

Jesus Christ: Seeking a True Portrait

Does it matter what Jesus looked like when He walked the earth in human form? The Bible gives an accurate portrait of Him as He is now – and it differs greatly from commonly held views.

Early in the fourth century, Constantine the Great adopted a version of Christianity as the state religion of Rome. Since the emperor was only baptised on his deathbed, it is unlikely he actually understood the religion he had chosen to cement his waning empire.

One year later, his sister, the Empress Constantia, decided she wanted to know more about Jesus of Nazareth, the Son of God. In particular she wanted to know what Christ looked like, thinking that a new religion required an image of its founder. After all, she had been born and bred into Roman society with its religious beliefs and practices. To worship any god without knowing what he looked like would have been unheard of. Gods and goddesses were plentiful in the society of the day and were regularly reproduced in images, statues and wall paintings.

With this in mind, the Empress wrote to her contemporary, the scholar and historian Eusebius of Caesarea. Eusebius' answer to Empress

Constantia is recorded for us, 'And since you have written about some supposed likeness or other of Christ, what and what kind of likeness of Christ is there . . . Such images are forbidden by the second commandment. They are not to be found in churches, and are forbidden among Christians alone' (*The Life of Christ as Represented in Art*, by F.W. Farrar, page 56).

Images forbidden

The second commandment, mentioned above, is found in Exodus 20:4-5 and forbids making images and statues of anything and treating it as, or using it to represent, God. At the time of the Exodus of the Israelites from Egypt, all nations apart from Israel had images of their gods and goddesses.

The Children of Israel did worship the golden calf, and tried to associate this animal with the true God. However under Moses, Joshua and the Judges the nation generally kept the second commandment, and only

later broke away from this restriction, following the peoples around them.

With the advent of Christianity, we find that once the apostles had all died, new leaders allowed themselves to be influenced by Greek and Roman religious customs and traditions. Worshipping their gods and goddesses through imagery was common among the Romans.

Speaking to the Greeks, the apostle Paul stated that their forefathers had 'changed the glory of the incorruptible God into an image made like corruptible men' (Romans 1:23). The apostle to the gentiles is explaining that God's commandments were given for all times, and a follower of Christ should not accept the Greek or Roman concept of having a pictorial image or statue of Jesus to aid their worship. The glory of God the Father and His divine Son could never be sculpted, carved or painted.

Biblical prohibition forgotten

So what happened? During the next couple of centuries this biblical prohibition was conveniently forgotten. In Schaff's *History of the Church, Ante-Nicene Christianity, AD 100-311*, the historian relays the thoughts of Eusebius: 'Even Eusebius, in a letter to the Empress

Constantia, strongly protested against images of Christ, who had laid aside His earthly servant form, and whose heavenly glory transcends the conception and artistic skill of man.’ In a footnote Schaff writes, ‘Eusebius says in his *Ecclesiastical History* that heathens, agreeably to their notions, were the first to provide themselves with pictures of Christ’ (volume 1, page 281).

Images or pictures of Christ were not welcomed officially by the Roman Church until well after the time of Constantine the Great. Prior to this, pictures claiming to be of Jesus were circulating in the empire, but for around 400 years the Church refused to sanction them.

Schaff continues: ‘About the middle of the 5th century . . . the first

When visual depictions of Christ were first circulated, neither the artists nor their audience had any idea what He had looked like!

representations of Christ Himself appeared’ (volume 2, page 567). Even then, they were not allowed on the walls of churches.

It was only in 692 AD, at the Council of Constantinople, that it was formally agreed that portraits of Christ should be displayed in churches. This was referred to by some as ‘legalised idolatry.’

It was Augustine who stated in the early 5th century that there were, in his time, innumerable pictures of Jesus which were all different (Source: Farrar, page 73, *Life of Christ as Represented in Art*). This is because when visual depictions of Christ were first circulated, neither the artists nor their audience had any idea what He had looked like!

Why did the Church in Rome do what the Bible forbade? In Neander’s *Church History* the author states,

‘Pagans, who recognised something of a divine nature in Christ, and sects which combined heathenism and Christianity together were the first to introduce images of Christ’ (volume 1, page 404). Thus none of the images purporting to represent Christ were genuine. Not only did this break the second commandment, it also perpetuated a lie, as these were false depictions of God’s Son.

Their focus should have been on the teachings of the Bible.

A true portrait

We don’t have to tolerate the inaccurate and superficial. Within the pages of the Bible, we find the genuine depiction of the Son of God.

It is essential for our salvation that we know and acknowledge the true Jesus – not as others see Him,

but as the Bible portrays Him. Let’s look at the genuine biblical portrait of Jesus the Christ.

As a divine Being, He relinquished the

glory He had with God the Father (Philippians 2:5-7) and was conceived by the Holy Spirit (Matthew 1:20). His divinity is verified in the New Testament book of Hebrews, ‘But to the Son He says, “Your throne, O God, is *forever and ever*”’ (Hebrews 1:8). In Micah 5:2 it states clearly, ‘But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, *whose goings forth are from old, from everlasting.*’

Rather than worrying about how Jesus appeared as a man, it is better to build a picture of His character and, with the Father’s help, reflect that in our lives (Philippians 2:5).

Restored to glory

Other attributes of the Messiah are listed in Chapter 53 of Isaiah.

Without the external glory and splendour He had as God, He came as a servant leader expressing compassion toward His creation. Although King of Israel, He was rejected by His own people (John 1:11). Despite this rejection Christ was willing to have all our sins laid on Him (Isaiah 53:5-6,12).

These are more accurate portraits of what Jesus was like. But even these are incomplete. The book of Hebrews adds more detail, depicting Jesus after His resurrection as being ‘the brightness of His [God the Father’s] glory and the express image of His person’ (Hebrews 1:3).

In the book of Revelation we see a true portrait of Jesus, the Son of God. He is no longer flesh and blood. He is restored to such majestic glory that no human being would survive looking at Him. The apostle John saw in a vision, ‘One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. His head was as white as snow, and His eyes like a flame of fire. His feet were like fine brass as refined in a furnace . . . and His countenance was like the sun shining in its strength’ (Revelation 1:13-17). That is a true portrait of Jesus the Christ.

With His divinity restored and all the powers of the Almighty invested in Him (Matthew 28:18; 1 Corinthians 15:27), no physical portrait could do justice to the glory of Christ. As our High Priest He intercedes on our behalf with God the Father, not as a flesh-and-blood human being, but as very God. Focusing on pictures of Him would limit our perspective and perception of Him.

For additional information, please download or write in for our booklet on *Jesus Christ: the Real Story*.

Gerhard Marx

How to Engage with What We Read

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.

‘Readers are plentiful, thinkers are rare,’ according to the nineteenth century English writer and philosopher Harriet Martineau. 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). The New Revised Standard Version

of the Bible translates the first part of this verse: ‘To make an apt answer is a joy to a anyone.’ Whether given for instruction, advice or comfort, appropriate expressions should be used for the person being spoken to.

Sometimes just a few lines can make a difference. If we know someone is sick, lonely or going through trials, then writing, phoning or sending a card can be a great encouragement to him or her. Proverbs also states, ‘The lips of the righteous know what is acceptable’ (Proverbs 10:31).



Shutterstock: Kenneth Sponsler

Several years ago, the cover of a church magazine portrayed Proverbs 25:11. Since I need 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

Combating Compassion Fatigue

Lawlessness at the end of the age causes the love of many to 'grow cold' (Matthew 24:12). How can we maintain love, the first 'fruit of the Spirit'?

Feeling helpless in the face of intense suffering can wear down compassion, that aspect of love which includes having pity or mercy and implies sympathy or empathy. Despite charitable appeals, to which the British have a reputation for generous responses, most people realise that while money may temporarily alleviate some of the agony, it will never solve the underlying problems. So what can we do?

Only the most hard-hearted could fail to be moved by the horrors we see in news broadcasts – refugees braving miles of sea in unsafe boats, the unspeakable violence of ISIS across swathes of the Middle East, or the murderous activities of terrorists and criminals across the planet.

Add to this those left homeless or bereaved by natural disasters and we can feel overwhelmed, perhaps to the extent that we want to 'switch off' and put such distressing images out of our minds.

Giving alms

Money may not be the ultimate solution to humanity's problems, but that does not absolve us from giving financial help as and when we can. Christ advised several times that His followers should 'give alms' to those in need (Luke 11:41; 12:33).

Cornelius, the first recorded gentile convert to Christianity, was declared to be 'a devout man and one who feared God . . . who gave alms generously to the people, and prayed

to God always' (Acts 10:2). Indeed, the angel he saw in the vision told him, 'Your prayers *and your alms* have come up for a memorial before God (Acts 10:31).

Laying down one's life

Christ stated 'Greater love has no one than this, than to lay down one's life for his friends' (John 15:13). One's life consists of every second sustained by every breath we take. To 'lay down one's life' for another can mean giving of our time in whatever way we can without detriment to our other duties and obligations. There are many ways to help and support others, such as:

- Volunteering with a local charity.
- Visiting, phoning or writing to the sick, elderly or bereaved.
- Arranging a collection of items for a food bank or similar activity.

While helping others is a wonderful way of giving of yourself, it is possible to take on too much and become weary in well-doing (2 Thessalonians 3:13). We need to be balanced in our approach.

Keeping focused

Returning to Cornelius, it was not just his alms that were highlighted but also his prayers. None of us can help everyone. Few of us can directly help more than just a few others. However, we can all pray for God's mercy and for His kingdom to come soon (Matthew 6:10).

Fervent intercessory prayer for each other and the world at large will

(Continued on page 6)

Tips to Reduce Risk

Compassion for others can endanger the helper.

When helping others, caution should be employed to avoid placing oneself in unnecessary physical danger. Even qualified professionals following strict hygiene regimes, such as ebola nurse Pauline Cafferkey, could not avoid all risk. If you decide to help out a charity, follow their health and safety guidelines; they are there for a reason!

Especially be careful if you wish to help strangers in one-to-one situations.

Beggars on the street often present a conundrum. Are they

genuine? Will they spend what you give them on drink or drugs, leaving you feeling that you are abetting their addictions? Opening a wallet or purse could draw attention from potential muggers. Think ahead. Maybe have some small change accessible in a pocket, or a packet of biscuits or a sandwich for someone who might be genuinely homeless and hungry (James 2:15-16).

Donating to charities can be a practical way to help, but be wary of scams or those with top-heavy administrative costs.

Discerning the Signs of the Times

Variations in the state of the sky can indicate approaching weather systems. Similarly, events in today's world can make us aware of what lies ahead.

For millennia, men and women have looked up into the heavens, observed the clouds, and quite naturally discerned patterns in the weather.

About 2,000 years ago, Jesus Christ said to a group of religious leaders, 'When evening comes, you say, "It will be fair weather, for the sky is red," and in the morning, "Today it will be stormy, for the sky is red and overcast. You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times' (Matthew 16:2-3, New International Version used throughout).

Most of us will have seen severe weather warnings. Sometimes the state of the sky and the meteorological reports have forecast a heavy rainstorm and it simply did not happen. True, all the signs were there and the black cumulus clouds threatened. But suddenly the clouds began to dissipate and the predicted storm failed to occur.

This appears sometimes to happen in world events as well. Men and women look into their Bibles and they begin to correlate certain prophecies with apparent patterns on the international stage. It may look like the end is approaching. Then the signs slip into remission and the war clouds or other precursors of disaster simply dissipate. This happened during World War II. For a brief time European armies seemed on the brink of fulfilling end-time biblical prophecies concerning Europe and the Middle East, but it did not happen at that time.

Another century of crisis

We have moved from one century in turmoil to another. Today's specific crises are easy to identify. The Cold War may be gone but the nuclear bombs still exist. While many still consider Russia a threat, there are new dangers on the borders of Europe and beyond. Besides war, there are environmental and health concerns, not to mention, on a smaller but no less important scale, an increasing attitude of lawlessness involving drugs, sexual abuse and exploitation, theft and murder.

The Bible warns that a great time of trouble is coming on planet earth. Several prophets speak of this unprecedented period of world chaos.

Consider the book of Daniel, who was in effect prime minister under kings spanning two successive world-ruling governments. Daniel 11 begins the longest, most detailed, prophecy in the Bible. It commences with the first year of Darius the Mede, first king of the Medo-Persian Empire and comes right down to 'the time of the end' (verses 1 and 40). Verses 40 through to 45 centre on a future power struggle in the Middle East.

Verse one of chapter 12 brings us to a crucial passage in this long prophecy. 'Michael, the great prince [an archangel] who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of the nations until then.'

The prophet Jeremiah warned: 'Ask and see: Can a man bear children? Then why do I see every strong man with his hands on his stomach like a woman in labour, every face turned deathly pale? How awful that day will be! None will be like it. It will be a time of trouble for Jacob, but he will be saved out of it' (Jeremiah 30:6-7).

All life endangered

Until the 20th century, humankind could never have fully grasped the awful portent of these frightening words, made even more ominous by the warnings of Jesus Christ Himself. In what is known as the Olivet prophecy delivered on the Mount of Olives near Jerusalem, our Messiah declared, 'For then there will be great distress, unequalled from the beginning of the world until now – and never to be equalled again. If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened' (Matthew 24:21-22).

It is almost impossible to exaggerate the awesome force of this prophecy. If it were not for this promised divine intervention, human life would cease on earth. The worst movie fantasy nightmares would really occur.

These are not our words, but the very expressions of Jesus Christ Himself. Mark 13:19-20 repeats Matthew's seriously worded warning. Luke, however, puts it a little differently. He expands Christ's quote by saying, 'For this is the time of punishment in fulfilment of all that has been written [in the Old Testament prophecies]' (Luke 21:22).

These prophetic predictions

herald a unique time in the future for our crisis-charged world – hurtling inevitably towards what theologian James Moffatt labelled ‘the crisis at the close.’

Why Christ delays

When will Christ return? His disciples posed the very same question. Tell us, they said, ‘When will this happen, and what will be the sign of your [second] coming and of the end of the age?’ (Matthew 24:3).

Jesus did give them some general signs, but refused to be precise. He said, ‘No one knows about that day or hour, not even the angels in heaven, nor the Son, *but only the Father*’ (verse 36).

Even after Christ’s resurrection and just prior to His ascension, the disciples were told: ‘It is not for you to know the times or dates *the Father*

So anxious have church members been for the return of their Saviour that they have refused to accept Christ’s plain words.

has set by His own authority’ (Acts 1:7).

Historically, so anxious have church members been for the return of their Saviour that they have refused to accept Christ’s plain words.

Naturally, this has led to much confusion and misunderstanding about biblical prophecy. Yet these end-time prophecies do remain in the Bible – and they will happen!

Our world seems so permanent. We get up in the morning, we take the familiar route to work, get absorbed in the day’s routine and so on. None of this is forever. It is not permanent. It will all come to an end sometime in the future.

The question is ‘When?’ Condi-

tions seem bad enough today. The plight of humankind seems to worsen relentlessly. Just watch the news or read a good daily newspaper.

So why does the Lord appear to delay His coming? Why does it sometimes look like the end could come – and then conditions change and it simply does not occur? Events seem to ebb and flow like the tide, although the progression is usually in the direction of deterioration.

The reason is primarily spiritual. The apostle Peter sums it all up in one verse, ‘The Lord is not slow in keeping His promise, as some men understand slowness, He is patient with you, not wanting anyone to perish, but everyone to come to repentance’ (2 Peter 3:9). While it seems many are interested in the ‘signs of the times,’ few discern the next step, that of repentance. God instructs

us all to call on Him while He is near (Isaiah 55:6-7).

However, there will come a point where God says, in effect, ‘Enough is

enough!’ The last few words of Revelation 10:6 are variously translated ‘there will be time no longer’ (KJV), ‘no more delay’ (NRSV), ‘time was up’ (The Message).

Long before that day arrives, we need to be sure our relationship with God is on a secure footing and that we will not be found wanting like those whom Christ will not recognise (Matthew 7:22-23).

For more information on these important topics please request or download our booklets *You Can Understand Bible Prophecy* and *Seven Prophetic Signs Before Jesus Returns*.

John Ross Schroeder

Compassion

(Continued from page 4)

utilise many of the moments that make up our lives (James 5:16). Such prayers are so important to God that He likens them to incense (Revelation 5:8). Keeping this correct focus can help our love remain strong.

For personal encouragement and reassurance, we could also read of God’s promise found in Matthew 24:22, ‘And unless those days were shortened, no flesh would be saved; but for the elect’s sake *those days will be shortened*.’ God has promised that no matter how bad things become, there will be an end.

Beyond that, He has made another promise found in the book of Revelation: ‘God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away’ (Revelation 21:4). Part of combating compassion fatigue is to help bring this message of hope to a very distressed world.

Jesus Christ had great love and compassion for the people with whom He came in contact. His followers should be emulating Him.

Active love is less likely to grow cold than a passive love, so we should be praying for each other and the rest of humanity, helping out practically where we can and doing all we can to bring the good news of the Kingdom of God to as many as possible.

Our first duty is to provide hope, and the only way we can do this is through the preaching of the gospel concerning the Kingdom of God and the blessings it will ultimately bring to all mankind.

Barbara Fenney



Q Is there a contradiction between Deuteronomy 6:4, John 1:1 and 1 John 5:7, where God seems to be first one person, then two, then three?

I S, London

A The Hebrew word translated 'one' in Deuteronomy 6:4 has the sense of 'unified' (as in Genesis 11:6, where all humankind acted as one). It does not necessarily mean a single individual.

In John 1:1 we see that God the Father and Jesus the Son are both divine, but of one God Family. In other words, there is only one God but two divine Persons. Notice 1 John 1:3: 'Truly our fellowship is with the Father *and* the Son.' Here John also mentions two individuals, both divine. So why should He then contradict himself in 1 John 5:7-8?

Most modern translations omit the words in verse 7. Dr Neil Lightfoot, a New Testament professor, explains, 'Of all the Greek manuscripts, only two contain it. These two manuscripts are of very late dates, one from the fourteenth or fifteenth century and the other from the sixteenth century. Two other manuscripts have this verse written in the margin. All four manuscripts show that this verse was apparently translated from a late form of the Latin Vulgate' (*How We Got the Bible*, 2003, pp.100-101).

The Expositor's Bible Commentary also dismisses the King James

and New King James Versions' additions in 1 John 5:7-8 as 'obviously a late gloss with no merit' (Glenn Barker, Vol. 12, 1981, p. 353).

According to the original, 1 John 5:7-8 should read: 'For there are three which

testify, the Spirit, and the water, and the blood, and the three are of one.' These three elements are a brief summary of repentance, baptism and receipt of God's Spirit, rather than three persons.

Our booklets *Is God a Trinity?* and *Who Is God?* explain further.

Q Did Jesus collect the 'keys of power' from Satan during the three days and nights that He was in the grave?

I S, London

A The answer to this question is 'No,' otherwise Satan would no longer be the 'god of this age' (2 Corinthians 4:4).

Jesus Christ did qualify to rule the world, but in His plan of salvation, the Almighty has allowed the devil's dominion to continue until Revelation 20:1-3 is reached.

The main reason why Christ could not have confronted Satan during the three days and nights before His resurrection is because He was dead. In prophesying His death Jesus said He would be 'three days and three nights *in the heart of the earth*'

(Matthew 12:40). Just as the saints rest in the earth (grave) until the time of the resurrection of the just (Daniel 12:2), so Jesus was dead and buried for the three days prior to God the Father resurrecting Him.

It is also stated that Christ was 'the firstborn *from the dead*' (Colossians 1:18). Jesus didn't go anywhere during those three days.

Q Can you please explain Ezekiel 18:4: 'The soul that sins shall die.'

K A, London

A The Old Testament Scriptures were written in Hebrew, where the word for 'soul' is 'nephesh,' which merely means 'living being' or 'creature' as in Genesis 1:21 and 2:19.

In Genesis 9:4 the 'soul' (here translated 'life') is said to reside in the blood. Christ was prophesied to pour 'out His soul unto death' (Isaiah 53:12), ie, He would bleed to death.

The apostle Paul, speaking of the resurrection of the just, states, 'When this corruptible puts on incorruption and this mortal has put on immortality, then shall be brought to pass the saying . . . Death is swallowed up in victory' (1 Corinthians 15:54).

At present, man is a *mortal soul* and when he dies he returns 'to the dust of the earth' (Genesis 3:19) until either the first resurrection that the apostle Paul describes in 1 Corinthians 15, or the resurrection to judgement (Revelation 20:11-15).

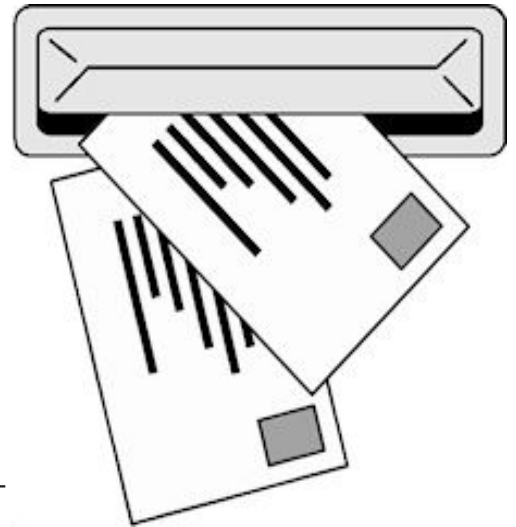
For more information please request our free booklet *What Happens After Death?*

Let the Bible Answer...

Does the Bible have anything to say about getting back at those who have hurt or abused you?

Principles are found in Deuteronomy 32:34-35; Proverbs 25:1-2; Matthew 5:38-47; Romans 12:17-21; Galatians 6:7.

Letters from our readers



Enlightening magazine

I thank God and you for *The Good News* magazine. It enlightens my understanding of things I was confused about. [It explains] the thing I found difficult to comprehend, why is it happening and why must it happen? In fact your magazine and booklets elevate my spirit and understanding and alleviate my fear.

P A, Orpington

The Good News magazine is really good for describing the Holy Days and the plan of God.

I C F, Bristol

As always when I read *The Good News* I suddenly understand because of the way you explain things that have puzzled me.

Reader from Paignton

The more I read the more I want to know. I have been blown away by all I've learned so far.

J F (phone message)

I look forward to receiving your literature. It reinforces my understanding of the Holy Bible.

The September/October issue of *The Good News* touched on subjects my church does not explain. Many

people I know believe that grace allows them to live like a worldly person. I don't think that is right.

Also many believe they can bypass the resurrection and that when they die they will go straight to heaven. I tell them that even Jesus could not go straight to heaven. Some claimed Elijah, Noah and Moses went straight to heaven but could not back this up with scriptures.

E S, London

Editor's comment: Our booklet Heaven and Hell: What Does the Bible Really Teach? explains about the resurrection.

In the last days

Thank you for the inspiration and hope given in your magazine. We need God's forgiveness, love and leadership in this world of turmoil and suffering. Mankind is unable to solve its problems without divine help.

E D, Devon

I believe that we are in the last days and I don't think it will be long before our Lord returns. I don't think anyone could disagree with the time we are living in. A lot of ancient prophecies are coming true. Yet the world seems to be asleep. Even my local church denies it and says, 'It's

always been this way. People thought they were in the end times but it came to nothing and we can't say, "Now is the time.""

M W, Brighton

Editor's comment: Please see our article on page 5 which covers why Christ appears to 'delay' His return.

Please continue to send me your magazine. Events in the world seem to be moving along at an increasingly alarming rate. I fear for our children and grandchildren with the predictions of what is to come. I thank God that Jesus promised to take back His world and put things right. It is something to hold onto.

Reader from Cornwall

Beyond Today TV Programme

I watched the telecast on the Word Network on Friday 4 September and would greatly appreciate a copy of the booklet entitled *Who Is God?*

Viewer from London

How Our Literature Is Funded

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