

BEYOND TODAY

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Three reasons Christ clashed with the Pharisees

Who were the Pharisees and why did they incur such strong censure from the Son of God?

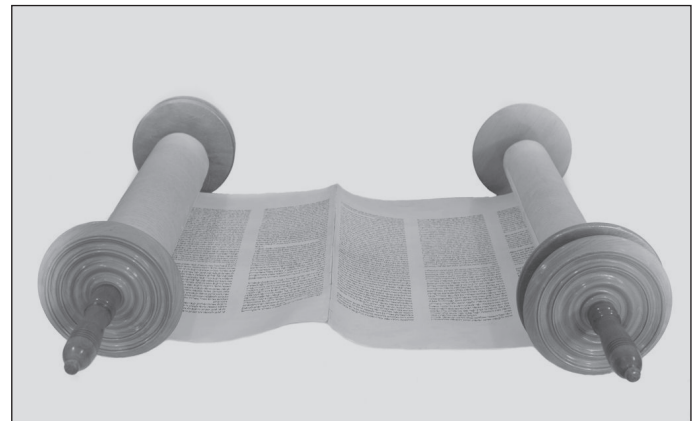
The Pharisees were a group of religious leaders of Jesus' day whose actions were condemned by Him in no uncertain terms.

Often referred to as the "seven woes," complaints against the Pharisees fell into three main categories. If we can understand why Jesus was berating them and why they had these beliefs and attitudes in the first place, we can attempt to avoid their errors.

In chapter 23 of Matthew, Christ was addressing the "multitude" (the crowds that had followed Him) and His own disciples. He acknowledged that the scribes and Pharisees were religious leaders of that day and He was warning His audience, and us, not to follow their example. Seven times in this chapter Christ uses the phrase "Woe to you, scribes and Pharisees, hypocrites!"

According to the *Expositors Bible Commentary*, the word "woe" can mean anything from "a compassionate 'alas!' [to] . . . a strong condemnation . . . or a combination of the two. In Matthew 23 a strong condemnation predominates but it is neither vindictive nor spiteful so much as judicial."

Here and on several other occasions, Christ used the epithet "hypocrite" in respect of the behaviour of some in this group. The word is derived from a Greek word meaning originally "one who answers" or "an interpreter" (*Thayer's Dictionary of New Testament Words*). Later it was used of an actor and, over time, came to mean one who pretends or plays a part outwardly while having different feeling or intents inwardly.



Hebrew handwritten Torah: The Pharisees seemed to give greater heed to the Oral Law than to the intent of the written laws of God. (Oleg Ivanov IL / Shutterstock.com)

A failure to accept their Messiah

The first reason Christ and the Pharisees clashed was because they failed to acknowledge Jesus as their Messiah. With their professed knowledge of the scriptures, they should have recognised the timing of His first coming. When the wise men came looking for Jesus as a young child, the scribes and chief priests were able to identify where the Christ was to be born (Matthew 2:1-8). Herod certainly believed He had arrived (verses 8-18). Others were also looking for the Messiah's birth at this time (Luke 2:25-35).

During His ministry the Pharisees repeatedly refused to accept Jesus as the Christ, partly because they thought He was from Galilee, which they considered a poor and uneducated area, when he was actually born in Bethlehem (John 7:32, 40-52). Nicodemus had previously come to Christ and admitted that “we know you are a teacher come from God,” referring to himself and other high-ranking Pharisees.

Instead they spoke against Him, sought His death and dissuaded those who heard Him from learning more of how to enter the Kingdom of God (Matthew 23:13). In this they were repeating their forefathers’ failure to recognise the prophets sent by God (verses 29-39).

Commandments of men

A second area where the Pharisees came into conflict with Christ was adding to the scriptures what was not required while omitting what was intended.

The Pharisees relied heavily on what was called the “oral law.” This was claimed to have been the words of Moses passed down from mouth to mouth. However, there are a number of problems with this idea.

To begin with Moses *wrote* all the law in a book (Deuteronomy 31:24). He left a written command to *read* the words of the law to Israel at least every seventh year (verse 9-12). There is no suggestion that any oral law was to be added.

Later in Israel’s history the written law was lost, pos-

Origin of the Pharisees

The Bible indicates that after the return from the Babylonian captivity, the Jewish people, under the leadership of Ezra, Nehemiah and Malachi followed the form of worship God had ordained.

In time, a group of priests and Levites was formed to continue this process. They became known as the “Great Assembly.” This situation did not last, and eventually much of Judah became hellenised under the rulership of the Greeks. During this period there was no line of official teachers, and whole generations came and went, accepting new doctrines and pagan ideas and fables.

In 196 BC the Sanhedrin was established. This new body comprised priests from the tribe of Levi and lay people thought to be wise teachers. This was an innovation as previously it was considered that the Levites alone had the authority to teach religion to the people (Malachi 2:7-8). These lay teachers organised themselves into the party of the Pharisees, and the priests became known as the Sadducees.

In spite of the adoption of extra-biblical ideas and practices, these lay teachers often told the people that these customs were “Jewish” and therefore Moses must have taught them. Yet, they also admitted that these were “traditions of the elders” with no direct reference to them having come from Moses at all (Matthew 15:2). These new traditions, both good and bad, came to be known as the Oral Law and were gradually accepted except by the Sadducees, who declared that the Pentateuch (the first five books of the Bible) contained the only necessary code of laws to obey (*The New Bible Dictionary*, article Sadducees). The Sadducees began to reject both the resurrection and angels, as they claimed to find no proof of either in their scriptures. Jesus had to refute these ideas (Matthew 22:23-33).

Hellenistic indoctrination of the Jews became worse during the reign of Antiochus Epiphanes (175 BC), with the role of high priest being bought for money. After a battle ensued between two protagonists for the office, Antiochus felt his authority had been thwarted and invaded Jerusalem. He polluted the Temple by burning swine’s flesh on its altar, forbade the worship of God and, in the Holy Place, erected a statue of Jupiter Olympus – the prophesied “abomination of desolation” (Daniel 11:29-31).

There followed the Maccabean Revolt. Jewish historian Josephus states, “In the small village of Modi’in, the head of a priestly family, Mattathias, and his five sons, stood up to oppose Antiochus and his decree. ‘If anyone is zealous for the laws of his country and for the worship of God, let him follow me,’ he proclaimed” (*Antiquities of the Jews*, Book XII, Chapter VI, Part 2). This Mattathias made his third son, Judah, called Maccabee, general of the army. He was victorious over the Syrians and in 165 BC entered Jerusalem and purified the Temple.

The last surviving son of Mattathias, Simon, declared Judah an independent nation and proclaimed himself high priest. Though they were for a brief time free from foreign domination, the people’s adopted practices, which were contrary to God’s instructions, remained.

The British scholar Travers Herford adds: “In the absence of authoritative guidance, the people had gone their own way; new customs had found a place among old religious usages . . . new ideas had been formed under the influence of Hellenism which had permeated the land for more than a century, and there had been no one to point out the danger which thereby threatened the religious life of the people” (*Talmud and Apocrypha*, pp. 64-65).

This is where things stood when Jesus Christ began His ministry.

sibly for as long as 70 years during the 55-year reign of King Manasseh and through the first 18 years of Josiah, after which the book of the law was rediscovered (2 Kings 22:8; 2 Chronicles 34:15). If the written law was lost for this length of time, it is unlikely that any oral laws, even if they had existed, would have survived.

Following the return of the Jews after their captivity in Babylon, the priest Ezra *read* from the book of the law (Nehemiah 8:1-8). Again, there is no suggestion of any oral law.

In regard to tithing they apparently spent a lot of time counting leaves and tiny seeds of herbs, which wasn't really necessary, although tithing on one's "main crops" was required (William Barclay, *New Daily Study Bible*, Matthew, Volume 2, page 342). However they cared less for "the weightier matters of the law: justice and mercy and faith" (Matthew 23:23).

This can be seen in their approach to the Sabbath. In Matthew chapter 12 the Pharisees condemned the disciples for picking handfuls of grain on the Sabbath day because they were hungry. They saw this as "reaping" which would be considered work (verses 1-8).

Later the same day they were so incensed at Christ for healing a man with a withered hand that they began to plot to kill him (Matthew 12:9-14), a direct breach of God's commandment regarding premeditated murder. While the Sabbath commandment forbids work from which one would earn one's living it does make provision for basic human (or animal) needs and comforts (see also Luke 13:10-17). As Jesus said, "The Sabbath was made for man and not man for the Sabbath" (Mark 2:27). It should

In vain they worship me, teaching for doctrines the commandments of men.

have been a delight, not a burden (Isaiah 58:13-14).

Thus their traditions and additions to the law of God often had the effect of undermining the very law they appeared to honour and obey. Little wonder Christ said of them, "You reject the commandment of God, that you may keep your tradition" (Mark 7:8-9).

Seeking the praise of men

The third area of conflict was that the Pharisees had a reputation for wanting to appear righteous before others and tended to look down on those whom they considered less pious than themselves. Their religion was often a source of pride, and they could be hard-hearted and lacking in the humility required by God (Isaiah 66:1-2; Micah 6:8).

Using the Talmud as a source, William Barclay records seven variants within the Pharisees, including the *Shoulder Pharisee* "who obeyed their restrictions so he

could be 'noticed'"; the *Wait-a-little Pharisee* who could "always produce an entirely valid excuse for putting off a good deed"; the *Bleeding Pharisee* "who went around with his eyes shut to avoid seeing a woman on the street and then bumped into various obstructions"; the *Tumbling Pharisee* who walked with "such ostentatious humility" that he often tripped over; the *Compounding Pharisee* who was constantly reckoning up his good deeds; and the *Timid Pharisee* who was "in dread of divine punishment," so was always looking to appear good. There was a final variant, the *God-fearing Pharisee* who appears to have truly loved God and sought to obey Him in everything (William Barclay, *New Daily Study Bible*, Matthew, Volume 2, pages 330-331).

With slightly different designations, these variants can also be found in the Stern's *Jewish New Testament Bible Commentary*.

Christ referred to this propensity of the Pharisees to seek honour from men rather than God in His reprimand (Matthew 23:5-12, 24-28). Instead of leading people to God, these men more frequently led the few who would actually follow them to become Pharisees like themselves (Matthew 23:13,15).

Humility and truth rather than hypocrisy

To understand the gravity of this more deeply, we can consider the summary that Christ gave when speaking to the scribes and Pharisees in Matthew 15:8-9. Quoting from the prophet Isaiah, He concluded, "These people draw near to Me with their mouth, and honour Me with their lips, but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men." In other words they were not teaching the whole truth from the Bible with a humble and sincere attitude, but had incorporated error, superstition and human tradition into their religious life and teaching.

Pretending to be righteous when we are not shows a lack of understanding of God's plans for human beings and a lack of appreciation of what our salvation has cost Him. We are required to be contrite and humble before Christ and our Heavenly Father.

In order to avoid repeating the mistakes of so many of the Pharisees we need to seek our Heavenly Father's help so we can see where we lack humility, compassion and honesty in our lives and ensure, again with His help, that we bring our lives in line with the example Jesus set of how to correctly obey and administer His laws.

For more information on bringing your life into line with Christ's teachings, please request our free booklet *Transforming Your Life: The Process of Conversion*.

David Payne

Is freezing bodies a way to cheat death?

Death is a subject the British seem reluctant to discuss. Facing it, as in the case of terminal illness, takes courage. An understanding of what the Bible teaches about the subject can bring comfort.

Recently a young girl of 14 who was dying of cancer requested that her body be frozen by the process of cryonics in the hope that some time in the future a cure might be found so she could be brought back to life. How very sad that her young life should have ended so soon.

As a mother, how I wish I could have sat down with her and her family and told them that, yes, she will come back to life and have a chance to grow up and live out her life as a healthy human being.

The girl, referred to in court as J S, had said, "I'm only 14 years old and I don't want to die. I think being cryo-preserved gives me a chance to be cured and woken up, even in hundreds of years' time . . . I think that in the future they might find a cure for my cancer and wake me up. I want to have this chance" (*The Times*, 18 November 2016).

Her mother and grandparents supported her wishes, but her father was concerned that she might emerge into a completely unfamiliar world, isolated and alone and far away from her home.

However, it's hard to not to feel sympathetic towards her wishes. But although some people hope this could happen in the future, many feel it is very unlikely to succeed. The reaction of most scientists to the idea of resurrecting frozen humans is said to be "completely dismissive" despite science having accomplished many things once deemed impossible.

Cryonics "involves cooling a recently deceased person to liquid nitrogen temperatures in order to keep the body preserved indefinitely . . . It might seem like an impossible goal to "revive" a "dead" person. However, "dying" is a

process rather than an event. A majority of the body's tissues remain intact at a cellular level even after the heart stops beating. The goal of cryonics is to halt that process as quickly as possible after legal death, giving future physicians the best possible chance of reviving the patient" (www.cryonics.org/about-us/).

A number of people have been frozen and are being kept in the US and other countries. In some cases just the head or the brain has been kept. One has to ask, even if these brains are revived, how are they going to obtain a body to inhabit?

What guarantee is there that in the future those who keep the bodies will care enough to maintain them for perhaps generations? How will it be financed if all the family have died? One early cryonics company went bust and turned off the freezers!

How much better is God's promise that He will resurrect everyone who has ever lived and give them a chance for eternal life? In Ezekiel 37 God tells us: "Surely I will cause breath to enter into you, and you shall live."

Everyone who has ever lived and not had a chance to truly know God's way will be brought back to life and given a chance to live out their lives along with their families in a world of peace, happiness, and plenty. Everyone will be taught to live according to the ways God says will lead to eternal life.

Yes, J S will live again. It is certain! What a wonderful time that will be!

Jan Schroeder

The Second Resurrection

During a period sometimes referred to as the "great white throne" judgement, those who have never completely understood the truth of God will be resurrected. This time is described in Revelation 20:11-12.

The majority of all people who have ever lived have never heard God's truth. Rather than condemn them, the God of the Bible extends the opportunity for eternal life to everyone – to relatively few in this age, but to billions of people in the coming second or general resurrection.

Judgement is much more than a final decision to reward or condemn – it is a process that takes place over time before a final decision is rendered (1 Peter 4:17).

Those brought back to a temporary, physical life in this

second resurrection (see Ezekiel 37:1-14) will, for the first time, have their minds opened to the truth of God's plan. They will have the opportunity to decide whether they will accept and follow God's instruction or not.

After coming to see the truth, they will be judged according to their response to their new understanding. Many will accept that truth, repent and receive God's gift of eternal life – joining those made immortal in the first resurrection.

To study further God's wonderful plan for all of mankind, please request or download our free booklets *Why Were You Born?* and *Heaven and Hell: What Does the Bible Really Teach?*

Satan maintains a sense of urgency – do we do the same?

With the signs of the times pointing to the end of this age sooner rather than later, our adversary knows his time is short. We, too, must zealously prepare for Christ's return.

The days of our adventure in Holland had been packed with fun and laughter laced with a youthful disregard for responsibility. Five of our number urged us along towards our return ferry, setting the pace; the remaining five of us were determined to hang back and enjoy every last moment of our trip.

Our hearts sank as we watched our ferry home sail into the sunset. We had free tickets for the sailing that had just departed, leaving us on the quayside at the Hook of Holland. Our other five colleagues were safely ensconced on board.

We enquired about alternative sailings, but despite our protestations we were not allowed to board any of the Dutch vessels also plying the route. We had all run out of money (this was before the days of credit cards, or mobile phones) and the next British Rail boat for which our tickets were valid was an interminably distant thirty-six hours away.

Cold, tired and hungry, the only alternative was to shelter in draughty waiting rooms trying to stay warm. Cold, hunger and panic had replaced the fun and laughter. We had shown no urgency in reaching the port on time, and missing the boat left a feeling of total helplessness.

I shudder when I recount this experience; it puts one in mind of Matthew 25, the story of the wise and foolish virgins. We must all ensure that we are among the wise when the time comes. The way to do this is to develop a sense of urgency in our lives now.

Time is short

With all the “signs of the times” pointing to the imminent end of this age, our adversary Satan knows he has limited time before Jesus Christ, the Son of God, who has qualified to replace him, returns to take over rulership of this earth. The devil’s priority and greatest desire is to destroy God’s work and His people. “Woe to the inhabitants of the earth and the sea! For the Devil has come down to you, having great wrath, because he knows that he has a short time” (Revelation 12:7-12).

Satan always abuses his God-given authority, and uses it to exert influence and power over human beings.

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Satan’s great pride is described in the book of Isaiah: “How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations! For you have said in your heart: ‘I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High’” (Isaiah 14:12-14).

Lucifer was not content with his rulership of the earth but wanted to be comparable to God.

In contrast Jesus, who saw “Satan fall like lightning from heaven” (Luke 10:18), was humble and expected His followers to practise humility too. When the disciples came to Him, saying, “Who will be the greatest in the kingdom of heaven?” He called a little child to Him, and set him in the midst of them, and said, “Assuredly, I say to you, unless you are converted and become as little children you will by no means enter the kingdom of heaven” (Matthew 18:1-3).

The surprising answer to His disciples was that they needed to be converted, open, truthful, trusting and humble just as an innocent little child is, the very opposite of Satan’s mind set.

An example of humility

There is an example of these contrasting attitudes given by Jesus Christ in a parable found in Luke 18:10-14: “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank you that I am not like other men – extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.’ And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying ‘God be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

The superior, proud, self-righteous attitude typical of Satan was displayed by the Pharisee. The humble child-

like, godly attitude was displayed by the tax collector (or sinner). It is the uncomplicated, child-like, trusting approach of the tax collector that God wants to see in His children.

Be ready

We know that Satan understands that his time is short. He is angry and urgent in his efforts to disrupt and destroy the work that God has called us to. We must have an equal and opposite sense of urgency in finishing our part in that work of preaching the gospel and making the changes in our lives that we know must be made, overcoming sin while there is still time.

The task that God has given to His Church collectively is simply encapsulated for us in Isaiah 58:1: “Cry aloud, spare not; lift up your voice like a trumpet; tell My people their transgression, and the house of Jacob their sins.”

People need to be told their sins, both on an individual level and on a national level. That is the task we have been entrusted with so that repentance and conversion can take place. Jesus Christ reinforced this after His resurrection (Luke 24:46-47).

A sense of urgency is required. The five wise col-

leagues who caught the ferry had encouraged us to “keep up, don’t become distracted, it’s further than you think.” Jesus Christ similarly admonishes us in the prophetic book of Revelation: “Blessed is he who reads and those who hear the words of this prophecy and keep those things that are written in it; for the time is near” (Revelation 1:3).

Again in Revelation 2:5 “Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place – unless you repent.” Also verse 16, “Repent, or else I will come to you quickly.”

These scriptures and many more exhort us to develop a sense of urgency in making ourselves ready (repentance) and doing our part in God’s work.

Fifty or so years ago I missed the boat. I don’t want to make the same mistake again. Rather, the lesson is, “Be ready and doing” (Matthew 24:44). “Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”

We must maintain our sense of urgency and be doing what God requires until His Son returns.

Frank Jarvis

Stirring up the Spirit of God

The apostle Paul urged the young evangelist Timothy: “Stir up [rekindle] the gift of God which is in you through the laying on of my hands. For God has not given us a spirit of fear, but of power and of love and of a sound mind” (2 Timothy 1:6-7).

Paul likened God’s Spirit to an ember and encouraged Timothy to stir up that live coal, to fan it into flames. We must not neglect the gift of God’s Spirit.

The key to keeping God’s Spirit active and stirred up in our lives is keeping our minds on the big picture of what God is doing. If we dwell excessively on ourselves and our own problems we become vulnerable to Satan’s negative influences. To counter this, we need to study the scriptures to take on the mind of Christ.

Paul encouraged the recipients of his epistles to see themselves as part of God’s great work, and exhorted them to support his efforts through their prayers (2 Corinthians 1:8-11).

Sometimes we need to combine fasting with our prayers to further stir up our zeal and renew our dedication and commitment to Him and our confidence in Him. King David humbled himself with fasting (Psalm 35:13). Fasting is abstaining from food and drink as a means of getting our minds back on God and the reality that we are not self-sufficient. Fasting helps us realise how fragile

we are and how much we depend on things beyond ourselves. The Bible records that great men of faith such as Moses, Elijah, Daniel, Paul and Jesus Himself fasted in order to draw closer to God (Exodus 34:28; 1 Kings 19:8; Daniel 9:3; 10:2-3; 2 Corinthians 11:27; Matthew 4:2).

Jesus was approached with the question, “Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?” He responded: “Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom will be taken away from them, and then they will fast in those days” (Mark 2:18-20).

Jesus knew that once He was no longer there in the flesh with them, His disciples, they would need to fast at times to regain and renew their zeal to serve Him. They would need to “stir up” the gift of the Holy Spirit within them.

James tells us, “Draw near to God and He will draw near to you” (James 4:8). Through daily Bible study, constant prayer and occasional fasting we can do this. We can make it our practice to stir up and rekindle the Spirit of God within us.

For more information please download or request *Transforming Your Life: The Process of Conversion*.



Q Are not Judaism, Christianity and Islam three equal routes to God created by God. Isn't it ego-centric to assume that the Christian route is best?
Reader from Haywards Heath

A To answer this question it is vital to learn who the true God really is, and how He instructs us to worship Him. It isn't up to us to decide for ourselves how we should honour Him.

The Jewish religion as portrayed in the Hebrew Scriptures has a lot in common with the first century Christianity described in the New Testament. Both stress the need for a Messiah to atone for the sins of all mankind.

When it comes to believing in one God, making no images of God or Christ and not eating certain unclean meats, all three contain similarities as reflected in the Old and New Testaments and the Koran.

However, Muslims, mainstream Christianity and much of contemporary Judaism believe in going straight to 'paradise' or heaven once a believer dies, whereas neither the Old nor the New Testament teaches such a concept. Both make it clear that the dead "are asleep" (see Daniel 12:2; 1 Corinthians 15:51; 1 Thessalonians 4:14), and that righteous people "have not ascended into heaven" (Acts 2:29 with verse 34; Hebrews 11:39-40). Instead

Let the Bible Answer...

Does the Bible comment on thankfulness?

Many Psalms express gratitude to God, for example, Psalm 92:1-5; Psalm 100; Psalm 118. See also Ephesians 5:20.

Ingratitude, especially towards God, is mentioned as a symptom of the end time in 2 Timothy 3:1-5. Christ commented on a lack of gratitude in Luke 17:11-19.

they await a resurrection from the dead. The 15th chapter of 1 Corinthians, often referred to as the resurrection chapter, is very instructive in what happens at death and thereafter.

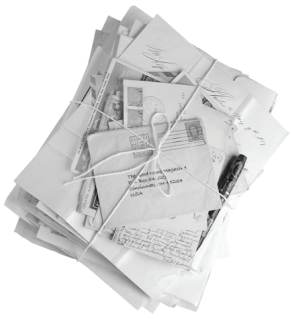
Another difference is that, at Creation, God Almighty refrained from work on the seventh day and separated it out to be a holy day of rest and convocation. At the time of the Exodus, it was highlighted as one of the Ten Commandments. Worshippers of God in the Jewish community have continued to honour the Creator by recognising the Sabbath day as a day of rest. Nominal Christianity, however, has opted for Sunday worship despite Christ having said that He "is also Lord of the Sabbath" – the biblical seventh-day Sabbath – not "Lord of Sunday." The true Church of God does not observe Sunday as the rest day but, like the Jewish community, has religious meetings on Saturdays. The Muslims don't worship collectively on either Saturday or Sunday but observe Friday as a day of prayer and coming together.

Both the Hebrew and Christian Scriptures of the Bible contain doctrines entirely different to those taught by modern mainstream Christianity. For example, there is no biblical teaching of the immortality of the soul or a Trinity, no flitting off to heaven upon death, no belief that the Ten Commandments have no relevance in today's world and no adopting of non-Christian festivals such as Christmas and Easter. Instead, in accordance with Christ's and the apostles' examples, God's true Church observes the seven holy days described in the Bible as "the Feasts of the Lord" and the Passover observance, which highlights the atoning sacrifice of Jesus Christ preceding these holy days (Leviticus, chapter 23).

Judaism does not generally accept Jesus of Nazareth as the Son of God in the flesh and Messiah to the whole world, whereas the Christian world accepts Jesus Christ as Saviour of all mankind, yet refuses to keep the very laws He upheld. Islam considers Jesus merely as a prophet and not the divine Son of the Almighty. However the New Testament declares of Christ, "There is no other name under heaven by which we must be saved" (Acts 4:10, 12).

There are other differences between the Bible's teachings and those of mainstream Judaism, Christianity and Islam. If Christianity, Judaism and Islam all teach about the same God, He must be a very confused God. To find out for yourself what the Bible really teaches please request our 12-lesson *Bible Study Course*.

Since these supposed "three routes to God" are so different, not only from each other but also from what is written in the Judeo-Christian Bible, it is vital to learn more about the plan of the one true God and to discover how He says He wants to be worshipped. To find out more, please request or download our free booklets *Who Is God?* and *Is the Bible True?*



Letters From Our Readers

Beneficial Bible Study Course

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Reader from Kent

This is a really good study course, answering many relevant questions and outlining points that need to be understood to deepen faith and belief. Thank you for this correspondence course.

Reader from Sheerness

Thank you for sending me the *Bible Study Course* which has inspired me to seek further for our Heavenly Father.

Reader from London

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Thank you for keeping me posted about why it is important to embrace the Bible and to learn to truly understand it.

Reader from Scotland

Cancellation

You seem determined to cancel Christmas. I must inform you that I wish to cancel my subscription to *Beyond Today*.

From the Internet

Editor's comment: There is no authority in Scripture for observing Christmas and therefore we cannot preach it as God's Word.

Sabbath Information

Please could you send me more information about the Sabbath.

From the Internet

Editor's comment: We have sent you our free booklet Sunset to Sunset: God's Sabbath Rest, which explains why the Sabbath is the seventh day and God's purpose in creating it.

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