



UK AND IRELAND

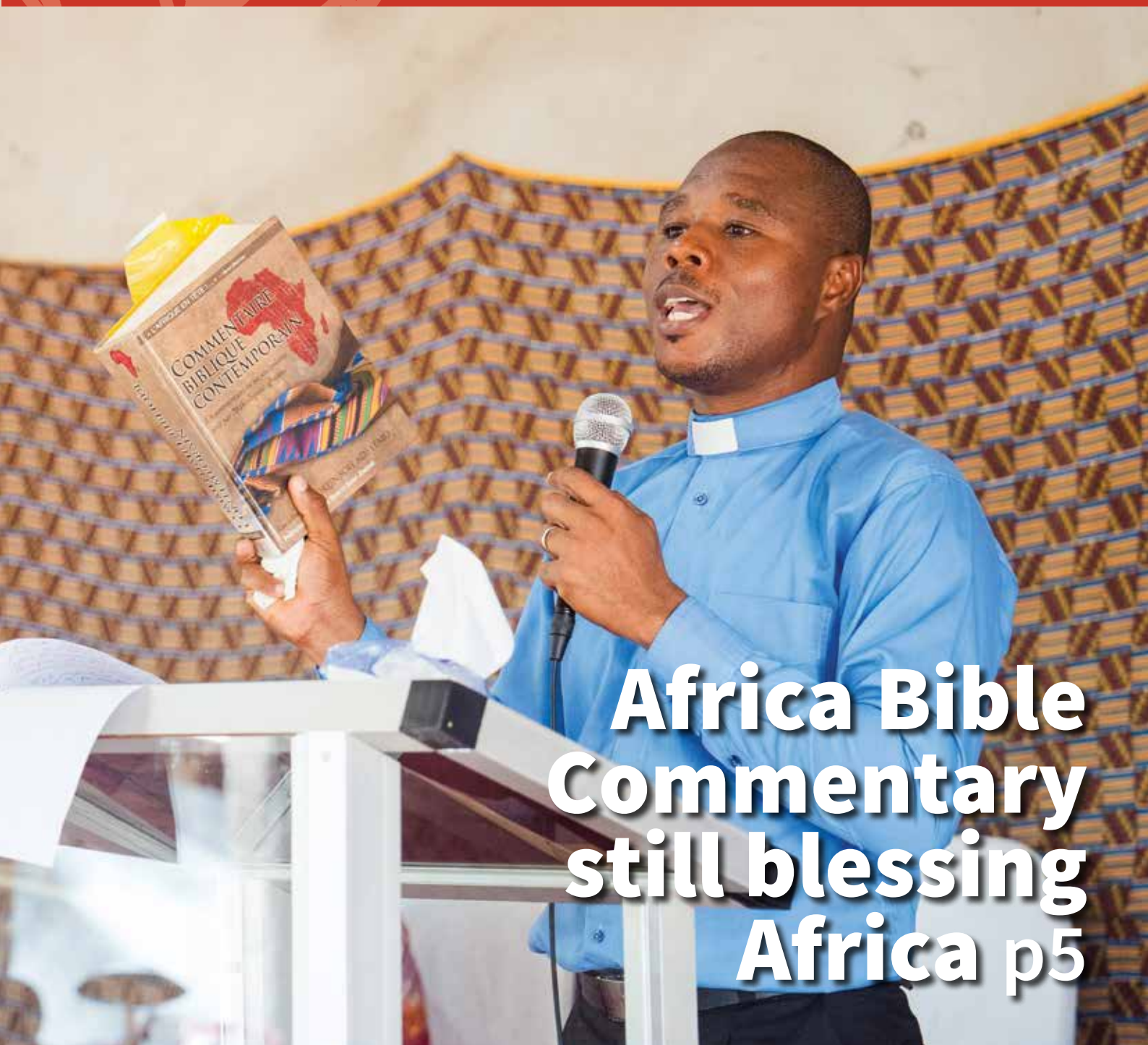
Langham
PARTNERSHIP

Inspiring Christlikeness

transform

Spring
2024

Langham Partnership News



Africa Bible Commentary still blessing Africa p5

**Jonah speaks to
us today p4**

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resource p6-7**

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Colleges campaign p9**



Equipping a new generation of Bible teachers

If you would like multiple copies of this magazine for friends, church members, etc., please contact the address below.

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Have you considered including Langham Partnership in your will?

Like many mission organisations we can benefit greatly when friends make a final gift that continues to bless the ministries they have generously supported in life. Once you have made proper and primary provision for family and friends this can be a very effective way to go on making a difference to the church on earth when you have joined the church in glory! If you would like to consider this option in your will please let us know and we will send you a helpful legacy leaflet. Contact Simon Foulds: simon.foulds@langham.org

Hello!

Letter from the Editor

It is my joy to edit this issue of Transform magazine (Vic is on maternity leave and the new family doing well). It is always such an encouragement to see what God is doing through the work of Langham around the world. I trust you will be encouraged and maybe a bit challenged by Rosa Shao's Word from the World on Jonah. Please thank God with us in how he is using both the African Bible Commentary and the Latin American Bible Commentary. You can hear from some of our supporters and see where we will be over the summer months so that you can come and say hi. Finally, I hope you will be challenged as ever, with Chris Wright's Word on the World. So grab a cuppa, sit down, put your feet up and enjoy a good read!



Every blessing,

Cindy Crossley
(Executive Assistant to the International Director)

Langham Partnership's Vision and Mission

Langham Partnership's Vision is to see churches in the majority world equipped for mission and growing to maturity in Christ through the ministry of pastors and leaders who believe, teach and live by the Word of God.

Our mission is to strengthen the ministry of the Word of God through:

- nurturing national movements for biblical preaching (**Langham Preaching**);
- fostering the creation and distribution of evangelical literature (**Langham Literature**);
- and enhancing evangelical theological education (**Langham Scholars**), especially in countries where churches are under resourced.

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Scholars

Equipping theological educators to train future pastors and leaders.

Preaching

Training local pastors to faithfully preach God's word.

Literature

Developing biblical resources to equip pastors and leaders.

Greetings from the National Director:



On the March?

Dear Friends

We can all agree that there is much wrong with the world! So, how do you protest? Do you write letters, lobby by phone, say prayers in your church, ... or perhaps you've felt passionate enough to march?

I looked up 'UK largest protest marches', and Wikipedia (ahem!) lists 41, the largest by Stop the War Coalition, London (February 2003) with a third party estimate of 'around a million', down to the smallest to qualify, 'Climate Change' in Bristol, February 2020 with their own estimate of 30,000 participants. No less than 10 of this 'top 41' had '2023 Israel-Hamas war' as their focus, all organised by the Palestine Solidarity Campaign. Their largest, November 2023, between their estimate of 800,000 and police estimate of 300,000. Only one on the list, was protesting against the rise in Antisemitism, led by the 'Campaign against Antisemitism' (November 2023; 100,000 their estimate; police, 50,000).

Some networks are easily mobilised and some communities more threatened, yet I wondered, what banner could I ever elect to march under? Where is the march for 'Peace and Justice for Palestinian and Israeli citizens'? This would oppose



We must allow the Word of God to confront us, to disturb our security, to undermine our complacency and to overthrow our patterns of thought and behaviour.

both leaderships, proclaiming that neither support for terrorists nor indiscriminate bombing of civilians is an answer, and rejecting any leadership which gives that binary impression.

I sensed a challenge to my non-engagement and a profound rebuke to my own complacency and prejudices.

John Stott wrote, 'If we come to Scripture with our minds made up, expecting to hear from it only an echo of our own thoughts and never the thunderclap of God's, then indeed he will not speak to us and we shall only be confirmed in our own prejudices.'

We must allow the Word of God to confront us, to disturb our security, to undermine our complacency and to overthrow our patterns of thought and behaviour.*

Praying for Peace with Justice

Revd Canon John Libby
National Director, LPUKI

*Authentic Christianity 1995

Praying with Langham

You will have noticed the six-month prayer guide isn't inserted into this edition. Langham certainly needs your prayers, actually we would like our prayer requests to you to be more timely and relevant – so we now have a monthly email prayer guide with more in-depth and timely requests, please do subscribe to that or download it at uk.langham.org/get-involved/pray/. Also we have our monthly live prayer call on zoom for more information on that please visit uk.langham.org/langhamlive

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Word from the World

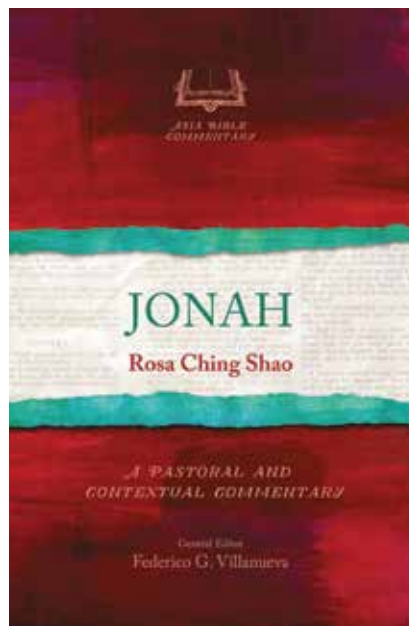
In her commentary on Jonah, Dr. Rosa Shao beautifully weaves together the story of the biblical text with narratives from the Asian (Chinese and Filipino) contexts and psychological insights. Testifying to how she was drawn to the book, Dr. Shao shares how this book has impacted her personally and demonstrates how others can hear the book's message in their own context. From better understanding the story of Jonah, readers will gain valuable insight for discerning God's divine call on their own lives.

The mere mention of the name "Jonah" probably recalls memories of Sunday school and the story of a whale swallowing a man. One would never imagine that a man swallowed by a big fish could come out alive and unharmed; even more extraordinary is Jonah, who not only survives, but proceeds to go to Nineveh and proclaim God's message. The book of Jonah demonstrates how God, the creator of our universe, is also the one who orchestrates events for his own sovereign purposes.

What do people usually do when natural calamities like typhoons, storms, fires, or earthquakes suddenly hit them? Many call out to their own gods or goddesses, and even make personal vows or promises in return for their own safety.

In the Philippine setting, under the religious influence of reverence for the divine being, many devoted believers would pay tribute to their patron saints. Filipinos are fond of celebrating fiestas (religious festival) throughout the year in different regions of the country. During these festivities, devoted Filipinos pay tribute to their local patron saint and even pay homage to their barrio's (village's) namesake for granting them good harvest and good health.

Many of these festivities are very similar to local folk beliefs and religious rites in nature. Even before the arrival of the Spaniards with their Catholicism, the Filipinos already



practiced local pagan worship, like animism – its original meaning is “ancestral spirit.” As in any human culture, the people's urge to cry out to their gods in times of crisis is seen as natural. Upon relief from danger or death, these gods are worshiped and remembered for requests granted or prayers answered.

There is a human tendency to seek a higher being when confronted with impending trouble and death. In Buddhism, the phrase 有求必應 (you qiu bi ying) speaks of religion that meets one's needs. Yet our one true God – who is all-knowing, all-powerful, as well as loving – does not always or immediately grant our requests, but

responds with “yes,” “wait,” or even “no” as he, in his wisdom, deems best for us.

Jonah models how we should pray in times of crisis, highlighting the importance of thankfulness and praise even before our prayers are answered. Jonah may well have confessed and repented while lying in the belly of the big fish, but the text is silent about any actual words of penitence.

From inside the belly of the big fish, Jonah bares his heart to God (2:1).

This brief narration is followed by Jonah's poetic prayer. Surrounded by devastating darkness, feeling doomed, Jonah turns to the Lord God in prayer. In a poetic monologue – an intense and emotional outpouring, expressed in a plethora of powerful images – Jonah recounts how he was brought back from the brink of death.

In my distress I called to the LORD,
and he answered me.

From deep in the realm of dead I
called for help,
and you listened to my cry. (2:2)

Although Jonah starts out by referring to God in the third person, almost immediately he switches to the first person, pouring out his distress directly to God and praying confidently for God's deliverance. We see an “I-Thou” relationship between Jonah and the Lord, strikingly similar to Psalms 18:6 and 120:1.

In 2:2a, Jonah is speaking *about* the Lord. But in 2:2b, he is speaking *to* the Lord. The former is a testimony about his whole experience whereas the latter is a direct address to the Lord about his predicament.

The Asia Bible Commentary series empowers Christian believers in Asia to read the Bible from within their respective contexts. Holistic in its approach to the text, each exposition of the biblical books combines exegesis and application. The ultimate goal is to strengthen the Body of Christ in Asia by providing pastoral and contextual exposition of every book of the Bible.

Is it really possible to read the Bible **through African eyes?**

The *Africa Bible Commentary* was the first of its kind. Published in 2006 thanks to the combined efforts of 70 African scholars, theologians and pastors and the publishing help of Langham Literature. Since then it has been translated into Portuguese, Malagasy, Hausa, Amharic, French and Swahili making it accessible to the majority of people within Africa.

It was a unique publishing event – the first one-volume Bible commentary produced in Africa by African theologians to meet the needs of African pastors, students and lay leaders. Interpreting and applying the Bible in the light of African culture and realities, it furnishes powerful and relevant insights into the biblical text that transcend Africa in their significance.

Issiaka Coulibaly, President of the West Africa Alliance Theological Seminary and Theological Editor of the *Africa Bible Commentary* says “There’s a diversity in the church here. The main challenge for the church is that people are drawn to quick easy answers. That doesn’t lead to actual deep roots.”

Yacouba Sanon, professor at the West Africa Alliance Theological Seminary and General Editor of the *Africa Bible Commentary* Revision says, “Today there are many preachers who don’t have the proper training to oversee, run or lead a church. They use their own experiences as templates.



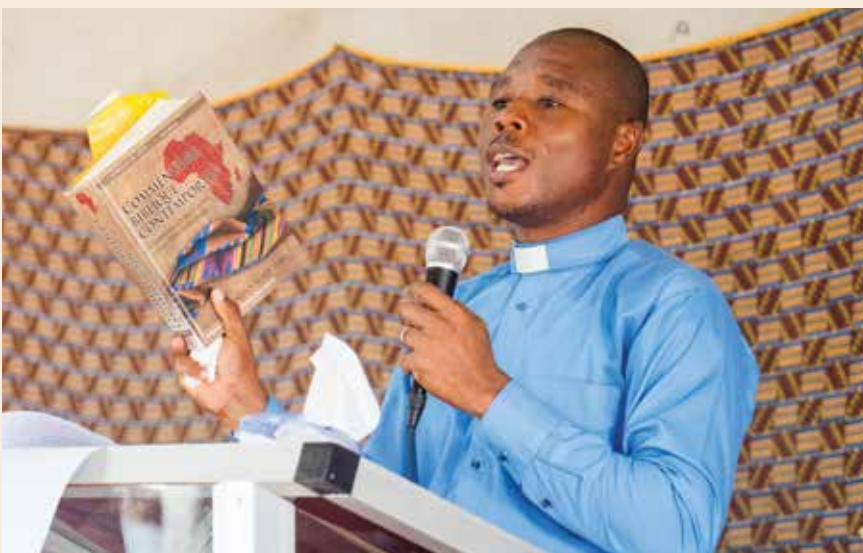
It is common for people to think that when you become a Christian it wipes out everything concerning your culture. You are a new person and should have nothing to do with the culture from which we came. The *Africa Bible Commentary* helps people to see that actually it’s important to pay attention to cultural realities in order to contextualise and apply the gospel to reshape our lives within our culture. **Kouadio Guillaume**, a pastor, says, “You wouldn’t send a sick person to someone who doesn’t know anything about medicine. We as pastors need to study more and learn more to help the church.”

“The commentary doesn’t replace the Word of God, but it is so helpful in expanding and deepening our understanding of His Word through the lens of our African realities. When you’re reading the Bible and you hear God speak back to you in your situation, then that’s where transformation begins to happen.”

**MAJOR REVISION
FORTHCOMING IN
LATE 2024!!**



With fresh insights and keeping its direct style that engages both the heart and the mind.





Training the **whole church** to know and serve **Jesus**

Dinorah B Méndez is a Langham Scholar who is working and ministering in her home country of Mexico. She is the Director of Byblos Institute in Durango, Mexico, a centre of strategic biblical training for lay leaders.

Seeing the whole church equipped

Dinorah did her PhD at Oxford Centre for Mission Studies, UK on a split-site basis. This meant she did the majority of her study in Mexico and travelled to Oxford for annual study residencies. She graduated in 2006. Now she is pursuing her passion and having a multiplying impact on the church in Mexico.

She shares, "My passion is in theological education, is generally equipping pastors from different areas. I also like [equipping] laypeople, because all of us as the Christian Church need different members – not just pastors."

For the Church to grow and mature in Latin America, Dinorah recognises the need for all people to be trained.

She says, "Laypeople are very important to equip because they contribute to the mission of the church. Not only inside the church but outside the church, wherever they work or study or wherever are their activities, they can impact and they can share the Gospel with their neighbours and [fellow] workers. So I think the impact of laypeople is very important."

The power of contextualising the Bible

As well as being a scholar and teacher, Dinorah is also an author. A major project she was involved in that has made a huge impact in her region is the *Latin American Bible Commentary*.

This commentary was published in 2019 and was commissioned and coordinated by Langham. It involved the contributions of over 40 Latin American scholars, writers and

in the southern part of Mexico in Oaxaca. And he is also starting a kind of work like I have...in biblical training for lay people. He's working in Oaxaca, recruiting new students,

Christian leaders – Dinorah being one of them!

She shares, "It's an amazing product to present before Latin America's evangelical churches, pastors, and seminary students because I believe it is really contextual. It's based on our own experiences and how the Bible is applied to our own problems."

Dinorah sees the commentary working in the lives of pastors and laypeople throughout the broader local church. One story she shares is about a student of hers who is now training laypeople in their own ministry.

Dinorah explains, "I have one specific testimony of one of my former students. He's now in an ethnic region



"It's speaking to real situations that our churches and believers are confronting every day."



new laypeople and training them. And he mentioned specifically that he was happy to find the *Comentario Biblico Contemporaneo* (*Latin American Bible Commentary*) because he finds it very useful and contextual to the Latino-American situation, to his own preaching, but also to share with their students in the centre that he started."

In Mexico they receive a lot of literature, but the *Latin American Bible Commentary* (or *Comentario Biblico Contemporaneo* in Spanish), was groundbreaking for its contextualisation. Unlike other resources that share examples and applications from the Western world or other places in the Majority World, this commentary is about the countries of Latin America and their particular challenges!

Dinorah shares an example from her context in Mexico saying, "It is a country with a big problem of corruption and a big problem of



inequity. So this biblical commentary is speaking about these concrete troubles. Concrete problems are valuable because it's not speaking in theory. It's speaking to real situations

that our churches and believers are confronting every day."

Written by Ngaire Buckley, Langham Partnership, Australia

Join Langham Live to uphold our global family in prayer

Running for over three years now, our monthly **Langham Live** zoom calls continue to be a source of encouragement, joy and challenge for many supporters, staff members and Langham family worldwide.

We've gathered virtually to hear from and pray for brothers and sisters in countries such as **South Sudan, Turkey, Ukraine, Nigeria, Brazil, Uganda, Bosnia & Herzegovina, Indonesia** – and that's just the tip of the iceberg!

Each month, we hear from a Langham family member who is on the 'front line' of mission and ministry, after which we go to breakout rooms to pray intelligently in smaller groups. There is also time to share personal requests and enjoy fellowship together. The calls are just 45 minutes on the last Thursday and Friday every month.



To join us, please visit uk.langham.org/langhamlive to register and to catch recordings and blog posts from previous calls.

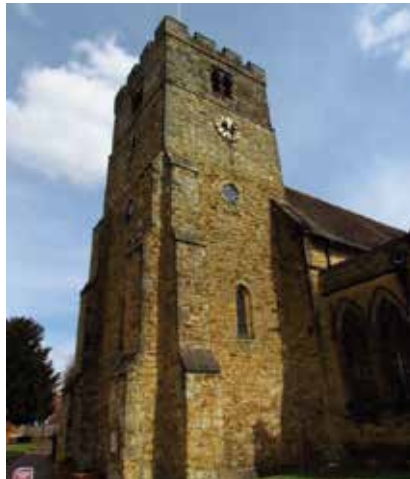
Supporter's Page

Langham in the spotlight at St Peter & St Paul, Tonbridge Parish Church

In the past months God has provided many opportunities to raise Langham's profile in our parish and beyond. Last September Magnify came to St Peter & St Paul (P&P) and a full church heard updates on Langham and on the progress in the campaign.

The Langham monthly prayer diary is now distributed to all who lead the prayers at P&P, and Langham features more often in the prayer times at our Services.

Our Ladies' Bible Study organised an Overseas Mission morning and for the Langham "spot" Simon Foulds supplied very useful material. A video vividly profiled Dr Havilah, a Langham Scholar and now a Theology Professor and Student Mentor in Bangalore, India. This provided many topics for prayer afterwards.



At the monthly Prayer Meeting I gave an update on Langham and supplied up-to-date prayer points (thanks to Simon); this proved particularly

interesting to some who had little knowledge of Langham.

Preparation for the Mission morning and the Prayer Meeting came in useful when I provided an article on Langham for the Parish magazine.

I hope this is encouraging and has highlighted opportunities to spread the word about Langham, with God's help and guidance.

Maggie

St Peter and St Pauls Tonbridge

Could you join with Maggie and promote Langham at your church through sharing prayer, videos and news stories? We would love you to do that, please contact simon.foulds@langham.org and we can get materials to you.

What place does mission have in the life of the local church?

This critical question was examined by Rev Dr Chris Wright at two recent workshops in Belfast and Dublin. The events were arranged by Langham Partnership and hosted at Belfast Bible College and Adelaide Road Presbyterian Church in Dublin.

Over 150 attendees from multiple church denominations gathered from across the island of Ireland to participate in "God's Whole Mission for God's Whole Church". Dr Wright encouraged everyone to think of integral mission

within the Bible narrative as one continuous story from creation to new creation. He explained that God's story is revealed to the world through the actions of God's people.

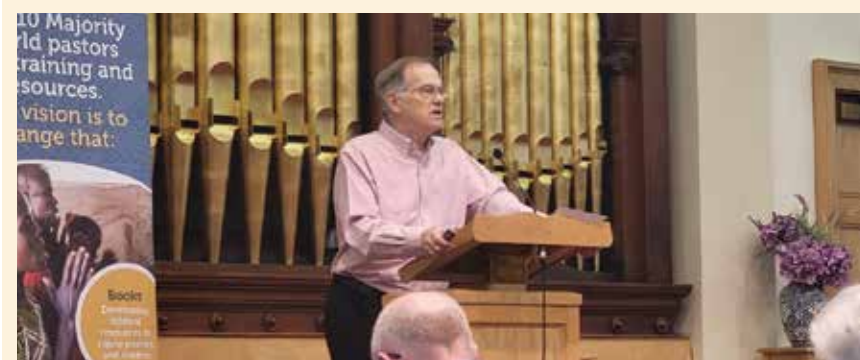
Responses to the workshops were extremely positive. One attendee noted: 'I have never heard teaching like this before, it has changed my whole thinking on mission.' Another stated, 'This was an excellent day. Dr Wright has such breadth of knowledge and is an excellent communicator. His



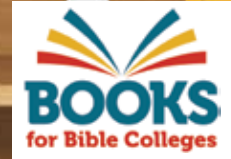
response to the meaty questions that were fired at him at the end of sessions was so constructive for the times we are living in.'

The workshop in Belfast was recorded and has been edited into multiple sessions. These videos and other resources can be accessed for FREE through the dedicated Langham website **UnderstandingMission.org**. Further tools for churches and Christian leaders will be available in the near future so please visit and bookmark the site.

Our prayer is that these resources will serve the local church as they consider afresh their role in God's Whole Mission.



Langham gives **10,000** books to over **650 libraries** worldwide **each year**



80% of pastors in the Majority World – the region in which most of the world’s population is located – lack any formal training. Many college and seminary libraries have insufficient library resources to teach them. The ‘Books for Bible Colleges’ initiative enables these Bible Colleges to curate their own core library, choosing from over 7,200 books from Langham’s catalogue. In addition, many colleges will go on to gain accreditation through acquiring the appropriate number of resources.

Simon Foulds, Development Manager for Langham, said: “Now more than ever, we need to equip Christian leaders with great potential who face poverty, pressure, and persecution every day. Every church deserves a well-trained leader, and Langham wants to ensure every aspiring church leader has access to a stocked library before they preach from the pulpit. The foundation of theologically sound study and training cannot be underrated.”

“In the West our access to books is so widespread that we can take our education and libraries for granted. How many of us have Christian books on our shelves that we’ve bought but never read?”

Many Bible colleges across the Majority World have a heavy reliance

on Western-authored books and insufficient resources hindering the development of degree programs. Through the Books for Bible Colleges Campaign, 71% of colleges and



seminaries can educate more students with informed resources, tackling the global leadership crisis.

Kima International School of Theology (KIST), Kenya

“I’m indeed delighted to report to you that the book donation to KIST arrived safely. The entire staff of the institution are grateful for such an asset you have provided for the Church in Africa. Thank you so much for such a great impact in the training ministry of the church and may the Almighty God Bless you. In His Service” Rev. Rose Chemegemet, KIST-Academic Dean.

Langham spends £330 on each grant, covering the full cost of the books, operations, and shipping. Please pray over whether you can sponsor a grant to a college each year. The catalogue includes over 7,200 titles and is sent out to over 1,400 Bible colleges worldwide.

To learn more about the Books for Bible Colleges campaign, go to the leaflet inserted in the middle of Transform or please do visit: booksforbiblecolleges.org and share the site and new videos with your friends.



Join Books for Bible Colleges





Word on the World

Chris Wright

“A miscarriage of justice...”?

The inquiry into the Great British Post Office Scandal is still ongoing amidst public outcry against the breadth and depth of the injustice perpetrated and demands for some kind of justice to be done. But what is justice?

The ITV series in January 2024, *Mr Bates vs the Post Office*, brought the matter to glaring public attention, causing extensive commercial and political embarrassment. But many of us thought, “And about time too.” The flawed accusations against subpostmasters based on a bug-prone IT system started 25 years ago in 1999. The matter was exposed 15 years ago in 2009, the same year Alan Bates began his group’s campaign for justice. A forensic investigation, commissioned by the Post Office, concluded 10 years ago in 2013 that there were serious flaws in both the software and hardware (thousands of them), but the investigation was terminated and its results denied: “the investigation,” reported the Post Office, “has confirmed that there are no system-wide problems with our computer system and associated processes.” Nothing to see here, folks. As the cover-up went on, so did the prosecutions. And on and on. The sheer numbers are staggering. Between 1999 and 2015, some 4,000 subpostmasters were accused of financial wrongdoing, some 900 were prosecuted and 236 ended up in prison. Mere statistics cannot grasp the scale of suffering and loss inflicted, especially when the accused and isolated individuals were being told “You’re the only one,” by agents who knew there were hundreds of others being pursued. Many were

financially ruined, with bankruptcies and evictions for some. Many lost their reputation and trust in the community; most lost their jobs; some lost their freedom; some lost their marriages; most lost mental and physical health; at least four took their own lives, and others have died before receiving compensation. Hundreds and hundreds of ordinary men and women.

“This is one of the greatest miscarriages of justice in our nation’s history,” said Prime Minister Rishi Sunak. He’s right, of course; and yet even the word “miscarriage” – a tragic event that brings profound grief and pain to any woman for the child she carried – seems somehow an inadequate metaphor when we think of a thousand and more people (including families) whose lives have been devastated or robbed altogether, through egregious corporate malfeasance. *Massacre of justice* sounds more fitting.

What then is “justice,” and what does the Bible say? Inevitably we must think first about God himself. We easily and rightly say that “God is love.” But if you’d asked an Old Testament Israelite (who also knew plenty about God’s love), what *they* most associated with Yahweh their God, they would likely have uttered two words – “salvation” (Yahweh is the only God who saves, Isa. 45:21-22), and “justice” (Yahweh loves justice, Isa. 61:8).

Justice as God’s character

The conviction that God is characterised by justice comes early in the Bible. Abraham was sure of it, “Shall not the Judge of all the earth do justice?” he asks (Gen. 18:25). Yes of course he will! – so you can pray even for Sodom and Gomorrah.

Since human kings were supposed to do justice, how much more will the King of the universe reign with justice. Justice defines the government of God.

Righteousness and justice are the *foundation* of your throne (Ps. 89:14, and Ps. 97:2).

Justice is what this God loves and delights in.

The LORD *loves* righteousness and justice; the earth is full of his unfailing love (Ps. 33:5).

I am the LORD, who exercises kindness, justice and righteousness on earth, for in these I *delight*,” declares the LORD (Jer. 9:24)

Justice as God’s demand

“...on earth.” Did you notice that in the last quote? God’s justice rules in heaven of course, but it is *on earth* that God wants it to be done – “on earth as in heaven,” as we pray about God’s will. And how does that happen? Well, doing justice is what God requires from *everyone*, at one level, according to Micah’s definitive statement about how we should live.

What does the LORD require of you?

To act justly and to love mercy and to walk humbly with your God (Mic. 6:8).

But again and again the Bible insists

that God, the supreme Judge, holds accountable to himself *especially* those who exercise any kind of political or judicial authority, and God demands that they should ensure that justice is being done in society. This goes right back to the instructions God gave to Moses.

Appoint judges and officials for each of your tribes in every town the LORD your God is giving you, and they shall judge the people fairly. Do not pervert justice or show partiality... Follow justice and justice alone... (Deut. 16:18-20).

It was above all the duty of kings, as Psalm 72 prays for David's descendants on the throne.

Endow the king with your justice, O God, the royal son with your righteousness.

May he judge your people in righteousness, your afflicted ones with justice (Ps. 72:1-2; also Prov. 31:8-9).

Paul and Peter both agree that this is the prime duty of civil authorities – even in the Roman empire (Rom. 13:4-6; 1 Pet. 2:13-14). And Daniel courageously made it his advice to the pagan king Nebuchadnezzar (Dan. 4:27)

Injustice, then, and especially when it inflicts pain and suffering on its victims by leaving them poor and needy, turns God's love and delight to anger and judgment. Many of the Psalms express this very powerfully (why do we never hear them prayed in church, if we want God to put things right "on earth"?).

Do you rulers indeed speak justly?

Do you judge people with equity?

No, in your heart you devise injustice, and your hands mete out violence on the earth (Ps. 58:1-2; 82)

Isaiah points out that some injustice is the result of government legislation – that is, not just by people who *break* the laws, but those who *make* them, for their own damaging self-interest.

Woe to those who make unjust laws, to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless (Isa. 10:1-2).

There are those who hate the one



who upholds justice in court and detest the one who tells the truth (Amos 5:10).

The scale of lying (or suppressing the truth) in the Post Office over many years would fall foul of the Old Testament's severely deterrent law against perjury. According to Deuteronomy 19:16-21, anyone found guilty of lying in court was to be punished by whatever punishment would have been suffered by the one they falsely accused. That would stop frivolous and malicious lies.

But this also raises the question of punishment as a dimension of justice. After all, the Post Office can fairly claim that it has paid millions in compensation and some wrongful convictions are being overturned in the courts. But would even blanket exoneration of the victims satisfy "justice"? There is still the question of accountability, of not just "getting away with it." One compensated subpostmaster said that she couldn't rest until at least some of those who had wronged her were behind bars, rightly imprisoned as she had wrongly been. This is not nasty vengeance. It is a deep human instinct, embedded in our laws, that wrongdoers should face some proportionate penalty for the suffering they have caused others.

But will they? Ever? Cynicism and history don't give much hope that the complex web of guilty parties in the Post Office scandal will be untangled into successful convictions and penalties. Justice is so often cheated in this life, we say. But then, the Bible is clear: this life is *not* all there is. There is a higher throne and a supreme court. For ultimate justice is God's prerogative *and God's promise*.

Justice as God's promise

Abraham's rhetorical question (Gen. 18:25) gets an answer from an unexpected source, the otherwise

very cynical voice of Ecclesiastes. He observes exactly what we've described,

In the place of judgment—wickedness was there, in the place of justice—wickedness was there.

But then he goes on with this bold affirmation:

I said to myself, "God will bring into judgment both the righteous and the wicked, for there will be a time for every activity, a time to judge every deed" (Eccles. 3:16-17).

And that constitutes part of the gospel. For it is good news that evil will not have the last word in God's universe, nor will evil-doers get away with it forever. God's final judgment, his utterly just rectification, will put all things right (Rev. 19-20) before he makes all things new (Rev. 21-22). *God will do justice*. Promise. It will be accomplished through the Messiah, Son of David (Isa. 9:7; 11:4-5), who turns out also to be God's Servant with the same mission (Isa. 42:1-4), and will inaugurate the Spirit-filled reality of justice and peace (Isa. 32:1, 15-17).

Meanwhile, there is no contradiction between wanting justice to be done, such that those who have done terrible wrong should be justly punished, while *also* praying for them (and their victims) – like all sinners -- to come to repentance and faith and eternal salvation in Christ. Such double hope was modelled by Maureen Greaves, whose organist husband Alan was murdered on his way to church in 2012. She was thankful that justice was done when his two murderers were convicted and imprisoned, but she also said, "My prayer is that they will come to understand and experience the love and kindness of the God who made them in his own image, and that God's great mercy will inspire both of them to true repentance." Amen to that.

Langham

HOLIDAY OF A LIFETIME!

**Fri 25
Oct 2024
to Mon 4th
Nov 2024**

Langham is hosting a trip to Egypt to share our ministry in a specific region and to help raise a significant donation in support of our global mission. The 10-day 'holiday of a lifetime' offers a mix of history and archaeology within a local cultural context and is topped off with optional talks, insights and daily Christian devotions.

The Trip will be 10 days in 'two halves'! The first half will be centred in Cairo and include a day trip to Alexandria. The second half will be 5 days (4 nights) on a Nile cruise from Luxor to Aswan. Accommodation in each case will be air-conditioned, include swimming pool(s) and all meals.



You can view the full itinerary here and further details on how to book at

uk.langham.org/egypt2024/



LANGHAM AT THE CONVENTIONS THIS SUMMER

Please come and see us at our stand:

Keswick Portstewart: 6 – 12th July
Keswick – Week One: 13-19th July
Keswick – Week Two: 20-26th July

During week three we will be hosting a seminar with our Preaching Directors from Africa and Europe, Femi Adeyele and Mark Meynell – more details to follow!

Kinfire: 15-18th August

Bangor Worldwide: 18 -27th August



UK AND IRELAND

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