

Dear Brethren and Sisters:

Over three months have elapsed since we issued our preliminary report upon returning from Kenya. In that report we endeavoured to convey our thoughts and impressions on all subjects relating to Kenya that came to mind. We indicated that another report would be necessary because we were aware that after we had spent some time sorting out our thoughts, thinking about what we had seen and what we had heard, and after we had allowed the effect of time to temper any partiality resulting from the initial enthusiasm we felt as we returned from this trip, that there would come to mind many other thoughts and impressions and details of information concerning the brethren and sisters of Kenya and their way of life in that country. The time has now arrived wherein we feel we must not delay any longer to place into your hands this second and final report concerning our visit to Kenya.

We were favorably impressed with the very humble and respondent attitude of the Kenyan people in general, and the brethren and sisters in particular, toward spiritual things. This was an attitude that we were not used to in America, and the reasons for the contrast soon became apparent:

- the people are raised with a background of Christianity which appears to be well established throughout Kenya. There is no need to prove to the Kenyan people the authenticity of the Bible or the existence of God.

- there is none of the modern distractions and the conveniences that tend to strangle spiritual growth -- at least this is so in the rural parts where the Truth has the greatest effect. There is no TV, video games, organized sports, etc. There is no electricity, cars or telephones in the homes. Recreational activity outside the home environment, night or day, appeared to be very restricted. Evenings are spent in the study of that which is close to their hearts and minds -- the Word of God.

As a result of this humble attitude and lifestyle, Kenya is fertile ground for the Truth. The people as a whole are very intelligent and in general they know their Bibles well. The Word of God is held in high esteem among the population, young and old alike. They are keen and quick to perceive the contradictions, discrepancies, and inconsistencies of traditional Christian doctrines on the one hand, and equally quick to discern the scriptural soundness of the Truth on the other.

When speaking to a group upon a subject of the Truth, one immediately notices an attentiveness and a level of concentration that is exceptional, particularly in view of the fact that the attention span often lasted for periods of up to three hours at a time. Preaching the Truth in Kenya can be a rewarding, pleasurable, and faith-building experience.

We also discovered, however, that there are many difficulties and barriers that are encountered as we, or the brethren and sisters in Kenya, endeavor to proclaim the Truth in that country. To begin with, there is the simple fact that "the harvest is plenteous but the laborers are few". This again is a situation that is foreign to the personal experience of brethren and sisters in America. In Kenya, not only is the harvest potentially greater, but the labourers are fewer. At present only three Kenyan brethren are able and spiritually equipped to publicly proclaim the Truth; and only two brethren are able to perform all the necessary interviews. (As of Dec. 18, 1982 -- 27 interviews for fellowship and 41 applications for baptism -- an almost overwhelming task for two brethren!) As one looks to the future, God willing, there will be more to help in such matters, but at present most of the brethren are young in the Truth and need time for spiritual growth and experience. We must remember that it has only been about twelve years since the Truth was introduced in Kenya.

Interviews for fellowship were conducted at various times and places upon an individual basis. Again, we were impressed with their knowledge and understanding of the Truth as expressed in our discussions. Copies of the forms used in interviews of these brethren and sisters applying for fellowship are available on request from Bro. Ed Truelove. It should be understood that these forms were used only as a guide to

ensure that nothing was overlooked. Very often the answers received resulted in additional questions being put forward.

When asked why they left their former fellowship and sought fellowship with us, the reasons given revealed that they were unhappy with certain inconsistencies that prevailed. A double standard of teaching confused them to the point where they did not know where they were at. It should be stressed here that they were dissatisfied with their former position long before correspondence with Berean brethren began. Our correspondence and meetings with the brethren and sisters in Kenya was in response to their inquiries and subsequent application for fellowship. The visit should not be interpreted as a "mission". We were not travelling as "missionaries" to teach the "heathen". The Berean fellowship received a call to "come over and help us"; and we as brethren interviewed brethren and sisters who were seeking answers to their questions.

As an indication of their interests and their familiarity with some of the recent elements of the Truth's history, we present the following list of subjects considered during an August 1982 Bible Study at Chenjeni:

- "The Things We Stand For"
- "The Meaning of Fellowship"
- "The Clean Flesh Heresy"
- "Resurrection and Judgement"
- "Strickler and Bell"
- "Nature of Adam"

In our interviews of the "friends" who applied for baptism, we were no less impressed with their understanding and comprehension of the Truth. As an interview guide, we used a slightly modified version of the Baptismal interview as published in the December 1980 magazine. It is this magazine that brother Epaphras Wekati has been using in the interviews for baptism that he has conducted. Time requirements for a baptismal interview were excessive as in most cases the questions had to be asked and answered through an interpreter. This more than doubled the normal time required. In the interest of shortening the time we eliminated a few of the questions regarding historical details not directly pertinent to first principles. Some of these were replaced by questions at the end of the interview pertaining to situations exclusive to Africa.

An example of such a situation comes to mind and at this point we would like to lay it before our brethren and sisters for the purpose of their careful consideration and response. The Kenyan government does not require the registration of marriages. The majority of marriages therefore are unregistered "home marriages", and, because they are unregistered, they are not regulated by laws of the country concerning marriage. In Kenya, as in other parts of Africa and the Middle East, it is not uncommon to see a man with more than one wife. While polygamy is not allowed in registered marriages, it is quite within the law in "home marriages". The point of all this is that some of those in Kenya who are brethren and sisters are involved in a polygamous union that began before they came to a knowledge of the Truth and accepted it in baptism. We were alerted just before we left for Kenya that we may be confronted with this problem. Our response to such individuals in this position that were seeking our fellowship was that they should "stand aside", at least temporarily until we could consult with others and arrive at the correct and scriptural method of handling the situation. We feel that time is running out and a decision must be made soon as it is not right to leave these brethren too long without a definite reply.

We urge brethren and sisters to very carefully consider the problem from all angles and perspectives. Above all, we must be very clear about just what it is that is at issue. ALL the brethren and sisters in Kenya are of one mind with us that polygamy is in opposition to the principles taught by Christ and Paul. This fact became very apparent in the interviews. They believe, without question or reservation, the Biblical principle of "one man, one wife, for life". This was also the expressed belief of the brethren who had come into the Truth with more than one wife.

Whether polygamy is right or wrong is not the issue; and, unfortunately, in most of the comments of the pioneer brethren on the subject, to which we normally look for guidance, this is the only issue that appears to be dealt with by them. We are, in any case, enclosing some of these comments for consideration by the brethren and sisters. The content of these writings is essentially what is believed and taught in the Berean brotherhood today, both here and in Africa, in principle and practice, that anyone having come to a knowledge of the Truth, and being baptized, must conform to the requirements of the gospel upon this matter and not contract more than one partner in marriage.

The real issue to which we must address ourselves at the present time is to decide upon a practical, workable, scriptural course to be followed in the case of a few brethren who find themselves in the unfortunate and awkward situation of having taken more than one wife previous to their enlightenment by the Truth. In most cases a family by both partners is involved and must also be taken into consideration. Often one, sometimes both partners are in the Truth also, or are interested in the Truth.

If you should arrive at the conclusion that a brother in this situation must continue to stand aside, then we need answers to additional questions. Are we then implying that, in order to be in fellowship, he must put away the second wife? Is that a scriptural implication to make? What happens to the family of the wife that is put away? Do they remain with the father and lose their mother, or do they remain with their mother and lose their father? What happens to the wife herself? Where is she to go? In Kenya there are many circumstances in which the husband can only afford support to those who remain in the "compound". Would returning to a family hostile to the Truth create insurmountable problems for the wife if she were a sister? (The common practice in such circumstances is for the father to give her to another man.) How is the decision made as to which wife is to go? Could the Truth by this practice become the means of ridding oneself of an undesirable partner? These are the type of questions that need straightforward answers in harmony with Divine principles in such matters.

Besides the comments of the pioneer brethren, we also have in our possession a comment upon this subject taken from a letter written about fourteen years ago by Brother G.V. Growcott. We found it to be very helpful and enclose a copy of it for your consideration.

This matter has been discussed with a few brethren and sisters already but we feel that the responsibility for finding a solution ought not to be left up to a few. Others must share some of the responsibility and assist in arriving at a workable, scriptural answer. We would also like to take this opportunity to urge brethren and sisters to maintain balance and perspective in considering this matter. Experience of the past has taught us that subjects of this nature are prone to obsession, crochets, and extremes. This must be avoided, and an effort made by every one of us not to place upon this matter an arbitrary importance out of proportion to its incidence and its place relative to the fundamentals of the Truth. It is not a first principle. No one believes polygamy is right or advocates its practice. It is not a problem among the majority of Kenyans. Speaking for ourselves, we already find our minds dwelling too much on solving the problem rather than looking at the greater percentage of Kenyans where this does not present a problem. But we cannot ignore the fact that the problem does exist among a few, and for them we must have an answer that applies the wisdom of scripture to the matter; and it is to accomplish this that we invite your thoughts and comments and opinions.

At the present time in Kenya there are three brethren directly involved with the duties of teaching, providing assistance, encouragement, and general follow-up work that needs to be done in the establishing of new ecclesias. Confronting these brethren are difficulties of transportation, communication, and the language barrier. These difficulties require our understanding; & where possible, our immediate assistance.

Firstly, there are the problems of transportation. The most common methods used

are walking and cycling, and, for the longer distances, bus and train. Travelling in Kenya is not at all like travelling in America or Australia. None of the brethren have a car, or even a licence to drive one. The average speed of buses is about 15 - 20 m.p.h. and trains 30 - 35 m.p.h. Buses are extremely crowded and often there is a two hour wait just to find one that has room for one more person.

Bus fare is very reasonable, and train fare for an overnight ride in second class from Nairobi to Mombasa is about 20.00. Air travel is another alternative, and again, prices are reasonable: Nairobi-Mombasa 45.00; Nairobi-Kisumu 55.00; Nairobi - Eldoret 60.00. These prices are all very low compared to travel costs in America, especially in view of the fact that the price of gas in Kenya is about 5.00 per gallon; but these are all prohibitive costs to the brethren in Kenya because they simply do not have the money. Help is needed from those who do.

Secondly, there are the problems of communication. Apparently there are no telephones or even electricity outside of the major cities and towns. Communication within the country is more or less limited to letter post which can be very slow -- up to a month to travel 200 miles! Where telephones are available communication can still be a frustrating experience. One often has to wait 15 - 20 minutes or more to complete even so much as a local call. Much patience is required to communicate and to do any kind of arranging or business in Kenya. It is good for us all to be aware of these things so that we can better understand what the brethren there are up against in carrying on the work of the Truth.

Thirdly, there are the difficulties created by the language barrier. Kenya came under a British Protectorate for many years (since 1880) before they obtained their independence in 1963, therefore English is the predominant language, especially in the larger centres. However, most of the people are more comfortable in conversing in the native tongue, Swahili. All the street signs, store signs, and billboards are in English. Mombasa, on the coast, however, is quite different with a large percentage of the population being of Asian, Indian or Arab background. In our experience, the one common denominator bridging all the languages and native dialects in Kenya is Swahili with English a close second. English is the second language taught in public schools throughout Kenya. Kenyan children attend public school for seven years at government expense so the upcoming generations are more apt to be conversant in English and in Western ways. For the present, however, there is a problem in making the works of the Truth available in Swahili -- and this applies to our hymn books as well. They have some hymns which are based on the Truth and sung to a combination of either common hymn tunes or native tunes which are a carry over from the past. Bro Epaphras, who is fluent in both languages and attending college to be a language teacher can be of much assistance in translating.

Shortages of literature on the Truth was painfully obvious where ever we went. Pamphlets on first principles to supplement oral teaching and lectures, ecclesial aids, Bible reading aids and programs, expository material with particular emphasis upon the pioneer works are all urgently required. Bibles, also, are needed in both English and Swahili, but in this case it would be better to send the money because Bibles can be obtained very reasonably in Kenya. They can also use money to buy such elementary supplies as writing paper, pens, and pencils which are all in short supply among the brethren and sisters. Looking further into the future, if God wills, a correspondence course on first principles suitable for adults would be very helpful, as would Sunday School materials and teaching aids for Sunday School teachers. Basically, other than what we brought with us, at the present time they have nothing, and with the work before them such as it is, they need some copies of every sound work on the Truth that we have at our disposal. On our trip we took a number of copies of the Pioneer works -- e.g. Elpis Israel, Christendom Astray, Ways of Providence, Visible Hand of God, Ecclesia Guide, Restatement, and Declarations. Also, since returning, we have forwarded 22 lbs. of books which include 50 Sunday School Instructors. Bro. Don Newcomer will soon be sending a quantity of first principle booklets, and we understand from Bro. Ivan Jackson that a supply of "The Commandments of Christ" in Swahili are ready for shipment.

While Kenya is perhaps better off economically than many African countries, poverty was certainly very much in evidence in many places amongst the brethren and sisters. Some aid for clothing is urgently required for the brethren and sisters in parts of Kenya. While there are perhaps many in America who have supplies of used clothing in good condition that they may feel inclined to ship over to Kenya, we discovered that this method would be completely unworkable as there is a 150% import tax on all new and used goods imported into Kenya, with the exception of books. The only feasible way is to send money. Fortunately, our dollar goes a long way in Kenya with respect to its purchasing power. Clothes can be purchased there in bundles of twelve, e.g. 12 dresses for \$15.00, 12 shirts for 15.00, 12 trousers for 35.00. etc. Some caution and wisdom must be exercised in this area, however, to the end that Berean Christadelphians in Kenya do not come to be regarded as some kind of welfare organization with the undesirable result that people will seek membership more for reasons of material gain than of spiritual benefit. We hasten to add that this is not the situation there now, and is not likely to develop for the simple reason that if material gain is their priority, there are many other denominations of Christianity there that have many times more to give in terms of material support than we have. Still it is important that these things should be done with care and wisdom and kept low-key in relation to the help and aid supplied for the spiritual work of the Truth. Our brethren in Kenya understand this, and will help us to achieve the correct balance as long as all is accomplished through the proper channels.

Sufficient supplies of food can be a problem at certain times of the year in certain areas of Kenya. Life in rural Kenya is more or less upon a day to day, hand to mouth basis. Only a very small percentage are able to find employment. The only available opportunities of employment that were apparent to us were as teachers in primary schools, or social workers, or as workers in some very scattered light industry. These were jobs that were obviously for the younger and more educated class of the people, and even in this class, those who held jobs were in the minority. There were many who had the knowledge and the skill to work at a trade, but the problem is one of a severe lack of purchasing power among the general public, hence there is little opportunity to make a living with a particular trade or skill. Sometimes one or two members of a family are able to go to work for a "shasta" -- usually an employed teacher who owns a farm, and who earns enough to employ someone to help with the farm work. This kind of work is also very limited. Most of the rural people live in family groups in "compounds" -- small acreages or plots of land large enough for a small cluster of huts and a small field on which they attempt to grow enough produce to feed their particular families for the year, with enough left over to sell or barter to pay taxes and purchase other necessary goods. The barter system is very prevalent in rural areas. Many times, however, it is dry and their crops do not grow well, with the result that life can become very difficult for about two months of the year. This critical time of the year, we were informed, is between March and May. At this time of year it often happens that the supplies from the previous crop have been used up, and the new crop is not ready until sometime in May. Food is available in stores, but this requires money or goods for barter which in lean times many do not have. We believe it is good for us all to be aware of these needs and respond to them when they affect our brethren and sisters there.

It is for the purpose of being prepared to cope as best as we are able with all of these insufficiencies, i.e. literature and works on the Truth, travel funds for Kenyan brethren involved in the work of proclamation of the Truth and of interviewing the many applicants for baptism and for fellowship, and for the administration of some welfare when urgently required -- in that order or priority -- that we feel it necessary to maintain the Kenya fund. We do not believe it is the intention of the brotherhood to set up a formal organization to look after the brethren and sisters in Kenya that would involve a constant appeal for funds. What is important, we feel, is that everyone be made aware of the need that exists in Kenya, and that there be an informal channel through which all voluntary contributions from individuals or ecclesias can be collected and forwarded to the brethren and sisters in Kenya in as efficient and effective a manner as we are capable of. We would like to stress the term "voluntary", for "God

loveth a cheerful giver." This is the basis upon which donations and contributions have been made to the fund in the past, and this should continue to be the basis in the future. The brotherhood responded when the need was known to do what was necessary in answer to their appeal for fellowship. An accounting has been kept of amounts received and expended. Bro. Bob Philip has been in charge of the funds and expenses and will be willing to answer any inquiries individually if you care to write him. Before leaving Kenya we left money with both Wekati brethren to help look after travelling expenses associated with the work before them. Since then we have forwarded \$500.00 to bro. Philip Wekati to accomplish what he outlined to us that he felt should be done in the month of February. We may not be able to accede to every request we receive but we have told them we will do what we can. Bro. Bob Philip is willing to act as treasurer and channel the funds to the brethren as he sees the need. All contributions should therefore be sent to: R. F. Philip, 799 Cranston Court, Burlington, Ontario Canada L7T 2Y6. Depending upon where the need is, Bro. Bob will be sending the funds to either Bro. Philip Wekati for Northern Kenya, or Bro. Epaphras Wekati for Southern Kenya.

Another matter that we feel you should be informed upon is that it is very difficult to rent a hall in Kenya for purposes of holding any public meeting without an appropriate licence. For this and other reasons registration of Berean Christadelphians with the government of Kenya may be adviseable and even necessary for purposes of peaceful public proclamation of the Truth in that country. In order to do this a government form must be filed with the application stating the constitution and structure of the Berean Christadelphian body in Kenya. The brethren there need our assistance in this. A sample registration form has been obtained, and how this matter is to be handled is under consideration. Any brethren interested in assisting on this please write to Bro. Ed Truelove.

We should also stress that there is much follow-up work to be done. The Brethren and Sisters in Kenya need to be strengthened and encouraged. Contact with others of like precious faith can have enormous effect in this regard. We would like to encourage everyone who is willing and able to help us in this work by corresponding with our Berean fellowlaborers in Kenya. They are very anxious to hear from us. At present we have only a few names and addresses but more will follow, God willing. What we have is as follows:

Bro. Philip and Sis. Florence Wekati
P.O. Box 552 Bungoma, Kenya, E. Africa

Bro. Moses Masika, P.O. Box 127 Bungoma, Kenya, East Africa

Bro. Epaphras Wekati, Kenya 1, KR Class, Kagumo College P.O. Box 18 Nyeri, Kenya, E.

Bro. Duncan Mululu, Kengolekirion Primary School, P.O. Box 102, Lodwar, Kenya Africa

Bro. John Onani, P.O. Box 99705 Mombasa, Kenya East Africa

Sis. Scholastica Mulaki, Social Services, P.O. Private Bag, Kilifi, Kenya, E. Africa

Sis. Agnes Kariuki, C/o E. Wekati, (address as listed above)

Sis. Ezehera Khebali, c/o E. Wekati, (address as listed above)

The following are baptismal applicants or interested "friends":

Mr. Stephen Watiti, Pan African Paper Mills Ltd. P.O. Box 535, Webuye, Kenya

Mr. Lymos Fred Saaba, Morobe Primary School, P.O. Box 176, Bungoma, Kenya, E. Africa

Mr. Johnson Waneloba, P.O. Box 62, Webuye, Kenya, E. Africa

Miss Teresia Njoki c/o Ruku C. Mission, P.O. Box 23020, Lower Kabete, Kenya

There are some Sunday School students looking for letters from young people in America. The names of these students are: Sera Wangui, Winny Wanjiru, Sheila Wanjiru, Lucy Wanjiku, Catherine Nugari, Eunice Gaciku, Judith Nyaguthi, and Elizabeth Kavoi. These are 12 and 13 year old girls. They read, write and speak English and all letters to them should be addressed c/o Christadelphians, P.O. Box 53741, Nairobi, Kenya, or c/o Miss Teresia Njoki whose address is listed above.

The total number of Berean brethren and sisters in Kenya at the present time is 18. It appears as though this number will increase considerably in the future, God willing. There are many applicants ^{but} as we have indicated, we must exercise patience and not expect things to happen quickly because there are only two or three brethren to do the work and many obstacles lay in their path. The work before them is enormous almost to the point of being overwhelming; but we can be confident that if it is God's will, He will see to it that it will be accomplished. We can all help through prayer, encourage by correspondence, support by means of voluntary contributions, and, at some point in the not too distant future --- possibly in a year's time -- we feel that serious consideration should be given to the thought of a follow-up visit by two brethren from America or Australia. We are not implying that such a trip be a continuation of the arrangements that made possible the initial visit; but we are simply suggesting that the benefits of a second visit would be considerable. It would provide them with the kind of help and encouragement that cannot be provided in any other way. If and when and by whatever means another visit were to be ventured upon, we feel the ideal arrangement would be for two brethren to make the trip, rather than three for reasons of economy, and rather than one for reasons of companionship and consultation and a sharing of a workload imposed by the rigorous and sometimes impromptu schedule. (often we had only 15 - 30 minutes to prepare a 45 minute lecture). We also feel that it would be beneficial for one of the brethren to have had the experience of a previous visit. This would prove to be an invaluable asset in making travel and accommodation arrangements within Kenya, and in contacting and working with the brethren and sisters there.

We have endeavoured to cover as many points as we could regarding our findings in our contact with the brethren and sisters of Kenya. No doubt we have forgotten or overlooked to mention many things. We would like to hear from the brotherhood and answer any questions that you would like to put forward, or expand upon any area that you may feel was insufficiently covered.

Having been given the opportunity to visit Kenya and associate with the brethren and sisters and "friends" there, you must pardon our enthusiasm in that we want to see a continuance of the work that has been started. All that we do must be upon the basis of "if the Lord will", and we continually ask for God's blessing on our efforts. We earnestly believe that the Lord heard the cry of these brethren and sisters; and as a sister writes in her letter, "It seems strange that a door of utterance and acceptance into fellowship should be opened up there, whereas here we cannot get anyone interested".

In closing we would like to say that we are very grateful to have been granted the opportunity to serve in this work. It has been a task that has not been without its share of apprehension and stress and responsibility; but at the same time it has been for the three of us an experience of a lifetime. It is an experience which broadens the horizons, increases faith and conviction, from which one cannot help but emerge stronger and more dedicated and enthusiastic in the work of the Truth, not only in Kenya, but also on the home front. It was an experience that would greatly benefit any brother or sister.

This is our final report. The brotherhood will be kept up to date regarding the progress of the Truth in Kenya through the Kenyan Newsletter, which will be distributed to brethren and sisters in isolation and to the recording brother of each Berean ecclesia. There will also be periodic reports from individual ecclesias in Kenya appearing in the Ecclesial News section of the Berean Magazine. We know that due to the distance that separates us, and the differences in culture and customs and language, communication will not always be what we might expect. We also know, however, that these circumstances are not to last much longer, for they are all barriers and difficulties that belong to this transient order of things. We share with them a common faith, a common hope, and a common belief in the same gospel; and if it is God's will, and if we all endure to the end and receive the welcome words of acceptance from our Master's lips, we will with them share in the same glorious future, in which all the problems and difficulties of the present will melt into an insignificant memory of the past. This is the true perspective in which we must view the work of the present. The future will reveal the fruits of our labours.

THE PIONEERS STATEMENTS ON POLYGAMY

1866 - 'Ambassador'. "A saint regulated by the word, would have only one wife at a time."

- J. Thomas.

1870 - 'Christadelphian'. "As to your question, we have submitted it to Dr. Thomas, who sits near at the time of writing. He says a believer in polygamy is not qualified for association with those who unite to carry out the apostles' doctrine, however much he may know of the Truth. There is in polygamy, he says, too much of the flesh and too little of the spirit for those who seek to walk in the spirit and not to fulfil the lusts of the flesh". - R. Roberts

1874 - 'Christadelphian'. "Polygamy was permitted but not appointed by the Law of Moses. It was a custom dating from pre-Mosaic times. The Law found it in existence and made it subject to regulation. But we are not, therefore, to infer for it a divine character. The law sanctioned divorce: but Jesus told the Jews it was because of the hardness of their hearts that they were suffered to put away their wives (Matt. 19:8) that "from the beginning it was not so". Adam had but one Eve: Noah, but one wife. "And wherefore one?" enquires the prophet on this subject "That he might seek a godly seed. Therefore take heed to your spirit and let none deal treacherously against the wife of his youth". (Mal. 2:15) Paul distinctly recognises "one wife" in his general allusions to marriage and in his comparison of the Church to the spouse of Christ (Titus 1:6; Eph. 5:31,33; I Cor. 7:2, 12:27). Now as the law of the future age will be the law proceeding from Zion (Isa. 2:3) we may be sure that a provisional, accidental, abnormal and hurtful institution like polygamy will find no place." - R. Roberts

1897 - 'Christadelphian'. "Polygamy is opposed to the principles of Paul, who in all his writings, only recognises "one wife" (Titus 1:6; Eph. 5:31, 33; I Cor. 7:2, 12 - 27). This is sufficient for us, without discussing the case of the ancients, who lived under a different order of things. We are subject to Paul as the appointed teacher of the Gentiles (I Tim. 2:7; I Cor. 11:1; I. Thess 4:1) "If any man think himself to be spiritual, let him acknowledge that the things that I (Paul) write unto you are the commandments of the Lord". (I. Cor. 14; 37). If polygamy is anti-apostolic, then it is our duty to withdraw from the polygamist, whether he is so in practice or principle only; for Paul has laid down this rule: "Withdraw yourselves from every brother that walketh disorderly, and not after the traditions which ye have received of us" (2 Thess. 3:6;) A man's knowledge of the truth goes for nothing, if he is disobedient."

- R. Roberts

1928 Christadelphian p. 518 Deuteronomy 21 and Polygamy. Although the Torah permits polygamy, it nevertheless holds up monogamy as the ideal. When the institution of marriage is first mentioned, man is exhorted to "cleave unto his wife". (Gen. 2:24 "not his wives". The first man is provided by God with only one wife, and in the beautiful pictures of domestic life presented in Psalm 128:3 and Prov. 31 mention is made of "wife" not wives. Moreover, the Bible records many instances where the peace of the home was shattered through there being two wives; and in the present passage it aims at preventing injustice being done to the children of a less favoured wife. The terms "beloved" and "hated" in this verse 15 must be understood in a relative sense, and not absolutely. It does not necessarily mean that all the husband's love is given to one wife and the other is actually hater. The "beloved" wife is merely a favourite. A similar usage of the terms will be found in Gen. 29:30; Ezekiel 16:37; Malachi 1:2. --- Notes on the Sedra.

Christadelphian Treasury Page 177. Polygamy. Apparently from Genesis 4:19 Lamech was the inventor of Polygamy; and a nice hash he made of it. Bro. R. Roberts described it as "a provisional, accidental, abnormal, and hurtful institution, tolerated without being expressly sanctioned". It was certainly not a divine institution, for God's plan was one man, one wife, and they two one. Gen. 2:24 ----- F.G.Janaway

Christadelphian Answers P. 213. One man, one wife. One woman, one husband. This is Christian doctrine. Polygamy is un-Christian. So says Paul (Titus, 1:6; I Cor. 7:2,12-27; Ephes. 5:31,33). Whatever may have been the reasons for the Patriarchs adopting the practice, polygamy certainly did not result in Peace and Goodwill in the household. That we can see from the divine records. Paul (I. Tim 3:2) endorses the Edenic rule. (Compiled)

Christadelphian Answers P. 211 Alien marriages. Beyond all question for a Christadelphian to marry one who is not, is to commit a sin which no faithful ecclesia will condone in the absence of acknowledgement of the offence, and expressed repentance thereof. But beyond

that, the ecclesia dare not go. A repudiation of the marriage contract, and separation of the parties must not be demanded.

F. G. Janaway

Christadelphian Answers printed 1920. Treasury printed 1921.

Published Articles on Polygamy

Berean Magazine 1927 p. 377. "Polygamy was permitted, but not appointed under the Law of Moses. It was a custom dating from pre-Mosaic chaotic times. The Law found it in existence, and made it **subject** to regulation. But we are not therefore to infer for it a divine character. The **law** sanctioned divorce; but Jesus told the Jews it was because of the hardness of their **hearts** they were suffered to put away their wives. (Matt. 19:8) but that from the **beginning** it was not so. On the same principle, polygamy was tolerated without being expressly **sanctioned**, "from the beginning it was not so." Adam had but one Eve, Noah, but one wife. And wherefore one? Enquiries the Prophet on this subject: That he might seek a godly seed. Therefore take heed to your spirt, and let none deal treacherously against the wife of his youth ' (Mal. 2:15) Paul distinctly recognizes "one wife" in his general allusions to marriage and in his comparison of the Church to the spouse of Christ (Titus 1:6, Eph 5:31-33; I Cor. 7:2; 12:27) Now as the Law of the future age will be the divine Law proceeding from Zion (Isa. 2:3) we may be quite sure that a provisional, accidental, abnormal and hurtful institution like polygamy will find no place." (R. Roberts - Chrisadelphian 1874, p 282)

Berean Magazine 1927 p. 247.

From a letter justifying polygamy we cull the following extracts which illustrate the muddled thinking which always comes in the wake of departure from simple Truth;

Extract 1. "I have yet to see a definite forbidding of more than one wife in the New Testament."

This reminds us of the brother who was a Freemason who wrote us; "I cannot find a New Testament passage forbidding me to be a Mason". We replied that the whole spirit of the Truth was against it, and no specific passage was required.

Extract 2. "The principles of the Truth ... work out in the acceptance of monogamy. The standard was the beautiful martial relationship of one husband and one wife."

This cancels out Extract 1 surely. But there is an "if"

Extract III "If a Turk with more than one wife came to a knowledge of the Truth .. you should help him into the Truth and let him keep his wives ... tolerating his polygamy."

This means accommodating the principles of the Truth to merely human circumstances, "Making provision for the flesh to fulfil the lusts thereof." Our method would be to ask the Turk to alter his mode of life in obedience to the Truth. .. Editors.

God Has Permitted Polygamy and Divorce

Under the Law of Moses, God in His wisdom permitted 2 things which manifest the unsoundness of the view your brother-in-law expresses; they are polygamy and divorce.

It is clear from the long range of scriptural history that in God's sight monogamy (while the ideal and type of the union of Christ and the Bride) is not a vital first principle, and there have been circumstances where polygamy has served God's purpose better. These considerations (when God Himself, for His Own wise purposes, has departed from, and permitted departures from, the Edenic ideal) take all the force out of the rigid, mechanical "one man, one woman, one flesh" interpretation of marriage applied to all times and conditions of light and darkness, knowledge and ignorance.

God freely permitted polygamy in Israel, even giving laws to regulate it, He permitted it to Abraham, and blessed Ishmael. He permitted it to Jacob, and built the whole chosen Seed of the 12 tribes from Jacob's four wives. He permitted it to David, the "man after God's our heart".

The ideal marriage as established by God unquestionably is one man and one woman for life. But God has never specifically forbidden polygamy. We must try to get God's view of the relative importance of things, rather than be influenced by the false morality of a hypocritical civilization that knows not God.

All these things should be deeply meditated upon. We are not wiser than God with our petty self-righteousnesses. God has permitted, as it suited His wisdom and purpose, a range of deviations from the original Edenic ideal.

God commanded Polygamy. In one case (the brother who died without seed) God commanded polygamy. The living brother (who would of course have his own wife to raise up his own seed) was required to also take the dead brother's wife, to raise up seed to him. This was a merciful provision, and those who in selfishness refused to comply were despised in Israel.

God in His wisdom has not created marriage with the cold mechanical rigidity of some among us who misguidedly seek to act a more restrictive pattern than God himself sets. True, the ideal exists. True, the ideal is best. But God has varied it according to circumstances, and in His varying of it, He has proved that the rigid, "one-flesh" application to all mankind for all time, in darkness and light, is not sound.

In apostolic times there would be many in Israel and among the Gentiles who had more than one wife. But there is never an example or command about any having to be put away.

The very regulation covering bishops ("the husband of one wife") shows the permitted existence of polygamy in the brotherhood, if a man were found by the Truth in this condition.

What if a faithful Israelite, in obedience to God, had taken his dead brother's wife in addition to his own? Would he have had to put her away when he was baptised into Christ? Of course not.

So we see that, according to this theory, some in the early ecclesias could have two wives together and be accepted, but if they had divorced the first, they would be considered as living in adultery with the second, though all was done in harmony with the Law of Moses. And here we do not even have ignorant sin, but a completely non-sinful condition of a faithful people arising from permitted (or even commanded) activities of a previous divine dispensation.

G. V. Growcott