

# BEYOND TODAY

The British & European Supplement

May/June 2020

## So many lives cut short

*The Covid-19 statistics have become a feature of daily news bulletins. In times of great distress some may wonder what awaits the righteous, or the wicked, at their decease. The Bible does not leave us in ignorance.*

Perhaps one of the cruellest consequences of the current coronavirus pandemic is the number of people who have died without the comforting presence of loved ones. It is equally distressing for those unable to visit, or who learn of a family death from afar. Phone links have proved a blessing for some, allowing a few final words to be exchanged or simply spoken by those being bereaved. Of late, death has become the sad focus for many.

What happens at death has been a subject of wild speculation since creation – from ideas of joining with pre-deceased family and friends in various versions of paradise to returning in another physical form or just decaying into dust with no future.

The ancient Egyptians went to great lengths to prepare for the afterlife with 70 days of funerary rites and embalming, to be followed, as they believed, by a boat journey to judgement day. Pre-Christian Anglo-Saxons filled their graves with provisions for the long journey to the next life, somewhat akin to the later purgatory teaching of the Catholic Church in England. For the year AD 959, the *Anglo-Saxon Chronicle* records the death of King Eadwig with the words: “May God grant him that his virtues triumph over his faults, and serve to shield his soul on its long journey” (as translated by G N Garmonsway, Everyman’s Classic Library, 1990).

### Expectation of a resurrection

On the day of Pentecost in AD 31, the apostle Peter

told his listeners in Jerusalem that “David did not ascend into the heavens” (Acts 2:34). Yet David expected to be “satisfied when I awake in Your likeness” (Psalm 17:15). If the ancient king of Israel isn’t in heaven, where is he?

Jesus stated that “no one has ascended to heaven but He who came down from heaven, that is, the Son of Man” (John 3:13). Where does that leave the righteous whom God called in Old Testament times?

The writer of the New Testament book of Hebrews, when describing these faithful followers of God, informs us that “all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not

***At the resurrection, the saints are not called out of heaven but rather out of their graves, as Jesus himself tells us in John 5:28-29.***

be made perfect apart from us” (Hebrews 11:39-40). This entire chapter is talking about eternal salvation. Here the author makes it clear that the righteous saints, such as Abraham, Sarah, David, Daniel, the prophets and others, have not yet received everlasting life but are awaiting salvation when Christ returns.

### Not called out of heaven, but out of graves

A study of 1 Corinthians 15 shows that for the righteous,

everlasting life is attained through a resurrection at the return of Christ, as is clearly stated in verses 20-22: “But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep . . . For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming.”

Numerous scriptures in both Old and New Testaments liken death to sleep, for example Daniel 12:2 reads, “many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt.”

At the resurrection the saints are not called out of heaven, but rather out of their graves, as Jesus himself tells us in John 5:28-29: “Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth – those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation [Greek: judgement].” No mention here of returning from heaven, but rather the dead being resurrected from their graves. These two very different resurrections are mentioned again in Revelation

20:4-6, which also reveals that they are one thousand years apart.

### Trumpets announce Christ’s return

The return of Christ will be announced by a tremendous trumpet blast: “And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other;” that is, from wherever they may be buried (Matthew 24:31). References to a mighty trumpet accompanying Christ’s return are also found in 1 Thessalonians 4:13-18 and 1 Corinthians 15:52.

When the patriarch Job considered what awaited him in the afterlife he said that he would wait until his “change” came – a change from mortality to immortality (Job 14:14-15). That is the destiny of all who allow God’s Word to guide them towards everlasting life – by means of a resurrection from the dead.

To find out more about the process of salvation, please request or download our free booklet *What Happens After Death?*

Gerhard Marx

## Why the thief on the cross could not have entered “paradise” on the day he died

There are several verses in the Bible which, if read in isolation, could give rise to misinterpretation. The thief on the cross is one such example.

In Luke 23:43 Christ seemingly promised the thief that he would be with Jesus in paradise “today” – the very day he died. This could not be since Jesus’ only sign that He was the promised Messiah was that He would be dead in the grave for three days and three nights (Matthew 12:40. See also 1 Corinthians 15:3-4).

Had the thief entered paradise (equated to Christ’s Kingdom in Luke 23:42) at his death, he would have been there three days before his Saviour’s own resurrection. So this common interpretation cannot be correct. Christ, not the thief, is “the firstborn from the dead,” (Revelation 1:5).

To clarify what Jesus is saying, some scholars believe that the comma in the text of Luke 23:43 should be after the word “today” rather than before. If so, then the text would read more correctly: “Assuredly I say to you today, you shall be with Me in paradise.”

Punctuation wasn’t used as it is today in the original divinely inspired words of the apostles. Dr E W Bullinger explains in *The Companion Bible*: “None of our modern marks of punctuation are found [in Bible texts] until the ninth century . . . The punctuation of all modern editions of the Greek text, and of all versions made from it, rests entirely on human authority, and has no weight whatever in determining or even influencing the interpretation of a single passage” (1990, Appendix 94, p. 136, emphasis in original).

Christ knew that the thief had a humble and repentant frame of mind that would see him ultimately in God’s Kingdom. He had learned his lesson that crime does not pay and showed a contrite attitude. Precisely when he will enter paradise will be in God’s hands and Jesus had no doubt of his future in a world of God’s making – hence His promise to a repentant sinner.

To study further please see our booklet *Heaven and Hell: What Does the Bible Really Teach?*

# Unshakeable belief is the foundation of conversion

*Jesus displays deep grief in the account of the death and resurrection of Lazarus. In the context of the account His tears reveal a far deeper significance beyond human compassion.*

The shortest verse in the New King James Version of the Bible is John 11:35, “Jesus wept.” This verse is significant not due to its length, but the reason Jesus wept. Mainstream explanations in Bible commentaries suggest that Jesus wept because He felt compassion for humanity in general and was specifically moved by Lazarus’ mourning sisters, Martha and Mary.

Did Jesus weep merely as a result of His love for Lazarus? The Jewish mourners thought so: “Then the Jews said, ‘See how He loved him!’” (John 11:36).

If you close your Bible at this point, however, you will miss a very important lesson.

## More than compassion for the bereaved

While it is true that Jesus loved Lazarus and felt deep compassion for his grieving sisters and friends, the context surrounding this story shows specific intent in allowing Lazarus’ death. As good students of the Bible know, we must understand the context of a single scripture. The context begins at the start of John 11.

“Now a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha . . . Therefore the sisters sent to Him, saying, ‘Lord, behold, he whom You love is sick’ (verses 1-3).

Most people upon receipt of such a message would feel sorrow. Christ’s reaction was unexpected. “When Jesus heard that, He said, ‘This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it’” (verse 4). It’s a peculiar response, but the disciples had seen Jesus heal illnesses before and their master often amazed them.

Christ’s following actions make little sense if we think that He wept solely because of His love for Lazarus. “So, when He heard that he was sick, He stayed two more days in the place where He was. Then after this He said to the disciples, ‘Let us go to Judea again’” (verse 6-7).

Why did the Saviour wait two days when His friend was deathly ill and He could heal him? Jesus began to elaborate on the plan He had made concerning Lazarus “. . . after that He said to them, ‘Our friend Lazarus sleeps, but I go *that I may wake him up*’” (verse 11).

His disciples were confused and said, “‘Lord, if he sleeps he will get well.’ However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep” (verses 12-13). Recognising their confusion, “Jesus said to them plainly, ‘Lazarus is dead. And I am glad for your sakes that I was not there, *that you may believe*. Nevertheless let us go to him’” (verse 14 -15).

Jesus knew that Lazarus had died. He hadn’t wanted to be there to heal him and expressed gladness at his death. Why would Jesus weep for Lazarus if He intended he should die? As these events unfold, Christ clearly links Lazarus’ death and resurrection with belief.

## The importance of belief

When Jesus arrived at Bethany He discovered that His friend “had already been in the tomb four days” (verse 17). The village was about two miles from Jerusalem and many acquaintances had joined Martha and Mary, “to comfort them concerning their brother” (verses 18-19).

When Martha heard that Jesus was coming, she went to meet Him. She said to Jesus: “Lord, if You had been here, my brother would not have died. But even now I know that whatever You ask of God, God will give You” (verse 22).

*As these events unfold, Christ clearly links Lazarus’ death and resurrection with belief.*

Martha chided Jesus for letting her brother die. She knew He could have healed him, but He arrived too late. Often we too blame God for misfortune and trials. We may hear the echo of our own thoughts in Martha’s comments. Yet her final sentence suggests a hope that maybe even at this point Christ could do something.

“Jesus said to her, ‘Your brother will rise again’” (verse 23). Here Jesus actually tells Martha what He is going to do but is purposefully vague about the timing. She automatically assumed that He was talking about the first

resurrection when He sets up God's kingdom on earth (Revelation 20:4-6). She responded, "I know that he will rise again in the resurrection at the last day" (verse 24). Martha seemed to believe that Christ could bring those long dead back to life but was dubious about her current loss. Perhaps she just didn't permit herself to believe for fear of disappointment. Fear is an enemy of faith.

Jesus began to emphasize the crux of this object lesson and His plan regarding Lazarus. The account continues: "Jesus said to her, 'I am the resurrection and the life. He who *believes* in Me, though he may die, he shall live. And whoever lives and *believes* in Me shall never die. Do you *believe* this?'" (verses 25-26).

Martha responded "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world" (verse 27).

### **Proof Jesus was the Christ**

Jesus stated that He has the power to resurrect, not just back to physical life as He was about to do with Lazarus. More significantly for His faithful followers, He can resurrect from death to eternal life.

Martha said she believed, but it did not translate to deep living faith. Her response appears tinged with doubt. Then Martha called her sister Mary who displayed the same attitude. She subtly criticised Jesus for not coming sooner and also appeared to think that it was too late to save her brother, weeping in grief. Jesus asked to see the tomb and there, in the midst of all these people who did not believe He could do anything to help the situation, "Jesus wept" (verse 35).

Even the Jews began to criticise Him saying, "Could not this Man, who opened the eyes of the blind, also have kept this man from dying?" (verse 37).

Jesus, groaning in Himself, asked for the stone to be removed from the tomb. Martha responded, "Lord, by this time there is a stench, for he has been dead four days." Jesus said to her, "Did I not say to you that if you would *believe* you would see the glory of God?" (verse 39-40).

Then Jesus prayed saying, "Father, I thank You that You have heard Me. And I know that You always hear Me, but because of the people who are standing by I said this, that they may *believe* that You sent Me" (verses 41-42).

At this point Jesus called Lazarus out of the grave. He had allowed Lazarus to die from his illness, so He could show the extent of God's power over the grave and provide a miracle so His disciples would believe that He, Jesus, was the Christ.

### **An unbelieving generation**

Yes, Jesus cared for Lazarus and his sisters, but He was more concerned with their *belief* in Him. Six times in this

account He mentions the word belief. They all lacked the conviction that Jesus could perform a miracle and bring Lazarus back to life.

Jesus had lamented previously about the disciples' lack of faith. He expressed His frustration, "You unbelieving generation. . . how long shall I stay with you? How long shall I put up with you?" (Mark 9:19, New International Version, 2011).

The disciples had witnessed Jesus heal many people from illnesses and disabilities, so it wasn't as if they had no proof. Twice prior to this event, Jesus had resurrected people from the dead (Luke 7:11-17 and Mark 5:21-43). He referred to death as sleep, meaning it is only temporary. Yet they all mourned as if Lazarus' death was permanent. Even after Christ's own death and resurrection some still doubted Him (Matthew 28:17).

### **Belief is the foundation of our conversion**

How we approach trials depends on our faith – the depth of our belief in God. Do we trust that God is by our side and fighting our battles for us? Do we worry when life gets a little shaky? Are we paralysed by anxiety when we can't see the solution or resolution to a trial?

***We need to prove what we find in Scripture, even when it seems at odds with traditional teachings of Christianity.***

We can approach trials with a righteous attitude, empowered by living faith, the byproduct of absolute belief in God, His word and His promises. We need to be studying and putting into practice the principles found in Scripture. The important thing is that our belief is not blind. Our belief in the history recorded in the Bible, in the law given to us by God, and in the prophecies of what is to come must be *proven* for it to be the foundation of our conversion and conviction.

We need to prove what we find in Scripture, even when it seems at odds with traditional teachings of Christianity. The apostle Paul wrote: "Test all things; hold fast what is good" (1 Thessalonians 5:21) and "prove what is that good and acceptable and perfect will of God" (Romans 12:2).

Being able to recall evidence of God's interventions in our lives, be they small or great, is a wonderful blessing. When we compile all those events over a lifetime, we should have absolute and proven faith that, be it in trials or in blessings, God's hand is guiding us, so long as we are seeking and doing His will.

To study further please request or download our booklet *You Can Have Living Faith*.

*Mark Mirigian*

# Answered prayer can entail an intricate chain of events

*When God called the first gentiles, it involved a master plan to bring all the elements together at exactly the right time. Answers to our prayers may require similar meticulous planning.*

---

**P**ositive answers to prayers are always welcome and appreciated. Have you ever considered how God makes each of His interventions occur? Behind every event lies a chain reaction which leads up to and causes the desired result to occur at just the right moment.

Although pleas for help to cast out a sinful thought from our mind may require an immediate response, even what seems to us to be accidents and emergencies may already have a chain of events working in the background.

All aspects must work together with absolute precision for God's purpose to be accomplished in our lives. He declares, "so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it" (Isaiah 55:11, New International Version).

## Preparations as God calls the first gentiles

An excellent example of this forward planning can be found in the account of the Roman centurion, Cornelius. The tenth chapter of the New Testament book of Acts records, "There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always" (Acts 10:1-2).

Centurions were officers in the Roman Army. Originally, they each commanded a unit of around 100 legionaries and were responsible for assigning duties, dispensing punishments and performing various administrative tasks. They were expected to display valour in battle and stand resolute in the face of setbacks. Failure to do so meant they could face execution.

Cornelius was a remarkable centurion. Not only was he a God-fearing gentile but he was also respected by all the local Jews, which was no mean feat. One afternoon, to his astonishment, he had a vision of an angel coming into his home and calling him by name. The angel informed the terrified Cornelius that "your prayer has been heard, and your alms [gifts to the poor] are remembered in the sight of God." (Acts 10:31).

The events that follow reveal God's capacity for planning. It would appear that the centurion's prayers had included a request for help to build a deeper relationship with God. The angelic messenger instructed him to send some men to Joppa to bring back a man named Simon who is called Peter, and explained where Peter could be



Roman amphitheatre at Caesarea

Shutterstock

found (verses 5-6). Peter, of course, was one of Christ's apostles. Whether Cornelius knew of him or not at this stage isn't mentioned, but he prepared to send two of his servants and a soldier the thirty five miles or so along the Mediterranean coast from Caesarea to Joppa (verses 7-8).

## Another strand to the plan

As the men were approaching the city of Joppa the next day, Peter was unaware of their imminent arrival. He was up on the flat roof of the house praying. Suddenly, he felt hungry and then saw a vision which he couldn't understand. A sheet containing both clean and unclean animals was lowered and a voice instructed him to "kill and eat" (verse 13). When he protested, the voice explained, "What God has cleansed you must not call common" (verse 15).

The account in Acts continues with arrival of the men sent by Cornelius. Then, while Peter was still pondering the vision, the Spirit said to him, "Behold, three men are seeking you. Arise therefore, go down and go with them,

doubting nothing; for I have sent them” (verses 19-20).

God had sent an angel with His instructions to Cornelius. He then sent a vision to the apostle Peter to prepare him for his visit with the centurion. Having expounded about Jesus and the Gospel to Cornelius, Peter then baptised him and his household. Later, when recounting his actions to the dubious Jewish members of the Church, Peter explained in a little more detail what God had told Cornelius: “He [Peter] will bring you a message through which you and all your household will be saved” (Acts 11:14, NIV). What was that message? It was the good news of salvation and forgiveness of sin through Jesus Christ (Acts 10:34-43).

Cornelius and his family were the first gentiles to be baptised. God’s purpose was recorded thus: “When they heard this, they had no further objections and praised God, saying, ‘So then, even to Gentiles God has granted

repentance that leads to life” (Acts 11:18, NIV).

Next time you pray for God to intervene in your life, consider this: Our Heavenly Father may have to both direct and co-ordinate multiple events that will finally culminate in a positive answer to a request. This is one reason both faith and patience are needed in this regard. However, God may be prepared to move time and space for those who love and obey Him as the prophet Isaiah wrote, “Since ancient times no one has heard, no ear has perceived, no eye has seen any God besides you, who acts on behalf of those who wait for him. You come to the help of those who gladly do right, who remember your ways” (Isaiah 64:4-5, NIV).

When working within the limitations of a physical world and the issues that entails, a response to some petitions can require long-term, careful and meticulous planning.

*Diane Topping*

## Peter’s vision: Did God cleanse all meats?

**A**n often-misunderstood section of the Bible concerns Peter’s vision in which he “saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.” In this sheet “were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.” Peter heard a voice tell him, “Rise, Peter; kill and eat” (Acts 10:11-13).

Assuming the vision meant he should eat unclean animals, Peter responded: “Not so, Lord! For I have never eaten anything common or unclean” (Acts 10:14). Peter saw this vision three times (Acts 10:16).

At this point many readers, without finishing the account, assume they know the meaning of the vision – that God told Peter we are now free to eat any kind of animal flesh we desire. In context, however, these scriptures show that this is not at all what Peter understood. On the contrary, even after seeing the vision three times he still “wondered within himself what this vision which he had seen meant” (Acts 10:17).

Later Peter realised the significance of the revelation. It was that “God has shown me that *I should not call any man common or unclean*” (Acts 10:28). Recognising the real intent of the vision, Peter baptised the first gentiles (non-Israelites) that God called into the Church who were not initially Jewish proselytes (Acts 10:45-48).

This divine disclosure, as we see from reading further in the account, did not concern food at all.

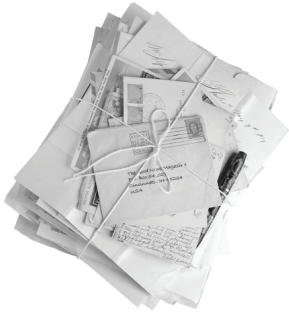
Rather, it concerned people. Since the Jewish religious leaders at the time of Christ had erroneously considered gentiles to be unclean, this dramatic vision righted a common misconception that had come to affect Peter and other members of the Church. It demonstrated that God was beginning to offer salvation to members of any race. Gentiles whom God was calling were now welcomed into the Church.

Far from abolishing God’s instructions against eating unclean meats, these verses show that, about a decade after Christ’s death, Peter had “never eaten anything common or unclean.”

Peter had not assumed that God had annulled His own food laws or that Christ’s death and resurrection rendered them obsolete. Nor do we find evidence that he ate unclean meats after this experience. From Peter’s own words we see that he continued to faithfully follow God’s laws delineating meats that should and should not be eaten.

He realised that the puzzling vision could not be annulling God’s instructions, which is why he “thought about the vision” until he understood its meaning (Acts 10:17-28), that gentiles too could become members of the Church upon repentance and faith (Acts 10:34-35, Acts 10:45-48).

To study this subject further please request or download our booklet *What Does the Bible Teach About Clean and Unclean Meats?*



## Letters From Our Readers

*We have recently been receiving many more letters and comments than usual, so have expanded the Letters section for this issue. Our regular features will return next issue.*

### Topical teachings

I really enjoy your topical teachings. You tackle all the subjects that are burning issues that should be taught in churches today and are not.

*Reader from Stafford*

Thank you so much for your valued *Beyond Today*. In a world that has gone crazy it is good to read your sound and informative reports.

*Reader in Stockport*

Your magazines have helped me to grow spiritually and also to know about the world affairs and where we are going to finally end up.

*Reader in Croydon*

Your publications are very meaningful and encouraging to me and also educational. In today's confusion I find your articles enlightening and they help ground me in understanding God's plan and love for each of us. We must focus on Him not on what is going on around us.

*Reader in Bedford*

### Coronavirus (Covid-19)

When I see what is happening in the world at the moment concerning the coronavirus, this is truly a big parallel to Bible prophecy. In other words a wake-up call. These events are happening at such an alarming rate.

*Reader in Croydon*

Thank you for sending me these

booklets. They will come in handy in these troubled times of lockdown and virus. Surely the start of the end days?

*Reader in Dunstable*

I have been very much inspired since I started reading your magazines. The write-ups have been an eye-opener to me. A question: Is this coronavirus a sign of the end time?

*Reader in Bristol*

*Editor's comment: Covid-19 may well be a prelude to the signs mentioned in Revelation 6. To quote from one of our BT Extra programmes regarding Revelation 6: "This describes a global pandemic of much larger devastation than what we are currently seeing. Today's Covid-19 pandemic is not this specific event. But think about this. What Revelation describes is something far larger" (from [www.ucg.org/beyond-today/beyond-today-daily/revelations-relevance-for-today](http://www.ucg.org/beyond-today/beyond-today-daily/revelations-relevance-for-today)).*

### Grace booklet offer

Thank you so much for this. I believe it is what I need right now.

*Reader in Blackpool*

Thank you for this offer. As we approach the "end times" there seems to be no end to what we have to learn.

*Reader in Leeds*

Thank you so much for this offer. Your publications have helped me so much and are continuing to help me in my walk with Jesus.

*Reader in Peterborough*

I look forward to receiving the new booklet on God's grace and to better understand the working of it.

*Reader in Ossett*

I am sure the booklet *What Does the Bible Teach About Grace?* will be more than worth reading.

*Reader in Hull*

### From our Bible Course students

I am so grateful for the opportunity to re-read the Bible and answer questions. This has been an enjoyable experience.

*Student in Sutton Coldfield*

How might I improve or gain knowledge and grow spiritually. Will the course help me?

*Student in Birmingham*

*Editor's comment: We are sure it will give you a helpful overview and lead you to a greater understanding of the Bible and its teachings.*

Great reading. Can't wait for Jesus to return. Sometimes I find it hard to concentrate on Bible study, but I love your little booklets which help me.

*Student in Otley*

I am happy to carry on with this course as it gives me more opportunity to explore the Holy Bible, the manual of life. I would like to request the booklets *The Road to Eternal Life*, *What Happens After Death?*, *Why Does God Allow Suffering?* and *Why Were You Born?*

*Student in Nottingham*

I don't think your *Bible Study Course* offers enough detail when trying to study. It's not specific enough.  
*Name and address supplied*

*Editor's comment: The course is designed to be studied in conjunction with the Bible itself and our Bible study aids, which are listed on the back page of each lesson. There are additional sources and resources listed on pages 30-31 of our booklet How to Understand the Bible. Also, a summary of 12 helpful hints for beneficial study is included with Lesson 2.*

### **Insightful magazine inspires and encourages**

Reading *Beyond Today* has been inspiring and fruitful to me. I find it fascinating the way you explore the Holy Bible and share it with your readers so it can be a guiding light through these challenging times.  
*Reader in Maldon*

Having faith in Christ has changed my life. *Beyond Today* is very inspiring.  
*Reader in Colchester*

This series of publications really sharpens my faith. As a believer I draw strength and inspiration from them in my journey towards salvation.  
*Reader in Mitcham*

Thank you so much for your *Beyond Today* magazine and Supplement. I always look forward to receiving this vital information.  
*Reader in Stockton-on-Tees*

The resources and magazine have been a great source of information. I appreciate the work that *Beyond Today* and the people behind it are doing. God bless you all.  
*Reader in London*

Your magazines are insightful, re-

assuring and very informative about the times in which we live.  
*Reader in Milton Keynes*

Your magazine is inspirational. I enjoyed it very much.  
*Reader in Gateshead*

I value the thought-provoking articles in the magazine and also the website ([www.ucg.org](http://www.ucg.org)) for further in-depth material for study. It is much needed in this damaged world.  
*Reader in Rugby*

Brilliant magazine – answers so many questions. Thank you very much. Please renew our subscription.  
*Reader in Nottingham*

I have been in hospital on and off since September 2019. I would like to continue receiving *Beyond Today*. I find it very inspiring.  
*Reader in Belfast*

### **Book of Revelation**

I appreciate you sending the magazine free of charge. It always has very valuable information and insight. I would like to make one suggestion: that you commence a detailed study of the book of Revelation. It is amazing how the newspapers are now frequently using the word Apocalypse and even Armageddon about the coronavirus. I would say Revelation is the most misunderstood of all the parts of the Bible. Are you ready for a challenge?  
*Reader in London*

*Editor's comment: A copy of our study aid The Book of Revelation Unveiled is on its way to you. Lesson 5 of our Bible Study Course also covers some of this material. If you are not already following this course of study, Lesson 5 can be viewed at [www.ucg.org/bible-study-tools/bible-study-course/bible-study-course-lesson-5-is-there-hope-for-human-survival](http://www.ucg.org/bible-study-tools/bible-study-course/bible-study-course-lesson-5-is-there-hope-for-human-survival).*

Please send me *The Book of Revelation Unveiled*. These booklets are very good at explaining the Bible and the times in which we find ourselves.  
*Reader in Wellingborough*

## **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.ucg.org.uk/donate.html](http://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 at [www.ucg.org](http://www.ucg.org) or requested from the address at the bottom of the front page.**