
The Berean

AFRICA



**The body of Christ in Africa and the world should
be a body that focuses on enlightenment and
encouragement in the scriptures.**

NOV VOL 011



...they received the word with all readiness of
mind, and searched the scriptures daily,
whether those things were so."

CHRIST IS COMING SOON AND WILL REIGN ON EARTH



Prayer

Bro. Stephen Davids, Kitui Ecclesia

In fighting temptation, regardless of its type, prayer is a weapon that we cannot do without it. The purpose of temptation is to ensnare us and to draw us away from God. Prayer, fellowship with God, is the exact opposite: it keeps the channels of communication with our Father open. what comfort and love comes from the Father and what support to those who resist the enemy when they go to Him in prayer.

The night the Lord Jesus was captured, in the garden of Gethsemane, he told to his disciples:

Matthew 26:41

“Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.”

Luke 22:40

“And when he was at the place, he said to them, Pray that you may not enter into temptation.”

And Luke 22:46

“And he said to them, “Why do you sleep? Rise and pray, lest you enter into temptation.”

Temptation is described here as something the disciples could enter into and the proper response would be to pray. Thus prayer and temptation are put against each other:

“Pray, lest you enter into temptation”, the Lord said. Obviously if they did not pray they would indeed enter into temptation.

Prayer, fellowship with God, keeping the channels of communication open and receiving from Him through prayer the needed encouragement and support, is a shield of protection against temptation. This does not necessarily mean that the temptation will not come. But what it for sure means, is that when/if it comes it will find us steadfast in the faith and not ready to fall into its trap.

TRIUMPHING OVER DECEPTIVE APPEARANCES



We have been told that it is our duty to exhort one another.

We have also been reminded that we are here for an act of remembrance which it has pleased the Lord to require at our hands for his satisfaction and for our benefit. Both things-the need for exhortation, the need for the breaking of bread-are rooted in a common liability to forget what we have not seen, do not see, and cannot see.

Who has seen what happened before he was born?

Who sees what Stephen saw-heaven opened and Jesus standing at the right hand of God?

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Who has seen what happened before he was born? Who sees what Stephen saw-heaven opened and Jesus standing at the right hand of God?

Who can see the things that are going to happen when Christ has returned to the earth? Yet we stand related to and are called upon to remember these three classes of things, and our ultimate well-being depends upon our success in doing so. It is upon this memory that present comfort and present action depend. Who is not comforted by pleasant anticipation?

Who is not stirred to action by strong conviction? This is the victory of faith:



and-


“Faith is the substance of things hoped for.”


Faith looks at things not seen because they are going to be; it looks not at the things that are seen, because they are going to pass away. This is a pure act of reason, and not of fanaticism at all. But the trouble is that reason does not reign, but mere sensation. People believe what they see, thus we say, “a bird in the hand is worth two in the bush.”

This would be all very well if what they see had any endurance, or if there was any doubt at all about futurity in the case. But seeing the world passeth away-seeing that life ebbs with every pulsation of the blood-seeing that death and darkness are insensibly encroaching at every moment-seeing that the best result that can be achieved by the most successful efforts in any line of human action are fleeting as the flowers of spring-seeing all this on the one hand, as man after man does see at last, as the facts come to his own door; and seeing, on the other hand that there is a future coming on-that there is a Christ in heaven waiting only the right moment to return to the earth to make his enemies his footstool-that there is a resurrection in store, and a judge to meet, and a kingdom to inherit, and an everlasting age of enjoyment to enter-it is not the part of reason to talk about “a bird in the hand,” which is not really a bird in the hand, but a bird escaping from the hand: or about “two in the bush,” which are only in the bush as a man’s provisions are in his larder-there only till the moment comes for setting them on the table. The part of reason is the part prescribed by Paul, when he says,

“We ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip!”

It is this “letting them slip,” that is the danger-it is so easy-it is so natural. There are things that we must do, and that there is a certain amount of pleasure in doing. We must sleep; we must get up and have a morning rub down (if we do





It is this “letting them slip,” that is the danger-it is so easy-it is so natural. There are things that we must do, and that there is a certain amount of pleasure in doing. We must sleep; we must get up and have a morning rub down (if we do as wise men do); we must have breakfast (even if some do not always give thanks); we must go forth to some kind of occupation (for in the present state of human life, the rule is inexorable, that if a man do not work he cannot eat); we must continue at our occupation, with slight intermission, till nightfall, and return home fatigued with the day’s labour, and ready for the blankets once more.


There is a “must” about all these things that we cannot escape. As to the things of God, there is only an “ought” which is not so strong. The danger is, the “must” will carry the day to exclusion of the “ought.” We have to make a place for the “ought,” whereas the “must” makes a place for itself. Here is the battle. Shall we lose or win it? That is the question. Some will win; some will lose; that is certain. We all want to win; that also is certain. Well, all are invited, and all will be welcome to win, but the conditions are the same for all and will be enforced.

In a sense, the conditions are strict, and in a sense, they are not onerous; but as Jesus says, “easy” and “light.” They are strict in this sense, that “in no case” (Christ’s frequent expression) will entrance to the Kingdom be granted in their absence. They are easy in this sense, that they are within the capacity of ordinary minds where there is no specially obstructive influence.

“Except a man humble himself as a little child, he shall in no case enter into the kingdom,” expresses one of them. There ought not to be anything very difficult in this if we realise how conditional a thing our whole existence is, and how inferior at its best. Consider our dependence upon food: upon the admission of air through the bronchial tube: upon the involuntary contraction of the valves of the heart: upon the unobstructed action of the intestinal machinery.

And consider that all these organic processes are the workings of machinery God






has made which we could not keep going for a moment without His permission and enablement. And consider when all the processes have had their fullest effectuation, that the result is only a mortal man, corruptible and unclean, easily wearied out, and working steadily towards dissolution. And consider, in contrast to all this, how great is the dignity and grandeur and the glory of the divine nature, of Him who is Spirit, who is self-subsisting, incorruptible and eternal,

“Who fainteth not, neither is weary, and there is no searching of his understanding.”

We only require to think of these things to be enabled to rate ourselves at the low degree that Jesus enjoins-to humble ourselves as little children and become servants of all. The proudest man by nature is abashed in the presence of the Eternal Father, and he will be helped in this matter.

The lesson of His presence is a little more difficult to learn in the direction of God, because of His apparent absence. But it can be learnt, because it is a truth; and when it is learnt, it is almost a pleasure to humble ourselves as required. A brother of unusual worth and promise in spiritual directions, but who laboured under a disabling disease that took him off in a few years, in lamenting his inability to do what he would like in the service of the truth, used to say, “There is one thing I can do: I can humble myself as a little child.”

It is certain that God hates the proud. It is so revealed many times, and it seems almost natural it should be so, for if a proud man is an offence to fellow-mortals, how particularly odious must his self-consequence be to Him upon whom he is dependent for the breath he draws, and who sees him through and through in all his native corruption. Another of the constantly expressed conditions is what we believe.



“Ye believe in God, believe also in me.”

“If ye believe not that I am he, ye shall die in your sins.”

This also ought to be easy, and is easy, when all the facts are before the mind. No doubt there are difficulties. Jesus said to the Pharisees,
“How can ye believe that receive honour one of another and seek not the honour that cometh from God only.”

There is more hindrance to belief in this than most people suspect. When men are on the outlook for human deferences and compliments, and especially when they live in an atmosphere of that kind, their minds are not in a state to receive impressions. To love the praise of men and run where it is to be earned is almost fatal to the child-like simplicity of belief which God requires in His friends, and “without which,” Paul says, “it is impossible to please him.” One can see how this should be when one considers how much the thing we are called on to believe is a thing asserting the divine honour and lowering the glory of man. The mind that craves worship is naturally out of relish with a system of things based upon the worship of God alone, and whose key note or overture was so distinctly sounded in Israel’s ears:

“All flesh is grass and the glory of man as the flower of the field. The grass withereth, the flower fadeth, but the word of our God endureth for ever.”

But apart from any special disqualification of this sort, belief ought to be of the easy character which Jesus attributes to his yoke. Belief is the result of evidence, in every matter. It is an inevitable, and involuntary result. You cannot help it, when sufficient evidence is before you, if there is nothing to “blind your eyes” to its nature and its force. If ever there was a case of sufficient evidence, it is the case of Christ and the Bible, and all that is involved in them.

(Continue next month should the Lord will.)

VOLUME 011

About us

THE BEREAN

Christadelphian



October Readings

- 2 Chronicles
- Ezra
- Nehemiah
- Esther
- Daniel
- Hosea
- Joel
- Amos
- Obadiah
- Acts
- Colossians
- 1 & 2 Thessalonians
- 1 & 2 Timothy
- Titus
- Philemon
- Hebrews



Bible study groups

Let us study the Bible online, together. We have different Bible study groups, that works best for each of us. If we study the Bible together on WhatsApp, Zoom and in our gatherings, we learn from each other.



Our Fellowships

Why do Christadelphians in East Africa meet annually?



Our Ecclesias in the world

Ahsante kwa Kazi to Ecclesia in Kenya, Malawi, Zambia, Uganda, Tanzania, USA, Canada, Mozambique, Australia and Papa New Guinea.

Acts 17:10

Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.

Do blessings change us?

Sis. Eileen (Humphreys)

Gratitude is the healthiest of all human emotions. The more you express gratitude for what you have, the more likely you will have even more to express gratitude for” it has been said.

The ability to recognize blessings, and be thankful for them, is important, and it is something we should do.

But there is a deeper question I’d like to look at for a moment:

Do blessings of and by themselves change us in a positive way? Our homes, possessions, opportunities and most of our relationships are blessings, but by themselves, do they—can they—positively change the way we think and act?

The reason this is an important question to ask goes back to the experiences of ancient Israel when God brought them out of Egypt.

For hundreds of years they had been in slavery in Egypt. The last portion of that time is described as “hard bondage” (**Exodus 1:14**), which means it was intense oppression.

They had no voice, strength or power to extricate themselves from slavery, and no choice but to do as they were commanded or die—or even do as commanded and die anyway. They had no future to look forward to!

It seems that over the course of centuries most of the knowledge of the Creator had been lost to them. They didn’t know Him or the way of life He wanted them to live. They didn’t understand that His way would bring blessings and peace.

What they knew was the confusion of the pantheon of gods the Egyptians worshipped and oppressive slavery as they struggled to live one more day.

And then all that changed. They were not only allowed to leave, they were begged to leave by the Egyptians. After spoiling the locals, the Israelites left wealthy rather than as poor slaves!

The Creator introduced Himself to them and gave them His laws. They had a faithful and steadfast leader in Moses. Over time God provided for their every need. Their shoes and clothes didn't wear out. All they had to do was walk out and pick up their food off the ground. And if there wasn't sufficient water nearby, it could be provided even from solid rock.

And in addition to all of this, they were being led to a land that was fertile and rich and had everything they could desire. They were even going to be given homes and cities that were already built and were "move-in ready"!

However, even with all those fabulous blessings, there was a major problem.

The problem they couldn't see was that just having an abundance of blessings didn't change them. It couldn't change them into better people. The material things didn't and couldn't change their character and nature. It didn't and couldn't make them thankful.

Paul shows in **1 Corinthians 10** that all they experienced was recorded for us, so we can learn from their mistakes. We know much of the problem was that they weren't converted. They didn't have a changed mindset, and they didn't have a righteous heart. But even a converted person can be ungrateful—so there's a warning here for you and me.

What did the Israelites do with all their blessings? They largely took them for granted and then focused on what they didn't have.

They were a people who complained bitterly and continuously about everything. They didn't like the manna, they didn't like the leadership of Moses, they didn't like what the spies told them about their future



home, they didn't like not being able to take part in the perverted pagan worship practices of the people around them, and so on and so forth.

The blessings didn't change them in any positive way. At heart, they were not a people who were thankful, and their national attitude deeply grieved God.

Isn't the same thing possible for you and me? Isn't it possible that, in spite of the blessings we may have, we could likewise be ungrateful, always focused on what we don't have rather than what we do have?

We all have many blessings—if we'll only stop to consider them. But remember that blessings don't automatically change us for the good. We have to make the choice to change ourselves.

African Berean Ecclesia

News & Events

The Berean Christadelphian, Africa
December gathering will take place
in Kamukuywa,
Chesamisi Boys High School,
Bungoma, Kenya

The dates are **December 11-14, 2025.**

Topic: Book of Daniel

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