

# BEYOND TODAY

The British & European Supplement

March/ April 2026

## Why doesn't God ...?

*Today many ask why God does nothing to ease the sad events that constantly plague this present evil world. The simple answer is that our Father has already done something, it's just that most fail to acknowledge it.*

**T**he sacrificial death of Jesus Christ is the overriding reason God the Father sent His Son into the world. He suffered and died for the sins of all men and women (John 1:1-3, 14). By His subsequent resurrection, Jesus Christ made possible the magnificent fulfilment of Their plan and purpose for humankind. Without it our redemption from the death penalty for sin simply would not be possible. It is the first and foundational step in God's great plan for humanity.

### Reconciliation with the Father

All true believers owe their righteous standing before God the Father to Christ's supreme sacrifice. His shed blood can cover the death penalty we have earned through sin and reconcile us to God. But Christ's sacrificial death is not the simplest biblical teaching to truly understand.

Many aspects of this biblical doctrine are not only carefully explained by the apostles Paul and Peter, but also by Matthew, Mark, Luke and John. These men were first-century witnesses to the all-important events that played out in the Holy Land during the first century.

Every Christian, and every prospective Christian, needs to understand the massive significance of the sacrifice of Christ in great detail. The other vital steps to salvation that naturally follow in God's overall plan are all firmly based on Christ's death in order that our sins be forgiven.

Sin is serious (both intrinsically in itself and in its

horrendous consequences), but Christ's sacrificial death can completely conquer, neutralise and blot out sin. Our booklet *God's Holy Day Plan: The Promise of Hope for All Mankind* explains the inescapable harmony of God's plan for eternal redemption and how the death of Christ fits into God's overall plan for salvation.

### Human and divine

While unequivocally affirming His divine identity, the gospel accounts also present a very human Jesus who continually had to deal with the frailties of other human beings.

Repeatedly, Christ asked individuals whom He had healed not to say anything that would focus attention



Sincere appreciation and respect for Christ's sacrifice is essential.

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upon Himself, since He lived in a nation where the religious establishment was hostile to His message and was seeking to kill Him. The Bible shows that, in most instances, their excitement and enthusiasm got the better of them and, against His wishes, they quickly spread the news (see Mark 7:36).

At times, Jesus needed to be alone or with His closest disciples, but the crowds usually managed to find Him. He never used the miracle-working power His Father gave Him to manipulate people and events for His own purposes, but always responded to the needs of the people. He did not seek to aggrandise Himself (Romans 15:3).

One of the most destructive first-century heresies was the false teaching that Jesus “did not come in the flesh” (1 John 4:1-3). Many adopted the belief that Christ was not really a human being in the fullest sense, that He did not suffer the temptations to sin that we all experience, that He was not really one of us. Although the apostle John condemned this heresy in the strongest of terms and the biblical record repudiates it, unfortunately, it persists to this day.

### **Failings of the lukewarm**

One basic challenge for the Church Jesus raised up is to convict a sceptical world that the risen Christ of the Bible is the only solution to all the problems of the world – personally, nationally and globally. This doesn’t apply only to outsiders, but also to those lukewarm within the Church who have forgotten that their old sins were purged and who behave very much like their secular contemporaries. Their behaviour has been no commendation for Christ’s gospel. As an outsider once observed, “Christendom has hidden the face of Christ from us.”

The apostle Paul lamented: “For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ . . . who set their minds on earthly things” (Philippians 3:18). This scripture clearly shows that a lukewarm, selectively obedient nominal believer stands as an enemy of the cross of Christ and His atonement for our sins.

### **Hostility**

Opposition to the truth of God comes from many sources – religious, ethnic, cultural and political. Both Paul and Peter defended the good news and expected others to follow their example (Philippians 1:16; 1 Peter 3:15).

The proclamation of Christ’s gospel and His sacrifice was a scandal to many in the Jewish community and sheer foolishness to a considerable number of wisdom-seeking Gentiles (1 Corinthians 1:18-25). The story of the first-century Church was one of defending and explaining God’s truth to the religious establishment, the secular

world and Roman civilisation. There were many hostile detractors.

In principle we face the same realities in today’s modern world. Issues that confronted the early Christians have continued to be problematic, sometimes in new guises. We can learn much from the sensitive manner in which the apostles dealt with the difficulties of their day.

### **Annual reminder of Christ’s sacrifice**

At the time of the Passover each year, in a figurative and spiritual sense, those called by the Father have to walk the path to Jerusalem with Jesus every year. We are reminded of the part our own sins played in His death by crucifixion.

Paul tells us that before we participate in this annual reminder we must examine ourselves (1 Corinthians 11:28; 2 Corinthians 13:5) and grapple with “the sin which so easily ensnares us” (Hebrews 12:1). Following Christ’s example and instructions, Christians partake of a small piece of unleavened bread followed by a sip of wine, the symbols Christ gave to remind us of His sacrificed body and shed blood (Matthew 26:26-28; 1 Corinthians 11:23-26).

The annual Passover observance is also a reminder of our sacred covenant with God – that He willingly gave His only begotten Son as a sacrifice for our sins (John 3:16-17), so that we willingly surrender our lives to Him to obey His will (Romans 6:6-13).

***Through the sacrifice of Jesus Christ . . . God has made possible the fulfillment of His plan and purpose for humankind.***

The Bible provides instruction on other very important annual observances which rehearse the steps that follow in God’s plan. But the reminder of and acceptance of Christ’s sacrifice, marked by the annual Passover, will always be the crucial first step.

Through the sacrifice of Jesus Christ to atone for the sins of the repentant and His subsequent resurrection, God has made possible the magnificent fulfillment of His plan and purpose for humankind. A first step to eternal life – a glorious future beyond the sorrows of today.

*John Ross Schroeder*

*(Adapted from an unpublished manuscript The Sacrifice of Jesus Christ: How Important Is It?)*

To study further, please request or download our booklets, *God’s Holy Day Plan: The Promise of Hope for All Mankind*, *Jesus Christ: Saved by His Life* and *What Does the Bible Teach About Grace?*

# Beware of standing against Christ

*Bible prophecy of the end time talks about a mysterious figure often referred to as the “antichrist.” Is he the one identified as the “man of sin” or the “false prophet”?*

**A** believer’s relationship with Jesus Christ is deeply personal. Anything that threatens that connection with our Saviour constitutes a major concern. “Antichrist” is revealed as appearing before the second coming of Christ. Yet there’s more to the story.

Even the meaning of “antichrist” encompasses more than just the end time. It literally means “against Christ” and is variously defined as “adversary of Christ” or “opponent of Christ,” and as a designation for a specific individual who rises on the world scene to defy Christ and His work. In fact, such an enemy will arise, but there have been and are many antichrists who oppose Jesus and His message (1 John 2:18).

The *Greek-English Lexicon of the New Testament Based on Semantic Domains* by Louw and Nida offers a more comprehensive definition: “The term . . . appears to have become increasingly equivalent to a proper name as the personification of all that was opposed to and contrary to the role and ministry of Christ.”

According to the apostle John’s writing, there is a spirit of antichrist, which is a spirit of opposition to the

***As Creator, Christ’s life was of such value it was sufficient to pay the death penalty for the sins of the whole world.***

identity and nature of Christ and His ongoing work in His people. Specifically, John was writing to warn of the heresy that denied Christ’s coming in the flesh (1 John 4:3; 2 John 6-7). To deny such central biblical truth is to be against Christ and His message. All these ideas rejected the truth that God literally came “in the flesh” (became a physical human being capable of dying) *and then actually died*.

## **Heresies denying Jesus as God in the flesh**

One influential and diabolical heresy was gnosticism, which was starting to form in the late New Testament period. The gnostics taught the lie that spirit is always good,

and matter – including the human body – is always evil. Docetism, one branch of gnosticism, taught that Christ only seemed to have a body. Cerinthianism, another variant, taught that the divine Christ joined the man Jesus at baptism and then left him before he died.

Furthermore, some among the Ebionites, or “poor ones” – referring to early Jewish Christians – reportedly taught the heresy that Jesus was only a man and not God.

The apostle Paul asserted: “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23). He also stated that: “. . . *all* have sinned and fall short of the glory of God” (Romans 3:23).

The only way the death of Jesus could pay for the sins of all mankind is for Him to have been both God and man when He died. The gospel of John records that Christ as the pre-existing Word created everything that was ever created (John 1:1-3, 14). Thus, His life was of such value it was sufficient to pay the death penalty for the sins of the whole world: “My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation [atonement] for our sins, and not for ours only but also for the whole world” (1 John 2:2).

It’s important you know the truth about Jesus Christ – who He was and what He taught. Read our free study guide *Jesus Christ: The Real Story* for more crucial information. Also request *Who Is the Antichrist?* This latter booklet also identifies the ultimate antichrist and explains the coming “abomination of desolation” mentioned in Daniel 11:31 and 12:11 and also in Matthew 24:15-16.

You may be interested in viewing a *Beyond Today TV* programme on this subject at [www.ucg.org/beyond-today/beyond-today-television-program/the-message-of-the-antichrist](http://www.ucg.org/beyond-today/beyond-today-television-program/the-message-of-the-antichrist). Presented by Gary Petty, this was first aired in March 2020.

More information is available in a sermon by another *Beyond Today Television* presenter, Darris McNeely, from 2016. Watch at [www.ucg.org/sermons/beware-spirit-antichrist](http://www.ucg.org/sermons/beware-spirit-antichrist).

# Enhancing meekness

*Jesus said the meek would inherit the earth. In our present turbulent world, being “meek” may appear to present a challenge.*

Inheriting the earth is a big reward for being meek (Matthew 5:5). This often-misunderstood trait is one God wants His children to develop. For this reason we would do well to consider what the word signifies.

Often translated “gentleness,” meekness does not equal weakness. The Greek word Paul chose to use in Galatians 5:23, *prautes*, commonly described strong, well-trained animals such as elephants and horses. We are to be meek firstly in our relationship with God, and secondly in our relationships with people. A word with a closely related meaning is “magnanimous,” defined as “generous in forgiving, avoiding resentment or revenge, unselfish.”

## Christ was approachable

We can consider the example Jesus Christ set while He was on earth. Although He could call on divine power, He was approachable, sympathetic, kind and loving. He said, “Take My yoke upon you and learn from Me, for I am gentle and lowly [humble] in heart” (Matthew 11:29). He used His power for healing rather than hurting. His instruction here is: “Learn from Me.”

God is all-powerful, but never misuses that power. He is the perfect Father who never overreacts, is gentle with His often-unruly children and always does what is best for us. He doesn’t destroy us when we slip up but is quick to forgive us when we repent.

Is someone able to approach us about a problem, imagined or real, without fearing we will snap at him or her and become angry? How would Jesus Christ react?

## Be gentle with everyone

Another tip is to give people some “wobble room.” Maybe they have had a bad day, are tired or in pain. The apostle Paul wrote, “Put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do” (Colossians 3:12-13).

An individual who is secure in his or her relationship with God stays calm, thinks first and then responds in the way that will best help the other person. That is true strength and true meekness. Since we all like to be treated gently, why not treat everyone else gently? “And just as you want men to do to you, you also do to them likewise”

(Luke 6:31). That’s the Golden Rule!

## Grow in meekness and gentleness

Finally, we know that the greatest power on earth is the power of the Holy Spirit. It is God’s Spirit that enables people to be far more meek and gentle than they could ever be without it.

Paul explained how that Spirit would transform our lives: “But the fruit [product, effect] of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness [meekness], self-control” (Galatians 5:22-23).

What an amazing solution! Our Heavenly Father does not leave us on our own to work up these virtues. By putting our faith in God, repenting of our sins and being

*Closely related to “meek” is magnanimous, defined as “generous in forgiving, avoiding resentment or revenge, unselfish.”*

baptised, we can receive the gift of the Holy Spirit through the laying on of hands of the elders (Acts 2:38; 1 Timothy 4:14). And that gift produces wonderful fruit!

To keep your attitudes and actions meek and gentle, you will need to swim upstream against today’s current of rudeness and roughness. Paul foretold that “in the last days . . . men will be lovers of themselves . . . unloving, unforgiving, slanderers, without self-control, brutal” (2 Timothy 3:1-3).

God is calling people out of such darkness to set the right example for others (Matthew 5:14). That is a tall order but God is ever ready to help us. Pray earnestly for His help. In addition, make a habit of reading His Word so it can transform your thinking and way of life. If you do not already have copies, please request or download our booklets *Transforming Your Life: The Process of Conversion* and *The Power of the Holy Spirit*.

An important part of being a shining light is having godly meekness and gentleness. Someday the whole world will be a peaceful and happy place. That someday is when Christ returns and the meek inherit the earth!

*Adapted from an article by Don Hooser*

# Engage with written material

*It has been said that our minds learn best when we are fully engaged. Taking time to properly study and understand what we read is becoming a rarity today.*

According to the nineteenth century English writer and philosopher Harriet Martineau, “Readers are plentiful, thinkers are rare.” Often quoted by others, this thought originated in a time period that long pre-dated today’s plethora of personal electronic devices.

We live in an age where the reading of books is being replaced by reading from a computer screen. There are benefits that have come from the advance of technology, but taking time to digest what we read and think about it has become rare.

Paul realised the value of concentrated study and admonished Timothy of its value. He stated, ‘Remind them of these things, charging them before the Lord not to strive about words to no profit, to the ruin of the hearers. Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth (2 Timothy 2:14-15).

Paul also reminded Timothy that the words of God were profitable for correction and instruction, as well as doctrine (2 Timothy 3:16). Careful study would be

required to achieve these aims.

## Thoughtful reading

Our minds learn best when we are fully engaged with the text. To benefit from what we are reading demands:

- 1) That we re-read important passages.
- 2) That we mark a passage in some way so that we can return to it. (Special dry Bible highlighters are useful for marking scripture verses to avoid ink bleeding through the pages.)
- 3) That we not only read, but also write, to reinforce what the eye sees. This could include making notes and underlining, or even copying out important sections.

Working to digest the information will help us to absorb it. When our hands, facial expressions and body are involved, we have the better chance to really be a thinker.

Being a reader is good, but unless we are thinking about what we read, the benefit shrinks.

*Adapted from a blog by  
Robert Berendt*

# A word fitly spoken

*Imagery can help us visualise the intent behind the “wisdom of Solomon.”*

Scripture compares well-chosen words to “apples of gold in settings of silver” (Proverbs 25:11). Words can include a talk, a short remark or a statement. Interestingly the word translated “fitly” comes from a Hebrew word for a wheel, so the intent of the verse is to speak with suitable words for that time and place – words that run smoothly as might a chariot wheel.

Another Proverb states, “A man has joy by the answer of his mouth, and a word spoken in due season, how good it is!” (Proverbs 15:23). Whether given for instruction, advice or comfort, helpful expressions should be employed for the person being addressed.

Sometimes just a few lines can make a difference. If we know an individual is sick, lonely or going through

trials, then writing, phoning or sending a card can be a great encouragement to him or her. Proverbs states, ‘The lips of the righteous know what is acceptable’ (Proverbs 10:31).

Several years ago, the cover of a church magazine portrayed Proverbs 25:11. Since I am one who needs visual emphasis, I had it framed. Now it hangs on a wall in my home – a constant reminder of the need to be positive with my words.



*Margaret Pugh*

# More than mere food and drink

*The unleavened bread and wine taken at Passover hold a deep symbolism.*

**T**he Church in Corinth had many blessings as recipients of God's grace, enriched with knowledge, and fully involved in the Lord's work. Yet, the Corinthians had absorbed the culture, or mindset, of the city. Paul characterised them as infants in Christ not ready for solid food, still carnal, full of jealousy and strife, behaving in a human way (1 Corinthians 3:1-3).

## **Leaven: Symbol of pride**

One word that sums up the Corinthians is "arrogant." Modern translations use this term where the New King James Version uses the term "puffed up" (as in 1 Corinthians 4:6, 18-19; 5:2; 8:1). To the Church in Corinth Paul wrote of a more excellent way: "... love does not parade itself, is not puffed up" (1 Corinthians 13:4). The great spiritual gift of love is the antithesis of arrogance.

This negative characteristic connects to Paul's teaching on Passover and Unleavened Bread. He equated arrogance to the action of leaven (yeast or a similar raising agent) that would raise the whole lump of dough. Pride would corrupt and contaminate the whole congregation.

As leavened products were to be removed from their homes prior to Passover and the Feast of Unleavened Bread, Paul advised them to turn from those ways – the arrogance, boasting, wronging and defrauding – so they could be "unleavened," free from pride, as Christ was.

Paul explained: "Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Corinthians 5:6-8).

In 1 Corinthians 6:11, he reminded them that they had been washed, sanctified or set apart, justified or made right with God – and this was in the name of the Lord Jesus Christ and by God's Spirit – and because of this there should be no room for their human boasting. He exhorted them to "keep the feast . . . with the unleavened bread of sincerity and truth". No pride, no arrogance, just deep

respect for our Lord and Saviour.

## **Wine: Analogous to Christ's blood**

That this was indeed wine and not grape juice is proven by Paul remonstrating with those using the Passover as an excuse for excess. He scolded them: "Therefore when you come together in one place, it is not to eat the Lord's Supper. For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. What! Do you not have houses to eat and drink in?" (1 Corinthians 11:20-21).

To avoid this shameful behaviour, Paul seems to imply that meals should be eaten at home, whilst they should continue to assemble for the actual Passover service where they would partake of the symbols of the bread and the wine. He rehearsed the words Christ had used at His last Passover and which He had taught Paul: "For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed

***Paul exhorted them to "keep the feast ... with the unleavened bread of sincerity and truth". No pride, no arrogance, just deep respect for our Saviour.***

took bread; and when He had given thanks, He broke it and said, 'Take, eat; this is My body which is broken for you; do this in remembrance of Me.' In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me'" (1 Corinthians 11:23-25).

Prior to taking these Passover symbols Paul instructed partakers to personally examine themselves to ensure they were not eating or drinking in an unworthy manner. There are dire warnings for those who attend the Passover service without first having done this and repenting of known sins (1 Corinthians 11:20, 23-29).

A series of six studies on the New Testament Passover is available at [www.ucg.org/course/six-steps-passover](http://www.ucg.org/course/six-steps-passover).

*David Fenney*



**Q** In the January/February Supplement, you state all “apostles were disciples.” However, the apostle Paul was, as far as I know, never a disciple of Jesus.  
*From the Internet*

**A** The Gospel of Luke records that all twelve of the first apostles were originally disciples: “Now it came to pass in those days that He [Christ] went out to the mountain to pray, and continued all night in prayer to God. And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles” (Luke 6:12-13). Certainly, Paul was not among the original twelve apostles; but was Paul a disciple of Jesus Christ?

After His death and resurrection, Jesus gave the following commission to the remaining eleven apostles: “All authority has been given to Me in heaven and on earth. Go therefore and *make disciples of all the nations*, baptizing them in the name of the Father and of the Son and of the Holy Spirit, *teaching them to observe all things that I have commanded you*” (Matthew 28:16-20).

Saul, also called Paul, originally persecuted those disciples. Acts 9:1-2 explains: “Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.” Paul clearly knew the doctrines of Christ’s followers (those of “the Way”), otherwise he could not have distinguished them from the adherents of Judaism, but until Christ met him on the road to Damascus, he had wanted to destroy them. In this encounter with Christ Paul was blinded and was led into Damascus (verses 8-9).

The Lord then appeared in a vision to a disciple called Ananias and instructed him to go to Paul to restore his sight. Jesus explained: “Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the

children of Israel. For I will show him how many things he must suffer for My name’s sake” (verses 15-16). This suggests Christ intended to teach Paul. Later, Paul spoke of the incident of being caught up to the third heaven (2 Corinthians 12:1-10).

Ananias went to Saul and must have explained about baptism and how to receive the Holy Spirit. Luke, the writer of Acts, records his words: “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit. Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptised” (Acts 9:17-18).

Baptism by immersion is an outward sign of inward repentance. This would have fulfilled Christ’s instruction in Matthew 28:20 to make disciples and baptise them.

After Paul’s conversion, Luke relates: “And when Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple. But Barnabas took him and brought him to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus” (Act 9:26-27).

Barnabas clearly believed Paul to be a disciple.

Paul also considered himself a follower or imitator of Christ (1 Corinthians 11:1). This would equate to being a disciple.

## Let the Bible answer...

### What does the Bible teach about love?

*God is love: 1 John 4:8, 16.*

*God loves His potential human family: John 3:16-17; 16:27; Galatians 2:20; 2 Thessalonians 2:16; 1 John 4:10.*

*We are to imitate this love: Ephesians 5:2; 1 Peter 1:22; 1 John 4:11.*

*We show this love to God and to fellow human beings by keeping God’s commandments: John 14:15, 21; 15:10; 1 John 5:2-3; 2 John 1:6.*

*Keeping the commandments separates those who love God from those who do not: Revelation 12:17; 14:12; 22:14.*



## Letters From Our Readers

### Festive about-turn

Thank you so much for *Beyond Today*, which I love reading. Congratulations to Gary Petty for his article “Does Christmas Really Honour Christ?” That should really make your readers think.

Years ago, my husband and I were putting up our first Christmas tree and he was reading to me the booklet on Christmas. I can tell you it came down quicker than it was going up.

*Reader in Banbury*

*Editor’s comment: Our booklet Holy Days or Holidays: Does It Matter Which Days We Observe? provides information on the origin of many Christmas customs. However, even without the pagan trappings there is still a problem with Christmas.*

*To learn more you may find our Magnified podcast on the subject of interest. View at: [www.ucg.org/watch/magnified/real-problem-christmas-and-what-christians-should-do-instead-magnified-podcast](http://www.ucg.org/watch/magnified/real-problem-christmas-and-what-christians-should-do-instead-magnified-podcast).*

### Sharing the Gospel

I am being blessed by your publications. I keep them in my library and I want other people to have access to them as well. May God continue to inspire your writers.

*Reader in Wolverhampton*

Please continue my subscription. I love reading your magazine and have recommended it to many friends.

*Reader in Knebworth*

Much appreciated would be two copies of *United States and Britain in Bible Prophecy*. Many thanks indeed for these life-changing studies which I desire to pass on to many others.

*Reader in Winchester*

### Spot-on explanations

Thank you for your *Beyond Today* magazine and *Supplement*, which I find explain a lot of my pondering. You seem to hit the spot each time. Please can I renew my subscription?

*Reader in Dunfermline*

In this issue of the magazine [January/February 2026] were some useful comments on topics I had been thinking about – a usual occurrence.

*Reader in Gillingham*

### Bible Commentary

I think I read somewhere that you are publishing a Bible Commentary. How far are you along with that?

*Reader in Peterborough*

*Editor’s comment: Our commentary to the Old Testament can be found online at [www.ucg.org/learn/bible-commentary](http://www.ucg.org/learn/bible-commentary). The New Testament is still being worked on.*

### Hard copy must have

Written literature is very valuable to those of us without computers.

*Reader in Grantham*

**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.**

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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.

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