

BEYOND TODAY

The British & European Supplement

September/October 2018

How God speaks to us today

Some believe God speaks to them in voices, dreams or random thoughts that pop into their mind. Others expect a two-way conversation and are disappointed when this doesn't happen. Is this how God communicates with us today?

When human beings were created in the image of God as described in the first two chapters of Genesis, there was no Bible to consult on how our first parents were to live. Instead, God instructed them verbally regarding what they ought and ought not do (Genesis 2:16-17).

They disobeyed God's instructions and not long after "they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God. Then the LORD God called to Adam and said to him, 'Where are you?'" (Genesis 3:8-9).

This direct communication continued in the days of the patriarchs such as Noah (Genesis 6:13-22), Abraham (Genesis 12:1-4), Jacob (Genesis 32:24-30) and a few centuries later Moses (Numbers 12:8). Does the Almighty still speak to us today in the same manner on an individual basis? Some believe He does, claiming that God has spoken to them audibly and they have actually heard His voice directing them in some way. Could this be true?

God's perpetual revelation

It has always been God's intention to identify with His creation by revealing His plan for mankind. At first it was to a few individuals, but even they weren't given a full understanding of God's plan as Jesus himself reminded His disciples: "Many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear and did not hear it" (Matthew 13:17). The reason for this was that the Bible was not completed during the time

of the prophets and other righteous people in Old Testament times. The words of Jesus had not yet been recorded during the time of the prophets, although the Pentateuch

"Many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear and did not hear it" (Matthew 13:17).

part of the Bible (the first five books) already existed.

When we look at the Word of God, the Bible, we see a divine revelation second to none where world religions are concerned. At the time of the Exodus, Moses recorded what God told him on Mt Sinai in a book called the Book of the Law so God's will, God's "voice," would be preserved for future generations (Deuteronomy 30:10-14; 31:24-26).

The prophet's reminder

Isaiah the prophet reminded his people that God's instructions to humankind had been recorded in what we call the Old Testament today. We read in Isaiah 45:19: "I have not spoken in secret, in a dark place of the earth . . . I the LORD speak righteousness, I declare things that are right." How? By means of His Word.

This is verified in the New Testament book of Hebrews where we read plainly, "God . . . at various times and in various ways spoke in time past by the prophets" (Hebrews 1:1). The various ways God spoke to the

patriarchs and prophets was by special dreams, visions, angelic messengers, as well as by voice. These messages were then written down and later canonised as the inspired Word of God. These messages formed the second part of the Bible, generally referred to as “the Prophets.” As time went on other divinely inspired books such as Psalms and Proverbs were added.

One final set of writings needed to be added – those concerning Jesus Christ and His teachings. Moses promised, “The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear” (Deuteronomy 18:15). The New Testament disciples heard mysteries from Christ that were not given to the Old Testament prophets, even though they had a good understanding of God’s plan for His human creation.

Referring to the New Testament period, the writer of the book of Hebrews tells us that “in these last days [God has] spoken to us by His Son” (Hebrews 1:2). What Christ spoke during His human life and the instruction given to the apostles after His death and resurrection, including that recorded in the epistles and Revelation, was canonised and became the New Testament. With that, the Bible contains all we need to know about our obligation to both our Creator and our neighbour.

Hearing and living by every word of God

Why do some desire for God to speak to them audibly? What do they need to know about God that isn’t already available in print? Would it make them feel any more special, more blessed, more holy, were their request granted? Let Jesus answer that question. “Blessed are those who *hear* the word of God and keep it” (Luke 11:28). We can all “hear” God’s voice by reading the Bible, or by hearing it read to us.

Christ promised His disciples that when they received the Holy Spirit, this special gift would bring to remem-

“Blessed are those who hear the Word of God and keep it” (Luke 11:28).

brance “*all things that I said to you*” (John 14:26). There was no promise of actually hearing His voice. Instead, they were to be able to recall what He had told them (verbally) as recorded in sections of Scripture. God’s Spirit reminds us of what we have read and studied.

It is noteworthy that Christ often quoted from the Old Testament, beginning such pronouncements with “It is written . . .” In one instance He stated: “It is written, ‘Man shall not live by bread alone, but by *every word* that proceeds from the mouth of God’” (Matthew 4:4 quoted from Deuteronomy 8:3). “Every word” referred to the Old Testament.

It was these scriptures that He opened up to the two disciples on the road to Emmaus following His resurrection: “Then He said to them, ‘O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?’ And beginning at Moses and all the Prophets, He expounded to them in *all the Scriptures* the things concerning Himself” (Luke 24:25-27, 32). Later Jesus confirmed that He had referenced all three sections of the Old Testament in these exchanges: “Then He said to them, ‘These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me’” (Luke 24:44).

The New Testament was compiled from the writings of the apostles (Luke 1:1-4; John 20:30-31; 2 Peter 3:15-16; Revelation 22:7, 9-10). Like Christ, the apostles often quoted directly from the Old Testament.

A need to be familiar with all Scripture

If someone claims to be speaking on God’s behalf it must be verified from the Bible, not just in one obscure scripture but where God’s word is clear, and by putting together all the verses on that subject. Even here God guides us: “To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them” (Isaiah 8:20). God warned ancient Israel against those who sound plausible, even those who seem to have spiritual power, but who are, in fact, deceivers who lead people away from Him (Deuteronomy 13:1-4).

Those who have had dreams or visions, or who promulgate opinions or reinterpretations of Scripture must be put to the same test as the Bereans used (Acts 17:10-11). Ideas that do not match up to all that the Bible teaches on a subject must be rejected. Why would God speak to us in a vision or a dream when His “voice” is available to all in the preserved and inspired books of the Bible – from Genesis to Revelation?

The prophet Micah reminds us of our obligation to both God and man: “He has shown you, O man, what is good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?” (Micah 6:8). Following God’s Word as reflected in the Bible is what is required of us. Those who wish to hear God’s voice should study the Bible thoroughly.

For further study in this area, please request or download our free booklets *You Can Understand the Bible* and *Is the Bible True?* For an overview of the great themes of the Bible, please request our 12-lesson *Bible Study Course*. To study the covenants of the Old Testament and how they are applicable to the New Testament, including how the Ten Commandments fit in, please request our book *The New Covenant: Does It Abolish God’s Law?*

Gerhard Marx

Scorched earth: Echoes of war and a foretaste of the Day of the Lord?

Exceptional events can remind us of both history and prophecy.

Summer 2018 has proved for many in the British Isles to be one of the hottest and driest for four decades. Even traditionally wet areas of England such as the North West have experienced less rain than usual. Crops have died and much of the countryside has been tinder dry.

Deliberately set moorland and grass fires left smoke hanging in the air for days at a time until a shift in wind direction moved it on, causing inconvenience elsewhere. Firefighters fought bravely in the heat to maintain control of these blazes and to protect homes and businesses. Sadly, other countries have experienced similar fires with serious loss of life and property.

As we approach the centenary of the end of the First World War, blackened stretches of hillsides may call to mind the paintings by Paul Nash, who was an official war artist of the time and whose work is studied to this day. His “We Are Making a New World” and “The Menin Road” (both currently housed in the Imperial War Muse-



Fire spreads across Saddleworth Moor, Manchester, June 2018

um) plus many others from this period show the natural world ruined by war.

The biblical book of Revelation portrays similar visions of ruin. Following what is referred to as “great tribulation” (Matthew 24:21, 29-30), signs in heaven will appear as the world enters the long- prophesied “Day of the Lord.”

The elderly apostle John was taken in a vision into this

Day of the Lord (Revelation 1:10) and recorded its events for us. Long before John saw his vision, the prophets of old foretold, in overview, of a day of clouds and destruction by fire (Joel 2:1-3, 30-31; Zephaniah 1:14-18; Malachi 4:1-3). John’s vision adds much more detail to the events leading up to that time and into that very “day” (a period of time not a literal twenty four hours).

Seven trumpet plagues will begin the punishment of God on those who refuse to repent of their sins. When the first trumpet sounded, John foresaw that “hail and fire followed . . . and a third of the trees were burned up, and all green grass was burned up” (Revelation 8:7). Yet in the very next chapter, after the fifth angel sounded his trumpet, there is an instruction that the grass is not to be harmed (Revelation 9:4). This would not surprise those who have seen the results of grass fires. Within a few days of a rain shower, burnt grass can quickly begin to sprout again.

In the same way, poppies appeared in battle-scarred fields in Flanders during the First World War, inspiring Lieutenant Colonel John McCrae to write his famous poem *In Flanders Fields* (see article “The War to End All Wars: Why Can't We Find Peace?” on page four of the current issue of *Beyond Today*). This poem led to the adoption of the poppy as a symbol of remembrance.

Those close to Christ will not be unduly alarmed by the trumpet plagues, for at the sounding of the seventh and last trumpet their Lord will return to endow them with eternal life (Matthew 24:31; 1 Corinthians 15:52; 1 Thessalonians 4:16).

Before these final end-of-the-age events occur, scorched earth can remind us both of the destructive nature of man and the need for God’s Kingdom on earth. It can warn us to be about our Father’s business, staying close to God in humility and obedience before the prophesied times of trouble occur.

For more information on the Great Tribulation, the events of the Day of the Lord, and the wonderful world God will bring about beyond this time of trouble, please request or download our booklet *The Book of Revelation Unveiled*.

Barbara Fenney

Careless talk can cost lives – maybe even our own!

Many would recognise the Second World War campaign slogan “careless talk costs lives.” Its sentiments can also apply to Christ’s followers.

When the Pharisees accused Jesus Christ of performing miracles by the power of Satan or “Beelzebub” (Matthew 12:24), He responded robustly, “Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things” (verses 34-35).

He added, “I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned” (Matthew 12:36-37).

How are we to understand and apply these verses to what we say and the words we use today?

Guarding our every word

The Greek word translated “idle” in Matthew 12:36 is “argos.” It means “idle, lazy, thoughtless, unprofitable, injurious” (<https://biblehub.com/greek/692.htm>).

On first reading verses 36 and 37 it may appear a little impractical to say we are accountable for every word we speak – but we are! These verses have been used to define conversation at church, but there is no mention of church or church services in these verses, so we must conclude that it includes a wider time frame. If we look at the context in verse 33 and the beginning of verse 35 it becomes clear that it is a lifestyle issue.

What this is saying is that if we claim to be followers of Christ, what we do or say extends to every aspect of our lives. Even King David, a man after God’s own heart, pleaded with God for help to “set a guard, O LORD, over my mouth; keep watch over the door of my lips” (Psalm 141:3).

The apostle Paul, writing to the church in Colosse, adds a further dimension: “Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one” (Colossians 4:6).

We are accountable

It is all too easy to find oneself in a conflict with unprofitable words. If we talk trivia to people most of

the time, we will struggle in a serious discussion about God’s word. Bad habits tend to prevail, akin to the person mentioned by King Solomon: “A serpent may bite when it is not charmed; the babbler is no different. The words of a wise man’s mouth are gracious, but the lips of a fool shall swallow him up; The words of his mouth begin with foolishness, and the end of his talk is raving madness. A fool also multiplies words” (Ecclesiastes 10: 11-14).

It is not just what we say, but how we say it, to whom we say it and whether we even need to say it at all. Often we can pass on a piece of information that would be better left unsaid or discussed only with a relevant individual who has the authority to handle the situation or advise on it. Worse still, such thoughtless actions could breach a confidence, exacerbate an already tense situation or create a problem where previously one did not exist (Proverbs 11:13). Often this betrays a greater issue regarding the aforementioned “abundance” of our hearts (Matthew 12:34-35). It may be that the negative language that we use is symptomatic of a negative approach to life that could do with a rigorous overhaul.

We may relish appearing to be in possession of

Sowing discord among brethren is an abomination to God (Proverbs 6:19) and we must be careful to avoid this.

knowledge unknown to others, or drop hints that we are in some way involved in dealing with part of an important issue. Such actions can divide people in families, in the workplace, or within the church (Proverbs 17:9). Little wonder Christ warns: “Woe to the world because of stumbling blocks! Occasions for stumbling are bound to come, but woe to the one by whom the stumbling block comes!” (Matthew 18:7, NRSV).

Causing problems or sowing discord between brethren is an abomination to God (Proverbs 6:16,19) and we must be careful to avoid this.

A higher standard

Passages like Matthew 12:33-37 remind us that a higher standard is expected of Christ's followers. One way to attain the ultimate goal of perfecting our speech is to adjust our thought processes first. When we consider the expression "think before you speak," we may be reminded of Paul's second letter to the church in Corinth when he instructs them to bring "every thought into captivity to the obedience of Christ" (2 Corinthians 10:5).

It may seem unlikely that careless talk could actually cost lives and in the short term that may be true. However, the principles found in Matthew 12 indicate that we are accountable in the long term for the way we behave and what we talk about, especially if it causes harm or hurt to others. The more we practise good habits in what we say and do, the closer we are to developing the godly character our Heavenly Father wants us to possess.

Mark Webb

Beware of imitating the accuser

The accuser delights in creating problems between people. An awareness of how he works can help us avoid taking on this trait.

One central theme of the Bible is that there is an enemy of all humanity. The very name Satan, the designation the Bible uses most for this evil being, helps reveal his malicious intent. God calls things what they are. Satan is a Hebrew noun meaning "adversary" – the enemy, opponent, antagonist or foe. The verb forms of the noun mean to "accuse," "slander" and "be an adversary." The other term the Bible most often uses to describe this being, devil, is similarly revealing. Devil is translated from the Greek word *diabolos*, the root from which we get the word *diabolical*, which is used to describe something wicked or sinister. *Diabolos* means "an accuser, a slanderer" (W.E. Vine, *Vine's Complete Expository Dictionary of Old and New Testament Words*, 1985, "Devil, Devilish").

Jesus Christ says Satan is "a liar and the father of it" and that "there is no truth in him" (John 8:44). The Bible reveals the enormity of his lies and their impact, with the apostle John stating in Revelation 12:9 that he "deceives the whole world."

Satan, the avowed enemy of God and His people, has only one goal: to cause as much damage to the plan of God as possible. Learn what you need to know about your adversary – who he is, where he came from and how to withstand him. The apostle Peter warns, "Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour" (1 Peter 5:8).

How can we resist the devil?

God's Word assures us, "Resist the devil and he will flee from you" (James 4:7). This promise, however, is clearly directed towards those willing to "submit to God" (same verse) and is immediately followed with the instruction, "Draw near to God and He will draw near to you" (James 4:8).

How do we draw near to God? His instruction continues, "Cleanse your hands, you sinners; and purify your hearts, you double-minded." We must actively seek to eliminate Satan's way of thinking and behaving from our lives. Satan, however, is so clever and powerful that no human being can successfully resist his influence without God's help. The key to resisting the devil is to consistently draw near and remain close to God.

Our first step is to allow God to wash Satan's influence from our minds. This takes place through recognising and acknowledging our sins and repenting of them. The Scriptures compare this transformation from Satan's way of thinking to coming back to life from the dead (Ephesians 2:1-3).

When we begin to truly repent and submit to God from the heart we begin to take His Word seriously and to obey His instruction and commands. Then His Word, the Bible, begins cleaning up our minds, washing away our evil thoughts and motives. All who genuinely repent – who wholeheartedly surrender their lives to God and are baptised so that they may receive the Holy Spirit – are placed by Jesus Christ into His Church.

How can we thwart the devil's attempts to influence us in the future? God provides us with a defence: The apostle Paul instructs, "Finally, be strong in the Lord and in the strength of his power. Put on the whole armour of God, so that you may be able to stand against the wiles of the devil" (Ephesians 6:10-13, NRSV). Paul continues by explaining the various elements of our defence and our one weapon – the Word of God.

For more information on how to combat our mutual enemy, please request or download our booklets *Is There Really a Devil?* and *Tools for Spiritual Growth*.

Words: Power to build up, power to pull down

How much more effective are our Christian words and actions when we actively strive to do good in what we say?

Communication is such an important subject. God has much to say about our words and warns us repeatedly to watch our tongues. Often we think our opinions are very important and should be freely expressed. As an example, the comment section of most Internet articles produces a wide range of opinions on any given subject; most of it is negative.

God is very specific about how we use words. Acceptable language appears to be one of the most important parts of our Christianity. It's so important that we are warned we will have to give account for our words: "I tell you, on the day of judgement people will give account for every careless word they speak" (Matthew 12:36, English Standard Version throughout). This is very serious! "For by your words you will be justified, and by your words you will be condemned" (Matthew 12:37).

We are to watch our words when we speak to others

"It is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person" (Matthew 15:11).

and to God. What we say should be uplifting, sound and encouraging: "Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear" (Ephesians 4:29). "Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my redeemer" (Psalms 19:14).

Make your words uplifting

It is important we do not swear or use God's name in vain but there is more to it than that. When we yell, discourage, malign, gossip or hurt others, we dishonour God. "But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth" (Colossians 3:8).

Jesus remarked: "It is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person" (Matthew 15:11).

We are to speak with grace (Colossians 4:6). Many of us have a hard time doing that, especially when we want people to know we're angry. It's human nature to want to be seen to be right or "in the know." Putting others down can make us feel better than them or more important. Sadly, such behaviour does not encourage others, nor is it a force for good. "A gentle tongue is a tree of life, but perverseness in it breaks the spirit" (Proverbs 15:4).

Minding what we say is so important that our very Christianity is challenged. The apostle James declares: "If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless" (James 1:26). Just two chapters later we are told: "But no human being can tame the tongue. It is a restless evil, full of deadly poison" (James 3:8).

Is this a contradiction? It is not. It means that we need to ask God to help us overcome our reactions so we don't simply spew out whatever comes to mind when we are emotionally engaged. How we speak is a reflection of who we are as God's people. We are to be Christ's ambassadors to the world, so how we approach others is very important. As representatives of God we can use words that uplift others and draw people to Him. "Whoever restrains his words has knowledge, and he who has a cool spirit is a man of understanding" (Proverbs 17:27).

An Internet search on "biblical verses on words" will supply many scriptures on the subject. It's an important topic to God and it should be to us as well.

It is very interesting how profane language, or the lack of it, affects others. I spent many years working in offices. Others often used profane language, but if they noticed I was nearby, they apologised. I never told anyone not to swear, nor did I point out to them that I did not. The fact that I didn't swear was obvious to them and they respected that about me. If not doing something reflects positively on others, how much more effective are our Christian words and actions when we actively strive to enhance lives by what we say?

Adapted from a post by Lorelei Nettles



Q Do we risk adding to or subtracting from God's word by explaining the book of Revelation in the context of current technology? (Revelation 22:18).
Reader from London

A About one third of the Bible concentrates on prophecy, and much of that refers to the Day of the Lord or the "time of the end," so we should study what God's Word has to say about future events.

In Revelation 22:18 Christ is not condemning anyone for not fully understanding every aspect of prophetic events. The Bible makes it plain that key prophecies are intended to be understood during the time leading up to the end of man's rule. The prophet Daniel was told to seal up his prophecy "until the time of the end," the implication being that in these latter days we would be able to understand. Similarly, the apostle John tried to describe in the language of his time what appears to be modern warfare.

On the other hand, the apostle Peter cautions that "no prophecy of Scripture is of any private interpretation" (2 Peter 1:20). This indicates that it is not only in the book of Revelation where we need to be careful not to read our

own ideas into the prophetic events described. It applies to all Scripture.

Trying to understand or speculate on what these prophecies indicate in today's world is not wrong, but we must do so in the light of the whole Bible and not wander off into strange ideas and interpretations. Be wary of any who claim to be prophets, or who make dogmatic predictions about dates, or personalities, such as who the Beast or the two witnesses may be. Christ Himself said that the time of His return would be authorised by His Father (Acts 1:6-8). We do not know the time, so cannot know which personalities will be extant when the Father acts (Revelation 10:5-7).

To study this topic further, why not request or download our booklets *Are We Living in the Time of the End?* and *The Book of Revelation Unveiled*.

Q Who are the Laodicean churches and why were they rejected by God?
Reader from Walsall

A Under divine inspiration the apostle John recorded the conditions of seven key churches in the first three chapters of the book of Revelation. These congregations were spread across Asia Minor (roughly today's Turkey). He recorded Christ's judgement of these churches, listing both their strengths and weaknesses, with the hope that they would look at themselves, repent of what needed to be corrected and grow in the character attributes of their Lord and Master, Jesus Christ.

Yet these churches do not represent only the people of God of that time. What Jesus said to them is applicable to us today. Any Church congregation or individual may exhibit the same traits. Hence the warning at the end of each letter, "He who has an ear, let him hear what the Spirit says to *the churches*."

The Laodicean church was spiritually lukewarm in their beliefs and observance of the truth that God had revealed to them (Revelation 3:15). They had begun to take things for granted. As a consequence Christ instructed them to rekindle their zeal. They also felt self-sufficient and evidently did not see the need to change (verse 17). They felt they had it made and didn't need to look at themselves in the spiritual mirror.

While we all fall short of the glory of God, as the apostle Paul tells us in Romans 3:23, those who recognise this are more able to see failures and, with God's help, do something about it. The Laodiceans had access to God's Spirit to help them but seemed to have neglected to use it. Even so, Jesus wasn't willing to reject them or cast them away, but rather directed them to repent, "As many as I love, I rebuke and chasten. Therefore be zealous and repent" (verse 19). The Laodiceans still had the opportunity to 'invite Christ' into their lives more fully and with a higher degree of spiritual zeal (verse 20).

Let the Bible Answer...

Does the Bible mention planning?

God plans in detail and for the long term: Psalm 33:11; Isaiah 46:9-10; Jeremiah 29:11; 1 Peter 1:20; Revelation 22:12-13.

Principles for careful planning are found in Genesis 41:28-41; Proverbs 15:22; 21:5; Luke 14:28-30. This includes planning for an inheritance for future generations: Proverbs 19:14; 1 Timothy 5:8.

That God should be included in human plans, see Proverbs 3:5-6; 16:9; 19:21; James 4:13-15.



Letters From Our Readers

Privacy Policy

With regard to the Privacy Policy, I have neither internet access nor a desire to receive a copy. I just want to keep receiving your excellent *Beyond Today* magazine from God's present day servants. So keep it coming.

Reader in Belper

Enlightening literature

Always look forward to *Beyond Today* and the Supplement. So agree with the "Wrong thinking compromises character" article in March/April. Thank you so much for the enlightening literature.

Reader from Stevenage

Beautiful magazine – enjoy reading [it]. I also enjoy the free study guides – so full of information.

Reader from North Shields

Your magazines are highly informative in a way that makes reading them easy for the reader to understand. I would very much appreciate you sending copies of [a number of booklets].

Reader from Orkney

Thank you for continuing to send *Beyond Today*. I find it very good. I enjoy the informative [material] packed into every issue.

Reader from Weston-super-Mare

Thank you for [shedding] light onto some unanswered questions.

Reader from Croydon

Bible Study Course student

I'm loving my Bible Study Course. This is really helping me in my walk with Christ.

Student from Swansea

Standing for the truth

As always, I feel I must commend your ministry for your stand for scriptural truth. What a breath of fresh air it is to receive your magazine (please keep it coming) plus your many outstanding booklets.

Reader from Belfast

I would just like to say how much we enjoy your magazine. I only wish my church had teachers with knowledge. Please continue. Great magazine, full of truths.

Reader from Hastings

I look forward to this magazine, only wishing that it would come out weekly or monthly rather than bi-monthly. More people should know the truth rather than claiming you are only a cult.

Reader from Lincoln

Living by God's word

Though not perfect, members of the Church of God live by and reflect the love of the eternal God. They teach the love of God – His outgoing concern for others embodied within the gospel of Christ. "Love God – love your neighbour" from the Ten Commandments.

Reader from Camberley

Thank you very much. I needed to understand more on the Holy Spirit. This is the best/favourite topic out of all. God bless you.

Reader from Aldershot

I would like to thank you very much for sending the DVDs and the magazine. I really appreciate it. I am enclosing a donation.

Reader from Osset

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 employees, together with the efforts of unpaid volunteers.

Distribution of *Beyond Today* magazine, this Supplement and other literature of the United Church of God is funded by the generosity of Church members, co-workers and readers. Jesus Christ instructed His disciples that as they had freely received they were to freely give (Matthew 10:8), so we supply our literature free of charge, making Christ's message available to all. Our gratitude goes to those who assist financially in this aspect of the Church's work.

Donations may be sent to *Beyond Today* or United Church of God, PO Box 705, Watford WD19 6FZ, United Kingdom; or online at www.mydonate.bt.com/charities/unitedchurchofgod, or www.ucg.org.uk/donate.html through Paypal. Donations can also be made directly to our bank account. Please contact us for details.

The United Church of God – British Isles is a registered charity in England and Wales, number 1079192.

Our literature can be downloaded from our website, www.ucg.org or requested from the address at the bottom of the front page.