

BEYOND TODAY

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A complete change of heart

Christ's Parable of the Prodigal Son reveals the turnaround God expects in each of us.

Sin separates human beings from their Creator, but sincere repentance forges a way back to Him.

Saul, later the apostle Paul, had been a very zealous Pharisee. As he saw it, his mission was to destroy the early disciples of Jesus (Acts 8:3; 9:1-2; 26:10-11). Being a strict Pharisee, he no doubt justified these actions as a service to God (John 16:2).

After his conversion on the road to Damascus, Paul repented of these crimes. In his letters he occasionally refers to his unconverted former self as a “blasphemer,” “an insolent man,” and “a persecutor” of the Church of God. Despite this, he did not permit his past, whether successes or failures, to diminish his Christ-given ministry (Philippians 3:13-14).

How could God forgive someone who had done such terrible things? Jesus gives us the answer in His Parable of the Prodigal Son.

The son abandons his roots

The parable opens with the younger of two sons demanding that his father liquidate a third of his assets and give them to him. This would have been his inheritance when the father died, as the elder son would receive two portions, in this case two thirds. Then he abandoned his family and culture and travelled far away into a gentile country (Luke 15:11-13).

During Old Testament times, a son who showed such disregard for his father was often stoned to death (Deuteronomy 21:18-21). Certainly the father should have denied such an outrageous request. Jesus' listeners would have been appalled at the younger son's disrespect and ashamed of the father's weak response. However, Scripture reminds us that God's thoughts and ways are far superior

to ours (Isaiah 55:7-9). Like God, the father in the parable is very merciful and patient and willing to pardon.

The son quickly squandered his wealth in riotous living. Verse 30 suggests that he even spent money on prostitutes. When a severe famine struck, in desperation he attached himself to a citizen of the land and was sent to feed swine (verses 14-15). Christ's audience would have recognised that for a Jew who is not supposed to eat pork, raising pigs for human consumption was inappropriate.

God's thoughts and ways are far superior to ours (Isaiah 55:7-9).

The famine meant that the pigs were being fed carob pods. Not generally consumed by humans except in times of dire need, the young man was so famished that he even considered eating them.

The prodigal son represents any sinner running from God. He learned the hard way that the pleasures of sin lead to ruin. He had hit “rock bottom.” To remain in situ would almost certainly lead to death from hunger.

Verse 17 tells us that “when he came to his senses” (New International Version) he realised that his father's hired servants were being well fed whilst he was starving. Demanding his inheritance, abandoning his family and squandering his wealth with prodigal living were all poor choices. Now he was suffering the consequences.

Truly repentant, he realised that the father he had despised was very merciful. His father might reject or punish him but he was willing to take his chances. He concocted a plan, “I will arise and go to my father, and

will say to him, ‘Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants’” (Verses 18-19). How would his father respond?

The father’s response

“But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him” (verse 20). When a son abandoned his family, he would have been considered as dead. Some would even hold an actual funeral. In verse 24 the father declared, “my son was dead.” However, the fact he recognised him a long way off suggests he regularly scanned the horizon in anticipation of his return.

Instead of punishing him, the father welcomed him with deep affection. The son began his prepared speech, but his father didn’t allow him to finish and instead commanded his servant to bring the best robe, a ring and sandals. Jesus’ listeners would have understood their significance. Household slaves usually went barefoot, whilst masters and their sons wore footwear. Sandals showed that the father was reinstating the young man as his son. The best robe was the most prestigious item of formal wear owned by the father and would only be worn at important events such as a son’s wedding. The ring, bearing the family crest or seal, would be pressed into melted wax on a formal document, as a symbol of authority.

These three gifts signified that the prodigal son was now a highly favoured son. This turn of events would have shocked all of Christ’s listeners. The son was not punished; in fact the father had forgiven him completely!

Sinners who have recognised their need for God

At this stage, the prodigal son represents sinners who have repented of ungodly behaviour and thrown themselves upon God’s grace and mercy. All sin deserves a death sentence. However, Jesus Christ was crucified on the cross to pay that penalty for the repentant. God wipes the slate clean.

Upon baptism we make a commitment to live a godly way of life. We do not have to do penance to pay for past

sins, nor perform works to earn our way into God’s kingdom. Repentance and forgiveness are even available when we slip up after conversion. When Jesus Christ returns to earth to set up His kingdom we will be given the gift of eternal life and share in His glory.

In the parable the father instructed a servant to kill the fatted calf so that he could celebrate his son’s return with a feast. The Greek expression for “fatted” means grain-fed. Such meat was only consumed on special occasions. Grain-fed veal indicates that the father was wealthy and the party would resemble a wedding for a first-born son. No expense was spared. The joyful father had forgiven his son, and wanted to share that joy with his friends.

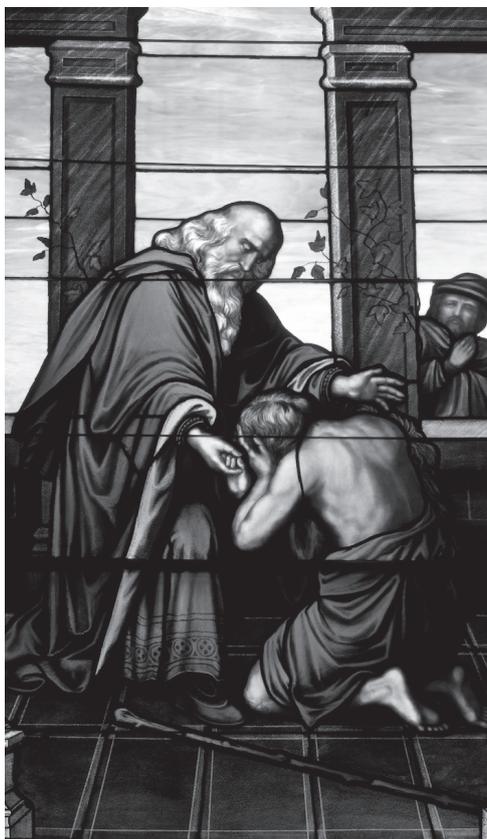
Immediately prior to the Parable of the Prodigal Son, Jesus related two shorter parables. In the first, a shepherd left ninety-nine sheep to go after one that had strayed. When he found the sheep he invited his friends and neighbours to celebrate with him and share his joy (Luke 15:4-7). In the second, a woman lost one of her ten silver coins. A diligent search recovered the coin and she too invited her friends and neighbours to rejoice with her (Luke 15:8-10).

In both of these parables something is lost – a sheep and a coin – and there is a celebration after what was lost is found. The stories encapsulate a much deeper concept, however. Verses 7 and 10 describe the joy experienced in heaven over every sinner who repents. The Parable of the Prodigal Son immediately follows. He voluntarily chose to become estranged from his family, and his cultural and spiritual heritage. He is truly lost – given up for dead by his father. When he repents,

his father forgives his despicable behaviour and the son is totally reconciled to his father. The father’s feast symbolises the joy and celebration in heaven when we repent and choose to become active Christians. Like the prodigal son we can be reconciled to our Heavenly Father and have a glorious future ahead of us that we do not deserve.

No matter how terrible our actions, upon true repentance God forgives our past sins. Clearly Paul understood that message. That is one of the powerful lessons coming out of Jesus’ Parable of the Prodigal Son!

Wayne Topping



Stained glass window depicting the return of the prodigal son

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Old Testament God revealed as loving and compassionate

Any perception that the Old Testament God was cruel, harsh and unsympathetic in nature is unsupported by many scriptural examples. Instead they depict the opposite.

Old Testament scriptures describe God as being very merciful, slow to anger and of great compassion. However, He is also a God of justice and will punish the disobedient.

Throughout the Old Testament, the Creator God is recorded as being consistently grieved by the evil committed by His human creation.

He commissioned Noah to preach righteousness and repentance to the pre-Flood world, with the warning of ensuing punishment should wickedness and lawlessness persist. Those warnings were ignored (Genesis 6:5-7).

Righteousness was such a scarce commodity that only Noah was deemed to possess this virtue. As such just he and seven family members survived (2 Peter 2:5).

Similarly with Sodom. The LORD was unable to find ten righteous people (Genesis 18:17-33). Only Lot, his wife and two of his daughters were rescued from its destruction (Genesis 19:15-16). Even then his wife wanted to return and died as a result.

Examples of God's mercy

The book of Nehemiah, more than likely penned by Ezra the scribe over 2,400 years ago, centres around the Jews rebuilding the ancient walls around Jerusalem following the Babylonian captivity. Nehemiah, who was

Many scriptures reveal God's mercy to those who are willing to amend their ways and obey Him.

serving in the Persian royal court as the personal cup bearer to King Artaxerxes, was sent to oversee the work.

In the first part of a long penitential prayer, God's goodness and mercy are acknowledged for freeing His people from slavery in Egypt centuries earlier (Nehemiah 9:5-23). Admissions of the disobedience and rebellion of their forefathers during the Exodus and the wanderings in the wilderness follow. The prayer then goes on to describe a cycle of obedience and blessings, followed by a lapse into rebellion against God, sorely provoking Him,

then correction and punishment by the hand of enemies, crying out to God for help coupled with God sending deliverers to rescue them (verses 25-31).

Recurring themes of mercy appear in verses 27, 28 and 30-31. God's mercy and forgiving approach can also be seen elsewhere. For instance, Psalm 78:37-40 records: "For their heart was not steadfast with Him, nor were they faithful in His covenant. But He, being full of compassion, forgave their iniquity, and did not destroy them. Yes, many a time He turned His anger away, and did not stir up all His wrath; for He remembered that they were but flesh, a breath that passes away and does not come again. How often they provoked Him in the wilderness, and grieved Him in the desert!"

This same cycle is recorded in the book of Judges where the lives of well-known judges such as Gideon, Samson and Deborah are referenced in this vein alongside the less well-known, such as Shamgar and Ehud. Each time Israel broke faith with God and worshipped idols God punished them. They would then cry out to Him, and He would rescue them, showing his willingness to forgive in each case!

Mercy extended to the penitent

Countless scriptures reveal God's mercy to those who are willing to amend their ways and obey Him. Among them are:

"As a father pities his children, So the LORD pities those who fear Him" (Psalm 103:13).

"All the paths of the LORD are mercy and truth, to such as keep His covenant and His testimonies" (Psalm 25:10).

"Behold, the LORD's hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear. But your iniquities have separated you from your God; and your sins have hidden His face from you, so that He will not hear" (Isaiah 59:1-2).

"Thus says the LORD: 'Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest? For all those things My hand has made, and all those things exist,' says

the LORD. 'But on this one will I look: On him who is poor and of a contrite spirit, and who trembles at My word'" (Isaiah 66:1-2).

The Bible is really the mind of God in print, His thoughts being higher than ours (Isaiah 55:9). He certainly responds to real repentance in our lives and He will do

likewise with every deeply repentant mind irrespective of the degree of evil perpetrated by an individual.

To study this important subject further please request our booklets *Forgiveness Is Possible* and *What Does the Bible Teach about Grace?*

David Jardine

Where was Jesus in the Old Testament?

Scripture reveals the answer to this mystery.

Except perhaps for the book of Hebrews, the Gospel of John gives the most complete explanation in the New Testament about the divinity of Jesus Christ. John 1:1-3 and John 1:14 explain that the Word was God and dwelt with the Father until He later became the Messiah or Christ, meaning "Anointed One."

As British scholar F. F. Bruce commented regarding Jesus: "The New Testament indicates that he existed before he lived on earth as a historical character. We are thus encouraged to ask not only, 'What was the mode of this earlier existence of his?' . . . but also, 'What is he said to have done in that earlier existence?'" (*Jesus Past, Present and Future: The Work of Christ*, 1979, pp. 11-12).

As *The New Bible Commentary: Revised* explains about the opening passage of John's Gospel: "In the prologue the pre-existence and deity of Christ are expressed explicitly. The Logos [the Greek term rendered 'Word' here] was not only with God in the beginning, but was God (1:1), and it was this Logos who became flesh and is identified with Christ" (p. 928).

In John 8, the Jews asked Jesus, "Who do You make Yourself out to be?" (John 8:53). They had no idea of the real identity of the One with whom they were speaking. It is the same today. Few people really understand who Jesus Christ was before His birth as a human being.

He patiently explained, "Your father Abraham rejoiced to see My day, and he saw it and was glad" (John 8:56). But how was this possible? The patriarch Abraham lived around 2,000 years before Jesus' birth. So those who heard Him challenged, "You are not yet fifty years old, and have you seen Abraham?" (John 8:57). Jesus gave a stunning response: "Most assuredly, I say to you, before Abraham was, I AM" (John 8:58).

He was declaring that His existence preceded that

of Abraham. Moreover, the phrase "I AM" was a well-known title of divinity to the Jews. This goes back to Moses' first encounter with God at the burning bush.

Moses was concerned about how the Israelites would receive him and the commission God gave him, so he asked God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name? What shall I say to them?'" (Exodus 3:13). Observe the Creator's reply: "And God said to Moses, 'I AM WHO I AM.' And He said, 'Thus you shall say to the children of Israel, 'I AM has sent me to you'" (Exodus 3:14).

Note also the next verse: "Moreover God said to Moses, 'Thus you shall say to the children of Israel: "The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations"' (Exodus 3:15).

As is common throughout most English translations of the Old Testament, the word "LORD" here with capital letters is substituted for the He-

brew consonants Y-H-W-H (commonly known as the Tetragrammaton, meaning four letters). No one today knows for certain how to pronounce this name, but the most common pronunciation now is Yahweh. (A common, though errant, earlier rendering was Jehovah.)

Given this background, when Jesus said in John 8:58 that He preceded Abraham and referred to Himself using the term "I AM," the Jews knew what He meant, which is why they immediately tried to stone Him to death (John 8:59). Jesus was saying that He was the very God of Israel.

To study this important topic further, please request or download our booklets *Jesus Christ: The Real Story* and *Who Is God?*

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"Most assuredly, I say to you, before
Abraham was, I AM" (John 8:58).**

Inner peace in a troubled world

Peace on earth and good will toward men is an aspiration, often hyped during the mid-winter season. Yet we rarely see peace between nations, races or within families.

The Internet is awash with books, blogs, seminars and now webinars from so-called gurus and experts on how to gain inner peace. They all have one thing in common – meditation, Eastern meditation to be precise, where people are taught to empty their minds or focus on the self. Yet, true inner peace continues to elude many.

Since the angels made the announcement on that autumn night, while the shepherds were still outside in the fields watching over their sheep (Luke 2:8), conflicts and wars have continued to wax and wane in our world. Most do not understand that the peace announced by the angels and brought forth by Jesus is a peace emanating from the inside and radiating out – a peace of mind that transcends physical circumstances.

The apostle Paul wrote to the Church in Philippi, “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, *which surpasses all understanding*, will guard your hearts and minds through Christ Jesus” (Philippians 4:6-7).

As scripture makes clear, many are unaware of the way to this peace. Paul quoted the prophet Isaiah when he stated: “The way of peace they have not known” (Isaiah 59:8; Romans 3:17).

If we are constantly at odds with the decrees of the Almighty, we shall never find peace.

Real peace will eventually envelop the whole world when Christ brings His kingdom to earth. Isaiah foretold: “Of the increase of His government and peace there will be no end” (Isaiah 9:7).

We can increase the inner peace of God in our lives in the following three ways.

Start with repentance

Repentance is a gift from God. He helps us to turn from our own desires to His (2 Timothy 2:25). It is not a one time event, but an ongoing process.

King David wrote, “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to

whom the LORD does not impute iniquity, and in whose spirit there is no deceit. When I kept silent, my bones grew old through my groaning all the day long.

For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer” (Psalm 32:1-4).

King David often meditated on God’s law and instructions. The tone of Psalm 32 changes when he accepted responsibility for his sin and repented. “I acknowledged my sin to You, and my iniquity I have not hidden. I said, ‘I will confess my transgressions to the LORD,’ and You forgave the iniquity of my sin” (Psalm 32:5).

By the end of the psalm David becomes joyful; “Be glad in the LORD and rejoice, you righteous; and shout for joy, all you upright in heart!” (verse 11).

It is obvious from this passage that peace of mind was far from David before he confessed his sin to God. He only found peace when he had compared his deeds to God’s laws and genuinely repented.

If we are constantly at odds with the decrees of the Almighty, and our lives express that conflict, we shall never find peace. We must cultivate a humble and repentant attitude in order to increase our inner peace.

Living examples of God’s way

Following on from repentance, we should set ourselves to live in accordance with our Creator’s laws and commandments. In a world that has largely turned its back on God, living God’s way rather than our own can be challenging. Nonetheless, to live in harmony with God’s laws is a second way we can gain inner peace. When we are anchored to a hope that most of the world does not possess, we shall experience true peace of mind.



Studying and then applying God’s word in our lives will bring inner peace.

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The psalmist declared, “Great peace have those who love Your law, and nothing causes them to stumble” (Psalm 119:165). Knowing we are walking in line with our Heavenly Father provides a sense of stability, however difficult the path.

Just one focus

Peace is listed as a fruit of God’s Spirit in Galatians 5:22-23. These are God’s character traits which He is developing in His children. With these we can serve Him and our fellow man now and in the future. A third way to maintain inner peace is to keep our focus on God.

An awareness of events the Bible states will transpire as this present evil age draws to a close doesn’t exempt us from troubles. If we view our trials and suffering from a training perspective it becomes easier for us to remove self, helping us not to fall flat and lose our peace when difficulties come our way.

The apostle Paul wrote to the church in Rome: “Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit” (Romans 15:13).

Furthermore, he advised the congregation at Philippi:

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Philippians 4:8). Meditating thus mitigates negative thoughts concerning the cares of the world that can make us unfruitful (Matthew 13:22).

Regular prayer, Bible study and biblical meditation will help us draw closer to God, keeping our focus on Him. To study these basics further please request or download our study aid *Tools for Spiritual Growth*.

Peace on earth and good will toward men will yet come to pass in our world according to God’s plan of salvation. It will be a peace based on our Creator’s laws and instructions; it will be focussed not on the self or false religious practices or human ideas, but on God. It will become a way of life that will lead to eternal life.

Through repentance, becoming a living example of God’s ways and keeping Him at the centre of our lives, we can enjoy an enduring peace of mind.

Ademola Adesupo

Misguided, mystical meditation provides no path to true inner peace

O riental meditation in general is an attempt to empty the mind, while Christian meditation fills the mind. The first looks within (to gain access to the “higher self”) while God’s way is to look up in worship and submission (to know and obey God). Eastern contemplation is trance-like detachment, while a Christian’s contemplation is *attachment* – to God and His Word (Psalm 77:12; Philippians 4:8).

The blanking of the mind to achieve “enlightenment” includes “transcendental meditation” (TM), the fad started in 1956 by Maharishi Mahesh Yogi. Many followers believe in the power of “collective thought” – often called the “Maharishi effect” – whereby many people merely thinking the same thing make something happen! It’s essentially saying, “Who needs God or prayer when we can rely on our minds?”

Secular meditation is commonly recommended for therapeutic relaxation for the mind and body. This can be helpful and harmless, but usually the practitioners are naively tempted to “advance” into the more spiritual philosophies and practices. Before long they may be chanting a mantra, humming the “Om” and studying

Zen mysticism. There are plenty of good ways to relax that have no connection with such Eastern religions as Buddhism, Hinduism or Taoism.

Satan continues to deceive the world with beguiling promises of wisdom, “your eyes will be opened, and you will be like God, knowing good and evil” (Genesis 3:5). He claims to be “an angel of light,” but in reality only blinds people so they are in spiritual darkness (2 Corinthians 11:14; 4:4).

Oriental-type meditation is dangerous. First, it is involvement with false religion, which alienates us from God (see Deuteronomy 12:29-32; 18:9-14). Secondly, any attempt to empty the mind in hopes of some telepathic enlightenment is unwittingly inviting demonic influence (see Luke 11:24-26).

The current widespread fascination with oriental religion is “nothing new under the sun” (Ecclesiastes 1:9). Speaking through Isaiah to His people, who should have known better, God said, “They are full of superstitions from the East; they practise divination like the Philistines and clasp hands with pagans” (Isaiah 2:6, New International Version).



When? Probably between the second resurrection and the time when death itself is destroyed (Revelation 20:14; 1 Corinthians 15:26). As a designation for this event for this particular group of people we have used the term “third resurrection.”

For a more detailed explanation and to study the resurrections further please request or download our booklet *Heaven and Hell: What Does the Bible Really Teach?*

Q How can we change our thinking from a natural approach to one that is biblical and pleasing to God?

Reader in Norwich

Q I have seen reference in your literature to a third resurrection. I cannot find this term in the Bible. What is this?

FAQ

A The term “third resurrection” does not appear in Scripture. However, there is evidence for one. The first resurrection is only for the dead in Christ. It is a resurrection to immortality (Revelation 20:4-6).

There is a second resurrection back to mortal life 1,000 years later. This is for those who were not judged prior to Christ’s return. Those who had never heard about, or hadn’t understood God’s purpose and salvation plan, will be offered His Holy Spirit, and thus eternal life at this time (Ezekiel 37:1-14; Revelation 20:11-13). Those who refuse to accept God’s ways in this period of judgment will perish in the lake of fire (verse 15).

The Pharisees knew who Christ was but accused Him of working miracles by the power of Satan (Beelzebub) rather than by God’s Holy Spirit. This was a deliberate and wilful rejection of the Holy Spirit (Matthew 12:22-32). Christ said that “whoever speaks against the Holy Spirit, it will not be forgiven him” (v. 32), the so-called “unpardonable sin”.

Hebrews 6:4-8 and 10:26-30 describe the fate of someone who rejects Christ and their calling. “For if we sin wilfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries” (v. 26-27). This appears to be describing a “third resurrection” to fiery judgment.

A At creation, God made us in His image and likeness (Genesis 1:26:27). Only humans are made in God’s image – created for a specific purpose not allotted to the animal kingdom. Speaking of Jesus the Son of God, the apostle Paul stated: “As we have borne the image of the man of dust, we shall also bear the image of the heavenly Man” (1 Corinthians 15:49).

Although created in the image of God physically, human beings were not created with God’s divine attributes, or His character as reflected in Jesus Christ. The potential to develop that holy, righteous character is there. Human nature is a combination of good and evil but is naturally hostile to God’s law (Romans 8:7-8). To embrace only godly character traits as opposed to more nefarious ones requires divine help. God’s gift of the Holy Spirit must join with our human spirit for the natural mind in man to gradually become more God-like (Romans 8:16-17).

The apostle Peter wrote, “As His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter 1:3-4).

That hearts and minds can be changed is explained by the apostle Paul in Romans 12:1-2, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed [changed] by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”

With God’s help we can live a life more akin to His ways than ours. His Holy Spirit helps us achieve the purpose for which man was created – to shed carnal human nature and replace it with God’s divine qualities. To learn more, please request or download our booklet *Transforming your Life: The Process of Conversion*.

Let the Bible Answer...

... will return next issue.



Letters From Our Readers

Is There Really a Devil?

I look forward to reading this booklet. I, like everyone, need to be reminded of the evil afoot in this world.

Reader in Cambridge

Jesus often talked about the devil but it is very unlikely you will hear about the devil in a church service. Many years ago Satan the devil was preached about in every church service. It needs to be brought back.

Reader in Norwich

I want to learn more. I've enjoyed your videos on You Tube and reading the magazines.

Reader in Scotland

Thank you for opening my eyes. Can I also have *The Book of Revelation Unveiled* and *Why Were You Born?*

Reader in Bromley

Please send me the booklet, so I can prayerfully prepare myself and my children for the days ahead. The Lord God wants His children to be prepared for Satan's wicked designs on the helpless human beings he wants to enslave.

Reader in Sutton Coldfield

Bible Course a helpful treasure

I look forward to receiving the *Bible Study Course*. The lessons [teach] God's word and Jesus' life on earth. It all brings together God's purpose for mankind and the teachings of Jesus. Thank you for enabling me to study the Bible in depth.

Student in Skegness

My twelve *Bible Study Course* lessons are my treasure. Thank you for this free gift. I have sufficient study materials, your magazines and booklets for my lifetime.

Student in Northwood

Very good and well-presented Bible Study. I find them a great help.

Student in Stroud

Thank you all for letting me do this Bible Study.

Student in Sheffield

Magazine, booklets appreciated

Thank you very much for always sending me the magazine. Your booklets reveal the hidden things of God.

Reader in London

Beyond Today magazine gives me deeper insight into the Scriptures.

Reader in Milton Keynes

Thank you for your helpful and informative literature which has explained so much I found difficult to understand.

Reader in Cornwall

Secret rapture not in the Bible

You are so kind sending these *Beyond Today* magazines. I treasure them all. Could you please tell me if a "rapture" is going to happen? I can't find anything about it in the Bible.

1 Thessalonians 4:13-18 is not secret, but many use this as "proof"

Reader in Cornwall

Editor's comment: We have sent you our booklet 'The Rapture vs. the Bible, which should help you in your studies.

How this work is supported

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