

GUIDELINES

**BIBLE STUDY FOR TODAY'S
MINISTRY AND MISSION**

JANUARY–APRIL 2026

INCLUDED IN THIS ISSUE

2 Chronicles

Ashley Hibbard

The context and culture in Matthew's gospel

Philip Grasham

Genesis (Abraham–Jacob)

Isabelle Hamley

Acts 19—28

Rosie Button

2 Samuel 1—10:

David the king

Walter Moberly

Lent and Easter

Rosalee Velloso Ewell

Hebrews: singing

a new song

Peter Hatton

Love, sexuality and friend- ship in the gospel of John

Andy Angel

GUIDELINES

Vol 42 / Part 1
January 2026

Edited by Rachel Tranter and Olivia Warburton

- | | | |
|-----|--|------------------------------|
| 7 | 2 Chronicles
Ashley Hibbard | <i>5–18 January</i> |
| 22 | The context and culture
in Matthew's gospel
Philip Grasham | <i>19 January–1 February</i> |
| 38 | Genesis (Abraham–Jacob)
Isabelle Hamley | <i>2–15 February</i> |
| 54 | Acts 19–28
Rosie Button | <i>16 February–8 March</i> |
| 77 | 2 Samuel 1–10: David the king:
violence, victory and providence
Walter Moberly | <i>9–22 March</i> |
| 92 | Lent and Easter
Rosalee Velloso Ewell | <i>23 March–5 April</i> |
| 108 | Hebrews: singing a new song
Peter Hatton | <i>6–19 April</i> |
| 124 | Love, sexuality and friendship
in the gospel of John
Andy Angel | <i>20 April–3 May</i> |



Ministries

15 The Chambers, Vineyard

Abingdon OX14 3FE

brf.org.uk | 01865 319700

Bible Reading Fellowship is a charity (233280) and company limited by guarantee (301324), registered in England and Wales

EU Authorised Representative: Easy Access System Europe – Mustamäe tee 50,
10621 Tallinn, Estonia, **gpsr.requests@easproject.com**

ISBN 978 1 80039 480 3

All rights reserved

This edition © Bible Reading Fellowship 2025

Cover image © Kebon doodle/stock.adobe.com

Distributed in Australia by:

MediaCom Education Inc, PO Box 610, Unley, SA 5061

Tel: 1 800 811 311 | admin@mediacom.org.au

Distributed in New Zealand by:

Scripture Union Wholesale, PO Box 760, Wellington

Tel: 04 385 0421 | suwholesale@clear.net.nz

Acknowledgements

Scripture quotations marked with the following abbreviations are taken from the version shown. Where no abbreviation is given, the quotation is taken from the version stated in the contributor's introduction.

NIV: the Holy Bible, New International Version (Anglicised edition) copyright © 1979, 1984, 2011 by Biblica. Used by permission of Hodder & Stoughton Publishers, a Hachette UK company. All rights reserved. 'NIV' is a registered trademark of Biblica. UK trademark number 1448790. NRSV: the New Revised Standard Version Updated Edition. Copyright © 2021 National Council of Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide. RSV: The Revised Standard Version of the Bible, copyright © 1946, 1952, 1971 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Every effort has been made to trace and contact copyright owners for material used in this resource. We apologise for any inadvertent omissions or errors, and would ask those concerned to contact us so that full acknowledgement can be made in the future.

A catalogue record for this book is available from the British Library

Printed by Gutenberg Press, Tarxien, Malta

Suggestions for using *Guidelines*

Set aside a regular time and place, if possible, when and where you can read and pray undisturbed. Before you begin, take time to be still and, if you find it helpful, use the BRF Ministries prayer on page 6.

In *Guidelines*, the introductory section provides context for the passages or themes to be studied, while the units of comment can be used daily, weekly or whatever best fits your timetable. You will need a Bible (more than one if you want to compare different translations) as Bible passages are not included. Please don't be tempted to skip the Bible reading because you know the passage well. We will have utterly failed if we don't bring our readers into engagement with the word of God. At the end of each week is a 'Guidelines' section, offering further thoughts about, or practical application of, what you have been studying.

Occasionally, you may read something in *Guidelines* that you find particularly challenging, even uncomfortable. This is inevitable in a series of notes which draws on a wide spectrum of contributors and doesn't believe in ducking difficult issues. Indeed, we believe that *Guidelines* readers much prefer thought-provoking material to a bland diet that only confirms what they already think.

If you do disagree with a contributor, you may find it helpful to go through these three steps. First, think about why you feel uncomfortable. Perhaps this is an idea that is new to you, or you are not happy about the way something has been expressed. Or there may be something more substantial – you may feel that the writer is guilty of sweeping generalisation, factual error, or theological or ethical misjudgement. Second, pray that God would use this disagreement to teach you more about his word and about yourself. Third, have a deeper read about the issue. There are further reading suggestions at the end of each writer's block of notes. And then, do feel free to write to the contributor or the editor of *Guidelines*. We welcome communication, by email, phone or letter, as it enables us to discover what has been useful, challenging or infuriating for our readers. We don't always promise to change things, but we will always listen and think about your ideas, complaints or suggestions. Thank you!

To send feedback, please email enquiries@brf.org.uk, phone +44 (0)1865 319700 or write to the address shown opposite.

Writers in this issue

Ashley Hibbard is Director of Operations at the Centre for the Study of Bible and Violence, and the lead editor (with Helen Paynter) of the *Journal for the Study of Bible and Violence*. She also serves as an adjunct lecturer at Emmanuel Bible College, Kitchener, Canada, and African Christian College, Eswatini.

Philip Grasham is a Bible teacher and writer. He worked for three Bible colleges before setting up his own teaching initiative – Nathan’s Tree Teaching: nathans-tree-teaching.co.uk.

Isabelle Hamley is a theologian, speaker and broadcaster, currently principal of Ridley Hall, Cambridge. She has written widely on justice in the Old Testament and on spirituality, scripture and mental health.

Rosie Button lectures in Staff Care and Wellbeing for All Nations Christian College. She previously taught Old and New Testament and Greek in theological colleges in Zimbabwe and Uganda, and at Redcliffe College.

Walter Moberly is Emeritus Professor of Theology and Biblical Interpretation at Durham University. He has recently written *Old Testament Theology: Reading the Hebrew Bible as Christian scripture*, *The Bible in a Disenchanted Age: The enduring possibility of Christian faith* and *The God of the Old Testament: Encountering the divine in Christian scripture* (each published by Baker Academic).

Rosalee Velloso Ewell is a Brazilian theologian from the city of São Paulo and holds a PhD from Duke University, USA. She serves as director of church relations for the United Bible Societies. Rosalee enjoys gardening and cooking and lives with her family in Birmingham, UK.

Peter Hatton is a former tutor at Bristol Baptist College, where he taught after 25 years in Methodist ministry. Preaching, continuing teaching, writing projects and looking after grandchildren are keeping him occupied in ‘retirement’.

Andy Angel is the director of formation for ministry in the Diocese of Oxford. Before this, he spent a decade in parish ministry and a decade teaching New Testament in theological colleges. He has written various books including *Intimate Jesus: The sexuality of God incarnate* (SPCK, 2017) and *The Jesus You Really Didn’t Know: Rediscovering the teaching ministry of Jesus* (Cascade, 2019).

The editors write...



As we enter yet another new year, we are glad that you have chosen to do so alongside the wise guides who share their thoughts in this issue of *Guidelines*. There is plenty to look forward to, especially as we enter the season of Lent.

We continue our journey through Acts, as Rosie Button takes us to the end of this exciting book. The travelling narratives of Paul are so often held up as blueprints for the church and for mission, but Rosie helps us understand it in its own context. Phil Grasham also continues our exploration of the gospel of Matthew, looking specifically at context and culture and how these colour our reading of this book. Ashley Hibbard, having looked at 1 Chronicles in the last issue, takes us through the challenging sequel, 2 Chronicles.

In the Old Testament, we also explore 2 Samuel in the company of Walter Moberly, who looks closely at how God speaks and acts while working out his providential purposes. Isabelle Hamley guides us through the patriarchs' stories in Genesis – Abraham, Isaac and Jacob – showing how these three men and their families were seeking to live with God, getting it wrong, learning and meeting the God of grace along the way.

As we enter Lent, Rosalee Ewell spends two weeks of this important season looking at Lent, Holy Week and Easter through less-well-known stories of death and resurrection. She asks, 'What are we giving up?' but perhaps more importantly, 'What are we giving to?' and looks to disturb any reading that makes us comfortable and complacent. Peter Hatton also offers challenge in his two weeks of notes on the book of Hebrews, with its focus on the centrality of Jesus and the presence of our holy God with us.

Finally, Andy Angel looks at what he calls a 'sub-theme' in the gospel of John: love, sexuality and friendship. These are perennial issues in our world and in our church. Andy follows these threads through the gospel of John, exploring questions of faith and sexuality in our own culture too.

As we set ourselves up for the next year ahead and journey through Lent towards the cross, our prayer is that you will know more intimately the God who died for you, who longs to know you and who desires to meet you in his word.

Rachel

Olivia

The prayer of BRF Ministries

*Faithful God,
thank you for growing BRF Ministries
from small beginnings
into the worldwide family it is today.
We rejoice as young and old
discover you through your word
and grow daily in faith and love.
Keep us humble in your service,
ambitious for your glory
and open to new opportunities.
For your name's sake.
Amen.*

Helping to pay it forward

As part of our BRF Resources ministry, we're raising funds to give away copies of Bible reading notes and other resources to those who aren't able to access them any other way, working with food banks and chaplaincy services, in prisons, hospitals and care homes.

'This very generous gift will be hugely appreciated, and truly bless each recipient... Bless you for your kindness.'

'We would like to send our enormous thanks to all involved. Your generosity will have a significant impact and will help us to continue to provide support to local people in crisis, and for this we cannot thank you enough.'

If you've enjoyed and benefited from our resources, would you consider paying it forward to enable others to do so too?

Make a gift at **brf.org.uk/donate**

Acts 19—28



Rosie Button

Over the next three weeks we will be following one of the most sustained and exciting narratives in the Bible. We follow Paul and his travelling companions on their third missionary journey and the final journey to Rome. We pick up the account in Acts 19, where they have just set out from their sending church Antioch once again, and arrive in Ephesus to encounter yet another strange phenomenon in the young church. Paul embarks on an intense teaching ministry with mostly good but some unforeseen results, and then things turn ugly. And so it goes on!

One question to grapple with is how we are supposed to learn from biblical narratives. It is especially important with Acts, because this book has often been used like a blueprint for church and for mission, and yet this is potentially problematic: firstly, the events took place in particular cultures, times and socio-political contexts which may or may not be similar to ours, and secondly, we see such a variety of patterns throughout the book: things rarely happened the same way twice. Helpful questions for reading narratives are: what was God showing his people then, what was Luke conveying to his original readers, and what is God saying to us now? I have borne these in mind in trying to draw out themes relevant to ministry and mission today.

A recurring theme in Acts is the unstoppable progress of the gospel in the face of opposition. Over and again people or events conspire to block the spread of Christianity, but each barrier is overcome. The very last sentence of Acts is victorious (look it up!) and was surely intended to be an encouragement to all Luke's readers. I pray you are encouraged by your readings in Acts.

Unless otherwise stated, Bible quotations are from the NIV.

1 Paul's ministry in Ephesus

Acts 19:1–22

Paul stayed in Ephesus for just over two years. The events that took place during his stay are extraordinary and on first reading enough to make any Christian worker today green with envy. Teaching, correcting, baptising, healing even at a distance, then overseeing apparent revival accompanied by public repentance and burning of satanic scrolls: this all seems to be evidence that Jesus' ministry was continuing through Paul. Ephesus was home to a pagan cult which had a huge grip on the city (as we will see in tomorrow's reading), so such powerful signs of God's reality, sovereignty and his presence with Paul were needed. Of course sometimes today as well we see outpourings of the Spirit, public use of the gifts of healing and exorcism, and even revival. Times of extraordinary spiritual awakening do happen, to our great encouragement, and are to be prayed for.

Our own experience of ministry may feel more mundane. But let's look at Paul: what did he actually do here in Ephesus? As usual on arriving somewhere new, he found the believers. Realising they had been mistaught regarding baptism by the effective but as yet not fully trained Apollos, he taught them and baptised them. We see all through these verses that his main focus and ministry was teaching and preaching. After teaching the believers, he turned to the Jews and preached assiduously for three months, and then after ultimately being rejected he taught daily for two more years (what tenacity and commitment!) in Tyrannus's lecture hall. Paul's focus at every stage was his teaching ministry, and it seems as though the other events just happened around it, as the Holy Spirit worked.

All through Acts we see resistance and barriers to the gospel, which are one by one broken down by the determination of the disciples and the work of the Spirit. In today's passage, we see how rejection by the Jews led to the daily teaching (v. 9). Dramatic opposition to the sons of Sceva from a demon in verses 15–16 led to mass repentance. Luke concludes, 'In this way the word of the Lord spread...' (v. 20).

This all highlights the importance and impact of faithful, persistent teaching and preaching, in season and out of season and especially in face of opposition: Acts teaches us that God will use it for good one way or another.

2 The riot in Ephesus

Acts 19:23–41

In today's passage, the success of the ministry in Ephesus leads to greater opposition than ever, peaking in a city-wide riot. Ephesus was world-famous at that time for its Artemis cult and temple: one of the seven wonders of the world. Huge civic pride was attached to it. The sheer number of Christian conversions and consequent change in lifestyle among so many was a threat to this source of pride, and moreover a threat to the local economy. Demetrius' concern was his loss of business, but he appealed to people's religious feelings to stir them to action. (So the manipulation of religion and politics goes right back to the first days of the church.) In our current climate, we can ourselves feel outrage and frustration that Christian values are ignored and stamped upon in our laws today, while we witness equal outrage and disbelief on the part of secular society that Christianity should play any part at all these days. This dissonance gets played out frequently in social media storms: perhaps a modern equivalent to the Ephesian riot?

It is interesting to see how the riot played out. Two known Christians, Gaius and Aristarchus, were arrested and hauled up before the crowd. Paul, the most prominent Christian leader, was dissuaded by his friends from stepping up – presumably in case he got arrested and stopped from his work, or even killed. The Jewish Alexander had a go at negotiating but was unsuccessful. It is unclear if he was a Jewish Christian seeking to mediate, or a Jewish leader seeking to distance the Jews in Ephesus from the problematic Christians. Finally the Roman magistrate took control of the situation, defending the Christians by stating that they had done nothing wrong. His advice was that Demetrius should follow proper legal proceedings, but there was no case to bring. The uproar was successfully quelled. But conflict between the Way, the pagan societies it was encroaching into, the Jewish synagogue diaspora and Roman law were going to flare up again and again until Paul himself was taken to Rome in chains. Why are we surprised when we encounter such conflicts in our own times? How should we respond? Carefully, with discernment, but boldly, with perseverance, trusting that it is the work of the Holy Spirit that grows the church. Again, be encouraged by the message of Acts: the spread of the gospel is obstructed over and over again but ultimately, simply cannot be prevented.

3 Ministry ups and downs

Acts 20:1–16

Paul travelled on through Macedonia to Greece and back again, sailed from Philippi across to Troas, and then harbour-hopped down the coast to Miletus. The list of his fellow-travellers is striking, being representatives of many of the churches he had planted. Commentaries are agreed that they are the contingent travelling to Jerusalem accompanying the offering being sent to the saints there (1 Corinthians 16:1–4), probably going along to protect against robbery, and to guarantee Paul's integrity regarding the gift. Luke for some reason, though doesn't mention the offering in Acts. Also joining the travellers at Philippi was Luke himself (hence 'we' in verse 6). This explains the detailed knowledge of names and routes included in this section.

The gathering for the breaking of bread on 'the first day of the week' (v. 7) is the first time we hear of Christians using Sunday as the day of communal worship, which seems to follow the pattern of Acts 2:42: 'they devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.' Paul took the opportunity before leaving to teach at length.

Which of us hasn't sympathised with poor Eutychus, who fell to his death because of the length of Paul's sermon and the warmth of the room? Or perhaps, if we are teachers, we feel more for Paul, whose fault it was. Hopefully you have never actually killed anyone by preaching for too long! But once again the Holy Spirit turns something awful to good. The miracle calls to mind both Elijah in 1 Kings 17:21 and Elisha in 2 Kings 4:32–37: the actions involved sound as though Paul used artificial resuscitation. Paul says he is alive, so either Eutychus was unconscious, or Paul knew he was going to be able to restore him. However it happened, Eutychus recovered, and Paul returned upstairs to eat with the others and carried on teaching until daylight.

What are the takeaways for our own mission and ministry? Again I would highlight Paul's utter dedication to teaching and encouraging the believers at every opportunity. Also, notice that Paul's ministry in this whole adventure of mission is a combination of careful forward planning and an ability to adapt his plans as the unexpected happens: valuable skills for us to emulate as our world seems to be more changeable and challenging by the day.

4 Paul's farewell message

Acts 20:17-37

You probably noticed at the end of yesterday's reading that Paul decided to take the faster sea route because he was rushing to get to Jerusalem. But wanting to make a farewell to the Ephesian leaders, he called them to meet him at Miletus. His speech is reminiscent of some of the passages in his letters defending and explaining his ministry. His main purpose, though, is to explain why he is determined to go to Jerusalem in spite of the dangers, of which both his friends and the Holy Spirit have warned him. Well aware that arrest, prison and worse is likely, still he is ready to risk it for the sake of bringing the gospel to more people. In missionary preparation and care (which I am involved in), we talk of the need to develop a theology of risk and suffering, which is what we see Paul expressing here. Missionaries need to be prayerful, wise and discerning about their response to risk. Paul has come to the decision at this point to accept the known risk and go anyway. Not everyone would make the same decision. It is not always right to head into certain danger: remember that at other times Paul chose the route of greater safety – as did Jesus himself (see John 7:1). But here, like Jesus heading to Jerusalem towards his passion, Paul has discerned the time is right.

Why does Paul insist on the claim that he is innocent of their blood? Way back Ezekiel likened prophets to watchmen: so long as the watchman warned the people in the town of enemy attack, he was not liable for whatever happened to them. But if he did not give cry, he was responsible if they died (Ezekiel 33:1-6). Paul's urgency to tell people the gospel is seen here as the duty of the watchman: it is on us as well! Do we feel it?

He also urged them to be good shepherds, another Old Testament image. He specifically warned about the threat that false teachers would pose, coming from within the church but distorting the truth to seduce people away. We know from elsewhere in the New Testament that false teachers were a constant threat to the early church, and nothing has changed. We need to be aware and be immersed in the truths of scripture so that we recognise false teaching. Paul's pleas to the Ephesian leaders then are just as relevant to us today.

5 Heading to certain arrest

Acts 21:1–16

In today's passage Luke's travelogue continues, describing the journey by boat from Miletus, island by island all the way back to Caesarea, from where they headed for Jerusalem. Stopping in Tyre for seven days, the disciples there, like the Ephesian elders, tried to dissuade Paul from heading to danger in Jerusalem. It is curious that verse 4 tells us that it was 'through the Spirit' they urged him not to go on. Yet Paul has been led by the Spirit to this course of action (20:22). What are we to make of this? The Spirit had warned them also of the danger ahead for Paul, but it is their response to the warning which differed from Paul's. As fellow-Christians and loving friends it is understandable. But Paul's determination was if anything spurred on and he stuck to his plan. In Caesarea, Paul received yet another warning from Agabus. Agabus' symbolic action of binding up his hands and feet with Paul's belt reminds us of prophetic actions of the prophets in the Old Testament. The effect of the prophecy was once again to make Paul's friends beg him not to go into danger (v. 12). But Paul makes his position clear: he has counted the cost, and he is ready to die for the name of the Lord Jesus.

I am reminded of a doctor friend some years ago who felt led by the Spirit to go to Sierra Leone to help in the Ebola epidemic, clearly a very risky course of action. Seeking her pastor's blessing and prayer, he encouraged her with the words, 'Go! If you perish, you perish!' While a bit surprised by this form of encouragement, she took it to mean she was right to go. Like Paul, she had counted the cost (which her pastor's words helped her to do) and was ready for whatever lay ahead. Thankfully, she came back safely. Are we ready to obey and follow God's call even if it means facing very real danger?

On another note, it is striking to me in these verses what a close bond the Christians had. Their love for one another is evident. I love how they walked with Paul and his companions to the beach and knelt to pray on the sand – men, women and children. They were hospitable, prophetic, prayerful, relational, caring: a model of fellowship to aim for.

6 Arrest in Jerusalem

Acts 21:17–36

Paul and his contingent met with James and the Jerusalem church leaders, and both were able to report huge numbers of converts. As mentioned, Luke doesn't include in his narrative the giving of the offering to the Jerusalem Christians; it could be that the words 'received us warmly' includes the reception of the gift. Some surmise that the lack of mention implies that the gift was not welcomed because of the tensions surrounding the ministry of Paul, which play out in this passage.

It must have been frustrating for Paul that while his report did result in praise to God, yet, the greater response was one of negativity and suspicion. The problem was the rumour that Paul was encouraging Jewish converts outside of Jerusalem not to bother with the law. The point of Paul paying for the four men's purification rites was to prove to everyone that he was safe and not anti-Torah. While we know from Galatians that Paul felt very strongly about this, presumably sticking with his stance of being all things to all people (1 Corinthians 9:19–23) he agreed to do it, furthermore undergoing purification himself as well.

Paul's pacifying action did not work. While not exactly the same, the dramatic scene that ensued has echoes of Jesus' arrest: the false accusations and exaggerations, and the crowds baying for his death while the Roman authority (at this point) protects him. In my view Luke purposefully highlighted these parallels between Jesus' and Paul's ministries and lives, here and throughout Acts. Remember other examples we have seen already this week: healings even at a distance, the raising of a dead boy, and Paul setting his face for Jerusalem against all advice. Luke was evidently emphasising that Paul's role was a continuation of Jesus' ministry and mission, probably because questions around Paul's authority were still an issue for Luke's readers.

For us with hindsight, and knowing as we do that Paul's letters were accepted into the canon of scripture, this may not seem such an important point. But given that arguments exist that Paul's teachings should be seen as less important than Jesus', and that we should keep our focus more on the gospels, Luke's clear demonstration in Acts that Paul's authority, ministry and mission derive from Jesus serves as an important reminder of the authority of Paul's teachings for us today.

Guidelines

We have seen a number of parallels this week between Paul's ministry and Jesus'. Paul understood himself to be continuing the Isaianic Servant role, which was primarily prophetic of Jesus. In Acts 13:47, Paul boldly stated, 'For this is what the Lord has commanded us: "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth"' (quoting Isaiah 49:6). He believed that the mantle of the Servant was passed on to him by God. Paul did clearly have a unique and divinely appointed role in bringing the gospel to the Gentiles as far as Rome, and his teaching is of enduring importance for Christians today. The role came with suffering: in Colossians Paul went so far as to say that his sufferings 'complete what is lacking in Christ's afflictions for the sake of his body, that is, the church' (1:24, RSV). It seems Paul viewed his ministry as being particularly tied up with Jesus'.

In 13:47 notice Paul said 'us', not 'me' (meaning himself and Barnabas). But what about us today? Jesus said some astonishing things about his disciples which we understand as equally applying to us. He said, 'As the Father has sent me, I am sending you' (John 20:21). He also said, 'You are the light of the world' (Matthew 5:14) – a claim Jesus made about himself, but then also applied to his followers.

We also are sent to continue the work, following in Jesus' and Paul's footsteps. Think back to what you have read this week: did anything strike you that you would like to see more in your own ministry? Perhaps Paul's sense of urgency and determination in spreading the gospel; his willingness to walk in Jesus' footsteps to Jerusalem into suffering; the love between him and the churches he planted; his perseverance in teaching in face of opposition; or something else?

Spend some time reflecting and praying into this.



Ministries

Inspiring people of all ages to grow in Christian faith



BRF Ministries is the
home of Anna Chaplaincy,
BRF Resources, Messy Church
and Parenting for Faith

As a charity, our work would not be possible without
fundraising and gifts in wills.

To find out more and to donate,

visit brf.org.uk/give or call +44 (0)1235 462305



Registered with
**FUNDRAISING
REGULATOR**

A unique Bible reading resource offering in-depth study notes written by a diverse contributor team, *Guidelines* is the perfect tool to help you interpret and apply the biblical text confidently in your context. Each issue covers four months and is structured in weekly units, broken into six sections, with an introduction giving context and a final application section.

'I find *Guidelines* so helpful, full of insight and depth. The challenges are also helpful, and looking outside the box of a particular stance is so refreshing.'

'Our thanks for making us think things through.'

'I feel I must write to say how much help, support and encouragement we have felt from the recent contributors. Many thanks to all concerned.'



Commissioned and edited by
BRF Ministries Content Creation Team
Lead **Rachel Tranter** and former Living
Faith Ministry Lead **Olivia Warburton**.

Published three times a year in
January, May and September.



BRF 
Resources