

The Berean Expositor

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"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

2 Timothy 2:15, KJV



FOUNDER, PRINCIPAL AND MINISTER

Charles H. Welch1909-1965

PRINCIPALS AND MINISTERS

Stuart Allen1965-1997

Alan Schofield1997-2007

MINISTERS

Michael Garstang2007-2024

Archie Falisi2024-present

THE BEREAN PUBLISHING TRUST

This ministry is dedicated to teaching the Word of God rightly divided. It has published and distributed numerous books, booklets and other materials since its inception. With a continued commitment to serving our Lord, God and Head Jesus Christ, we strive to provide resources that foster a deeper understanding of the Scriptures.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11)

THE CHAPEL OF THE OPENED BOOK

In 1943, Charles H. Welch established the chapel as "The Chapel of the Opened Book" and as a Bible School, serving as its first principal. He began Sunday and weekly meetings for Bible expositions, both of which remain a vital part of our ministry to this day. The chapel also houses The Berean Publishing Trust, which continues Charles H. Welch's legacy by distributing publications and promoting both on-site and online teachings of the Word of God.

THE BEREAN EXPOSITOR

Charles H. Welch laid the foundation for The Berean Expositor (B.E.) by publishing its first edition as a "little pamphlet" in 1909. In the inaugural issue, he expressed his intent by stating, "We write the Berean Expositor, for Berean readers, trusting that they will test every statement by the Word of truth." Mr. Welch taught the importance of 2 Timothy 2:15 and Ephesians 3:9, and added in his little pamphlet, "Let us stand fast to the freedom wherewith Christ has made us free."

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" (2 Timothy 3:16)

"And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:" (Ephesians 3:9)

Our Tenets:

- Full inspiration of the Scriptures
- Right division of the Scriptures
- Deity of the Lord Jesus Christ
- All sufficiency of His one sacrifice

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EDITORIAL

By Archie Falisi

As we step into 2025, we extend warm greetings in Christ and express our gratitude for your unwavering support throughout the past year. We continue advancing the work of the Berean Expositor and amplifying the witness of our movement as we continue to exalt Christ and His Word, rightly divided.

In this new year, may we remain steadfast and committed to our Lord and Saviour, Jesus Christ, remembering that our primary focus is not on popularity or human wisdom but on faithfulness to His calling. Regardless of the challenges and pressures we may face, may we stay grounded in humility and be found trustworthy stewards of the Truth entrusted to us. As it is written in 1 Corinthians 4:2 “Moreover, it is required of stewards that they be found faithful.”

SAFEGUARDS AND CORRECTIVES (2)

By Charles H. Welch

*Being Part 2, continuation from The Berean Expositor,
October 2024, Volume 72, No. 08*

The Form of Sound Words (2 Tim. 1:13)

Taking the epistle to the Ephesians as the first epistle of this dispensation and 2 Timothy as the last, we find that the opening exhortation is to keep the unity of the spirit, and the closing example is that of the Apostle at the end of his course who could say “I have kept the faith” (2 Tim. 4:7).

We now turn our attention to another Greek word and the

exhortation which it is employed to give, namely the word φυλάσσω (phylasso), translated “keep” in 2 Timothy 1:12 and 14. Before examining this passage, we observe that φυλάσσω (phylasso) can be used of keeping sheep, keeping the law, and being kept from falling, but we also note that φυλακή (phylake) is translated “prison” some thirty-six times, so we are not surprised to see that while φυλάσσω (phylasso) can be used of keeping sheep, or commandments, it is used of “the strong man armed” who keeps his house, of four quaternions of soldiers who kept ward over Peter; of Paul being kept by a soldier in Acts 28:16; or that the same word that is rendered “keep” in 2 Timothy 1:12,14, is translated “beware” in 2 Timothy 4:15, “watch” (Mark 6:48), and “ward” (Acts 12:10). Sleepless vigilance is implied in this idea of “keeping” that we are now about to consider.

Let us turn to the second epistle to Timothy and acquaint ourselves with both the Apostle’s exhortation to his son in the faith. The passage, 2 Timothy 1:12-14 is a complete section, and the following structure reveals its scope:

A | 12 He is able to guard

B | 12 The deposit

C | 13 Have a form of sound words

A' | 14 Do thou guard

B' | 14 The good deposit.

We will leave the examination of “the form of sound words” until later and concentrate our attention on that which was the object of such watchful care “the deposit”. The reader of the Authorized Version will look in vain for the word “deposit” in either verse 12 or 14, and as this is a matter of great importance we must give it our immediate

attention.

Παραθήκη (Paratheke). This word means something entrusted or deposited with another, generally for safekeeping. The verb form παρατίθημι (paratithemi) is found in 2 Timothy 2:2:

“The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” (2 Timothy 2:2)

A reference to the Revised Version of 2 Timothy 1:12 will reveal the fact that the translation “I am persuaded that He is able to keep that which I have committed unto Him” is not the only possible rendering. The Revised Version margin reads “Or that which He hath committed unto me” and adds “Gr. my deposit”. There is, therefore, no actual word that can be translated either “unto Him” or “unto me” in this verse, neither is there a verb that can be translated “He hath committed” or “I have committed”. Let us set out a word for word translation of this passage, 2 Timothy 1:12.

... δυνατός	ἐστιν	τὴν	παραθήκην	μου	φυλάξαι	...
... Able		He is	the deposit	of me	to guard	...

Further light can be gathered from verse 14, “That good thing which was committed unto thee keep” Τὴν καλὴν παραθήκην φύλαξον (Ten kalen paratheken phylaxon). Here again “Thing which was committed unto thee” is the rendering of both the Authorized Version and the Revised Version for the two words καλὴν παραθήκην (kalen paratheken), “good deposit”.

In the light of the second reference where something had been most definitely “entrusted” to Timothy by the Lord, and which he enjoined “to keep or guard”, we can return to

Paul's initial statement in verse 12.

Arising out of the Gospel of which Paul was the appointed preacher, are his words recorded in verse 12:

“For the which cause I also suffer these things; nevertheless I am not ashamed: for I know Whom I have believed, and am persuaded that He is able to guard the deposit entrusted, unto that day” (2 Timothy 1:12)

To Paul (2 Tim. 1:12) to Timothy (2 Tim. 1:14) and to faithful men, able to teach others also has this sacred trust been committed. This entrusted deposit of truth they are to guard, to watch over, to keep. Now this can be done in a variety of ways, but one special safeguard is brought before us in the exhortation that is placed between verses 12 and 14 namely, the advisability to possess a form of sound words, which Timothy had heard from the Apostle.

The word “form” is singular, the relative pronoun “which” is plural, therefore Paul is not reminding Timothy that he had received a “form” from Paul, he had heard “sound words” from him which it would be well to bring together as a unit of reference.¹

Saul of Tarsus was chosen by the risen Lord Jesus Christ to be the Apostle Paul, instructing and entrusting to him two commissions. During Paul's time of ministry there was to be a change of administration by God. God's purpose to use the Jewish nation to disciple the world was suspended and the gospel was to out to the Gentiles. The believer in Christ was

¹ At this point in this series of 5 articles, the late Mr. Welch intended to insert a brief account of the “deposit” or “form of sound words” that the articles exhort us to hold, keep, stand (fast for), watch (for apostasy), and teach. For some reason Mr Welch did not do this. The reader is referred to that author's full exposition appearing under the title The Form of Sound Words obtainable from The Berean Publishing Trust. In the meantime the rest of this article gives the gist of what is included in the “deposit”.

to be accepted by God without regard to Israel purpose to use the Jewish nation to disciple the world was suspended and the gospel was to go out to the Gentiles. The believer in Christ was to be accepted by God without regard to Israel.

“For as many as have been baptized in Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ” (Gal. 3:27,28).

We today can never appreciate the astonishment with which this news was received by the Jews who for centuries had been the dispensers of the oracles of God. In Ephesians 4:12 Paul describes work of his disciples as being “For the perfecting (or better, the readjusting) of the saints” which work was to explain and teach the carry over from one divine administration (or dispensation) to another. The calling of the church of the One Body was a further exclusive administration depending on revelation, knowledge and understanding of that calling with the required response in faith and acknowledgement in daily living. The Revised Version (Eph. 3:9) expresses it:

“to make all men see what is the dispensation of the Mystery which from all ages has been (until then) hid in God”. (RV Ephesians 3:9)

The facts revealed by Paul in his letters included the being and nature of God; God manifest in the flesh; the full interpretation of Christ’s sacrifice on the cross, death, burial, resurrection and ascension; the all-sufficiency of his sacrifice; the full inspiration of the Scriptures; the essential work of the Holy Spirit illuminating the Word to the believer; the right division of the Word; the hope of those

believing in the Name of the Son of God and the hope of those elected to the church of the One Body; the hope of the overcomers of Israel.

It is this body of truth revealed to him that Paul was vehemently insistent on being kept and defended, for he knew that his death was imminent and that afterwards his message would be attacked on all sides as indeed it was. Today sees a rescue and revival of these truths amongst, alas, so very few people. To those privileged to hear, receive and understand Paul's ministry there are unimaginable riches in heavenly places awaiting, but which carry with them the responsibility to obey the commands of these basic doctrines, and to spread their good news.

The Scriptures are the only source to give us the knowledge of God and His purposes for us. How important do we think is the acquisition of this knowledge? The woman of Samaria wanted to discuss with our Lord *where* those in her day should worship God. Christ's reply was:

“God is Spirit: and they that worship Him must worship Him in spirit and in truth” (John 4:24)

Again He says:

“And this is life eternal, that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent” (John 17:3).

The knowledge of God through Christ and the Scriptures illuminated by the Holy Spirit embraced by the believer and acknowledged by the believer in his life, establishes the unity with the Godhead which is the whole eternal purpose of God. The worship of God in singing psalms and hymns; making intercessions for and serving others have their place,

but only by the knowledge of Him and His righteousness can true unity and power and wisdom to serve be found. It is for this reason Paul's closing letter to Timothy pleaded for the defence and spread of this gospel.

THE TWOFOLD PURPOSE OF THE AGES (3)

By Stuart Allen

*Being Part 3, continuation from The Berean Expositor,
October 2024, Volume 72, Number 08*

The Two Ways -The Way of Cain and the Way of Abel

Having considered the basic teaching that is inherent in the “two coverings” revealed in the early chapters of Genesis, we now note that there are two opposing ways which are illustrated in the actions of Cain and Abel. Before we consider this, it will be helpful to realise that redemption does not stand alone in Scripture. It is followed and completed by atonement and these are not just two ways of saying the same thing, as so many Christians think. The former gives us our *exodus*, the *way out* from sin, bondage and death, whereas the latter gives us our access into the presence of a holy God, our *way in*, and this is associated with worship of the One Who has redeemed us.

At the east of the garden of Eden the Lord placed the cherubim and a flaming sword which turned every way to keep the way of the tree of life. Here the word “placed” is the Hebrew *shaken*, familiar to many in the term “the *shekinah* glory”. This gives us the word “tabernacle”. At the east end of the garden which our first parents lost, was erected the first place of worship for man who had sinned.

The cherubim, subsequently found in the Ark which was placed in the Tabernacle (Exodus 25:18), are an integral part of the Mercy Seat (note the marginal reading at verse 19). This blood-stained Mercy Seat was a picture of the propitiation which the Lord Jesus, centuries later, was to make on Calvary's cross (Romans 5:13-15). The rich teaching associated with the cherubim rests squarely in the redemptive work of Christ and the last references to them are found in the Book of the Revelation, where unfortunately the Authorized Version speaks of them as "the four beasts". "Living ones" is what John wrote and they are not to be confused with the wild beasts representing Satan's kingdom in this great prophecy. This last book of the Bible deals with "the restoration of all things spoken by all the holy prophets" which relate to the setting up of the earthly phase of the kingdom of God, when Christ at last will reign supreme over the earth.

In Genesis, the flaming sword that turned every way to keep or guard the way of the tree of life was not there just as a barrier or a threat, for the word *shamar* is translated many times "preserve", and ultimately that sword was to "awake" and "smite" the Shepherd (Zechariah 13:7) not the sheep. We are not told that Adam and Eve drew near to worship at any time. Their story illustrates the *two coverings*; it is left to their two sons to set forth the *two ways of approach to God*.

"In the process of time" or "at the end of days" (Genesis 4:3) Cain and Abel brought their respective offerings unto the Lord. Some particular time is indicated by this phrase. In Genesis 8:6 and 41:1 we have similar words, "the end of forty days" and "the end of two full years". In all probability it was a sabbath or a set season already established. Cain's

offering was of “the fruit of the ground” which had been cursed, and so links up with the bloodless covering of leaves which was made by Adam and Eve.

Abel brought “the firstlings of his flock” and the fat thereof. It is important to note that the word “also” in Genesis 4:4 should be read with the sacrifice and not with Cain, thus:

“And Abel brought also (*that is in addition to a similar offering brought by Cain*) of the firstlings of his flock and of the fat thereof” (Genesis 4:4)

The many references to the “fat” in the offerings ordained by God through Moses (Exodus 23:18; 29:13; Lev. 3:3) and the typical teaching attached to it, make it clear that our first parents, together with Cain and Abel, were taught of God concerning the right of a worshipper. It is interesting to know that the Septuagint rendering of Genesis 4:7 reads:

“Hast thou not sinned if thou hast brought it rightly, but not rightly divided it?” (Genesis 4:7)

While the Greek is different from 2 Timothy 2:15, the thought is the same. Cain had not “rightly divided” or appreciated the difference of meaning that lay behind the fruit of the earth and the offering of the firstlings of the flock. Let us look closer at this verse:

“If thou doest well, shalt thou not be accepted?” (Genesis 4:7)

This is fundamental. If mortal and sinful man *could* “do well”, if he could produce a righteousness that would stand the test of the divine scrutiny, he would need neither offering nor Saviour. “If thou doest *not* well”, what then? There is

nothing that can be done but rely entirely upon God's mercy, point to the Lamb of God and cry "God be merciful to me the sinner".

"Sin lieth at the door" (Gen. 4:7). This phrase is usually interpreted as meaning "your sin is charged against you and is ready to spring and trap you further". It is a gratuitous inference to think that, in the days of Cain and Abel, "to lie at one's door" could mean "to impute or lay to one's charge". It is far more likely to refer to the door of the tabernacle or tent (Gen. 3:24 "placed" = as a tabernacle). The phrase is used repeatedly of the door of a tent (Gen. 18:1, 2, 10; Exod. 26:36; 29:4 etc.). The word "to lie", instead of referring to a crouching beast ready to spring, is used of sheep (Gen. 29:2) and in Psalm 23:2, "He maketh me to lie down in green pastures". Finally, the word "sin" *chattath*, is translated "sin offering" 116 times (e.g. Exod. 29:14; Lev. 4:3). The words "desire" and "rule over" are the same as those used in Genesis 3:16.

Genesis 4:7 therefore should read:

"If thou doest well, shalt thou not be accepted? and if thou doest not well, a sin-offering coucheth or lieth at the door, *(of the tabernacle or tent at the east of the garden of Eden)*. And unto thee shall be his desire, and thou *(as the first-born)* shalt rule over him". (Genesis 4:7)

Jude links together in an unholy trinity "the way of Cain", "the error of Balaam" and "the gainsaying of Korah" (Jude 11). Any gospel that is not based squarely on the offering of Christ for sin, is advocating the way of Cain and is sheer deception. Our pulpits today are full of such a travesty of the real "good news". "Try to be like Jesus, imitate Him day by day and do your best" is the basis of many sermons, the hope



JOINTS & BANDS

(COLOSSIANS 2:19)



January 2025

Preview of Archie Falisi's Ministry

First Quarter 2025

In 2025, Archie Falisi will embark on an in-depth study of the Apostle Paul, delving into various aspects of his life, ministry, and message. Key areas of focus will include:

- *Paul, The Man.* Exploring Paul's background, including his life as Saul before his conversion.
- *Paul, His Ministry.* Examining Paul's callings, his missionary journeys, and his role as the Apostle to the Gentiles.
- *Paul, His Message.* Diving into the depth of Paul's teachings, with special attention given to his role as the steward of the mystery.

The study will highlight several facets of Paul's life and work:

- *Paul, The Preacher.* Focusing on his humility and God given power to proclaim Christ in the various ministries revealed to him.
- *Paul, The Pattern.* Showing how Paul serves as a model for us to follow.
- *Paul, The Prisoner.* Exploring the imprisonment experiences that Paul suffered due to being "the prisoner of Jesus Christ for you Gentiles".

To enhance your understanding and engagement with the series, we recommend reading "Who Then is Paul," a helpful booklet by Charles H. Welch published by the Berean Publishing Trust.

As Charles H. Welch aptly noted, "Whoever neglects the testimony of Paul robs himself of one of the master keys of Scripture."

By engaging with this comprehensive study, participants will undoubtedly gain a deeper appreciation for Paul and his exceptional life as a chosen vessel and his vital role as steward of the mystery church, the company blessed in heavenly places and chosen in Him before the foundation of the world (Eph 1:3,4).

The Christian Resources Exhibition

9-10th October 2024

The Christian Resources Exhibition took place in Milton Keynes over two days, with Minister Archie Falisi and Jonathan Tidswell representing the Berean Publishing Trust among 150 exhibitors. In the competitive yet friendly atmosphere, they distributed complimentary literature, including popular titles such as Charles Welch's 'Dispensational Truth' and Stuart Allen's 'The Unfolding Purpose of God', also the small booklet 'A Christian's Greatest Need' by Dr Bullinger. Engaging discussions about right division and the mystery led to new connections, with over 50 individuals expressing interest and some requesting additional publications. Three believers could actually see the mystery in Ephesians after it was clearly explained to them.

Observations were made regarding concerns Christians had about superficial Bible teaching in established churches and the dismissal of God's purpose for Israel in the future.

During the event, Archie briefly spoke on Konnect Radio, introducing the Berean Publishing Trust, their London headquarters at the Chapel of the Opened Book and their dedication to studying the Bible according to 2 Timothy 2:15 – Rightly dividing the Word of truth. Graham Thomason's presence on one of the days added encouragement and support.

In conclusion, the two-day event was fruitful, fostering connections and opportunities to share the mystery truth. All honour and glory are attributed to our Lord and Head, Christ

Jesus for this achievement and their mission "to make all men see what is the dispensation of the mystery" (Eph 3:9).

Photo of Jonathan Tidswell at work at the Berean Publishing Trust stand, Christian Resources Exhibition 2024.



What? Who? When? Where? Advice from Mr C.H. Welch

Do any of you have a Bible study group? Are you looking for advice to introduce the rightly divided Word and the different dispensations?

Here's a tip from Charles Welch from his talk W287 on The Descended Christ:

"Don't say 'dispensational truth' because many have been warned that's a shocking thing. Just say:

- *What is the subject?*
- *Who is addressed?*
- *When will it take place?*
- *Where will it operate?*

And by the time you've done those four, a little Bible class, if it's got any gumption at all, will be rightly dividing the Word of truth without realising it."

Calendar of Events for The Berean Publishing Trust, Chapel of the Opened Book.

Events are published on our website in the Calendar entry, including up-to-date schedules of Bible Studies, Fellowship Meetings, and Conferences.

Direct Link to the Calendar:
www.bereanexpositor.church/calendar

being that somehow God will make up the deficiency and ignore our failures because He is love. Millions are being lulled into a sense of false security by such teaching, but this lie can only end in eternal death. In Christ Jesus alone we have the one Mediator and Saviour “Who gave Himself a ransom for all” and whose blood “speaketh better things than that of Abel” (Heb. 12:24).

Two attitudes to the curse on the ground

Most believers will remember that Enoch was the one who walked with God and was translated (Heb. 11:5). A glance at Jude 14 reveals that the writer refers to Enoch as “the seventh from Adam”. Why should he say this? Simply because there was another Enoch who can easily be confused with the former one. Cain’s first son was also called Enoch (Gen. 4:17; 5:19). This Enoch had as his descendants Irad, Mehujael, Methusael and Lamech, while the Enoch of Genesis 5:18 had as his father, Jared, and as his son Methuselah, who in turn had a son named Lamech, the two names Irad and Jared differing only in the initial letter of the Hebrew.

This similarity of names is used by the arch-deceiver, Satan, in a similar way as at Babylon there was used “brick” for “stone” (Gen. 11:3). At the end of this dispensation Satan is going to fabricate a system that is so like the truth that “if it were possible” it would “deceive the very elect” and it will finally deceive the whole world except those faithful ones whose names are written in the Lamb’s book of life (Rev. 13:7,8, 13, 14). Then the deceiver will at last get what he has been scheming for since his fall, the worship of all mankind.

In Genesis it would be easy to mistake Methusael for Methuselah, whilst both Lamechs are identical in spelling.

There is more in this therefore than a mere accident or superficial likeness. It is a further division of the two ways, the way of Cain leading to the Lamech of Gen. 4:18 and the way of Enoch leading to the Lamech of Gen. 5:25.

Two further links are found in the narrative. Lamech makes his boast:

“If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold” (Genesis 4:24).

“And all the days of Lamech were seven hundred seventy and seven years and he died” (Genesis 5:31).

There is a fundamental difference between the two Lamechs. Cain was cursed from the earth (Gen. 4:11). *The Companion Bible* here reads: “From the earth”. The Hebrew accent (*athnach*) after “cursed” suggests “more than the ground” (Gen. 3:17).

To alleviate the effects of this curse on the ground, Cain built a city with all its attractions. Lamech’s son Jubal invented musical instruments, while Tubal-Cain became a worker in brass and iron. Lamech’s boast about slaying a man and his contrast with Cain’s protection by God (Gen. 4:15) suggests that the metal working of his son Tubal-Cain provided him with weapons. Today, civilisation with its many inventions, has laid a veneer over the curse of the ground and deadened the results of this curse. While life at the present time is easy in comparison with life in the earlier ages of man, it nevertheless prevents him from realising his need for a Saviour and Deliverer.

The second Lamech took a different line. He called the name of his son Noah saying:

“This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed” (Genesis 5:29).

Toil of the hands and sweat of the face can be mitigated by the inventions of the line of Cain and yet at the same time play into the bands of the evil one, to remove or cover up the sense of utter need of a Saviour:

“This only have I found, that God hath made man upright; but they have sought out many inventions” (Ecclesiastes 7:29).

From one point of view it would be pessimistic defeatism to speak against the creative urge implanted in man. What wonderful things beyond man’s present attainment might have been made had he not become a sinner! One thing we should have been spared is the brilliance of his mind being turned to evil things, such as fabricating terrible weapons of war leading to untold suffering and destruction. Yet, on the other hand, who among us would willingly go back to smoking flax, to a tinder box, or the rubbing of two sticks to produce a spark?

The references to man’s “inventions” in the Scriptures do not minimise their advantages, but reveal the fact they so often displace trust in God for a stronger reliance on self, which in spiritual matters is fatal. In 2 Chronicles twenty-six there is recorded the tragic history of king Uzziah. He started so well at the commencement of his reign for he “did that which was right in the sight of the Lord” (2 Chron. 26:4). Yet later on, “when he was strong”, his heart was “lifted up to his destruction”, for he attempted to usurp the office of the priest which was forbidden by God and he died a leper (2

Chron. 26:16-21). The worst sin of all, pride, caused his downfall, for it is the one sin that God will not tolerate, specially in the heart of His children. No wonder we have the constant stress in the New Testament on meekness and lowliness of mind, these graces being the first characteristics of the “worthy walk” in Ephesians four relating to the Body of Christ.

However, other factors entered in Uzziah’s case which ultimately led to this exaltation of self and these factors were related to human inventions. In his early days “he sought God”, and as long as he sought the Lord, God made him to prosper (2 Chron. 26:4,5). God wonderfully helped him against the Philistines and the Arabians, and the Ammonites were constrained to bring him gifts. As a consequence his name spread abroad to Egypt “for he strengthened himself exceedingly” (2 Chron. 26:8), but there is an ominous omission of any recognition or reference to the Lord as was recorded of him earlier.

He built towns and fortified the gates and armed his forces but the record goes on to say “he made in Jerusalem *engines, invented by cunning men*, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal and his name spread for abroad, for he was marvellously helped *till he was strong. But when he was strong his heart was lifted up to his destruction*” (2 Chron. 26:9-16). Here is where human inventions came in and led his mind away from trust and dependence upon the Lord to trust in self and weapons of war and then pride had the mastery and he became its slave. The Hebrew word for “engine” is *chishshebonoth*, the same word being used in Ecclesiastes. Perhaps the greatest blow to all who trust in such inventions, is to read in

Ecclesiastes 9:10:

“There is no work, nor *device* (same word as invention), nor knowledge, nor wisdom in the grave, whither thou goest”. (Ecclesiastes 9:10)

Human inventions cease at the grave and then what?

MEN GOD CALLED (3)

By: C. J. Holdway

*Being Part 3, continuation from The Berean Expositor,
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Moses: It is probably hardly necessary to recount the antecedents of the man Moses, they are so well known. Hebrews 11:23-27 gives us the summary.

“By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible”. (Hebrews 11:23-27)

An unusual element to his birth, as is the case with several of those whom God called, he was hidden by his parents, his sister stood guard over him when in the “ark of bulrushes”,

and was found by the princess of Egypt. But when he had grown, and quite possibly as a result of the teaching of his mother, who had nursed him, he obviously knew something of the God of his fathers, and so, “by faith he refused to be called the son of Pharaoh’s daughter”. This knowledge led him to the incident recorded in Exodus 2:11-15:

“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And going out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian”. (Exodus 2:11-15)

In *The Companion Bible* structure this section is headed “Moses self-sent. Failure and flight”.

Moses saw the need of his people; He desired to serve God. Like many another since, he had to learn that the mere recognition of need, is not necessarily God’s call. He saw the need, but thus far he was neither called nor sent by God. Possibly this was because his knowledge of God was not personal; he knew God only by hearsay. No one can serve God until head knowledge becomes heart knowledge.

Nevertheless, his mistaken action brought him to the place

of revelation, an instance of “all things work together for good”. Having fled from Egypt and the wrath of Pharaoh Moses went into Midian, where he came in touch with Jethro, the priest of Midian. Tending Jethro’s sheep Moses saw the burning bush, from which God spoke to him:

“Now Moses kept the sheep of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire and the bush was not consumed” (Exodus 3:1,2)

It has been suggested that the burning bush signified the affliction of the Hebrew nation: the bush burned, but was not consumed. For Israel the fire still, to this day, burns on, yet the nation is not, and has not been consumed. But may it not (also) signify the affliction of Moses as God’s man? We have already seen that Paul, writing to the Hebrews pointed out that Moses chose rather to suffer affliction with the people of God, rather than the pleasures of sin, he esteemed the reproach of Christ greater riches than those of Egypt. Moreover others of those whom God called were confronted with more than the possibility of suffering in the service of God. Paul is perhaps the outstanding example of this, for he was told at the time of his call “how great things he must suffer for My name’s sake” (Acts 9:16). Paul is the one who makes quite clear what is at issue here:

“But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:

for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Phil. 3:7,8).

“Win” would be better translated “gain”, for here Paul is setting forth a spiritual “profit and loss account”: the “treasures of Egypt” are not to be compared with the incalculable gain of the excellency of the knowledge of Christ Jesus my Lord.

Again like others called to God’s service, Moses was made aware of the holiness of the One calling him.

“And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God” (Exodus 3:4-6).

Without the sense of God’s holiness and greatness, service relies too much on “the arm of flesh”. As we saw in the last study, Abraham experienced “an horror of great darkness” at the time when the covenant was enacted. Without the sense of the greatness of God, we have a God Who is “too small”.

The God Who spoke to Moses from the bush revealed Himself as *Elohim*, the God of creation: *Elohim* then changes to *Jehovah*. Moses must know Him as the God of the Covenant, the Covenant-keeping God:

“And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah God of your fathers... sent me unto you: this is My name for ever” (Exodus 3:15).

Personal confrontation had to become a personal relationship. Moses must know, before he commences his work that the God whom he will serve is a faithful God and can be relied upon in every circumstance.

Again, Moses had to realise the all-sufficiency of God.

“And God said unto Moses, “I AM THAT I AM” (Exodus 3:14).

A statement which is wonderfully all-inclusive. It is sometimes said it would be better to translate it “I WILL BE WHAT I WILL BE”. God will do His own will; nothing will prevent it. Yet in all the history of His people He will be found to be all, and indeed more than all that they need. With all the experiences involved in the exodus from Egypt, Moses had need to know this from the outset. When confronted by the Red Sea, with the hosts of Pharaoh behind, it would be a strength to Moses to know their God was able: in the wilderness needing water, needing food, it would be a strength to him to know that God would supply.

Yet there was one aspect of the character of Jehovah Moses had yet to learn. In this incident Moses shows a commendable humility: verse 11, “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” Chapter 4, verse 1 Moses doubts his ability to convince his hearers, a few verses later (10) he speaks of his inability to speak eloquently, and goes on (13) “O my Lord, send I pray Thee, by the hand of him whom Thou wilt send”. The outcome of this final objection was that he was commissioned to include in his ministry his brother Arron: an arrangement which later led to trouble. Moses had to learn that “God’s calling is God’s enabling”. His commission could not be shared with another. There is a

humility which is right, and in due course Moses came to that right humility; but there is a humility which is wrong. Peter defines the humility needed by Moses, and needed by us all:

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time” (1 Peter 5:6).

True humility is first the submission of oneself to the will of God. Whatever His will may call upon us for, He will be sufficient.

For the man, or woman, called of God, faith in the God of creation must give way to a personal relationship through personal confrontation. He must wait until he has been called before embarking on any course of action, to do otherwise can only lead to trouble. As he looks to the future, he needs to realise that the man chosen of God is “immortal till his work is done”. It is essential that he appreciates fully the spiritual “profit and loss account”, seeking only to “get to know Him”. He cannot include in his own personal calling any to assist him. Again, to do so will only lead later on to trouble. He also needs to recognise the all-sufficiency of God in Christ, that in the new man “Christ is all, and in all”. He must be humble; but that does not mean he will submit to the demands and wishes of all and sundry, but that, above all else, he will humble himself under the mighty hand of God.

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"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:" (Ephesians 2:6)

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