

# BEYOND TODAY

The British & European Supplement

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## The original “Land of Hope and Glory”

*Various freedoms and social justices are enshrined in British law. We have ancient Israel to thank for preserving such God-given principles for posterity.*

Most of us are familiar with the song “Land of Hope and Glory,” set to Edward Elgar’s “Pomp and Circumstance March Number One.” The words have rung out as an English anthem through war and peace. It has been sung at sporting events and, with great gusto, annually on the “Last Night of the Proms.” These lyrics suggest a mighty nation and its citizens blessed by God. Sadly, England along with the rest of the United Kingdom appears to be heading down the same disastrous path as the original “land of hope and glory.”

### Divine laws given

When God led the Exodus of Israel from Egypt, He promised this rescued nation a new land flowing with milk and honey. This was almost certainly the precursor to many envisioned utopias, except this was real and would have been achievable if Israel had remained faithful. God gave them a legal system to provide physical justice, and spiritual laws to allow them to retain a relationship with Him and their fellow Israelites.

From king to commoner, no individual was to be above the law since every human being is created in the image of God. Even the king was not to consider himself more important than the people he ruled and had to “write for himself a copy of this law”, so he could “read it all the days of his life” (Deuteronomy 17:14-20).

The people of Israel were told not to ignore or neglect the less fortunate in society (Deuteronomy 15:7-11). The

“jubilee” year (every fiftieth year) in its original context was one of periodic release: forfeited lands were given back to their original owners, debts were cancelled and freedom from domestic servitude was offered (Leviticus 25:8-13). This would have had the effect at that time of limiting inflationary cycles and the accumulation of wealth by a few. The idea of “jubilee” still echoes faintly today in joyful, often royal, commemorations.

Strangers (non-Israelites) living among them were to be helped and treated kindly (Deuteronomy 24:14-15, 17). There was to be one law and one set of customs for both the stranger and the native-born Israelite (Exodus 12:49; Leviticus 24:22; Numbers 15:16). There was to be no “partiality in judgment” and they were to “hear the small as well as the great” and “not to be afraid of man’s presence” (Deuteronomy 1:17). Everyone in Israel was to keep these same laws because in God’s eyes all are equal.

### Principles of social justice

From an historical perspective there is no other nation to which Western civilisation owes so much. Israel was instrumental in preserving a code of laws on social justice and moral absolutes that have embedded themselves into the very fabric of our democratically based societies.

Chester G Starr wrote in *The History of the Ancient World*: “In the general history of the ancient Near East, people we call successively Hebrews . . . Israelites . . . and from 500 [BC] Jews were an insignificant people

politically and artistically. Only in the field of religion and in the great monument thereof, the Old Testament, did they excel” (page 137). They excelled because what they preserved for posterity had a divine origin. The laws and principles on social justice given to ancient Israel were considerably superior to those in more prominent ancient nations in the greater Middle East.

Some 200 years ago, English poet, painter and print-maker William Blake saw the need for social reform in Britain when expressing his well-known words, “I will not cease from mental flight, nor shall my sword sleep in my hand, till we have built Jerusalem in England’s green and pleasant land.” In his eyes, social justice as expressed in the Old Testament was lacking in his lifetime. Blake couldn’t find any other ancient nation with laws that matched those in biblical Israel, i.e. regulating justice, equity and compassion for everyone. He couldn’t focus on any ancient city other than Jerusalem when trying to depict a land of justice and peace. Set to Hubert Parry’s music, these words have become an anthem for England, used most recently at the XXI Commonwealth Games in Australia.

***Just as Israel rejected, sidelined or simply ignored the laws God established, traditional values based on those laws are also being spurned in Britain today.***

Israel’s laws have contributed to the nature of the monarchy in Britain, to social reforms such as the abolition of the slave trade and even to ideas of fairness such as attempts to balance the needs of workers and employers so one side doesn’t take advantage of the other (see Leviticus 19:13).

### **Divine principles ignored**

Of course, Israel and, after the kingdom was divided (1 Kings 12:16-19), Judah all too often neglected these divine instructions. Their failure to abide by the God-given physical and spiritual laws is catalogued throughout the Old and New Testaments. Eventually God cast them out of their Promised Land. Firstly, Israel was removed by the Assyrians, then about a century later, Judah was taken captive by the Babylonians. After seventy years Judah was allowed to return to Jerusalem, but was again expelled this time by the Romans (70-135 AD).

Ancient Israel’s code of laws and related principles, when followed, strengthen the cohesion of a nation, a people, a family. Where the Israel of antiquity excelled was in the lasting social values it bestowed on western civilisation.

Isaiah the prophet found that the nation’s leaders were often unwilling to follow these divinely established laws. He wrote, “Your princes are rebellious, and companions of thieves. Everyone loves bribes and follows after rewards. They do not defend the fatherless, nor does the cause of the widow come before them” are the condemning words of the prophet (Isaiah 1:23). Are his words not also a reflection of our society today?

### **A future “Promised Land”**

The Israel of bygone days can rightly claim to be the original “Land of Hope and Glory.” No other ancient civilisation preserved a code that became the bedrock of a civilised and morally sound society. Neither the Egypt of antiquity, nor the Greco-Macedonian Empire, nor ancient Rome. Since Israel’s laws and system of justice as found in the Old Testament are divinely inspired, they are “profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16).

However, just as Israel rejected, sidelined or simply ignored the justice system God established, traditional values based on those same laws are also being spurned in Britain today. God foretold a still-future time of great trouble for Israel and Judah, because of their disobedience to these and other laws He established (Jeremiah 30:4-7). For the identity of Israel in the last days please see our booklet *The United States and Britain in Bible Prophecy*.

Nonetheless, God has also promised a future “land of hope and glory,” this time to encompass not only Israel but the entire earth. It will be ruled, not by a fallible human king, but by the very Son of God, Jesus Christ. To study this coming rule further please request or download our booklets *Christ’s Reign on Earth* and *The Gospel of the Kingdom*.

*Gerhard Marx*

## **Why Were You Born?**

Why do you exist? Is there a reason, a purpose, for human life? These questions have baffled the greatest thinkers and philosophers down through the ages.

The Bible reveals that we were all born to fulfil an eternal purpose. That purpose is to be a child of God in His Kingdom forever. Genuine Christianity is about transformation. We were born to receive God’s very nature and character and, eventually, eternal life on His level of existence. Only then will we be able to fulfil our awesome responsibility of assisting Him in managing the vastness of His creation.

To learn more, please request or download our booklet *Why Were You Born?*

# The Sabbath: Past, present and future

*The Bible states that “God is not the author of confusion.” Why then, is there a variety of days on which mankind rests and worships God? Does it matter to God which day we observe?*

**A**cross Britain today many religions keep a special day in the week to worship their god. The Jews keep the seventh day and call it “the Sabbath.” The majority of those who claim to follow Jesus Christ keep Sunday, the first day of the week, and call it “the Lord’s Day”; they may or may not rest on this day. Others who claim to follow Jesus Christ don’t keep any day, proclaiming that all days are special. Muslims devote a period of time on Friday, the sixth day of the week, as a special time for public prayer. However, it is not considered a day of rest.

The only solution to all this confusion is to look at how God says He wants to be worshipped. The Holy Bible records His instructions, including those concerning His weekly holy day (Exodus 20:8; Leviticus 23:1-3).

## **The Origin of God's holy Sabbath day**

Only God can “sanctify” or make something holy. He sanctified the seventh day at Creation and rested, or “sabbathed,” on it (Genesis 2:1-3). Jesus Christ stated that He is Lord of the Sabbath and that “The Sabbath was made for man” (Mark 2:27-28) – that is, for man’s benefit.

As well as a holy time for God and His human family to commune together, the Sabbath also has physical benefits. Numerous secular articles on the web stress the advantages of resting one day in seven. Dr. Matthew Sleeth, a former emergency room physician, and author of *24/6: A Prescription for a Healthier, Happier Life*, is often quoted in these web pages. He stresses that working seven days a week is not physically good for us.

There are also spiritual principles of the Sabbath we can examine – from the past, the present and the future.

## **Records of Sabbath keeping in the British Isles**

*Histories of Britain reveal adherence to the original teachings of the New Testament Church.*

**E**arliest records of Christians in the British Isles document churches that followed the New Testament example of observing the seventh-day Sabbath. Noted Celtic historian Peter Berford Ellis makes a wide-ranging statement in his book *Celt and Saxon*: “The Celtic Sabbath (‘day of repose’) was celebrated on a Saturday, the last day of the week and Jewish holy day” (p. 120).

Theologian James Moffatt stated, “It seems to have been customary in the Celtic churches of early times, in Ireland as well as Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labour . . . they obeyed the fourth commandment literally upon the seventh day of the week.” (James C. Moffatt, D D, *The Church in Scotland*, Philadelphia: 1882, p.140).

Anthropologist Andrew Lang wrote of the early Scots, “They worked on Sunday, but kept Saturday in a Sabbatical manner” (*A History of Scotland from the Roman Occupation*, Vol 1, page 96, New York: Dodd, Mead and Co, 1900).

The seventh-day Sabbath was generally observed in Scotland until the eleventh century, when Queen Margaret, wife of Malcolm III and a fervent Catholic, enforced a change to Sunday worship. Historian W F Skene records, “Her next point was that they did not truly reverence the Lord’s day, but . . . seemed to have followed a custom of which we find traces in the early Monastic Church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labours” (*Celtic Scotland*, Volume 2, page 349).

This ended much of the influence of the Celtic church, although remnants of Sabbath worship can still be traced, for example in Wales into the eighteenth century, as noted in *The Seventh-Day Men* by Bryan W Balls.

It is clear that the practice of the earliest Christian churches in these islands was to follow the teachings of the New Testament churches, until pressured into accepting non-biblical doctrines. Further information can be found in our booklet *Sunset to Sunset: God’s Sabbath Rest*.

## The Sabbath in the past

The first time that the word Sabbath is mentioned in an English translation of the Bible is in Exodus 16:23. Just three weeks after He brought them out of Egypt, God showed the Israelites using several miracles which day was His Sabbath. Jewish tradition teaches that the Ten Commandments were given on the Feast of Weeks (also known as Pentecost) which was approximately four weeks later. Thus the Children of Israel learned anew of the Sabbath day, prior to the giving of the commandments at Mount Sinai.

Exodus 20:8-11 states the reason for keeping the Sabbath day as a memorial of the Creation. However, just before Israel entered the Promised Land, a second reason

***The God of heaven will set up an everlasting kingdom on this earth.***

was added. This looked back to Israel being freed from captivity in Egypt (Deuteronomy 5:12-15).

Keeping the Sabbath day became a sign between the Almighty and His people. "Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you'" (Exodus 31:13; see also Ezekiel 20:19-20).

## The Sabbath in the present

Today, and indeed since the New Testament Church was established, the Sabbath remains a sign between God and His people and acknowledges Him as the Creator.

In addition, it recognises the release of His people, not from physical captivity as with ancient Israel, but from the spiritual captivity of sin. Christ alludes to this idea of freedom from bondage to Satan, when He healed the woman with the spirit of infirmity (Luke 13:10-17). He asked, "ought not this woman . . . whom Satan has bound . . . be loosed from this bond on the Sabbath?" (verse 16). Through the death of Christ on the cross, we can all be freed from bondage to Satan, sin and death (Colossians 1:13; Hebrews 2:15).

Yet there is another, still future, significance to the Sabbath that the seventh-day rest foreshadows.

## The Sabbath looks forward to a future "rest"

The writer of the book of Hebrews compared the "rest" when Israel entered the Promised Land (Joshua 1:13) to a future rest (Hebrews 4:8).

Often mistranslated "rest," in verse 9 the author used a different Greek word, "sabbatismos," which refers to the "keeping of a Sabbath day" and confirms this by comparing it to the rest God instigated at Creation (verse 10). The author is demonstrating that to remember this future rest

we need to keep a Sabbath rest now.

The prophet Daniel was one of the prophets who wrote of this future rest. By revelation from God, he interpreted King Nebuchadnezzar's dream. It foretold the four major world-ruling empires until God's coming intervention in man's affairs (Daniel 2:24-45). Then the God of heaven will set up an *everlasting* Kingdom on this earth.

The final chapter in prophetic books such as Hosea, Amos and Zechariah all speak of this Kingdom. Jesus many times during His earthly ministry told His disciples and the people of that time that He would return to set up that Kingdom on the earth. That is the future rest for all, depicted by the rest of the weekly Sabbath.

## Mankind needs what the Sabbath depicts

After 6000 years of recorded history, mankind has proved that he is incapable of ruling himself. The proof of this can be seen everywhere. Despite his best efforts there is still war, famine, disease and poverty. It will take the coming rule of Jesus Christ, at His return, to show human beings the way that they should live. Only then will mankind truly partake of the rest God's seventh-day Sabbath depicts.

To learn more about the reasons why the followers of Christ should observe the seventh-day Sabbath, please request or download our booklet *Sunset to Sunset: God's Sabbath Rest*.

David Payne

# Sabbath, salvation and the Kingdom of God

*Eternal rest in the Kingdom of God is pictured by the weekly Sabbath.*

**T**he salvation that Christ preached means entering into the Kingdom of God. This literal, world-ruling government will be established by Christ at His return.

Confusion and misunderstanding about the Millennium of Revelation 20 abound but the Bible is clear, The Millennium is the first 1,000 years of God's eternal Kingdom. During that time, humanity will come to understand and prepare for its ultimate destiny in God's family and Kingdom.

Faithful Christians who prepare in this life for the Kingdom of God will reign with Jesus Christ in the Millennium as kings and priests (Revelation 20:4-6).

The Sabbath Day foreshadows all this and more. To study this important subject further please request or download our booklet *The Gospel of the Kingdom*.

# Mistreatment of others is a sin against God

*Not only ought we to repent of our wrong actions, but we ought also to try to remedy the situation with those we have harmed.*

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**H**uman beings can do terrible things that hurt others by accident, through selfish acts or omissions, or through wilful vindictiveness. Neglect, failing to keep promises, outbursts of anger, lies, adultery, slander, murder, the list goes on.

When asked about the Law, Jesus Christ spoke of two great principles. He stated, “‘You shall love the Lord thy God with all your heart, and with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it, ‘You shall love your neighbour as yourself.’ On these two commandments hang all the law and the prophets” (Matthew 22:37-40).

Jesus was quoting from the Old Testament – Deuteronomy 6:5 and Leviticus 19:18. These two commands are a summary of the Ten Commandments, the first four of which can be generalised as regulating our relationship with God and the last six our relationships with others.

## **Whose law is broken?**

God is the great lawgiver. It is He who established the laws governing human behaviour. The Bible defines sin as the breaking of any of His rules and regulations, whether it cause direct or actual harm to anyone else or not (1 John 3:4). Conversely, God’s law identifies sin for us. So, although we may hurt or damage others, the sin is first and foremost against God.

If someone burgles your house and is caught, they have harmed you. Nonetheless, it is not your law they have broken. If it were, you would be the one to try them.

*Although we may hurt or damage others, the sin is first and foremost against God.*

Instead it is the law of the land that has been broken and so it is the courts who administer the justice.

When the sentence is being handed out, if the burglar shows a level of remorse the judge may be lenient. However, if the burglar shows no such remorse the judge might administer the maximum penalty the law allows.

In the same way, we all have a responsibility to live according to the law of God. When we violate that law we must answer to God for it because “the wages of sin is death” (Romans 6:23).

## **Wiping the slate clean**

So what should we do when we know we have wronged others? Our first duty is to go to God in a repentant attitude and ask for forgiveness for breaking His laws and for harming another human being.

In the biblical account of David and Bathsheba, David not only committed adultery but also murder to attempt to cover it all up. Clearly, these were actions that harmed others. Yet, when confronted with his crimes by the prophet Nathan, David said, “I have sinned against the LORD” (2 Samuel 12:13).

David reiterated this in his psalm of repentance: “I acknowledge my transgressions, and my sin is always before me. Against You, You only, have I sinned, and done this evil in Your sight – that You may be found just when You speak, and blameless when You judge” (Psalm 51:3-4). Was the point that others had suffered because of his sins lost on David? Nathan made sure it wasn’t (2 Samuel 12:9), but David acknowledged that he had sinned against God and now sought forgiveness from Him.

## **Restoring relationships with those we have harmed**

Jesus Christ stated, “Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift” (Matthew 5:23-24).

Seeking reconciliation is vital and would include our humble prayers to God for His guidance, wisdom and favour in resolving the situation.

Sometimes it is enough to go to someone and say, “I was wrong to do that to you and I am so sorry, please forgive me.” At other times it is not that easy. Sometimes we might need to ask, “What can I do to make things right?”

The Old Testament gives this principle, “And the LORD

spoke to Moses, saying: 'If a person sins and commits a trespass against the LORD by lying to his neighbour about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbour, or if he has found what was lost and lies concerning it, and swears falsely – in any one of these things that a man may do in which he sins: then it shall be, because he has sinned and is guilty, that he shall restore

***“If it is possible, as much as depends on you, live peaceably with all men” (Romans 12:18).***

what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found, or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to it, and give it to whomever it belongs, on the day of his trespass offering” (Leviticus 6:1-5). Again, the sin was “against the LORD” (verse 2) but the neighbour was wronged and some sort of restitution was to be offered.

### **Other forms of “restitution”**

An issue concerning money could be straightforward but what if it were more complex? Imagine for instance that you told lies about someone and it cost that individ-

ual his or her job. Part of reconciliation might be going to the employer, confessing that you lied and pleading for the person’s job to be restored, even if it cost you yours.

Restitution depends on what the offence was and the effect it had on the injured party. The key is to do everything possible to be reconciled with that person.

The point is this, sin not only separates us from God, but it also separates us from each other. By going to the person we have wronged and seeking his or her forgiveness we are attempting to heal the damage we have caused to the relationship.

The apostle Paul exhorts us, “Be kindly affectionate to one another with brotherly love, in honour giving preference to one another” and, “If it is possible, as much as depends on you, live peaceably with all men” (Romans 12:10, 18).

Sometimes even our best efforts will not be enough and sometimes we will be unable to make restitution. However, there is also an obligation for the offended party to forgive although, depending on the nature of the injury, the healing process could take time – in some cases a lot of time. Nonetheless we must do our part first.

When we have done all we can then we must be patient and continue in prayer to God that all parties may be reconciled. For more helpful content, please request or download our booklet *Forgiveness Is Possible*.

*Carl Torcetti*

## **God gives divine help through His Spirit**

*We desperately need godly power to assist us in fulfilling His wonderful calling.*

**A**t baptism we commit our life to God. But on our own, we cannot keep that commitment. That strength we need is a gift from God. Christ told His disciples, “But you shall receive *power* when the Holy Spirit has come upon you . . .” (Acts 1:8).

Without the power of God’s Spirit we can have no deep, close relationship with the Father, nor can we become His children. It is because the Spirit dwells in us that we are called the children of God (Romans 8:14-17).

The Holy Spirit keeps us in contact with God’s mind. The apostle John describes it this way “Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit [which] He has given us” (1 John 3:24).

The Spirit of God convicts our conscience and helps us see sin as it really is. In speaking of the Holy Spirit, which would be given to His followers after His death and resurrection, Jesus said it would “convict the world

of sin” (John 16:8). Through this indwelling Spirit, we can be influenced to obey God’s commandments and be willing to extend mercy and forgiveness to others. God’s Spirit doesn’t drive, drag or push us around. It will not prevent us from sinning, nor force us to do what is right. It leads us, but we must be willing to follow.

God’s Spirit helps us come to a deeper comprehension of the truth. When Jesus promised He would send the Spirit to the apostles, He said it would “guide [them] into all truth” (John 16:13). God’s Spirit inspires a deeper understanding of His Word, purpose and will.

The Holy Spirit is also the means by which godly fruit is produced in us (Galatians 5:22-23). Through it we participate in the divine nature so that we can experience an awe-inspiring transformation at Christ’s return (2 Peter 1:3-11).

To learn more please request or download our booklet *The Power of the Holy Spirit*.



**Q** What does the Bible say about cremation? Is burial preferable?

FAQ

**A** Cremation as such isn't mentioned in the Bible. Many of the ancients buried their dead in caves (Genesis 23:19-20). The Greeks are credited with introducing cremation to the Western world. Apparently the custom originated to ensure soldiers who had died on foreign battlefields were afforded a family burial. Corpses were burned and the ashes carried to their homeland.

The Romans followed the Greek fashion and cremated their military heroes. The practice grew in popularity among the general population and eventually became a status symbol in Rome.

In time the practice ceased, probably due to wood shortages, as well as to the lack of encouragement about cremation by religious leaders (mainly from the emerging Roman Catholic Church) although the practice was not actually considered taboo. Some thought (erroneously) that cremation would interfere with the promised resurrection from the dead.

Once Western Europe converted to Roman Christianity, cremation was rarely performed until the 19th cen-

ture, except for emergencies such as the mass burials of people who died from the plague.

Due to a shortage of cemetery space, cremation is becoming more widely practised. Of all the major religions, only the Orthodox Jewish faith forbids it. The United Church of God, publisher of *Beyond Today* and this Supplement, recognises that cremation in no way interferes with God's ability to resurrect the dead (1 Corinthians 15:50-57). Pagan religious customs about death or the afterlife are not linked to modern cremation methods.

**Q** Why is there so much interest in zombies today? Are they mentioned in the Bible?

FAQ

**A** Zombies are not mentioned in the Bible. However, it is possible concepts have been drawn from the scriptures and extrapolated into these fictional ideas. Science fiction writers often borrow from biblical sources.

Interest in zombies is not new but it has increased dramatically of late. Many films and TV shows depict them. The word "zombie" originated in Haiti where witch-doctors would purportedly turn their victims into mindless slaves. Variants suggest they could re-animate dead bodies. These fictional ideas have evolved into fantasies where millions of brain-dead people supposedly kill and infect others until everyone is a zombie.

Sociologists believe one reason for the explosion of this genre is that, in the post-9/11 world, a zombie is a symbol of the fear society will collapse and that we will be attacked by neighbours or relatives who have lost their minds. Maybe this is an extrapolation of the warnings expressed in Matthew 10:36 and 24:9-10.

Another theory is that zombies are a counterfeit of conversion. The Bible mentions "dead" people walking around but in the spiritual context, not literally. The apostle Paul wrote, "Therefore we were buried with Him through baptism into death." At baptism we are to put away our old self in an analogy to death. Paul continued, "... as Christ was raised from the dead . . . even so we should walk in newness of life" (Romans 6:4). Those taking on the mind of Christ have *figuratively* died and live a new life.

Another possibility is that zombies counterfeit the resurrection of the dead. Satan has devised such a horrible idea of the future for the dead that no one will want it, yet God has promised the resurrection will be glorious (Colossians 3:4).

The Bible warns of terrible times ahead when the world will become so dangerous that unless Jesus returns, no flesh will be left alive (Matthew 24:22). Christ's followers need to be spiritually preparing for the future knowing that God is with us and that Jesus Christ is coming back to save the world. That is our hope.

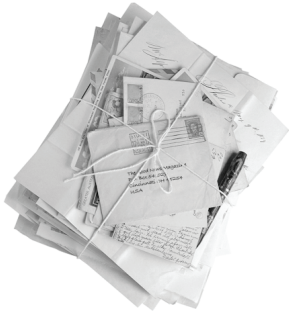
## Let the Bible Answer...

### *What does the Bible say about hypocrisy?*

Jesus cautioned against hypocrisy in giving charitable donations, in prayer and in fasting (Matthew 6:1-18). He also warned about having an outward appearance of righteousness while harbouring evil thoughts (Matthew 23:1-36).

The apostles admonished Christ's followers to put away hypocrisy and to be genuine in what they did (Romans 12:9; James 3:17; 1 Peter 2:1-3).

All-pervading hypocrisy is a sign of the end times (1 Timothy 4:1-2).



## Letters From Our Readers

### “Free” means free

There is always a catch about free gifts. This is not the case with yourselves. Thank you for the information which reinforces my faith. I have been a cancer patient for four years and it all helps me.

*Reader from Cannock*

Would I be able to get any of your free booklets, especially about how to read the Bible and how to understand Revelation? All the booklets look fabulous. I am trying to grow closer to Jesus and to study the Bible more to know what I need to know in these end times.

*From the Internet*

*Editor's comment: The booklets you requested have been sent to you. How we are able to provide our literature free of charge is explained in the box on this page.*

### Scriptural teachings

*Beyond Today* is very interesting. Thank you for the magazines. They certainly challenge traditional teachings. As long as they are based on Scripture and Scripture alone – the Word of God. Would you please tell me which scripture you use for the date of the birth of Christ and why the crucifixion of Christ cannot be right because it doesn't add up?

*Reader from Cornwall*

*Editor's comment: There is no scripture giving a date for Christ's birth. Putting together a number of verses, the indications are that it was in the autumn. Regarding the timing*

*of Christ's crucifixion and resurrection, Christ Himself stated that He would be in the grave for "three days and three nights" (Matthew 12:40).*

*We have sent you some literature that explains this in more detail and quotes far more proof scriptures than can be included here.*

### Bible Study Course

I did the *Bible Study Course* some years ago. I found it easy to understand and easy to learn. I recommend this course.

*Student from Milton Keynes*

Thank you for the test sheet of questions. They are becoming very tricky to answer but through the power of the Spirit, revelation is given. I am truly enjoying the course.

*Student from Leicester*

Thank you so much. These lessons are helping my spiritual journey and growth.

*Student from Essex*

This course is becoming an eye-opener to me concerning the Bible as a guide in the journey of life.

*Student from London*

I have been looking for a Bible study course for quite a while, so I thank you for the offer.

*New student from London*

### “Angels” booklet

Could I please have another copy of the booklet on *Angels* and also *Is There Really a Devil?* A friend would like to have these.

*Reader from Nottingham*

## How this work is supported

The outreach work of the United Church of God in the British Isles, including the production of this Supplement to *Beyond Today* magazine, is carried out by a small team of part-time office employees, together with the efforts of unpaid volunteers.

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