremiah 30:8–9).

Yes, the Kingdom of God will rule on this earth. "And they sang a new song, saying: 'You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth'" (Revelation 5:9–10).

The immortalized saints will be kings and priests, ruling over nations and cities. They will teach the nations God's way of life. The coming world-ruling Kingdom of God will govern all nations on earth. The prophet Isaiah proclaims that coming government under the Messiah:

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. and His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order

it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this (Isaiah 9:6–7).

The ruined cities will be rebuilt. The desolate farms will be revitalized. "Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God. I will deliver you from all your uncleannesses. I will call for the grain and multiply it, and bring no famine upon you. And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations" (Ezekiel 36:28–30).

A Beautiful New World

The reign of the glorious Kingdom of God on earth will produce beauty and productivity the world has never known. We can get a glimpse of God's greatness, and a foretaste of tomorrow's world, in the creation around us. God has blessed the earth with awesome, majestic mountains, verdant valleys, and productive plains. We marvel at pristine lakes and churning oceans. We appreciate the variety of flowers, plant life, birds, animals and sea life. In tomorrow's world, the very nature of animals will change. Isaiah gives us this millennial vision:

The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the



calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the waters cover the sea (Isaiah 11:6–9).

God created human beings for a wonderful purpose: to be a part of His divine family for all eternity. He created us in His own image. And He gave human beings the power—the freedom—to choose between good and evil. Relatively few in the history of man have found the way to life, so freely offered by God through His Son, Jesus Christ. Mankind has generally gone its own way, experimenting with every form of government, religion, philosophy, education, entertainment, science, technology, business and commerce. Where will it all lead? To World War III!


But the Creator God has a plan to save humanity. And that plan includes a new world, tomorrow's world. Jesus Christ, the Prince of Peace, will govern all nations on earth and teach all peoples the way to lasting peace. The weapons of warfare will be turned into instruments of peace. All nations will come to the new world capital, Jerusalem. They will worship the true God, and they will learn that the laws of God—the Ten Commandments—will instruct everyone in the way of God's righteousness.

Now it shall come to pass in the latter days that the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. Many people shall come and say, "Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isaiah 2:2–3).

That is the world to which we look forward. After the devastation of World War III, many nations will be humbled, and they will be teachable. The King of kings will exercise loving power to ensure peace and prosperity around the world. Continuing, Isaiah writes: "He shall judge between the nations, and rebuke many people; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (v. 4).

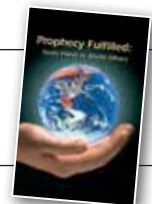
No longer will terrorists kill and destroy. No longer will tribes and nations fight one another. Human nature—the basic cause of war—will change. Human beings will learn the way of life taught in the Bible. Jesus said: "Man shall not live by bread alone, but by every word of God" (Luke 4:4). We *need* to learn that way of life! Those who repent and are baptized, allowing Jesus Christ to live in them through the gift of the Holy Spirit, will help re-educate this devastated world. Today's true Christians will be *teachers* in tomorrow's world: "And though the LORD gives you the bread of adversity and the water of affliction, yet *your teachers* will not be moved into a corner anymore, but your eyes shall see your teachers. Your ears shall hear a word behind you, saying, 'This is the way, walk in it,' whenever you turn to the right hand or whenever you turn to the left" (Isaiah 30:20–21).

True Christians are *now* learning that way of life. We are called to be peacemakers, to be the light of the world and the salt of the earth, as Jesus taught in Matthew 5. It is the way of love, of sharing, giving, helping and serving. Though this world continues to experience hate, God *is* love, (1 John 4:8, 16). The world beyond World War III will experience God's divine love, under the rulership of Jesus Christ, for a thousand years.

Christ taught us: "But seek first the kingdom of God and His righteousness, and all these things shall be added to you" (Matthew 6:33). May we all look forward to His coming Kingdom on earth, and may we all look forward with hope and faith, to **tomorrow's world!** 

**MAY WE
SUGGEST?**

Prophecy Fulfilled: God's Hand in World Affairs Read how the Almighty is shaping world history to serve His purpose and plan. Request a **free** printed booklet from the Regional Office nearest you, or order at **TomorrowsWorld.org**. PDF, ePub and Kindle are also available.



Character and the Duke of Edinburgh Award



Last year, the Duke of Edinburgh's Awards (DofE) for young people entered its 60th year. In all that time it has become phenomenally successful, and has grown to be the world's leading youth achievement award. Meanwhile, the Duke of Edinburgh, founder and patron of the programme, has, at age 96, announced his retirement from public engagements. Having devoted 70 years of his life to public service as the Queen's husband and consort, he richly deserves a quieter life. It is widely recognized that the DofE Awards are one of his finest achievements and a potent legacy.

So let's look into the principles and merits of these eminent awards and, as we do with many of the subjects we cover here at *Tomorrow's World*, attempt to place them on a much larger *spiritual* canvas, informed by the Bible—which is the ultimate textbook of life.

A Template for Life

The DofE Awards are based on the principles of the hugely influential German educationalist Kurt Hahn, who incorporated them into the curriculum of Gordonstoun School in Scotland—which Prince Philip attended as a teenager. Hahn was disturbed by what he saw as social decline and the deterioration of teenagers and young adults in areas such as physical fitness, self-discipline and tenacity, compassion and service, initiative and the spirit of adventure, curiosity and imagination.

Therefore, the DofE programme focuses on five complementary elements designed to reverse these areas of decline. They are 1) volunteering; 2) physical development; 3) skill development; 4) undertaking an

expedition; and 5) taking part in a five-day residential course.

The award programme takes between one and four years to complete and is staged at three progressive levels; bronze, silver and gold, with around 300,000 participants annually. The Awards have attracted over eight million participants worldwide since their inception. The goal for the UK is to bring one million more young people (14–24 years of age) through the programme by 2021—a goal well on its way to being fulfilled.

The overarching goal of the Awards is to encourage and inspire teens and young adults to achieve their full potential by developing a positive sense of responsibility to themselves and to their communities, by stretching personal boundaries, gaining new skills, developing confidence, and encouraging healthy character development.

The Duke of Edinburgh describes the Awards as “a template to discover what life is like” and at one time, with the candor and directness for which he is known, Prince Philip stated, “Children come into the world completely ignorant, *this* gives them an idea what life is all about.” His youngest son, Prince Edward, the Earl of Wessex, who is vice-chair of the DofE, describes it as a “Do-it-yourself kit for growing up.”

In the UK, 1,800 organizations help run 13,200 DofE centers. The positive effect is not limited to the young participants. As Prince Edward remarked of his father at the 2016 DofE 60th Anniversary Memorial Service, “Your own concern for the welfare of young people and desire to encourage their development... has helped empower millions of participants, parents, teachers,

volunteer organizations, leaders, employers, DofE leaders and mentors.”

The DofE Awards also operate internationally as the Duke of Edinburgh International Award Association in over 140 countries and territories, principally in the former British Commonwealth. The Congressional Awards are the unconnected American equivalent of the DofE Awards, dating from 1979.

Lifetime Benefits

What are the benefits of challenging young people in this way? The DofE website sums it up well: “By setting and achieving a series of personal challenges, young people gain confidence, demonstrate commitment, team working and leadership, and learn intangible skills such as resilience and drive that are vital for both work and life. Not only does an award open doors to university and employment, the experience positively influences young people’s mental and physical wellbeing, a welcome support when dealing with the pressures of the day.”

One participant is quoted on the DofE website as saying, “[It] taught me that the challenges and pain you face along the way are only temporary, the success and achievement lasts a lifetime! My DofE programmes have helped mould the person that I am today. I can’t even imagine what I’d be doing today had I not taken part; I wouldn’t have the friendships I’ve made, I wouldn’t have had so much success in employment and I most definitely wouldn’t be as confident as I am today.”

This testimonial is but one of many that recognizes the positive character development and life-long benefits that enable teenagers to transition successfully

into adulthood during what are increasingly challenging years in today’s society. The Duke himself says, “The DofE has helped countless young people on their sometimes difficult path to adulthood.”

Eternal Benefits

The DofE Awards at 60 years of age appear to be in exemplary good health, as they successfully pursue

“...the experience positively influences young people’s mental and physical wellbeing, a welcome support when dealing with the pressures of the day.”

their character-building goals of encouraging young people towards a better adult life. But there is a far more significant and far-reaching award programme available for those who have reached adulthood. You could say that God has His “awards program” for all those He is inviting to honour and obey Him. *He* is its royal patron! These awards are directed by Jesus Christ, to whom God has delegated all executive powers (Matthew 28:18). It is a worldwide, comprehensive *spiritual* training programme in godly character, of which the

traits are those of God Himself—especially godly love and service to others (Matthew 20:25–28).

Just as it takes vision, courage and trust for young people to participate in the DofE Awards, so it takes the same characteristics, and more, to become part of God’s “award programme”. It’s tough and demanding, but the rewards are the godly character that is built and how God then puts that character to His use in

a glorious future. Successfully engaging with God’s programme certainly leads to a better life now, but it also goes far beyond that. It leads to eternal life in the Kingdom of God and assisting Jesus Christ when He becomes King over all the earth. “And [You] have made us kings and priests to our God; and we shall reign on the earth” (Revelation 5:10). If you would like to learn more about the incredible reward God has in store for you, and where it all leads, write for our fascinating booklet, *Your Ultimate Destiny*.

—Simon R. D. Roberts



with tumultuous outbreaks in several places, made him increasingly alarmed.

In the autumn of 1524, he began to challenge Luther's denial of free will. This doctrine, which we will discuss more fully in a later section, asserted that in the fall of Adam, man's nature had become so radically corrupted that he was *incapable of obeying God* or of doing *any* truly good thing.

Realizing the gross error of this doctrine and others held by Luther, and fearful of the increasing decline of interest in education and in public morals, which seemed to accompany Luther's teaching, Erasmus formally broke with Luther (Alzog, p. 226–227).

Another rift in the movement occurred because of the dissatisfaction of some with the halfway measures Luther was taking as a reformer. Many sincerely wanted to get back to the pattern of *New Testament Christianity*. But Luther now seemed determined to preserve as many of the Romish practices and doctrines as he could, without overthrowing his basic doctrines of justification by faith *alone* and rejection of the papal hierarchy and sacramental system. He, no doubt, felt he must do this to keep the *political backing* of the German princes.

It is true that the leaders of some of these movements became *radicals*. An example is Thomas Munzer, who attacked Romanists and Lutherans alike for their doctrines, claiming himself to be *directly inspired*, and leading his followers in ransacking and destroying monasteries and breaking all images in the churches (Walker, p. 353).

Yet it seems *certain* that if Luther had been willing to trust in God alone for his protection, instead of courting the favor of the human princes, he could have led the people to a *complete break* with the pagan Catholic system, doctrines, and customs. He would have found *many thousands* of sincere men and women in Germany alone who would have *gladly* followed. For the masses were already fed up with the Roman and feudal system and were *ripe* for a change.

Here was a grand opportunity to effect a genuine restoration of *Apostolic Christianity*. If Luther and his associates had surrendered their wills completely to God, asked His guidance *in every phase* of this restoration, and honestly followed the plain *literal* word of the *teachings* and *practices* instituted by Christ and His Apostles, much of Germany would probably have followed.

But such was *not* to be the case. Luther's refusal

to carry through a complete reformation left many sincere, but uneducated, peasants and townsmen to be the prey of unbalanced leaders, who in many cases restored some of the *true Apostolic practices* Luther had willingly ignored—but who, all too often, mingled these with *strange excesses* of their own devising.

The Peasants' War

The situation just described brought on the now infamous revolt of the German peasants. The way Luther blundered in handling this situation caused by far the most serious separation from his movement.

The German peasantry had been oppressed for generations, and their state was one of increasing misery. The preaching and religious excitement of Luther's reform movement acted as a spark to goad them into the long-delayed action of rising against their masters.

"In March 1525, the peasants put forth twelve articles, demanding the right of each community to choose and depose its pastor, that the great tithes (or grain) be used for the support of the pastor and other community expenses, and the small tithes abolished that serfdom



The Twelve Articles, 1525—A depiction of German farmers demanding new rights

be done away, reservations for hunting restricted, the use of the forests allowed to the poor, forced labor be regulated and duly paid, just rents fixed, new laws no longer enacted, common lands restored to communities from which they had been taken, and payments for inheritance to their masters abolished. To modern thinking these were moderate and reasonable requests. To *that age* they seemed revolutionary” (Walker, p. 354).

Although many Protestant historians maintain that Luther had no part in the peasant uprising, it is a *perversion of truth* to deny the fact that the peasants were simply putting into practice some of the principles of freedom *contained in Luther’s own writings*. And there is no denying the fact that if Luther had not turned against them in their hour of need, countless thousands of lives would have been spared—and the economic slavery of the German peasantry would not have been prolonged (Hausser, p. 102).

But Luther was suspicious of the uneducated peasant class—in spite of the fact that his own family had belonged to it. And, more important, Luther had put his trust in the *backing of the princes*, and was ever careful not to offend them—although he did send them a tempered warning and a reminder of their responsibility in the expected outbreak (Hausser, p. 103).

Luther Advocates Violent Suppression

Because Luther had long advocated the counsel of love and restraint and knew well Christ’s injunction to “love your enemies,” his about-face in the matter of the peasant revolt is nothing less than astonishing. Furthermore, the situation *did not call for such violence* as he advocated—even had such a course been consistent with Christian principles.

Unquestionably, there were faults on both sides. But Luther’s ranting appeal to the princes to *mercilessly destroy* the peasants reveals a spirit as far remote from the Spirit that directed Jesus Christ as it would seem possible to imagine.

Henry C. Vedder paints an accurate picture of the ugly situation:

Though the peasants had a good cause, they had not always adopted good methods. Most of them were ignorant, all were exasperated, and some were maddened by their wrongs. In their uprising some outrages were committed; castles had been

burned and plundered and ruthless oppressors had been slain. These deeds were now made the pretext for a retaliation whose cruelty has rarely been surpassed in history. It is computed by historians, who have no motive to exaggerate, that *fully a hundred thousand were killed* before the fury of the princes and the knights was appeased.

Foremost among those who urged them on was *Luther*. It would seem that he had become alarmed by the persistence of those who had sought to make him and his teachings responsible for the peasant war. *His hope was in the protection and patronage of the princes*, to whom the plain words he had spoken must have given deep offense. So in the midst of the uproar he sent to the press a second pamphlet, in which *he turned completely about*, and denounced the peasants as violently as he had before rebuked the princes.

“They cause uproar, outrageously rob and pillage monasteries and castles not belonging to them. For this alone, as public highwaymen and murderers, *they deserve a twofold death* of body and soul. It is *right and lawful to slay* at the first opportunity a rebellious person, known as such, already under God and the emperor’s ban. For a public rebel, every man is both judge and executioner. Just as, when a fire starts, he who can extinguish it first is the best fellow. Rebellion is not a vile murder, but like a great fire that kindles and devastates a country; hence uproar carries with it a land full of murder, bloodshed, makes widows and orphans, and destroys everything, like the greatest calamity. Therefore *whosoever can* should *smite, strangle, and stab*, secretly or publicly, and should remember that there is nothing more poisonous, pernicious, and devilish than a rebellious man. Just as when one must slay a mad dog; fight him not and he will fight you, and a whole country with you.

“Let the civil power press on confidently and strike as long as it can move a muscle. For here is the advantage: the peasants have bad consciences and unlawful goods, and *whenever a peasant is killed* therefore *he has lost body and soul, and goes forever to the devil*. Civil authority, however, has a clean conscience and lawful goods, and can say to God with all security of heart: ‘Behold,

my God, thou hast appointed me prince or lord, of that I cannot doubt, and has entrusted me with the sword against evil doers (Rom. 13:1-4)... Therefore I will punish and smite as long as I can move a muscle; thou wilt judge and approve.'... *Such wonderful times are these that a prince can more easily win heaven by shedding blood than others with prayer*" (Vedder, *A Short History of the Baptists*, p. 173–174).

Well may we ask ourselves, "If these are the words of a reformer sent from God, then *what* is the measure of *true religion*?" Are these the words of a man directed by the Holy Spirit of God? Was the risen Christ using *this* man to purify His "little flock"?

By this cruel act of turning so bitterly against the peasants, Luther had gained greater esteem with the *protecting princes*. But, even humanly speaking, the *cost* was great. From this time forth, popular sympathy for his cause among the peasants of southern Germany was alienated.

Erasmus rebuked Luther for his hypocritical conduct in this sordid affair. He wrote: "We are now gathering the fruits of your teaching. You say indeed that the Word of God should, of its nature, bear very different fruit. Well, in my opinion that greatly depends on the manner in which it is preached. You disclaim any connection with the insurgents, while *they regard you* as their parent, and the author and expounder of their principles" (Alzog, p. 223).

After this, it is easy to understand the peasants' lack of sympathy for the man who urged the princes to "*smite, strangle, and stab*" them and their loved ones.

The Division of Germany

The bloody suppression of the peasant uprising now left the *princes* and the *cities* in complete control of Germany. Political alliances were now formed for or against the Reformation. A league of Catholics was organized by Duke George of Saxony and other Catholic princes, who met at Dessau in July 1525. An opposing Lutheran league was formed at Torgau. A renewal of the emperor's struggles—this time against an alliance of the pope and the French king—kept

Charles V too occupied to interfere with the religious struggles in Germany (Walker, p. 356).

At the Diet of Spires, in 1526, a decree was made giving each German *prince* the *right to handle religious matters* in his own territory—for the time being—as he felt responsible to God. This act gave the Lutheran movement its first legal existence, and was regarded as a triumph for the German reformers. However, from this time forth Luther was tied to the apron strings of his princely protectors. As we shall see, he was forced to employ *compromise* and *deceit* in order to continue in their good graces. Because of his own system, he was *not allowed* to preach the Word of God "without fear or favor." He and the Protestant cause were inextricably bound up with the *politics* of this world.


But the emperor was soon victorious over all his enemies, and the princes were summoned to the Diet of Spires in 1529. The Catholic party was now in the majority, and issued an edict which forbade the progress of the Reformation in the states which had not accepted it, and granted full liberties in the reformed territories to all who remained Catholics.

To this unequal ruling the Elector of Saxony and several other princes made a formal protest. From that time the term *Protestant* was applied to the Lutheran party and to their doctrines (Fisher, *The History of the Christian Church*, p. 304).

From this time the development of *territorial churches* became an established policy. Germany was to be divided between the Catholic territories in the south, and the Protestants in the north.

Now where a man lived often determined his religion. And the spread of Lutheranism depended more on *politics* than on prophets.

In the next installment, we will discuss the outcome—the "fruit"—of this religio-political movement. Then we will proceed with the exciting events in other phases of the Reformation. To keep our perspective, we must always bear in mind these questions: Was this movement motivated and guided by God's Holy Spirit? Was it a genuine return to the "faith once delivered to the saints"?

For more of the answers, don't miss next issue's gripping installment in this important series! 

MAY WE
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QUESTIONS AND ANSWERS

Did God Tell Peter to Eat Unclean Animals?

Question: In Acts 10:9–16, is God giving Christians permission to eat what were previously considered “unclean” animals (as defined in Deuteronomy 14:3–21 and Leviticus 11:1–47)?

Answer: What was the purpose of the vision God gave to the Apostle Peter? Was God showing that He was now making “clean” the meats He had previously said were “unclean”? Or was there a different purpose for this vision?

One important key to understanding Scripture is to examine passages in context, which may include the historical setting as well as the narrative itself. The historical setting of Acts 10 is the New Testament Church in the very early years of its existence. The Apostles had begun to carry out the great commission Jesus gave them, to make disciples of all nations and to preach the Gospel to everyone (Matthew 28:18–20). At the time of Peter’s vision, this commission was about to extend to the Gentiles as never before.

Since the time of the Exodus, many centuries before, religiously observant Jews would have nothing to do with Gentiles. Unlike the Jews, Gentiles were not circumcised. Gentiles did not observe the commandments and statutes of the God of Israel, and they did not worship Israel’s God. Gentiles were considered “unclean” and Jews would not associate with them.

Now, consider the context of Peter’s vision. In Acts 8, God led the evangelist Philip to baptize an Ethiopian eunuch—a Gentile. Then follows a description of Saul’s conversion. Saul, who had been persecuting the Church, would become Paul, the Apostle to the Gentiles.

Next, in Acts 10, a Gentile named Cornelius was given a vision inspiring him to contact Simon Peter (Acts 10:1–8). Soon, Peter was also given a vision. Peter saw a large sheet filled with both clean and unclean animals lowered from heaven. He was told to kill and eat them. This happened three times. Peter protested, saying that he had never eaten anything unclean (vv. 11–14). He did not interpret the vision as meaning he could now eat meat from unclean animals; rather, he wondered about the vision’s meaning (vv. 17–19).

The meaning of the vision was made clear by what happened next. Peter received as guests the

men Cornelius had sent, lodging them overnight (v. 23) and journeying with them to see Cornelius. He explained that even though it was against Jewish law to mingle with Gentiles, through the vision of the sheet and the animals, “God has shown me that I should not call any man common or unclean... In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him” (vv. 28, 34–35).

During this visit, Cornelius and those of his household received the Holy Spirit (v. 44). Peter, who previously had kept his distance from Gentiles, now had to acknowledge that God was indeed working with Gentiles, and Peter understood that he had a responsibility to baptize non-Jewish individuals.

News of this milestone travelled fast to the other Apostles, and to the brethren in Judea. It was “big news” that Gentiles had also received the word of God

Peter had to acknowledge that God was indeed now working with the Gentiles

(Acts 11:1). Yet, for a time, there was still some controversy. When Peter visited Jerusalem, some expressed their objection that he had not just associated with the uncircumcised Gentiles—who, under Jewish law were considered “unclean”—but had actually eaten with them. Peter then

explained to his critics the vision he had received and the events that had followed, revealing the meaning of the sheet of unclean animals.

Peter concluded, “If therefore God gave them [the Gentiles] the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?” And then they all concluded, “Then God has also granted to the Gentiles repentance to life” (vv. 17–18).

This was the reason for, and meaning of, the Apostle Peter’s vision. This was how he understood it. His understanding was then shared with the other Christians who heard his description of what had occurred. The vision did not reveal that unclean animals could now be eaten as food; it revealed that the Gentiles—previously considered “unclean” by the Jews—were now being granted salvation by the God of Israel.



The Family Cow and You

Do you have a family cow? It's quite likely that you don't, and it's likely that none of your neighbors do either. But if you lived in the 18th or 19th centuries, chances are you'd have a cow, a horse, or maybe an ox. You'd probably have some chickens. You'd certainly have a garden for vegetables, and a few acres of land on which to scratch out a living. In the late 1700s, there were roughly two million people living in the American colonies. The most populous colony was Virginia, with about 500,000 of those people. In 1775, only about two percent of them lived in small towns and cities, while most of the rest lived and worked on small farms of less than 200 acres (*HistoryIsFun.org*, "Colonial Life").

That family cow provided milk, butter and cheese, and perhaps a calf for meat. The chickens provided eggs and meat, and the garden produced the vegetables for the table. But none of that happened by itself. The typical family on a farm in the 1700s, 1800s and even early 1900s worked as a team, with family members of all ages contributing to the survival and well-being of the home. The tasks that each family member did were an important contribution to the success of the family. In the thousands of pioneer families that streamed west and settled across the vast American interior, children played a vital role. Younger children helped by getting water from a well or nearby stream. They kept the fire burning and fed and tended chickens and cows. They helped churn butter and plant and pick vegetables. Older boys helped with heavier tasks, like plowing and chopping wood. Older daughters helped to care for younger siblings and process and preserve food for winter. With their mother, they made and mended

clothing for the family. This pattern of children working with parents in a multitude of tasks around the home and farm was part of the fabric of life in America.

Massive Demographic Shift

In the year 1800, 94 percent of the American population lived in rural areas. In 1900, one hundred years later, 60 percent lived in rural America—still a majority. But the rapid mechanization and modernization of agriculture and industry led to thousands abandoning the countryside to flock to the cities for work (*ElderWeb.com*, "1800-1990: Changes in Urban/Rural U.S. Population"). For many families, children simply exchanged work on the farm for work in the factory, until child labor laws began to move children out of factories and into schools. Today, only about two percent of the American population live and work on farms and ranches (*FB.org/newsroom*, "Fast Facts About Agriculture").

Life has changed dramatically over the past 250 years. I doubt any of us would really want to give up our modern conveniences to scratch out a life on a farm in the Virginia Colony, or on a ranch in Oklahoma without running water. However, a major component of life has been lost. For much of our American history, and much of the history of peoples in every corner of the world, the contribution of children and teenagers to the success and survival of the family was critical. It was important, meaningful, and necessary. For many of us today, living in suburbia, meaningful work for children has been replaced by school, activities, and Snap-chat. But does it have to be that way? Can the benefits of working together as a family still be realized? Is it good for children to do chores that count?

Teaching Children Life Lessons

Often, when parents discuss this topic, they generally agree that chores are good for children. But when confronted with the hands-on challenge of actually having them engaged in work in the home, many throw up their hands in frustration. Why? Many tasks simply take less time for parents to do themselves than to explain to their children, and the follow-up to see that the task gets done takes even more time. But what the parent is missing is the opportunity to teach his child about the value of work. The Book of Proverbs is full of admonitions about working: "The soul of a lazy man desires, and has nothing; but the soul of the diligent shall be made rich" (Proverbs 13:4); "He who gathers in summer is a wise son; he who sleeps in harvest is a son who causes shame" (Proverbs 10:5); "Do you see a man who excels in his work? He will stand before kings; he will not stand before unknown men" (Proverbs 22:29). When children see a good example, and are coached to emulate that example, they are learning a life lesson about work.

Some parents feel that their child's time is better spent on homework, sports practice and music lessons. They might even tell their child that school is their work. School is important, and activities are important. But the work of keeping a home clean and fulfilling all the family duties remains. When parents shoulder all of this work and do not include their children, they are missing an opportunity to teach them the value of what they are receiving. They enjoy food, shelter, and a

warm bed through the efforts of their parents. Learning about the effort that goes into the preparation of all

What can children do? That depends on your household. But ask yourself, "Is this a task that I could teach my son or daughter to do?"

the food, and the cleaning and maintenance of that shelter is invaluable preparation for them to make their own way in life as adults. Not only do they learn to appreciate what they have, but they learn competence and skill in caring for themselves and their family in the future. This happens when they are included as team members in the effort to maintain and build a household. When we include them, we are obeying Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

When we work with our children, and require work of them, we are teaching them to be industrious, responsible, and to take pleasure in work done well. We're teaching them the imperative of work, just as Paul taught the church at Thessalonica. He wrote, "If anyone will not work, neither shall he eat" (2 Thessalonians 3:10).

What can children do? That depends on your household. But ask yourself, "Is this a task that I could teach my son or daughter to do? Or am I unwilling to let go of it because it's easier to just do it myself?"

Cleaning, cooking and food preparation, yard work, house projects, laundry, cleaning our vehicles, running errands, gardening... the list is endless.

As parents, we have the responsibility to teach our children the importance and value of work. What better place to teach this value than in our home? You may not have a family cow, but you're sure to have lots of chores, lots of tasks that need to be done to help your family succeed. Share them with your children.

—Jonathan McNair



PROPHECY COMES ALIVE

Will Christianity Conquer Terrorism?

It seems that no place is entirely safe from violence and terrorism. The memory of September 11, 2001 remains a painful scar on the national consciousness of the United States, but terrorism is a *worldwide* problem. In 2004, Madrid, Spain, experienced horrific train bombings that killed nearly 200 and injured 2,000 more. In 2007, dual bombings in Iraqi markets ripped apart 800 victims and injured about 1,500 more. In 2016, an ISIS-claimed attack killed 29 at a Bangladeshi café. ISIS-linked fighting rages in Mindanao, Philippines. Boko Haram has terrorized Nigeria for years. Countries throughout the Middle East and Africa have been wracked by almost-nonstop war and violence for generations.

This past February, a machete-wielding terrorist attacked a soldier at the Louvre. In April, a terrorist drove a truck into a crowd in Sweden, a suicide bomber killed 15 and injured 45 in St. Petersburg, Russia, and a terrorist struck Paris again, shooting three police officers and a civilian on the Champs-Élysées. Then, a suicide bombing killed 23 and injured 250 at a music concert in Manchester, England. Soon after, another attack shook England: eight were killed and 48 were injured when terrorists drove a van into pedestrians on London Bridge and then chased and stabbed those who fled.

There were more than 530 recorded terrorist attacks across the globe by the summer of 2017, not including the hundreds of thousands killed each year in local and regional wars. While crime and war know no national boundaries, the perpetual conflict in the Middle East—and the terrorism it spawns—continues to be a source of *global* concern, and a cause of massive migration to Europe, unlike anything the West has seen for centuries.

As the world daily faces violence, war and terrorism, we are confronted with sobering questions. Are we doomed to a future of violence without end? Will Islam and the West grapple in conflict forever? Will violence and terrorism drive the world toward World War III and Armageddon?

The problems in the Middle East are age-old conflicts among people, ethnicities, and religions, and the violence that these conflicts breed has remained beyond human solution. Scripture reveals that the Middle East, and Jerusalem in particular, will be the focal point for worldwide conflict leading up to the return of Jesus Christ (Daniel 11:40–43; Zechariah 12).

Scripture Reveals *Why* Terrorism and War!

Why is there so much terrorism and violence? And where will it lead? The reality is that the “god of this age” is Satan the Devil (2 Corinthians 4:4). Satan is the driving force behind hatred and conflict (John 8:44; James 4:1–7). And Scripture reveals that, leading up to Christ’s return, both *ethnic* and *national* conflicts will increase—driving people and nations toward World War III. But Scripture also reveals hope beyond the conflict.

Key insight is found in Matthew 24. Here, Jesus reveals that before His Second Coming, violence and wars will increase, with *nation* rising against *nation* and *kingdom* against *kingdom* (vv. 6–7). As we have explained in previous issues of *Tomorrow’s World*, the inspired Greek word for “nation” in verse 7 is *ethnos*, and refers to a people, race or ethnic group; whereas the Greek word for “kingdom” is *basileia*, which refers to a political state. Jesus Christ is making it clear that

at the end of this age there will be increased violence between both political states and ethnic groups.

Jesus then highlights a fact about the state of society at the end of the age: “But as the days of Noah were, so also will the coming of the Son of Man be” (Matthew 24:37). People during the days of Noah went about their daily lives, rejecting Noah’s warning of their impending doom (2 Peter 2:5). The Bible also reveals that at that time, “the wickedness of man was great in the earth, and every intent of the thoughts of his heart was only evil continually” (Genesis 6:5)—and that the world was “corrupt... and filled with violence” (v. 11). This sobering foreshadow of end-time society is echoed elsewhere in Scripture. For example, 2 Timothy 3:1-9 describes the last days as a “perilous” and godless age with people who have become “brutal” (v. 3)—as we increasingly see in the news today!

While *societal* attitudes and conflicts will intensify, the Bible also identifies who the international end-time players will be. For example, Psalm 83 predicts an end-time Arab confederation, allied—however temporarily—with Assyria (Germany), that will seek to destroy Israel, which includes not just the modern Jewish state called Israel, but also the American and British-descended peoples. (For proof of this, request our free booklet *The United States and Great Britain in Prophecy*.) The “intent” of this alliance corresponds with what Isaiah 10:5-6 and elsewhere reveals about the deeds of the end-time German-led European empire—it will be the tool of God’s punishment on the nations of modern Israel, leading to “the time of Jacob’s trouble” (Jeremiah 30:7).



God reveals through Daniel a next phase in this coming World War III. Scripture says that the Arab empire, called the “king of the South” in Daniel, will attack the European empire, the “king of the North,” resulting in a rapid counter-attack, finally overwhelming the southern empire, including the lands of the Egyptians, Ethiopians and Libyans (Daniel 11:40-43). But the conflict does not conclude there! As Daniel 11:44 reveals, great eastern powers will then enter the conflict, pushing the world to the brink of annihilation. Only the return of Jesus Christ will save humanity.

Christ Will Conquer War and Terrorism

The world may be spiraling into violence, but Christians strive to face the future with faith and confidence (Hebrews 4:16; 1 John 4:16-18)! They claim the promise that nothing can separate them from the love of Christ—“tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword” are not stronger than God’s love for His people. And in this faith, through the strength of Christ in them, Christians can be true conquerors: “Yet in all these things we are more than conquerors through Him who loved us” (Romans 8:35-37).

As Christians see hatred and violence intensify, they also understand that they should never repay evil for evil. Instead, they are commanded to love their enemies (Luke 6:35) and be peacemakers (Matthew 5:9), obeying Christ’s command to bless those who curse them and to do good to those who hate them (Matthew 5:44). Christians will not seek revenge (Romans 12:17-21), but will instead love their neighbors (Mark 10:19; Romans 13:9). This is true strength. And this was Christ’s example.

Sadly, terrorism, war, and violence will increase, but perpetual worldwide violence is *not* our fate. Let us practice peace, faith, and obedience to God and Jesus Christ now. Let us be worthy of our Savior’s return and the Kingdom of God on this earth (1 Thessalonians 2:12)! Jesus Christ *will* return and establish God’s Kingdom of peace, joy, safety and abundance (Isaiah 9:7; Revelation 17:14). That is our hope, which goes beyond terrorism and beyond World War III. *That* is when *true* Christianity will conquer terrorism!

(For more information about the beautiful world that is coming after World War III, see our cover article, featured on page 18 of this magazine.)

—Wyatt Ciesielka

LETTERS TO TW

TELL US WHAT YOU THINK



I regret the passing of Dr. Roderick C. Meredith. I have been listening to him for over 20 years on radio and TV and have joined the *Tomorrow's World* Magazine Bible studies, so I have come to know him and love him. To his family and many friends, be encouraged, we will see him again in the life to come. I will know him personally then.

Reader in Jamaica

I continue to learn each time I hear, see and read information from you—thank you. My understanding of God's inspired word is increased by the methods that are utilized [in your materials] to explain the Bible. I just wish that many others would begin to watch and obtain these wonderful teachings and pass them on to others. Again, thanks to the wonderful staff of your organization.

Reader in Texas

I express my sincere thanks for your CDs. I am playing them over and over again to absorb the valuable information. I am struggling with eye impairment and can hardly see. That is why I appreciate the audio CDs so much.

Reader in Australia

Please continue my free subscription of *Tomorrow's World* Magazine. It's very interesting to read. I've learned a lot about world events through the eye of Bible prophecy, and about what is going on in our troubled world as we face unprecedented dangers and crises and the time of Jesus Christ's return draws nearer. So, please continue my subscription, for I want to be one of those who follows our Savior's instruction to "watch and pray" (Luke 21:36) as we approach the end of the age.

May I request also from your good office a free copy of your informative booklets *The Holy Days: God's*

Master Plan, Where Is God's True Church Today? and Who or What Is the Antichrist?

Reader in the Philippines

In a recent TV programme you spoke about people who die not going directly to be with their Heavenly Father but sleeping until the resurrection. In Ecclesiastes 12 at the end of verse 5 we read, "Then man goes to his eternal home." Also verse 7 says, "and the dust returns to the ground it came from, and the spirit returns to God who gave it." Surely we are a Spirit rather than a Soul? In Matthew, we read about the transfiguration of Jesus where there appeared Moses and Elijah. I would appreciate your comments on these scriptures.

Telecast viewer in Australia

Note from the Editor: *Thank you for your questions! The Bible says that there is a spirit in man, not that he is one (e.g., Job 32:8). And while our spirit does return to God upon our death, it does not represent a "conscious entity" of any sort, as Ecclesiastes itself makes plain, stating that "the dead know nothing" (Ecclesiastes 9:5)—an observation verified by many other passages. And Jesus clearly described the event in which Peter, James and John saw the future, glorified bodies of Moses and Elijah as a vision, and not as a current reality (Matthew 17:9). To learn more about the spirit in man, you may want to read our article "Mystery of the Mind" in the September-October 2010 Tomorrow's World Magazine. It is available online at tomorrowsworld.org.*

I find the changes in morality today disturbing. But as you say, the knowledge of a future world ruled by Christ, when peace will be the Law of the land, gives me comfort and faith in a very challenging society that is becoming more intolerant to Christian ideals.

—Reader in Ontario

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P. 11 Andrius Petrucenia

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Postmaster: Send address changes

to *Tomorrow's World*, P.O. Box 3810, Charlotte, NC 28227-8010.

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Mail your letters to "Letters to the Editor" at one of the regional addresses listed at the front of this magazine, or send e-mail to: Letters@Tomorrowsworld.org. Letters may be edited for space and clarity.

Kingston TVJ SU 7:00 a.m.



FL Gainesville	WCJB	SU 8:00 a.m.
Jacksonville	WCWJ	SU 6:30 a.m.

TRINIDAD & TOBAGO

	Panama City	WJHG	SU 7:00 a.m.	Roseville	CTV	WE 12:00 p.m.	Bethlehem	SETV2	FR 4:30 p.m.
GA	Augusta	WAGT	SU 8:00 a.m.	St. Paul	CTV Nbrhd. Network	SU 8:30 p.m.	Erie	WSEE	SU 8:00 a.m.
	Macon	Cox	SU 5:00 p.m.	MO Columbia	KOMU	SU 7:00 a.m.	Johnstown	Atl. Broadband	MO 10:00 p.m.
	Macon	Cox	TU 7:30 a.m.	Joplin	KFJX	SU 8:30 a.m.	Scranton	FOX	TH 5:00 a.m.
	Macon	Cox	FR 2:00 p.m.	Kansas City	KCWE	SU 7:30 a.m.	Scranton	FOX	SA 5:00 a.m.
IA	Des Moines	KCWI	SU 7:00 a.m.	MS Biloxi	WXXV	SU 7:00 a.m.	SC Charleston	WCBD	SU 8:00 a.m.
	Dubuque	Mediacom	MO 3:30 p.m.	Columbus	WCBI	SU 7:00 a.m.	Greenville	WYCW	SU 9:30 a.m.
	Dubuque	Mediacom	MO 7:30 p.m.	Greenwood	WBWO	SU 7:00 a.m.	Myrtle Beach	WWMB	SU 8:00 a.m.
	Dubuque	Mediacom	TU 10:00 a.m.*	Jackson	Time Warner	SU 10:00 a.m.	SD Rapid City	KWBH	SU 7:00 a.m.
ID	Boise	KYUU	SU 7:00 a.m.	Jackson	Time Warner	WE 4:00 p.m.	TN Jackson	WBJK	SU 7:00 a.m.
	Idaho Falls	KIFI	SU 7:00 a.m.	Meridian	WTOK	SU 7:00 a.m.	Knoxville	WKNX	SU 7:30 a.m.
IL	Chicago	CANTV	Various*	MT Billings	KTVQ	SU 7:00 a.m.	Knoxville	WKNX	SU 6:00 p.m.
	Chicago	WJYS	FR 10:00 a.m.	Butte	KBZK	SU 7:00 a.m.	La Follette	Comcast-WLAF	WE 6:00 p.m.
	Chicago	WJYS	SU 8:00 a.m.	Glendive	KXLF	SU 7:00 a.m.	Memphis	WLMT	SU 10:00 a.m.
	Moline	Mediacom	MO 5:00 p.m.	Great Falls	KWZB	SU 7:00 a.m.			
	Peoria	WHD	SU 7:00 a.m.	Helena	KRTV	SU 7:00 a.m.	TX Abilene	KTXS	SU 7:00 a.m.
	Quincy	WGEM	SU 7:00 a.m.	Missoula	KMTF	SU 7:00 a.m.	Amarillo	KVHI	SU 7:00 a.m.
	Springfield	Insight	TU 5:00 a.m.		KPAX	SU 7:00 a.m.	Beaumont	KBTM	SU 6:30 a.m.
	Springfield	Insight	TU 1:00 p.m.	NC Charlotte	WAXN	SU 9:00 a.m.	Beaumont	KFDM	SU 7:00 a.m.
	Springfield	Insight	TU 10:00 p.m.	Greenville	WNCT	SU 8:00 a.m.	Corpus Christi	KRIS-DT2	SU 7:00 a.m.
IN	Fort Wayne	Comcast	SU 9:00 a.m.	Hickory	WHKY	MO 7:30 p.m.	Laredo	KTXW	SU 7:00 a.m.
				Raleigh	WRAZ	SU 7:30 a.m.	Lubbock	KLCW	SU 7:00 a.m.
KS	Parsons	TWPAR	WE 7:00 p.m.	ND Fargo	WDAY	SU 7:00 a.m.	Lufkin	KTRE	SU 6:30 a.m.
	Salina	SCAT	TH 5:00 p.m.				McAllen	KCWT	SU 7:00 a.m.
	Salina	SCAT	FR 5:00 p.m.	NH Hanover	CATV8	TH 7:00 p.m.	Midland	KWES	SU 7:00 a.m.
	Salina	SCAT	SA 9:00 a.m.	Hanover	CATV8	FR 7:00 a.m.	Odessa	KWES	SU 7:00 a.m.
	Salina	SCAT	SU 7:00 p.m.	Hanover	CATV8	FR 1:00 a.m.	Tyler	KLTV	SU 6:30 a.m.
				Hanover	CATV8	MO 12:00 a.m.			
KY	Bowling Green	WBKO	SU 7:00 a.m.	NV Reno	KREN	MO 12:00 p.m.	VA Charlottesville	Comcast Cable	MO 8:00 a.m.
	Latonia	PEG	WE 5:30 p.m.				Charlottesville	WVIR	SU 8:00 a.m.
	Latonia	PEG	TH 12:00 a.m.				Chesterfield	Comcast	TH 6:30 p.m.
	Lexington	Insight	Various*	NY Albany-Troy	Time Warner	MO 3:00 p.m.	Fairfax	Public Access	MO 5:30 p.m.
				Batavia	Time Warner	MO 3:00 p.m.	Fairfax	Public Access	FR 1:00 a.m.
LA	Alexandria	KBCA	SU 7:00 a.m.	Batavia	Time Warner	SU 2:00 p.m.	Fairfax	Public Access	SA 10:00 a.m.
	Lafayette	KATC	SU 7:00 a.m.	Batavia	Time Warner	TU 5:30 p.m.	Norfolk	WSKY	SU 9:30 a.m.
	Monroe	KNOE	SU 7:00 a.m.	Batavia	Time Warner	FR 7:30 p.m.	Roanoke	WWCW	SU 8:30 a.m.
MA	Malden	Access	SU 11:00 a.m.	Binghamton	Time Warner	WE 10:00 p.m.	VT Bennington	CAT	WE 9:30 a.m.
	North Adams	NBCTC	WE 8:00 p.m.	Binghamton	Time Warner	FR 8:00 p.m.	Bennington	CAT	WE 12:00 a.m.
MD	Baltimore	Community	SU 9:00 a.m.	Binghamton	Time Warner	SU 8:00 a.m.	Bennington	CAT	TH 9:30 p.m.
	Westminster	Adelphia	TH 10:00 a.m.	Brookhaven	Cablevision	MO 4:30 p.m.	Bennington	CAT	TH 12:00 a.m.
	Westminster	Adelphia	FR 10:00 a.m.	Brooklyn	BCAT	MO 4:30 p.m.	Bennington	CAT	SA 8:00 a.m.*
				Canandaigua	Finger Lakes	SU 11:30 a.m.	Bennington	CAT	SA 4:30 a.m.
ME	Bangor	WABI	SU 8:00 a.m.	Elmira	WENY	SU 8:00 a.m.	Burlington	Access	WE 2:30 a.m.
	Brunswick	TV3	SA 8:30 a.m.	Hauapauge	Cablevision	MO 4:30 p.m.	Burlington	Access	TH 11:00 a.m.
	Brunswick	TV3	SU 6:30 a.m.	Manhattan	MNN	SA 7:00 p.m.			
	Presque Isle	WBPO	SU 8:00 a.m.	Oneida	Access	TH 2:00 p.m.	WA Everett	Comcast	WE 4:30 p.m.
				Oneida	Access	TH 7:00 p.m.	Kennewick	Charter	SU 8:00 p.m.
MI	Alpena	WBAE	SU 8:00 a.m.	Queens	Public Access	MO 11:00 p.m.	Kennewick	Charter	TU 8:00 p.m.
	Detroit	Comcast	SU 7:30 a.m.	Queens	Public Access	TU 4:30 p.m.			
	Kalamazoo	CACTV	SU 6:30 a.m.	Riverhead	Cablevision	SU 7:00 p.m.	WI La Crosse	WXOW	SU 7:00 a.m.
	Kalamazoo	CACTV	WE 8:30 a.m.	Rochester	Finger Lakes	SU 7:00 a.m.	WV Bluefield	WVVA	SU 8:00 a.m.
	Lansing	WLAJ	SU 8:00 a.m.	Rochester	RCTV	SU 5:00 a.m.	Clarksburg	WVFX	SU 8:00 a.m.
	Marquette	WBKP	SU 8:00 a.m.	Rochester	RCTV	TU 10:00 a.m.*	WY Cheyenne	KGWN	SU 8:00 a.m.
				Syracuse	Time Warner	SU 7:30 p.m.			
MN	Cloquet	MEDCLO	SU 8:00 a.m.						
	Duluth	KDLH	SU 7:00 a.m.	OH Cincinnati	Time Warner	TH 8:30 a.m.			
	Duluth	Public Access	SA 11:00 a.m.	Cincinnati	Time Warner	SU 11:30 a.m.			
	Duluth	Public Access	SU 7:00 p.m.	Cincinnati	Time Warner	TU 1:00 p.m.			
	Minneapolis	MCN	SA 8:30 a.m.	Fairborn	CAC	TU 12:00 p.m.			
	Minneapolis	MCN	SU 8:30 a.m.	Lima	WBOH	SU MO 7:00 a.m.			
	Minneapolis	MTN	TH 12:00 a.m.	OR Bend	KTVZ	SU 8:00 a.m.			
	Minneapolis	NWCT	SA 10:30 p.m.	Eugene	KMTR	SU 8:00 a.m.			
	Minneapolis	NWCT	SU 4:30 a.m.	Medford	KTVL	SU 8:00 a.m.			
	Minneapolis	NWCT	SU 10:30 a.m.*	Oregon City	Access WFTV	SU 8:00 a.m.			
	Rochester	KTTC	SU 7:00 a.m.	Oregon City	Access WFTV	SA 8:00 a.m.			
	Roseville	CTV	TU 8:00 p.m.	Portland	Community	SU 12:30 p.m.			
	Roseville	CTV	WE 4:00 a.m.	PA Allentown	SFTV2	FR 4:30 p.m.			

*Check local listings for additional airtimes throughout the week

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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.
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UPCOMING TELECASTS

Who Are the Four Horsemen?

They are four of the most mysterious figures of the Bible. Has their ride begun?

September 14–20

Of Moths and Men

The folly of evolutionary thinking is on display in the life cycle of one fascinating creature.

September 21–27

Sabbath or Sunday?

Which day of worship is commanded by God for Christians? Does it matter?

September 28–October 4

How Can You Defeat the Devil?

We wrestle against the powers of the spirit realm, but you can defeat Satan the devil!

October 5–11

Future Shocks

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

October 12–18

The Miracle of Dunkirk

At a crucial, desperate juncture in World War II, God turned disaster into a miracle.

October 19–25

Schedule subject to change

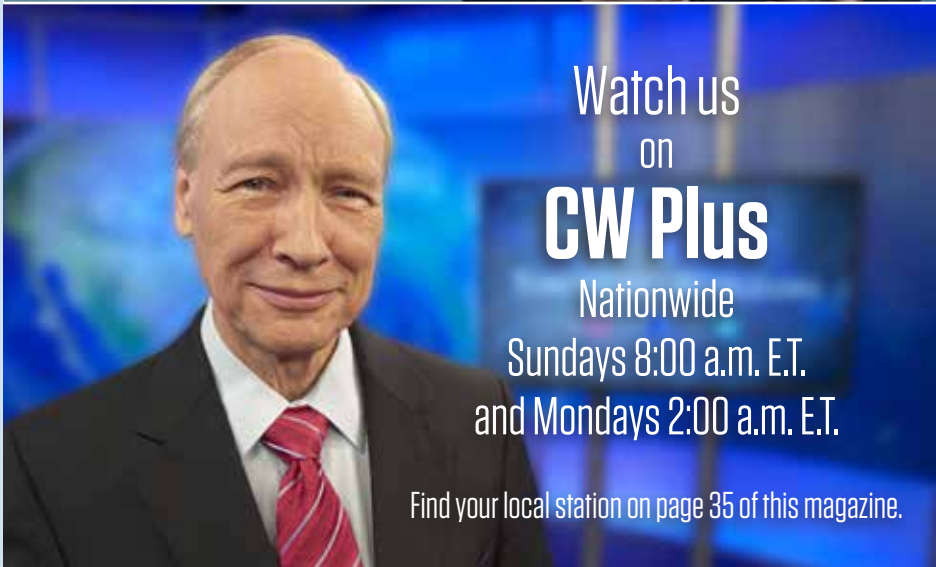
morality

[muh-ral-i-tee, maw-]

noun

1. conformity to the rules of right conduct; moral or virtuous conduct.
2. moral quality or character.
3. virtue in sexual matters; chastity.
4. a doctrine or system of morals.

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