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# 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.**

**VOL 13, JAN**



...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**

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Hi everyone.

The book of Job is a very interesting book.

The more we read and study it, the greater lessons we get. The questions Bildad asked Job remain the same today. Job 8:2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

Job 8:3 Doth God pervert judgment? or doth the Almighty pervert justice? Job like any other living being had the assumption that the righteous do not suffer adversity.

Yet God uses suffering as a way to teach, correct and alert us to sobriety and depend on him alone. Suffering isn't a punishment because we sin.

Job questioned God's righteousness and justice. He even doubted God being all powerful and omnipresent. On the other hand his friends who turned enemies thought that Job's suffering was because of sin. At the end of everything God reveals both to Job and his friends that:

1. God is the only all powerful and omnipresent being and chooses to do anything at his own will.
2. God is the only just being and in whatever he does, cannot be questioned
3. Our righteousness depends on obedience to God's command not our own self examination. And that our trespasses and sins are forgiven if we forgive others that have wronged us.

Finally and one greatest lesson for us all is that when we are righteous we expect a reward from God but rather remember that we are unprofitable servants; just our work and go away expecting both Good and evil in our mortal Life.

Our true reward comes after resurrection and glorification at the return of Jesus Christ



**Bro. John Simiyu**



# Forgiveness

## BRO. STEPHEN

6:9 This, then, is how you should pray: "Our Father in heaven, hallowed be your name,

6:10 your kingdom come, your will be done on earth as it is in heaven.

6:11 Give us today our daily bread.

6:12 Forgive us our debts, as we also have forgiven our debtors

6:13 And lead us not into temptation, but deliver us from the evil one.

6:14 For if you forgive men when they sin against you, your heavenly Father will also forgive you.

6:15 But if you do not forgive men their sins, your Father will not forgive your sins.

After reading above verses particularly on forgiveness and its importance it is clear that for God to forgive us, we must forgive others too.

He wants us to learn some basic aspect as we go before him to pray for forgiveness. We are reminded in Romans 3:23 that we are all sinners and if we deny this, we deceive ourselves. Sometimes we commit sin that is open and known, but there are those petty sin like making others feel bad about what you say or do. Such sins mostly go unnoticed.

Sometimes we can do things in good intentions but sometimes such things cause pain or make other people unhappy, so *that's* a sin too.

This makes life of repentance all the time more important.

Many fail to note that God's forgiveness has condition.

Nowadays churches teach that free forgiveness and salvation through the blood of Christ.

Let's consider our lord's prayer.

When the disciples requested to be taught how to pray, Jesus went on to teach them.

As he proceeded..... "*And give us our daily bread.*" ..... not as we give others. He just said we ought to pray like that and God would provide for us. He goes on to say.... "*And lead us not into temptations...* We can see no conditions set and he would spare us from the temptations.

Now when it comes to a point of FORGIVENESS - he says we must forgive others in order to be forgiven.

In other scripture Jesus pointed out that before one could offer his offering/sacrifice must first seek forgiveness from others first.

From above scriptures forgiveness is more important.

May God give us understanding on forgiveness that we may walk in righteousness to escape the coming judgment and death.

# About us

# THE BEREAN

## Christadelphian



### January Readings

- Genesis
- Exodus
- Psalms
- Matthew
- Romans



### 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

Do Bereans believe in speaking in tongues?



### 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.



JAN  
2026





The Apostle Paul exhorts us, ?to do good and to communicate, forget not?

Heb 13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

It appears, then, that communication is an important part of pleasing God, and that it is also a thing that it is common and natural for people to forget to do.

Strong?'s concordance and lexicon gives us the original Greek word here translated ? communicate?, and tells us how it was used and understood in Greek culture:

koino?nia

koy-nohn-ee'-ah

From G2844; partnership, that is, (literally) participation, or (social) intercourse, or (pecuniary) benefaction: - (to) communicate (-ation), communion, (contri-), distribution, fellowship.

# Communications

## *Bro Sid Jones*

**Total KJV occurrences: 20**

From this we can see that communication is another expression of the idea of fellowship.

The thing that we need to pay attention to is the WAY we communicate. What we say, type, or write reveals a lot about what is going on in our minds, and where lies the true state of our heart. This is especially critical in relation to our relationships with other people in our lives, families, and quite critical in reference to those in the ecclesia of Christ, be they found in our immediate locality, or in some distant place on the other side of the world.

Now, communication habits are formed early in life, and very much by the way our parents communicate. They are also a part of our nature, which is why we need to be careful to observe, and think about how our communication habits affect those around us.

For some people, communication is not an easy thing, and many people tend to silence and withdrawal of themselves when circumstances are not to their comfort.

For others, it is a more cavalier thing: ?it needs to be said, and so here it is, and if it needs to be said I will put it in the bluntest form I can, and if it offends your sensitivities, you?ll have to learn to absorb the message as given.

Many times we see that the two styles of communication strengthen the opposite extreme in the other individual, but we are exhorted to communicate, rather than avoid, or still worse, to speak of the matter with others who are not supposed to be involved.

Often, we are much more sensitive to what is said to us, or even not said, than we are to what we express to other people. Let us learn to hear our own words and how they sound in the ears of another person. The first part of the word is ?com?, which indicates together. This tells us that communication is not a one-sided matter. It involves listening as well as speaking. It involves an effort to understand the other person before we try to make ourselves understood.

The Apostle made understanding of others a part of his strategy when speaking the truth to the people of the cities he travelled to.

He expressed it this way:

**1Co 9:19** For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

**1Co 9:20** And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;



**1Co 9:20** And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

**1Co 9:21** To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

**1Co 9:22** To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

**1Co 9:23** And this I do for the gospel's sake, that I might be partaker thereof with you.

It was not that he joined with every man in the thinking and doing of the flesh, nor that he kept the truth from people, but he learned to put himself in other peoples' shoes so to speak, so that he might suit his approach to them, so that it might bear fruit unto Christ. He knew that if he could understand the people he spoke to, that he could better help them to understand the message he was bringing them.

It is a much more effective communicator who finds a way to enter into the other person's heart and mind, than one who batters madly at the door of another's ears, and finds he is able to think proudly of his communication, only to find he is misunderstood, or is simply ignored or resisted on account of his way of approach.

Such a principle is what is meant in:

**Jas 1:19** Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:



Jas 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

In other places, Paul writes about edification. This is a word that indicates a ?building up? we know that a great building has been referred to as an edifice. If we are builders up of one another in our conversation, then the other becomes edified, or built up in faith and thought. If we are not careful, our communication habits can have us tearing down, rather than building up, and we may find ourselves undoing the work of redemption done by our Lord Jesus.

It should go without saying that this idea is not to say that we cannot or should not speak up when things are not right, for if we leave unsaid what needs to be said to make each other aware of what the adversary, the flesh is up to in us all, then we give the opportunity for defeat of the purpose of Christ?s work in that way as well. Let us bear in mind the words of the spirit in

Pro 25:11 A word fitly spoken is like apples of gold in pictures of silver.

Pro 25:12 As an earring of gold, and an ornament of fine gold, so is a wise reprovor upon an obedient ear.

This is an apt description of how it should work, and the results that are more likely to occur.

But let?s give some thought to what can bring us to effective communication. So often unproductive communication comes out of us unbidden. We are a little shocked at what we have said, or at least are shocked at the reaction it brings from other people. So where is the pre-emptive that can prevent such unfortunate things from happening? Where is the first line of defence against the adversary? The adversary is not the other person, for the real adversary, the real satan is the flesh, which is triumphant whenever trouble is brewed amongst brethren.

Let us, as people desiring to bear the imprint of the companionship of Christ on our being and in our lives, make very sure that we communicate, and communicate well, clearly, and with the goal of edification. It is just too easy for the pride of the flesh that we are all made of, to forget to communicate in such a way as to bring edification, thoughtfulness, and love, avoiding communication that could inflame the pride of the flesh in another, and render our effort troublesome, ineffective, and actually lame, instead of loving, edifying, and having the result of bringing fruits meet for repentance.



# African Berean Ecclesia

News & Events

**The Berean Christadelphian  
December 2026 Annual gathering**

Location: **Busia/Madowa, Uganda**  
Dates: 17th - 20th December, 2026

Theme: Be Ye Transformed

# New Year 2026

Brothers and sisters greetings.

As we embark on a New Year with new expectations we are aware of the times we are now living and the challenges that may come our way.

We read in the first of our daily readings this past week, **Gen. 3**. We have the lesson that so defines our truth. The Edenic covenant as many call it. The chapter opens with the temptation that befell Eve in the Garden. She was tempted with the lust of the Flesh, the fruit was good food. The lust of the eyes, the desire of the fruit looked very good, possibly more enticing than most of the other fruits in the Garden. Then eating of fruit would Make one wise, the pride of life. From this we know is the definition of sin. With these before Eve she yielded to the temptation as it was so presented by the Serpent, a creature that the Elohim created not the fallen Angel as the Churches like to say.

Following this fall of man Yahweh initiated what would be a way for man to be reconciled back to him. The seed of the Woman would destroy the seed of the Serpent by striking its head. This was the plan initiated by our creator and Father with the Son of God in mind. Paul alludes to this in letter to the Romans. **Rom 5:15** But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.

After the prophesy of the seed of the woman was told to the first couple, we have in verse 21 of **Gen.3** the way to cover sins as Yahweh prescribed it, **Gen 3:21** And the LORD God made for Adam and for his wife garments of skins and clothed them.

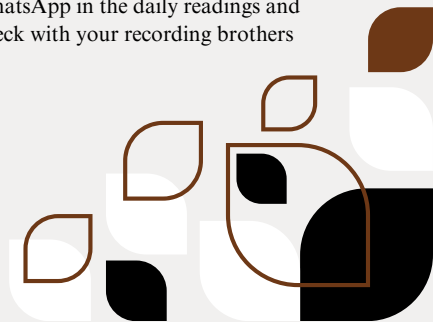
If we recall earlier in this chapter when Adam and Eve realized their sin and found themselves naked they sewed fig leaves for covering. **Gen 3:7** Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

As we ponder these things let us recognize our own faults and weakness and make well in coming to do even better to follow our Lord and savior Jesus as he asked of us. Not in lip service or a mediocre ritualistic service but let us serve our God the way he says and be imitators of the Messiah and elder brother, Jesus.

Brothers and sisters, I'm encouraging each and everyone of us to do the diligence in reading our Bibles daily. The daily readings plan is known by most of us and we have the plan online. If you can, please join brothers and sisters in Africa online on WhatsApp in the daily readings and discussions. They usually start in the evenings after dinner. Check with your recording brothers and find out more information.

One Love in Christ.

Bob Wekesa



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**Continue next month should the Lord will.**

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