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The Berean Expositor

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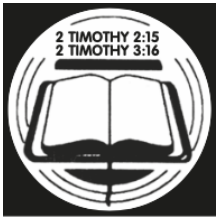
"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

2 Timothy 2:15, KJV



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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

We commence the new year in 2026 by taking this opportunity to praise the Lord. I offer my grateful thanks for enabling us to continue the ministry of The Berean Publishing Trust in its many forms: the vocal ministry, the written ministry, and the digital ministry. Each has a vital role to play as we seek further outreach so that others may also share with us the unsearchable riches of Christ and that each one of us may have a part to play, however small the part, is:

> "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).

Thank you all who have supported us with kind donations, which continue to support the production of The Berean Expositor, which we continue to distribute to this day. May the Lord receive praise and glory in His due praise and glory.

WHO WROTE THE EPISTLE TO THE HEBREWS?

By: Graham G. Thomason

Graham G. Thomason is a dear friend of The Berean Publishing Trust. He volunteers much of his time to the teaching of Biblical Greek and Hebrew at the chapel, he guides us in identifying the authentic text of the Lord's Words, and his translations are not for human merit, not for academic merit, but for the Glory of the Lord to Whom he dedicates his time to this work. He teaches all to study the Scriptures rightly divided with the teachings of Charles H. Welch. Likewise, the Berean Publishing Trust

work with Graham not for ourselves, not for our own merit, but to the Glory of the Lord.

Whilst we accept that the subject matter of the Epistle to the Hebrews is more Hebraic in nature than the other epistles internally stated to be by Paul, we do not accept that fact precludes Paul from writing an epistle to his own people. Indeed, Paul felt very strongly for his people (Romans 9:2-3). But he would need to be tactful, and write (apparently) anonymously, because of the negative reputation he had among the Jewish leaders, namely that Paul teaches "defection from Moses" (Acts 21:21). If Paul had overtly given his name, these leaders would certainly have denounced the epistle and warned against reading it. Paul was lashed (and worse) by them in 2 Corinthians 11:24-26.

Modern biblical scholarship considers the authorship of this epistle unknown, particularly by those from general sources such as wikipedia. However, we claim that there is sufficient evidence to prove otherwise, that the author of the epistle to the Hebrews is the apostle Paul.

- The salutation in Greek embeds the words *Paulos* and *Apostolos* in the very first words of the epistle, which is a cryptic way of opening the way Paul characteristically does. A fine detail: the same opening words also embed the word for "cryptic" (κρυπτός).
- Paul in the valediction signed the epistle with his signing formula described in 2 Thessalonians 3:17.
- The apostle Peter (2 Peter 3:15) states that Paul

wrote to Peter's readers: the Hebrews.

- From Hebrews 2:3 we deduce that the writer, who is clearly writing with apostolic authority, did not know Christ "according to the flesh" (2 Corinthians 5:16), which only leaves Paul as a candidate, since "the twelve" were made up of those "who have been with us all the time during which the Lord Jesus went about" (Acts 1:23).

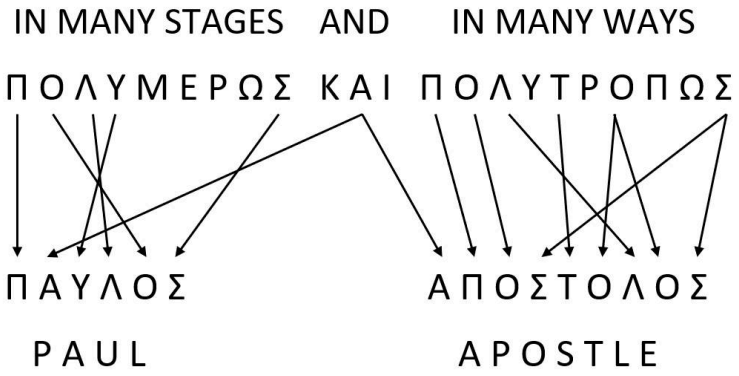
There are also some very suggestive indications.

- The epistle contains some quotations of the Old Testament which elsewhere are found only in Paul's writings.
- The writer is associated with Timothy and Italy (Hebrews 13:23-24), which would apply to Paul rather than any of the other apostles.
- Finally, throughout the centuries the commonly accepted author of the epistle has been Paul the Apostle.

We now examine these claims in detail. Quotations are from the FarAboveAll translation (FAA*[1]).

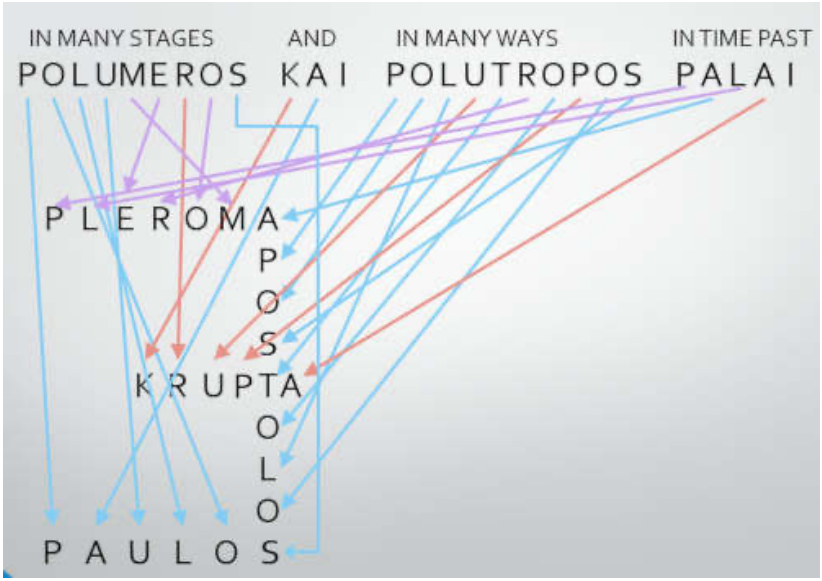
The Salutation

Paul's typical salutation is ΠΑΥΛΟΣ, ΑΠΟΣΤΟΛΟΣ (Paul, an apostle). The epistle to the Hebrews starts with ΠΟΛΥΜΕΡΩΣ ΚΑΙ ΠΟΛΥΤΡΟΠΩΣ (In many stages and in many ways). This may not look like a salutation, but ΠΟΛΥΜΕΡΩΣ ΚΑΙ contains the letters of ΠΑΥΛΟΣ and ΚΑΙ ΠΟΛΥΜΕΡΩΣ contains the letters of ΑΠΟΣΤΟΛΟΣ, though the letters ΑΟΣ require sharing.



A Scrabble Illustration

We include here the word ΠΑΛΑΙ, PALAI, in time past, and we lay down the word ΠΛΗΡΩΜΑ, PLEROMA, fullness, one of Paul's favourite words. We are aware that this works well in English, but not exactly in Greek, because we transliterate the long and short Greek E (H and E) both as English E, and the long and



short Greek O (Ω and O) both as O. KRUPTA (Greek ΚΡΥΠΤΑ) means cryptically.

Notes: This decoding does not work in the Syriac Peshitta. One does not obtain ܦܵܘܠܘܣ ܫܠܺܝܚܵܐ (Paulaus shelicha - Paul an apostle) from ܟܟܠ ܡܢܝ ܘܒܟܠ ܕܡܘ (bekul menawan wabkul demwan - in many parts and in many forms). We regard this as evidence that the New Testament was originally written in Greek, not Aramaic.

The Valediction

The apostle Paul tells us how he closes each epistle in 2 Thessalonians 3:17-18.

> "The greeting of Paul by my own hand, which is a sign in every epistle – I write like this. The *grace* of our Lord Jesus Christ be with you all. Amen." (FAA*1 2 Thessalonians 3:17-18)

Let us test this with each epistle of Paul's:

> "The *grace* of our Lord Jesus Christ be with all of you. Amen." (FAA*1 Romans 16:24*2)

> "The *grace* of the Lord Jesus Christ be with you. May my love be with all of you in Christ Jesus. Amen." (FAA*1 1 Corinthians 16:23-24)

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*1 FAA is the FarAboveAll translation by Graham G. Thomason. It is published in www.faraboveall.com

*2 Romans 16:24 is the last verse in the majority of manuscripts. The AV's verses Romans 16:25-27 are at Romans 14:24-26 in the majority of manuscripts.

"The *grace* of the Lord Jesus Christ, and the love of God, and the fellowship of the holy spirit, be with you all. Amen." (FAA*1 2 Corinthians 13:14)

"The *grace* of our Lord Jesus Christ be with your spirit, brothers. Amen." (FAA*1 Galatians 6:18)

"*Grace* be with all those who love our Lord Jesus Christ in integrity." (FAA*1 Ephesians 6:24)

"The *grace* of Lord Jesus Christ be with you all. Amen." (FAA*1 Philippians 4:23)

"The greeting of Paul in my own handwriting. Remember my bonds. *Grace* be with you. Amen." (FAA*1 Colossians 4:18)

"The *grace* of our Lord Jesus Christ be with you. Amen." (FAA*1 1 Thessalonians 5:28)

"The *grace* of our Lord Jesus Christ be with you all. Amen." (FAA*1 2 Thessalonians 3:18)

"Timothy, guard the deposit, avoiding profane vain talk and contradictions of science falsely so called, which some, while professing it, have deviated concerning the faith. *Grace* be with you. Amen." (FAA*1 1 Timothy 6:20-21)

"The Lord Jesus Christ be with your spirit. *Grace* be with you. Amen." (FAA*1 2 Timothy 4:22)

"All those with me greet you. Greet those who love us in the faith. Grace be to you all. Amen." (FAA*1 Titus 3:15)

"The *grace* of our Lord Jesus Christ be with your spirit. Amen." (FAA*1 Philemon 1:25)

And how does Hebrews conclude?

"*Grace* be with you all. Amen." (FAA*1 Hebrews 13:25)

Now let's see how the other epistles conclude.

"Brothers, if anyone among you strays from the truth, and someone turns him back, let him know that he who turns a sinner back from the error of his way will save a soul from death and cover a multitude of sins." (FAA*1 James 5:19-20)

"Greet each other with a loving kiss. Peace to all of you who are in Christ Jesus. Amen." (FAA*1 1 Peter 5:14)

"But grow in grace and knowledge of our Lord and saviour Jesus Christ. To him be glory both now and throughout the age-abiding day. Amen." (FAA*1 2 Peter 3:18)

"Little children, keep yourselves from the idols. Amen." (FAA*1 1 John 5:21)

"The children of your elect sister greet you. Amen." (FAA*1 2 John 1:13)

"But I hope to see you very shortly so we can speak face to face. Peace to you. The friends here greet you. Greet the friends there by name." (FAA*1 3 John 1:14)

"To the only and wise God our saviour, be glory and majesty, might and authority, both now and throughout all the ages. Amen." (FAA*1 Jude 1:25)

We see that Paul concludes his epistles in the same way, as he stated he does, with minor variations, and that the Epistle to the Hebrews fits the category. The remaining epistles end in a different way, and only 2 Peter even mentions grace, using the word in an exhortation rather than a blessing.

Peter's Testimony

Peter was an apostle to the circumcision, i.e. the Hebrews (Galatians 2:9). In his first epistle he describes his readers as the diaspora. He writes to the same people in his second epistle (2 Peter 3:1), expecting them to be aware of the first one, and at least making them aware of it. And then he tells them that Paul wrote to them.

> "And consider our Lord's longsuffering as salvation, as our beloved brother Paul also wrote to you according to the wisdom given to him," (FAA*1 2 Peter 3:15)

So Paul wrote an epistle to the Hebrews.

Not Knowing Christ "According to the Flesh"

The writer of Hebrews was not a witness to the Lord's earthly ministry. This can be seen from Hebrews 2:2-4.

> "For if the word spoken by angels came to be inviolable, and every transgression and disobedience received legitimate retribution," (FAA*1 Hebrews 2:2)

> "how shall we escape if we neglect so great a salvation, which started to be spoken about by the Lord and was confirmed to us by those who heard it," (FAA*1 Hebrews 2:3)

> "while God bore additional witness with them by signs and miracles and various deeds of power and by distributions of holy spirit, according to his will?" (FAA*1 Hebrews 2:4)

Paul is a minister of the risen Christ, and he only saw the risen Christ, on his way to Damascus (Acts 9:3-5). He would not have been eligible to replace Judas (Acts 1:21). And the writer of Hebrews is in the same position. We don't claim this as proof that Paul wrote Hebrews, but it corroborates the earlier evidence.

Timothy and Italy. Bonds

Paul was imprisoned in Rome (Acts 28:16). From there he wrote several epistles mentioning his bonds, including 2 Timothy (bonds in 2 Timothy 2:9 and Hebrews 10:34). We only read of Timothy in Acts, 1 Corinthians, 2 Corinthians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Philemon, and Hebrews.

> "Be informed that our brother Timothy has been released, with whom, if he comes quickly, I will see you." (FAA*1 Hebrews 13:23)

> "Greet all your leaders and all the saints. Those from Italy greet you." (FAA*1 Hebrews 13:24)

Again, we don't claim this as proof that Paul wrote Hebrews, but it corroborates the earlier evidence.

Quotations of the Old Testament (AV numbering) Characteristic of Paul

- Psalm 8:6 is quoted in 1 Corinthians 15:25-27, Ephesians 1:22 and Hebrews 2:8.
- Deuteronomy 32:35 is quoted in Romans 12:19 and Hebrews 10:30.
- Habakkuk 2:4 is quoted in Romans 1:17, Galatians 3:11 and Hebrews 10:37.
- Genesis 21:12 is quoted in Romans 9:7 and Hebrews 11:18.

Again, we don't claim this as proof that Paul wrote Hebrews, but it corroborates the earlier evidence.

Summary

We have supplied abundant evidence that the author of the Epistle to the Hebrews is the apostle Paul.

Sanctification in the Epistles of the Mystery

By: Charles H. Welch

Sanctification falls under three headings: (1) Elective. (2) Redemptive. (3) Progressive and practical. These three aspects of sanctification for the members of the church of the One body are set forth in three passages that are contained in Ephesians and Colossians.

(1) Elective. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:"

(Ephesians 1:4)

(2) Redemptive. "In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:" (Colossians 1:22)

(3) Progressive. "That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5:26,27)

Two words are repeated in these three references. One is evident to the English reader. The word "Holy" is in each passage, ἅγιος (Hagios) in the Greek. The second word ἄμωμος (amomos) is translated "without blame" (Ephesians 1:4); "without blemish" (Ephesians 5:27); and "unblameable" (Colossians 1:22). Sanctification and Holiness therefore can be considered there is "no blame". These two states are further expanded and explained by the context and by the terms with which they are associated. These associations are (1) near, (2) remote. The near association are such as "before Him", "In His sight", and such words as "cleanse", "wash", "spot", "wrinkle". The remote associations are the use of the word translated "without blemish", in the typical offerings of the Levitical law. The other word "unreproveable" is connected with the court of law, and so reveals that holiness includes justification and righteousness. This is a mighty theme, and demands our most prayerful attention, for the subject itself is one that has been "bought with a price!"

"Without blame", "without blemish", "unblameable" are three translations of the one word ἄμωμος (amomos).

This Greek word has two associations which necessarily colour its meaning (1) The use of the term in classical Greek. (2) The employment of the term by the LXX translation of the Hebrew Old Testament. The use of the term in the LXX is by far the most important so far as our understanding of the doctrine is concerned, but its use by the Greeks themselves is suggestive.

The "α" in the word ἄμωμος (amomos) is a negative, μῶμος (momos) means "blame, ridicule, or disgrace". Μῶμος (Momos) was the name given to the son of night, who is called "The critic of God" - the fault finder. The word was used by the Greeks in connection with their sacrifice. A μωμοσκόπος (momoskopos) was one who looked for blemishes in the sacrificial animals.*3

The use of the term μῶμος (momos) to refer to blemishes in the sacrificial victim is the one adopted by translators of the LXX, and upon consulting the original

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3 Eight words were removed from the end of this paragraph, as shown: "A μωμοσκόπος (momoskopos) was one who looked for blemishes in the sacrificial animals ~~, while a momates was a mocker, a scoffer.*~~". The reason being, all attempts to reverse-transliterate "momates" from original article resulted in invalid dictionary entry in today's Ancient Greek references. Furthermore, we list known Ancient Greek words for "mocker": ἐγγελαστής, ἐμπαίκτης, ἐπικοκκάστρια, ἐπισκώπτης, καταγελαστής, μυκτηριστής, μωκός, σκωπτόλης, χλευαστής; And we list known Ancient Greek words for "scoffer": σκώπτης, τωθαστής, χλευαστής. No words in both lists hint at possible relationship for any forms of reverse-transliteration of "momates". Moreover, "momates" is not found in the Holy Scriptures, neither is this word significant for Mr. Welch's expositions related to μῶμος from the Holy Bible. Mr. Welch already had an excellent example to support his exposition of μῶμος with the word μωμοσκόπος.

Hebrew we discover that the Greek word μῶμος (momos) occurs seventeen times in the LXX and translates but one Hebrew word מאום (mum), meaning blemish, blot or spot. (Some concordances list m'um separately.) This Hebrew word is translated "blemish" sixteen times, "blot" twice, and "spot" three times, one reference, namely Deuteronomy 32:5, being translated μωμητός (mometos) which leaves but three occurrences which are translated by some other Greek word.

There are two passages in Job which are translated from the LXX into English as follows:

- "For thus shall thy countenance shine again, as pure water" (LXX into English, Job 11:15)
- "If too I have touched gifts with my hands" (LXX into English, Job 31:7)

In the first passage Zophar the Naamathite is urging Job to put away wickedness, which he supposed was the cause of Job's affliction. In the second passage Job maintains his integrity and brings his defence to a close. The value of these two passages is that the "blemishlessness" of the Levitical sacrifice employs a word that originally pertained to the realm of morals, "blame" being predicated only of moral intelligent creatures, "blemishlessness" being its equivalent in non-moral types. This moral meaning reappears in the book of Proverbs, and which the LXX is translated by the English "shall disgrace himself".

A somewhat problematic passage is that found in Deuteronomy 32:5 where the Authorised Version reads :

> "They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation." (Deuteronomy 32:5)

This the Revised Version retranslates as follows:

> "They have dealt corruptly with him, they are not his children, it is their blemish; They are a perverse and crooked generation." (Revised Version, Deuteronomy 32:5)

Coming now to the employment of the term in the Levitical law, we find that it is used of the physical condition of both priest and offering:

> "Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God." (Leviticus 21:17)

A list follows that includes being blind, lame, flat-nosed, anything superfluous, scurvy or scabbed.

Concerning the offering, it is written:

> "Ye shall offer at your own will a male without blemish ... But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you ... it shall be perfect to be accepted; there shall be no blemish therein." (Leviticus 22:19-21)

The fact that the word "blemish" originally had a moral significance shows that the Levitical sacrifices were no dead formalism, which the prophets repudiated, demanding in their stead a moral and just manner of life (Micah 6:6-8). It was because Israel failed to relate the

physical blemishlessness of the sacrifice with the moral requirement of the law that Prophets used such scathing language as they did.

When therefore we read in Ephesians 1:4 that the church was chosen that it should be "without blame"; when we read in Colossians 1:22 that those who were aliens by wicked works had not only been reconciled, but presented "unblameable"; and when Ephesians 5:27 uses the words "without blemish" of the Church, we realise that by electing grace, by redeeming love, and by the continuous washing of the water of the Word, the spiritual equivalent of both priest and sacrifice in Israel's Tabernacle service becomes a reality in the dispensation of grace.

Colossians 1:22 adds to this condition yet another - "unreprovable". Ἀνέγκλητος (Anegkletos) occurs but five times in the Greek New Testament and in the passages other than that of Colossians 1 it is translated "blameless" (1 Corinthians 1:8; 1 Timothy 3:10; Titus 1:6,7).

Ἐγκαλέω (Egkaleo) from which this word is derived is a law-court term, and occurs seven times in the Greek New Testament. Six of these occurrences are found in the Acts (Acts 19:38,40; Acts 23:28,29; Acts 26:2,7), where the word is translated in the Authorised Version "implead", "be called in question", or "accuse". The seventh occurrence is in that glorious chapter, the eighth chapter of Romans, where the challenge rings out "Who shall lay anything to the charge of God's elect?" The accuser's place in the court of law was at the right hand. "Satan standing in his right hand" (Zechariah 3:1), "let Satan stand at his right hand" (psalm 109:6). When

however the Apostle contemplates the challenge in the High Court of God, He sees Christ "Who is even at the right hand of God" (Romans 8:34). The holiness of the believer therefore is set forth in terms both of the Tabernacle and Law Court. Associated with these terms are subsidiary, but important ones, that should not be passed over without remark. This state of blemishlessness is said to be "before Him" (Ephesians 1:4) and "in His sight" (Colossians 1:22). There is no difference however in the original, the word in both passages being κατενώπιον (katenopion). The root -ωπ- (-op-), whether written with a long or short "o", while originally separate, have become merged in the process of time, and refer to the "eye", and ὀπτάνω (optano) means "to see". The reader will recognise the origin of the English words "optics" and "optician". Ἐνώπιον (Enopion) in the simpler form is of frequent occurrence, and is found in the phrases "in the sight of God" (2 Corinthians 4:2) and "before God" (Acts 7:46). Κατενώπιον (Katenopion) the intensive form occurs five times, as follows:

> "... in the *sight* of God speak we in Christ." (2 Corinthians 2:17)
>
> "... we speak *before* God in Christ ..." (2 Corinthians 12:19)
>
> "... holy and without blame *before* him in love ..." (Ephesians 1:4)
>
> "... holy and unblameable and unreproveable in *his sight* ..." (Colossians 1:22)

"... present you faultless *before the presence* of his glory ..." (Jude 24)

That searching Eye that the Apostle acknowledged, looked into his heart and discerned his motives (2 Corinthians 2:17; 2 Corinthians 12:19) from which the unredeemed must shrink in fear, that searching Eye, looking upon the sinner saved by grace, pronounces over him the words of the Old Testament "Thou art all fair, my love; there is no spot in thee." (Song of Solomon 4:7). These three passages, presenting as they do three aspects of sanctification, are of supreme interest to every member of the One body. We will not go into the great question of the doctrine of election, neither can we discuss the true translation of the word καταβολή (katabole), translated in Ephesians 1:4 "foundation" for the present purpose. It amounts to much the same thing whether we read that this intention on the part of God, that the Church should be "holy and without blemish" dates from before the "foundation" of the world, or from its "overthrow" as recorded in Genesis 1:2. In either case, the choice took place long ages before man was created, consequently human merit plays no part in it. Here we are on the ground of sheer grace.

In Colossians, the subject shifts forward into time, and deals with the object of sanctification as one who had become an "alien" and "enemy" by wicked works. Here election is unmentioned, it is redemption that is the only ground upon which we stand.

"In the body of His flesh through death" places sanctification squarely upon the basis of the One offering, where by the very nature of things, all human merit or co-

operation is impossible.

In the third phase, sanctification is likened to "washing", and the washing is brought about by "the Word" which is likened to "water". While the passage ends, as do the others with the words "holy and without blemish", this condition is here interpreted as being without "spot, or wrinkle, or any such thing". This is the practical, the progressive, the day-to-day sanctification, the growth in grace that arises from and is entirely dependent on the elective and redemptive phases already considered. Finally, in two places, the word "present" is used.

> "In the body of his flesh through death, to present you ..." (Colossians 1:22)
>
> "That he might present it to himself a glorious church ..." (Ephesians 5:27)

It will be remembered that in Jude also we read "to present you faultless", but it must be noted, that while Jude twenty-four uses the word ἵστημι (histemi), "to set, place, or station", Ephesians and Colossians uses παρίστημ (paristemi) "to set, place, or station *alongside*", so near, so high, so wonderful is the high calling of God made known in the dispensation of the Mystery. This word occurs twelve times in the Acts and fourteen times in Paul's epistles, and fourteen passages in Paul's epistles contain enough teaching to justify a separate study. This we commend to the reader who would be fully apprised of the wonder of His calling in grace.

JOINTS & BANDS
(COLOSSIANS 2:19)
2TIMOTHY2:15
2TIMOTHY3:16

January 2026

Bible Study at the Chapel from Nov 2025 to Jan 2026 Paul's epistle to the Philippians

By: Archie Falisi

Paul's primary purpose in writing this epistle was to thank the Philippians for their support and for the gift they sent him upon hearing his detention in a Roman Prison (Acts 28:16,30,31), for the duration of two years. Paul expresses his gratitude for the Philippians' generosity and their support (Philippians 4:10-20).

Paul takes this opportunity to highlight several teachings (Philippians 1:12), "but I want you to know" which begins the new section regarding what Paul would have them know and understand.

- First, of his own circumstances, his imprisonment in Rome (Philippians 1:12-26; 4:10-19):
- Paul preached Christ as the only supreme and perfect example of humility and service (Philippians 2:5-11), the perfect servant, the humbled and exalted Christ. It consists of the seven fold humiliation, and the seven fold exaltation of Christ.
- Paul reminds the Philippians of their true citizenship. First and foremost they are citizens of heaven (Philippians 3:20). They are the heavenly people who would occupy a heavenly position when the Lord and Saviour appears ("the day of Jesus Christ" in Philippians 1:6,10; 2:16). The redemption of the body will be accomplished and changed, transformed like His Glorious body suitable for heaven (Colossians 3:1-4).

- Paul wrote of his own personal example of the seven fold loss, i.e. no more grounds to boast in the flesh (Philippians 3:1-7) and the seven fold gain in Christ (Philippians 3:8-11).
- Paul reminds Philippians to be united, joyful, and in prayer "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Philippians 4:1-7)
- The eight virtues, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5-11; 4:8-9), to meditate on these things. They are: True, Noble, Just, Pure, Love, Good Report, Virtuous, and Praiseworthy.

Detailed studies of the Epistle at the chapel includes:

- The Epistle to the Philippians is an epistle of service. Paul's apostleship was not mentioned in this epistle, unlike Romans 1:1 "Paul, a servant of Jesus Christ, called to be an apostle, ..." also compare to Acts 13:2, Galatians 1:1, 1:15-16 written to all the saints, bishops and deacons. Compare Philippians 1:1 to Titus 1:1, which Titus 1:1 reads: "Paul, a servant of God, and an apostle of Jesus Christ". The order should be noted, servant first, then apostle. Titus is an epistle of good works and service. Note: Titus 1:16; 2:7; 2:14; 3:8; 3:14, which are connected to "our blessed hope", Titus 2:13; Philippians 3:20-21.
- Philippians 1:3-11, Paul's gratitude towards the Philippians is shown, "I have you in my mind", "you are in my thoughts". Philippians 1:3-4 shows Paul's fondness and continual prayer for them. Philippians 1:5 highlights fellowship and defence of the Gospel, their proactive cooperation in spreading the gospel of Christ and proclaiming Christ. Philippians 1:6-7 "he which hath begun a good work in you will perform it until the day of Jesus Christ". Philippians 1:7-11 "I have you in my heart", and "this I pray", love, knowledge,

discernment, and approve or test the things that differs.

- Philippians 1:12, what Paul would have them know is the furtherance of the Gospel. The Progress, and advancement of the Gospel. (Philippians 1:12-18) Many of the brethren have become confident by Paul's chains (imprisonment) and are more bold to speak openly of the Word of God without fear.
- Philippians 1:27, with one mind standing and striving together for the faith of the gospel. Their faithful cooperation in the struggle together, for the faith in relation to the Gospel.
- Philippians 2:25 explains an example of Christian character, Epaphroditus, "companion in labour, fellowsoldier". A true brother in Christ and in the faith, fellow worker in Christ and in the faith, companion in Christ and in labour (service), a fellow soldier, a fighter for the faith and a survivor. In the old testament just like David, Joshua, men who were God's warriors against the enemies of Israel. In the Body of Christ God has His own soldiers to contend for the faith. In 1 Timothy 6:12, Paul tells Timothy to "Fight the good fight of faith", and "lay hold on eternal life". 2 Timothy 2:3-4 to "endure hardness, as a good soldier of Jesus Christ". Relates to Ephesians 6:10-20 as the whole armour of God, our spiritual battle. 2 Timothy 4:7 What Paul could finally say, "I have fought a good fight", a soldier of Christ Jesus, "I have finished my course, I have kept the faith", Paul did not abandon it, but have guarded it, defended it, proclaimed it.

In summary, the last three months of bible study at the chapel, we introduce the Epistle to the Philippians, outlined as follows:

1. Christ is preached (Philippians 1:12-18)
2. To strive and suffer for Christ (Philippians 1:29)
3. To encourage unity of the Body (Philippians 1:27; 2:1-4; 4:1-3)

4. To warn against opponents (Philippians 1:28; 3:3,18-19)
5. To aim for the prize (Philippians 3:12-16; 3:18-19)
6. To commend Timothy (Philippians 2:19-24) and to commend Epaphroditus (Philippians 2:25-30)
7. To follow Paul's own personal examples in the walk (Philippians 3:17)

Further studies of the epistle to the Philippians will continue at the chapel.

Looking Ahead

Chapel is closed for Easter 2026

Chapel is closed on Thu 02 April - Tue 07 April.
Bible Study resumes on Wed 08 Apr 2026.

Saturday Study in April 2026

Saturday study in April will be postponed to the following week due to chapel being closed. Hence, Saturday study in April 2026 will be 11 Apr, 2:30pm.

May 2026 and future Saturday Studies will resume to the first Saturday of every month.

May Foundation Day 2026

May Foundation Day 2026 is on Sat 30 May, 12pm-6pm, with lunch and snacks provided. Two sessions of Bible Study is scheduled, first speaker to start at 2pm and the second speaker to start at 4:30pm.

The Plan of God

By: Stuart Allen

The Epistle to the Philippians

We are now considering the seven upward steps to the highest glory for the Lord, who humbled Himself to the degradation of the Cross for our redemption. We noted that the contrast was not with His pre-incarnate position, but that of His humiliation as Man.

> "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9-11)*4

The Name which is above every name can only be one, that of "Lord" which designates Jehovah, the one great God. Jesus was His earthly name, the name of His humbling, and this is not mentioned by the Apostle as the signal for genuflection, as so many think. The supereminent Name is that which now belongs to Jesus in His super-exaltation, that of "Lord", and the Old Testament makes it abundantly clear that there is "none else" beside Him. It is not that He is a step higher than other exalted beings, but rather that He is unique, in a class apart because He is the Incomparable One.

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*4 Philippians 2:9-11 KJV while original article quotes from the RV.

"To whom then will ye liken God? or what likeness will ye compare unto him?" (Isaiah 40:18)

"To whom then will ye liken me, or shall I be equal? saith the Holy One." (Isaiah 40:25)

"To whom will ye liken me, and make me equal, and compare me, that we may be like?" (Isaiah 46:5)

Romans 14:9 asserts that "... Christ both died, and rose, and revived, that he might be Lord both of the dead and living."*5 Philippians 2:9-11 looks forward to the day when this shall be manifestly so, when He shall have the universal homage and worship of all creation. It is the will of the Father that "all men should honour the Son, even as they honour the Father." (John 5:23). The Apostle John in a heavenly vision foresees such a glorious goal:

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen ..." (Revelation 5:13,14)*6

What the Apostle Paul writes in our present context reinforces all this, for he does not hesitate, under the guidance of the Holy Spirit, to apply one of the most magnificent context of the Old Testament, emphasising

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*5 Romans 14:9 KJV while original article quotes from the RSV.

*6 Revelation 5:13,14 KJV while original article quotes from the RV.

the greatness of one God, to the Lord Jesus Christ:

> "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isaiah 45:22,23)*[7]

It is inconceivable that Paul in so doing had any doubts concerning the full Deity of Christ. He proclaims Him not just as Lord of the Church, but finally as Lord of the whole universe manifestly, and it is this that forms the magnificent climax of this section in Philippians. What He is now as Lord and Head of the Church, the Body of Christ, He will then be openly to the whole creation.

We cannot be absolutely sure what "things" or beings "under the earth" comprise. Most likely they refer to evil spirits under Satan's control. We do know that the abyss (bottomless pit in the Authorised Version) is linked with the sea (Genesis 1:2 LXX) and that the book of Revelation reveals that the abyss is the abode of demons (Revelation 9:1-3 ; 13:1 ; 17:8), and this may be also true of the earth. In which case this great scene of exaltation is one of complete victory, for even the demons have to acknowledge the Lordship of Christ with the rest of creation. Ἐξομολογήσηται (Exomologesetai) does not mean just to make a confession of faith, but, as recent scholarship has shown, to "admit", "acknowledge", "own" or "recognise". All this is to "the glory of God the Father".

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*[7] Isaiah 45:22,23 KJV while original article quotes from the RV.

(Philippians 2:11)

Two things stand out here. First, that there is no rivalry between divinities. Such an idea was rife among the gods of surrounding paganism. Second, that the mediatorship of Christ still exists at this point of time. Not yet has the goal been reached when all rule, authority and power has been brought to nought, and Christ takes complete control (1 Corinthians 15:24). But this scene of tremendous glory is the outward and visible vindication of His earthly humiliation and rejection by men. The One that was "despised and rejected of men" and opposed by the powers of darkness, is now universally recognised as King of kings and Lord of lords. All this is as much to the Father's glory as it is to His. It is not only to Christ's glory, but equally to the glory of the Father. Here is no glorification of the one as against the other. The Father and the Son are one in every sense; in the redemptive purpose before creation, in its performance, and finally in glorification.

We are conscious that the consideration of this most profound passage in Philippians has been "hard going". But, as we have stated elsewhere, we have no means of simplifying "strong meat" so that it becomes "milk". It has been difficult for the writer, as it must be for anyone who seeks to expound this passage honestly and carefully. It may be as well to sum up.

These verses were not introduced by Paul to give a profound account of the Godhead before Bethlehem or afterwards. They were written, possibly incorporating a primitive hymn, to enforce the injunction concerning unselfishness, each believer being exhorted not to look on

his own things, but rather on the things of others, and here was One Who did that very thing and gave Himself to the limit for us men and for our salvation.

Christ Jesus was in the form (μορφή morphe) of God. This meant that He was God manifestly so, in a glorious form - the Image of the invisible God. (We have seen that μορφή morphe goes deeper than σχῆμα schema, an outward appearance). As such, there was no need for Him to try and seize this position for His own ends, but seeing the tremendous need of all His people involved in sin and death and a ruined heaven as well, He emptied Himself of the glory attached to this μορφή (morphe), and took upon Himself a human body, in order that He might bear the penalty of sin, namely death, in the place of His children. That glory was veiled by His humanity, but on one occasion (the Transfiguration) it shone through and overwhelmed the three disciples who were with Him.

He not only condescended to make the great step downwards from the throne of glory to the frailty of human body, but deliberately chose the status of a slave and finally yielded Himself to crucifixion, the shameful death of a criminal and in that death He was "made sin" (or a sin-offering) for us "Who knew no sin" (2 Corinthians 5:21). "The Lord hath laid on him the iniquity of us all" (Isaiah 53:6). He was the One "Who his own self bare our sins in his own body on the tree ..." (1 Peter 2:24)

This, praise God, was not the end of the story. He was raised from the dead and "highly-exalted" (a unique word). Before the crucifixion He had prayed to the Father "glorify thou me with thine own self with the glory which

I had with thee before the world was" (John 17:5). This prayer was abundantly answered, for He is now in that glory which was His before Bethlehem, the One Who was the Λόγος (Logos) and was God (John 1:1); He Who was and is the Image of the invisible God. The goal for Him is to be manifestly acknowledged as Lord, the Supreme One, by the whole universe, including His enemies, and all who oppose His rule. This is not only to His glory but also that of the Father.

We conclude with some recent words of Professor T. A. Thomas on the "emptying" of the Lord Jesus Christ: "Whatever effects His incarnation may have had upon our Lord, they can in no way be construed as diminishing from His absolute Deity. He was God incarnate, God manifest in the flesh, in full possession of all the attributes of Deity. Anything less than this is completely out of accord with the picture that we have of Him in the inspired inscripturated Word".

It is indeed refreshing to read this at a time like the present when there is so much false teaching concerning the Person and work of the Lord Jesus Christ. He is truly "our great God and Saviour" (Revised Version, Titus 2:13) now supremely exalted.

ADD TO YOUR FAITH . . . . . KNOWLEDGE

By: Charles H. Welch

Some examples culled from the Epistle to the Romans.

Let us turn to the Epistle to the Romans, and see how "knowledge" is added to faith. Most of our readers are aware of the fact that this epistle presents its teaching from two points of view. There is the teaching which deals with Jew and Gentile; that appeals to the Law and the Prophets; that traces the theme of the epistle back to Abraham; and that uses the word πίστις (pistis), "faith", twenty-seven times in Romans 1:1-5:11, and thirteen times in Romans 9:1-16:27. There is also the teaching that deals with man, which makes no reference to Jew and Gentile as such, but traces its theme back to Adam, and makes scarcely any quotation from the Law and the Prophets. In this section (Romans 5:12-8:39) the word πίστις (pistis), "faith", is not found. Πιστεύω (Pisteuo), "to believe", occurs in the outside sections (Romans 1:1-5:11 and Romans 9:1-16:27), twenty times, but is found only once in the inner section (Romans 5:12-8:39). This one reference reads:

> "Now if we be dead with Christ, we believe that we shall also live with him:" (Romans 6:8)

Apart from this one statement, "faith" and "believe" are limited to the outer portion of the epistle. Before we turn to the inner portion, and before we can "add" knowledge to faith, we must have some idea of how faith is used, and in what associations, for we cannot be said to "add" to anything which we do not already possess.

Romans 1:16 is the first recorded act of believing, and is intimately associated with the Gospel and with salvation.

> "... the gospel of Christ: ... the power of God unto salvation to every one that believeth; ..." (Romans 1:16)

This is the simple issue. The next reference is Romans 3:22, where the subject is the righteousness of God:

> "... the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe ..." (Romans 3:22)

Here we have advanced a great step. Between Romans 1:16 and 3:22 is a marvellous unfolding of the depth of human need, and the fulness of Divine provision. To appreciate this we must go back to the first chapter and look at the reference to "faith" in verse 17. The Gospel of Christ is the power of God unto salvation to everyone that believeth.

> "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (Romans 1:17)

Romans 3:22 tells us that this righteousness of God is "by faith of Jesus Christ", and the conclusion come to is that:

> "Therefore we conclude that a man is justified by faith without the deeds of the law." (Romans 3:28)

In some of the passages, law and its works are set aside, and in Romans 3:24,25 we have the fundamental reference to "faith in His blood". Without redemption and

without propitiation (atonement) justification by faith is impossible.

Coming to chapter four, we discover Who, or what it is that is believed:

> "... Abraham believed God, and it was counted unto him for righteousness." (Romans 4:3)

God is the object of faith, and particularly God as the One that quickeneth the dead (Romans 4:5,17,24). This faith is "counted for righteousness" (Romans 4:5,9,11,13,16). We are therefore prepared for the summing up of Romans 5:1,2:

> "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Romans 5:1,2)

Romans five leads us up to the double fruit of faith, Justification and Access. What more can be provided or enjoyed? Nothing, for a righteous standing before God which results in peace with God, access into grace that is all sufficient for salvation, preservation and presentation, covers all our need, past, present and future. Yet, if we would experimentally enter into this grace; if we would have no lurking distrust; if we are not, at times, to be overwhelmed with the evil of the flesh; if we are not, sometimes, to despair of sanctification, we must *know* something. We must add to our faith *knowledge*.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Romans 6:6)

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." (Romans 6:9)

The former we "know" γινώσκω (ginosko), the latter we "perceive" οἶδα (oida). Unless we both "know" and "perceive" this glorious truth, our own unsanctified, unregenerate, unaltered old nature will continue to cause us alarm, anxiety, and possibly lead us either to despair or to attempt some means of improving, chaining, or eradicating the old man, all of which is impossible and wrong. We must "know" that in our flesh, even though we are justified and at peace, there dwelleth no such good thing:

"For I know that in me (that is, in my flesh,) dwelleth no good thing: ..." (Romans 7:18)

We must "know" that the flesh cannot render satisfactory obedience to the law of God:

"For we know that the law is spiritual: but I am carnal, sold under sin." (Romans 7:14)

Further, we should add to our faith the knowledge that, even though we are saved, justified and accepted, this does not exempt us from sharing the groans of a suffering creation. Salvation from sin does not mean exemption from the troubles of this life and unless we "know" this we may entertain doubts regarding the validity of our

salvation.

> "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Romans 8:22,23)

This knowledge is most essential to our peace.

Again, even though we "have access by faith into this grace wherein we stand" (Romans 5:2), it does not follow that we shall always have such an understanding of the Lord's Will, or of the hundred events that go to make up our daily experiences, that we shall be able at all times, to be sure what to ask in prayer. This "knowledge" is vital, for we shall either, in our mute anguish, blame ourselves for lack of spirituality, which may be untrue, or we may force ourselves to a fluency in prayer which, if heard with the ear of an angel, would sound perilously near blasphemy. For our peace of mind we should realise that sometimes, this uncertainty is our sanity.

> "... for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, ..." (Romans 8:26,27)

Though saved, we are yet subject to "infirmities" (Romans 8:26) and it is an unspeakable comfort "to know" that, though words fail us, the "bent" of our spirits is understood. The Holy Spirit fulfils His blessed office as

the "other Advocate", and to know this is to enter peace.

Again, and in conclusion, the Apostle directs the mind of the believer away from the flesh, in which will be found no good thing; away from this creation, with its groan and travail; away from our own ability to pray, through lack of knowledge; way to the Lord Himself, Who does know, and Who will perform.

> "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28)

Here, then, in the epistle to the Romans, is a glorious example of the blessed results of adding to faith knowledge, and so of reaching the "persuasion" with which this inner section of Romans finishes (Romans 8:38,39).

MEN GOD CALLED - SAMUEL

By: J. Holdway

In our last article on Samson we noted that the historical background was one of lawlessness. When Samuel was called of God the situation had not appreciably changed, for we read at the end of the book of Judges:

> "In those days there was no king in Israel: every man did that which was right in his own eyes." (Judges 21:25)

Yet, as always, there was the faithful remnant, of whom was Elkanah, the father of Samuel. However, in spite of

the faithful remnant, the situation in Israel was very serious:

> "... the word of the Lord was precious in those days; there was no open vision." (1 Samuel 3:1)

Is there here just a hint that the faithful remnant were unable to worship openly? Recorded for us in 1 Samuel 2:22-25 are the evil doings of Eli's sons. This seems to suggest that the worship of Baal went on openly, even at the tabernacle of the congregation.

Not only was there no king in those days, but there was also no effective priesthood. It is possible that Eli had a personal devotion to Jehovah, but he was not of sufficiently strong character to provide an effective leadership. He was unable to control his own sons, and it seems they despised him (1 Samuel 2:25). He was also, himself, reproved by a man of God (1 Samuel 2:27-36), who foretold his punishment.

This situation resulted in there being "no open vision in those days", "and the word of the Lord was precious". No doubt to the faithful, as always, the word of the Lord was indeed precious and to be prized. Yet in the immediate context it would seem more appropriate to translate "the word of the Lord was costly, and there were few prepared to pay the cost. The Hebrew word יָקָר (yakar) signifies "heavy in price". The word of Jehovah was rare in those days, because the cost of observing it was too great.

Against such a background it seems hardly possible that there should be a family sufficiently loyal to God to dedicate a son to Jehovah's service, even before he was born. Yet the devotion of Elkanah and Hannah to Jehovah

was of sufficient strength and character, and their perception and discernment clear enough for them to see the urgency of the need for one man completely committed to God.

The situation in the world today comes close to that of Samuel's day. Many gather for worship; but how many worship in spirit and in truth? the Word of God is "precious", rare, so that in many churches and chapels it is at a discount. There are many who should be leading others in the ways of God, who are, in fact, misleading them. How great is our need of loyalty to the Word of God. How great is our need of perception and discernment lest we should be led away by the attitude of so many who "profess and call themselves Christian". Moreover, perhaps particularly with the example of Samson in mind, it is incumbent upon every believing parent to have special care in training their children in the ways of God, and to love His Word.

Samuel was probably about twelve years of age before he was taken to the House of the Lord. Can it be doubted that in such a home as his, he had been taught the things of God to prepare for his life's work? We are not told how long he was under the instruction of Eli, nor is there certain evidence to show that such training was all it should have been.

Samuel had no personal knowledge of Jehovah, although he must have had knowledge about God. To be brought up in a godly home is no alternative to a personal commitment to God. His father was a Levite, and evidently of rare and habitual devotion. "And this man went up out of his city yearly to worship and to sacrifice

unto the Lord of hosts in Shiloh" (1 Samuel 1:3). The word translated "yearly" is literally "from days to days" perhaps implying that Elkanah went, not only "yearly" but with regularity to all the feasts of Jehovah. Yet,

> "... Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." (1 Samuel 3:7)

Perhaps part of the significance of this statement is that he did not fully understand what he had been taught, and needed a personal confrontation by Jehovah to enlighten him. We recall Paul's prayer in Ephesians 1, for the spirit of wisdom and revelation.

Then came the time when God spoke to Samuel, and perhaps there is more to it than meets the eye in the word "And ere the lamp of God went out in the temple of the Lord..." (1 Samuel 3:3). Jeremiah prophesied at a time when the Word of God had been lost in the Temple! We have drawn attention before to the fact that frequently the times of apostacy were countered by God by His man either called before birth (as in the case of Jeremiah 1:5), or, as in the case of Samuel, by one dedicated to His service before birth. More than once in the history of the people of God, of more than one dispensation, the lamp of God has almost gone out, and gone out in God's House, for example, the time of the Reformation. If the lamp of the Word of God goes out, the ark of God, with its Mercy Seat is unknown, the cross of Christ is unknown. Surely the mark of the last great apostacy of the last days is that the Word of God will be rejected and cast from the House of God: a situation which now appears not so remote.

How very careful the "berean" should be to give full heed to all that is said in a "rightly divided" Word of Truth, remembering that "all Scripture is God-breathed".

> "... Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth..." (1 Samuel 3:9)

Samuel obeyed the old man Eli, and went and laid down in his place.

> "And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." (1 Samuel 3:10,11)

Like many another whom God called, Samuel was not given an easy and popular ministry. His first task, youth though he was, was to be the bearer to Eli of tidings of judgement upon Eli and his house. And Samuel did not fail.

> "And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is

the Lord: let him do what seemeth him good." (1 Samuel 3:15-18)

We are sometimes tempted to think of those whom God called as being fearless; but they were also men "subject to like passions as we are". Samuel feared: but when Eli asked him to reveal all the Lord had told him, he did not hesitate to do so. From Samuel's call we learn that those whom God calls must be willing and persistent:

(1) To know God, perhaps above all else, this should be the attitude of the true "Berean". Paul's great desire was to get to know Him (Philippians 3:7-10). For Paul no sacrifice was too great "that I may know Him".

(2) To receive "the spirit of wisdom and revelation". For only as we are prepared to pray that tremendous prayer of Ephesians 1 are we able to go on and to "get to know Him". There have been, and are, many who have studied the Life of Christ, yet they have never known Him as saviour, much less as Head of the Church which is His Body. They have not sought first the spirit of wisdom and revelation.

(3) To be faithful with an unpopular ministry. This is of first importance, remembering that it is required in stewards that a man be found faithful. This, surely, must include the ability to resist demands that he should "popularise" either himself, or his ministry. This inevitably leads to compromise, and to the adoption of methods his Lord would not own.

(4) To overcome his fears. One of the greatest fears that can be experienced by the man God calls, is the fear of men. This was the experience of Samuel, but by the grace of God he was able to overcome his fear of what Eli would think: and note his fear was, it would seem, the fear of hurting the old man Eli. But which is the greater hurt: the hurt of speaking God's Truth, or the hurt which results when the feelings are spared?

Whatever the task to which God has called us, we can be best fitted for it as we say, and mean, with Samuel: Speak, Lord, for thy servant heareth.

Bible Study

Join us for Bible study to deepen your understanding of God's Word. "Study to shew thyself approved unto God ... rightly dividing the word of truth" (2 Tim 2:15). We cover doctrinal truth, dispensational truth, practical truth and prophetic truth. Our Bible study meetings are open to the public at the chapel and accessible via Zoom from the comfort of your home. Study sessions are held on Wednesday at 1pm, Sunday at 1pm, and the first Saturday of the month at 2:30pm. We practise and learn Biblical Greek or Hebrew on the third Sunday of the month at 3:00pm. Enquiries below.

Christian Fellowship

We warmly invite you to join us for fellowship at our two special annual meetings at the chapel in London, UK. The Foundation Weekend takes place on the last Saturday and Sunday of May, while the Anniversary Weekend occurs on the last Saturday and Sunday of September. We may hold conferences in Birmingham and Scotland for those unable to travel to London, offering opportunities for fellowship and study. Mr. Welch said, "We impose no code or terms of fellowship. All believers are welcome, and some who do come represent widely differing sections of Christendom."

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Colossians 3:16)

Bible Expositions In Print

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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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