

BEYOND TODAY

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Often overlooked: Christ's keys to meaningful prayer

Sincere prayer reaps benefits, but our prayers can become stale or repetitive. Christ provided an outline or model prayer to help us keep our conversations with God fresh, vibrant and relevant.

Prayer is speaking to and conversing with our Creator. Everyone can do it and should do it. What is breathtakingly inspiring is that God hears, is interested in and answers our prayers! Prayer from those sincerely responsive to God gets results.

God is never asleep or too busy to listen. There is never a bad connection or a bad time. You never get a busy signal, have to leave a message, or get put on hold.

But how many of us know where to start?

Two gospel passages record what many Bibles in their paragraph headings refer to as *The Model Prayer*. The passages are almost identical, but the context indicates they may not refer to the same event. It is possible Jesus used the same material on more than one occasion. Luke's version is in response to the disciples' request to 'teach us to pray,' after they had seen Jesus praying (Luke 11:2-4). Matthew's account is part of Jesus' Sermon on the Mount, which He taught when He was seated on a mountain – apparently with both His disciples and the multitudes (Matthew 5:1-2 and 7:28-29). It follows Christ's instruction which is stated three times: "When you pray . . ." (Matthew 6:5-13). Our Saviour expects us to pray.

Adapting the model for personal use

Many can recite the model prayer from memory, but is that what God wants? Jesus Christ warned against "vain repetitions" (Matthew 6:7). A Being who designed such

diversity and beauty on earth would surely appreciate variety and personal input from His children, rather than words recited by rote.

The model prayer gives an outline to which anyone can add specific needs and requests. It also show us Who to address and how to speak to Him.

Matthew 6:9-13 reads:

"In this manner, therefore, pray:
Our Father in heaven, hallowed be Your name.
Your kingdom come.
Your will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
as we forgive our debtors.
And do not lead us into temptation,
but deliver us from the evil one.
For Yours is the kingdom and the power
and the glory forever. Amen."

Luke's version begins "When you pray, say,' then continues as Matthew's except it omits the last sentence (which is possibly a paraphrase from part of King David's last recorded prayer in 1 Chronicles 29:10-11) and the "Amen."

Of note throughout both versions is the use of the

pronouns “our,” “us,” and “we.” The word “our” is unselfish, it shows that our prayer isn’t just about us individually. This fits with Philippians 2:4 which explains that we shouldn’t just be concerned about our own interests, but about the interests of others too. Everyone has needs, worries and challenges.

Addressing the Majesty on high

In the first section of the model, Jesus instructed us to address our prayers to our Father. Praying to our Father reminds us constantly that our relationship with God is a family relationship. Traditionally in a family, the ideal was that the father was the loving head, the protector and provider.

God is the supreme self-existent Being who wishes to be known by and to have a relationship with the human beings He created. God is almighty. Jesus Christ had been with the Father throughout eternity and is also God (John 1:1-3) but He confirmed “My Father is greater than I” (John 14:28).

While God the Father is the One to Whom we are to address our prayers, this does not preclude asking Christ to intercede on our behalf in times of deep distress or urgent need. He is our Advocate, Mediator and High Priest with the Father (1 John 2:1; 1 Timothy 2:5; Hebrews 4:14-16). He understands suffering and knows our weaknesses.

Our Father’s “throne” is in heaven. We must always begin our prayers with this humble recognition that we are addressing Almighty God who transcends all physical reality (Isaiah 66:1-2). We should pray with the deepest respect.

“Hallowed” means holy, sanctified, set apart, special. We should feel reverence for and honour our Heavenly Father as holy. In practice we “hallow” God’s name by acknowledging His greatness (Isaiah 40:18, 21-23, 25-26; Psalm 104:1-2; Psalm 8:1-9), by praising and thanking Him (Philippians 4:5-7) and by our obedience (Titus 1:16).

God’s Kingdom and His will on earth

Seeking God’s Kingdom should be an overriding priority in our lives (Matthew 6:33). To this end we can request help to have Christ’s mind in us (Philippians 2:5) and to bring “every thought into captivity to the obedience of Christ” (2 Corinthians 10:5).

We should be mindful of the prophesied end of this age and coming of the next one, and pray for God to hasten that time (Matthew 24:6, 14). We can also pray for the gospel to be preached without hindrance and for the effectiveness of the ministry (2 Thessalonians 3:1).

However, even in this present age, God’s people are said to be transferred or conveyed into the kingdom of the

Son of God’s love (Colossians 1:13). In other words, they already accept Christ as their king, are striving to be like Him and are subject to the laws of His kingdom. Christ prayed that He be glorified in those people given Him by His Father, that the Father keep those people in His name, and that they may be one just as He and the Father are one (John 17:9-11).

Furthermore, this section of our prayers might include sighing and crying over all the abominations being done in our age (Ezekiel 9:3-4).

Personal needs and requests

We all need physical “bread” – food or sustenance – and other vital necessities simply to stay alive. However, we should not be asking for ourselves alone.

Christ also teaches about the need we all have for spiritual “food”. He stated, “Man shall not live by bread alone but by every word that proceeds from the mouth of God” (Matthew 4:4). We can look to God and pray to Him about both these needs – for the food we eat and to be continually fed with His word.

At this point we could also pray about needs such as physical protection, as in Isaiah 37:14-17 where Judah’s King Hezekiah spread out before God a threatening letter he had received and then discussed it in prayer.

Praying to our Father reminds us constantly that our relationship with God is a family relationship.

Here too it would be appropriate to include requests for the sick or those in distress (James 5:13-16), and any other concerns we may have.

Jesus added additional explanation to the next point from His Model Prayer. He explained that we are to forgive everyone indebted to us and we must forgive in order to be forgiven (Matthew 6:14-15). We may need to ask or even implore God to help us to forgive others from the heart (Matthew 18:35). If the offence were severe, it may take time to come to the point of forgiving the perpetrator; nevertheless this should be our aim.

Strangely, praying for our “enemies” may assist us in forgiving from the heart as we begin to see their weaknesses and problems which may not be dissimilar to our own (Matthew 6:43-44). For further help please request or download our study guide *Forgiveness Is Possible*.

Trials and protection from Satan

This request does not mean that we should pray that God will protect us from all trials and tests that may come

our way. God knows what He is doing and allows us to encounter some difficulties with the ultimate purpose of building us up spiritually (2 Peter 2:9). Here we can ask for Christ to intercede for additional help to bear the trial, to learn from it what our heavenly Father intends and to have the faith to trust Him.

On the other hand we should pray specifically for protection from Satan. In His last recorded prayer on the night He was betrayed, Jesus prayed that His Father would “keep them [all His disciples] from the evil one” (John 17:15). As we approach the end of this age and Satan’s ultimate defeat, we need daily protection from the devil’s deceptions and his attempts to destroy us spiritually.

Ending our prayers

Matthew’s version of the Model Prayer indicates we may end our prayers the way we started them with praise and thanks to God. This is a reminder of the immense power and greatness of our Heavenly Father. We should be “giving thanks always for all things to God the Father

in the name of our Lord Jesus Christ” (Ephesians 5:20).

In John 14:12-14, we are told to ask the Father in the name of Jesus Christ, His Son. In or through Christ’s name means in a sense we are letting the Father know that we claim authority to be in His presence, through Jesus Christ’s atoning sacrifice. Were we not to acknowledge that sacrifice with these words, thus remaining in an unrepentant state, we would have no right to be there.

When we use it in our prayers, “Amen” means “so be it.” When we say it in response to the prayers of others, “Amen” means that we agree with what has been said.

Throughout the day, many of our prayers may be brief or silent but we should also set aside sufficient time for more formal prayers. Christ’s guidelines will help these longer, more detailed prayers remain fresh, vibrant and meaningful. To study the subject of prayer further please read the first chapter of our booklet *Tools for Spiritual Growth*.

David Fenney

Why we should pray in and through Christ’s name

Protocols from Christ allow us access to the very throne of God.

If we were granted an audience with the Queen or another dignitary, we would need to follow certain protocols. When praying to our heavenly Father, we too must consider if there is a set protocol in place for such privileged access. Scripture tells us that there is!

As He approached the end of His earthly ministry, Jesus Christ twice instructed His disciples to make requests of the Father in His [Christ’s] name (John 16:23-26).

The Bible reveals why He did this.

An eternal High Priest

Up until Christ’s death those wishing to approach God had to go through the priesthood, more particularly the high priest himself via the tabernacle and later the temple. Even the high priest was only allowed into the inner sanctuary once a year on the Day of Atonement. This was called going “behind the veil” because that area was separated by a huge, heavy curtain.

When Christ died, the veil in the temple was torn in two from top to bottom (Matthew 27:51), signifying that true believers now have direct access to God through

Jesus, our eternal High Priest (Hebrews 9:11-15). Christ Himself stated that “No one comes to the Father except through me” (John 14:6).

When Jesus Christ was speaking to His disciples in John 16 and the surrounding chapters He knew that He was about to die for our sins and become the “High Priest of the good things to come” and the mediator of the new covenant (Hebrews 9:11, 15). By taking his own blood into the true sanctuary in heaven, not the earthly copy, He authorized His disciples to have access to the Father “by a new and living way which He consecrated for us, through the veil, that is, His flesh” (Hebrews 10:20).

So how should we end a formal prayer to God the Father? We should remember that we are coming before the throne of the Ruler of the entire universe. Moreover, it is not just the Father who is in heaven, the Son is there too, seated at the right hand of the Majesty on high. He intercedes for us. Christ’s blood has allowed us access to God, which is why Jesus tells us that we should ask in and through His name.

Mark Webb

In search of life's purpose

What is the source that reveals the reason for our existence?

Everyone needs a *raison d'être* – the proverbial “reason to get up in the morning.” Many have wondered about the purpose for human life, yet few seem to have a clear idea what it is.

Ancient Israel's second king, David, authored many psalms which became part of the official canon of the Old Testament. In these psalms he recorded his reflections on God's marvellous creation and wondered about his own place in the universe. David was no different to us in this. We also reflect on our place in creation.

David asked the Almighty a most profound question in Psalm 8:4: “What are mere mortals that you should think about them, human beings that you should care about them?” (New Living Translation). The New King James Bible wording is perhaps more familiar to us: “What is man that You are mindful of him, and the son of man that You visit him?”

The quest for purpose

The king of Israel reflected on the ultimate purpose of life of all people, not just his own. But who is best placed to answer the question? Which religious or historical source should we consult? When we search for answers among the ancient empires, we're none the wiser about man's ultimate destiny.

Religious archives of Egypt, the first superpower in ancient times, are of no help. Historical records speak of the “wisdom of Egypt” – but this ancient civilisation recorded no great purpose for human existence. The numerous wall paintings in the burial chambers in the Valley of the Kings near Luxor (Thebes) don't tell us why we were born. Those in Egypt who commissioned the massive pyramids and impressive temples were unable to answer the question that the king of Israel had reflected upon.

The Babylonians were outwardly very religious. Their gods and goddesses were plentiful, but their religious teachings fail to reveal any clearly defined purpose for God's creation.

In the archives of the Greco/Macedonian Empire we are bombarded with endless philosophical dissertations. The Hellenic Greeks (pre-Alexander the Great) were masters in carving statues of the human body to perfec-

tion, exemplified in the Parthenon sculptures so vividly displayed in the British Museum in London, but they provided no significant revelations as to why we were born.

A different set of values

However, there was one ancient nation that claimed to have the answer to why we exist – the Israelites. Their religious archives were preserved in the temple in Jerusalem. Inside a beautiful gold-covered box or “ark” there were the two tables of stone on which God Himself had written the Ten Commandments (Exodus 25:21; 34:1). Also “in the side of the ark” was a copy of the rest of the laws written down by Moses after the Exodus from Egypt (Deuteronomy 31:24-26).

The aforementioned King David had prepared for the temple to be built, but it was his son Solomon who actual-



Part of the Old City in Jerusalem at sunset.

Shutterstock

ly had it constructed. David was very much aware that the Israelites of his day were the recipients of divine privilege as reflected in Psalm 103:7: “He made known His ways to Moses, His acts to the children of Israel.” Some three centuries later in the 8th century BC the prophet Amos recorded the words of the Almighty concerning the Israelites, “You only have I known among all the families of the earth” (Amos 3:2).

To the “book of the law” were added the psalms of David and others, plus the histories of the kings of Israel and Judah, and other writings including those of the prophets. These would have been written on scrolls and

portions read each Sabbath day (for example, Luke 4:16-20, where Jesus read from the prophet Isaiah).

In these writings we find religious and moral teaching that is so different from the religious beliefs and practices of other ancient nations of antiquity. A clear indication is given in the Old Testament book of Esther which records the words of a non-Israelite in Persia who had contact with many from the tribe of Judah: *“Their laws are different from all other peoples”* (Esther 3:8).

Being of divine origin, their laws had to be different from those of other nations, and far superior to them, teaching what is morally right in our relationship with God and our fellow human beings. At no time did Ancient Israel claim that they had devised them, maintaining throughout their history that the Ten Commandments and other moral laws had a divine origin.

Moses affirmed the divine origin of Israel’s laws: *“Surely I have taught you statutes and judgements, just as the LORD my God commanded me . . . Therefore, be careful to observe them; for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, ‘Surely this great nation is a wise and understanding people.’ For what great nation is there that has God so near to it as the LORD our God is to us”* (Deuteronomy 4:5-7). True believers still hold to these laws today.

Beyond the archives of biblical Jerusalem

Until its destruction in AD 70, the temple in Jerusalem held the archives containing the fundamental laws of God by which we should live. These divine laws have no sell-by date. Nevertheless, Christ’s followers don’t stop in Old Testament Jerusalem. Our Saviour put in place another step.

Moses was inspired to write that in their distant future a “Prophet” would appear among the Israelites (Deuteronomy 18:15). That Prophet’s remit would be to “exalt” (“magnify” in the King James Version) the Old Testament laws (Isaiah 42:21). In other words, these same laws, written on tablets of stone were to be expanded and broadened spiritually by Jesus Christ, as exemplified in the Sermon on the Mount (Matthew 5, 6 and 7).

The command not to kill would still be valid law but would now include not to hate a person. The commandment not to commit adultery now included not lusting after someone sexually. The Old Testament taught that we should love our neighbours, but the New Testament teaches us to go beyond and love even our enemies (Luke 6:35). The commandment to keep the Sabbath did not lose its validity when Christ said that “the Sabbath was made for man, not man for the Sabbath” (Mark 2:27).

Christ said that He did not come to destroy the laws

of God but to fulfil – to complete – them (Matthew 5:17). Thus Christ added the spiritual element of God’s law to the letter of the law and insisted that both should be kept. Indeed they are to be written on our hearts and minds so as to become a part of us, as we take on the mind of Christ (Philippians 2:5; Hebrews 8:10, 10:16). He also promised to provide the help we would need to prepare for His Kingdom (John 14:15-18).

Christ’s followers, male and female, Jew or Gentile, now look forward to the new Jerusalem that will come down from God to earth (Revelation 21:1-3, 10).

Holy Days reveal the purpose of life for all peoples, not just Israelites

In addition to the laws and statutes given to the Israelites at the time of the Exodus, brand new Holy Days were introduced, not copied from any other religion. These seven annual Holy Days give direction. They identify God’s plan of salvation in which Jesus Christ plays a major role.

Passover precedes them, because Jesus would die at the Passover in Jerusalem. The New Testament calls Christ “the Lamb slain from the foundation of the world” (Revelation 13:8). The apostle Paul wrote that “Christ our Passover was sacrificed for us” (1 Corinthians 5:7).

Christ added the spiritual element of God’s law to the letter of the law and insisted that both should be kept.

The New Testament Church of the apostles observed the Passover with the symbols of unleavened bread and wine, depicting Christ’s suffering and atoning sacrifice for our sins, if repented of. However, observing the Passover on its own, in isolation, doesn’t go far enough. Passover leads right into the keeping of the seven holy days, each of which portrays an important aspect of God’s plan of salvation, with Christ playing an essential part in each of them. These holy days are part of the religious calendar of God’s Church today. These days also reveal the answer to the question King David posed, “What is man that You are mindful of him?” Note again that David asked this on behalf of all mortals.

Clues to human destiny are scattered throughout the Old Testament, but Christ brought greater clarity and paved the way for us to find the narrow path that leads to eternal life in the Kingdom of God (Matthew 7:13-14).

For additional information about God’s plan for His human creation, please request the free booklets *Why Were You Born?* and *God’s Holy Day Plan: The Promise of Hope for All Mankind*.

Gerhard Marx

Frequently asked question:

Why do so many shun God's biblical truths?

Between human nature and God's spirit lies enmity and antagonism. This is illustrated by the apostle Paul affirming that ". . . the carnal [natural, fleshly] mind is enmity against God, for it is not subject to the law of God, nor indeed can be" (Romans 8:7). Human beings are by nature anti-God unless He intervenes in their lives and calls them to Christ (John 6:44; Philippians 2:13).

Furthermore the Old Testament prophet Isaiah records: "My thoughts are not your thoughts and my ways are not your ways, says the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:8-9).

Human nature is a combination of good and evil and, as such, can be influenced by outside forces. The apostle Paul shows us in 2 Corinthians 11:13-15 that there are "false apostles, deceitful workers, transforming themselves into apostles of Christ." These deceivers are influenced and blinded by the "god of this age" – Satan himself who "transforms himself into an angel of light" for the purpose of deceiving people (2 Corinthians 4:4; 11:14). He can do this because of the natural enmity human beings have for God.

Another Spirit required

It takes God's Holy Spirit to change us from viewing things purely from a physical, selfish perspective to one that is led by His Spirit. In Romans 8:9 the apostle Paul put it this way when speaking of the true followers of Jesus Christ: "But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, *he is not His*."

When the Spirit of God joins with our human spirit it begins to transform our natural mind into the mind of God, as Paul reminded the early followers of Christ (See Romans 8:16; 12:1-2). In other words, a renewal needs to take place in our lives, a change of mind from the natural proclivities we carry as human beings to embracing the things of God. That is a battle we have to fight throughout our lives, as we read in Galatians 5:16-25 where the fruits

of the flesh are contrasted with the fruits of God's Spirit. Even the apostle Paul struggled with this battle of the mind (Romans 7:13-25).

All too often professing Christians, or those who would like to have a belief, aren't really interested in the truth of God, because to them it is easier or more convenient to worship God in their own way rather than His way. For example, keeping the Sabbath on a Sunday, the first day of the week, brings about fewer complications than keeping it on the seventh day as God commanded (please see our booklet *Sunset to Sunset: God's Sabbath Rest*).

"Now if anyone does not have the Spirit of Christ, he is not His" (Romans 8:9).

Such worship does not build the necessary relationship with God the Father and Jesus Christ and ultimately will not be recognised (Matthew 7:21-23). God Almighty calls us to worship Him "in spirit and in truth" (John 4:23-24).

We must also bear in mind that God is selective in whom He calls now and to whom He reveals His truth. Jesus said, "No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day" (John 6:44).

Those who have been given God's Spirit in this age of man are blessed at this particular time, but we must understand that others will be called to salvation at a future time of God's choosing. Since this is the case, those who are led by His Spirit and understand the truths of God need to be careful not to force their beliefs onto unbelievers, or upon others who call themselves Christian but do not obey God's word.

Please request or download our booklet *God's Holy Day Plan: The Promise of Hope for All Mankind* which explains when and how God will call the vast majority of human beings to salvation.



Beyond assuring the disciples that they would be with Him, Christ also conveyed that He would give them important positions of authority in the coming Kingdom. Revelation 20:6 and Revelation 5:10 confirm that this is every Christian's potential.

For more information on Christ's coming Kingdom, download or request a copy of our booklet *The Gospel of the Kingdom*.

Q What did Jesus mean when He said to "turn the other cheek" (Matthew 5:39). Is He advocating that we passively accept physical abuse?

FAQ

Q What did Jesus Christ mean when He said, "In my Father's house are many mansions"? Where will these "mansions" be located?

FAQ

A John 14:2-3 is an assurance from Christ to His disciples that they would have a place with Him. Nowhere does Jesus refer to heaven as "My Father's house." Instead He called the temple in Jerusalem "My Father's house" in John 2:16. "Mansions" translates from a word that means "dwelling places." Built around the exterior wall of the temple were many chambers for the priests to use for private counselling.

The people hearing Christ were familiar with the temple and therefore would have immediately associated the words in this passage with those chambers. Jesus told His disciples that He was going to prepare a "place" or position of service for them. Where will Christ be when His disciples rejoin Him? He will be on earth, thus fulfilling a prophecy given to the apostles by angels in Acts 1:11. His return also fulfils a multitude of prophecies of the Kingdom of God in the Old and New Testaments.

A Lightly striking a person on the right cheek using the back of your hand was a common form of insult in first-century Judea. Therefore, Jesus' teaching is not telling us to respond to a violent punch in the face by asking for more. Instead it is: don't trade insults with your adversary, even if it means opening yourself up to more of their insults.

Jesus' teaching here is about defusing conflict rather than allowing it to escalate. He advocates we stop the cycle through a willingness to suffer wrong. A person may be within his or her legal rights to retaliate in like manner to insults or other personal affronts, but a willingness to suffer wrong is the only way to move toward reconciliation.

In Matthew 5:38 Jesus begins with a reference to the Old Testament legal principle of "an eye for an eye" found in Exodus 21:24 and Deuteronomy 19:21. Old Testament guidelines placed limits on legal punishment, to ensure that any punishment for a crime committed not be more severe than the crime itself.

The subject of Christ's comments is retaliation and relates to a legal, or court, setting. We might be within our rights to retaliate to a slap in the face, but should we? Matthew 5:39 begins by saying, "Do not resist evil." This too should be considered in the legal context. The phrase "to resist" is from the Greek word *antistēnai*. In Greek writings of that time the word was often related to legal disputation in court. So in context, the verse begins by advising us not to engage in legal disputes and quarrels with people even though they may be in the wrong.

This same principle is taught by Paul in 1 Corinthians 6:7-8 (notice the legal setting once again). A never-ending exchange of insults becomes a feud, which has the potential to worsen perhaps even to the point of violence!

The New Testament clearly tells us to stand with firm resolve against evil (James 4:7; 1 Peter 5:8-9; Ephesians 6:13), but advises against entering into contentious disputations with evil people.

Let the Bible Answer...

What does the Bible say about hypocrites?

The Greek word translated "hypocrite" means an actor or one pretending. Christ mentions this as a bad character trait in Matthew 6:2, 5, 16; 7:1-5; 15:1-9; and several times in Matthew 23.

Liars and hypocrites are linked in 1 Timothy 4:1-2. The fate of liars is found in Revelation 21:8.

Christ's followers are to practise sincerity, not hypocrisy: Romans 12:9; James 3:17; 1 Peter 1:22.



Letters From Our Readers

Why Does God Allow Suffering?

I have many questions concerning suffering and why we have to go through it. Perhaps this booklet will help me.

Reader in Norwich

Editor's comment: Human suffering is often used as a reason for doubting the existence of God on the grounds that a "loving God" wouldn't allow people to suffer. This booklet explains the causes of suffering, why the innocent suffer and how we can learn from difficulties. It also explains how suffering will be ended by Jesus Christ.

Christ's Reign on Earth

Christ will completely replace all temporal government. How we need this now more than ever before.

Many thanks for sending me this magazine free of charge. It contains a lot of valuable information.

Reader in London

Appreciation for literature

Beyond Today is a wonderful magazine. It has helped me to learn so much about the true Christian faith and the God of Abraham, Isaac and Jacob.

Reader in London

I do appreciate receiving your *Beyond Today* magazine, also the booklets I have received in the past. I have enclosed a cheque towards the costs of printing, in the knowledge it is spreading the word of the Lord.

Reader from Manchester

As always your material, be it the magazine, the booklets, *Bible Study*

Course or the *Beyond Today* TV broadcast, are such an inspiration and blessing to me.

Reader in Belfast

Sharing God's word

Your booklets are so good to share with others at my ladies' fellowship.

Reader in Colchester

I enjoy reading *Beyond Today* and sharing it with the meditation groups I talk to.

Reader in Ireland

I really like these study guides. They help me and my family with Bible questions and questions about society and what is going on in the world.

Reader in Wakefield

Aid to biblical understanding

Very inspirational, encouraging and truthful about Bible prophecies. Thank you for helping me understand the Bible more.

Reader in Milton Keynes

Very enlightening magazine which has helped me with my understanding of scripture.

Reader in Harrow

Thanks for these bi-monthly magazines. I love reading them and finding out what others think about our world today. The articles help me get a better understanding of why things are the way they are and encouragement to continue.

Reader in Wellingborough

How this work is supported

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