

The Berean Expositor

CONTENTS

EDITORIAL

by Archie Falisi..... 1

WORSHIP

by G. T. Foster..... 2

MY CUP RUNNETH OVER

by Charles H. Welch..... 8

ADD TO YOUR FAITH ... KNOWLEDGE

by Charles H. Welch..... 10

THE PLAN OF GOD

by Stuart Allen..... 13

MEN GOD CALLED - DAVID

by C. J. Holdway..... 21

THE BOOK OF PSALMS

by Stuart Allen..... 28

JOY

by Charles H. Welch..... 35

JOINTS AND BANDS

Page Pullout i-iv..... *between 18 / 19*

"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

Contact:

Mr. Archie Falisi
The Berean Publishing Trust
52A Wilson Street
London, EC2A 2ER
United Kingdom

Email: bereanexpositor@gmail.com

Website: www.bereanexpositor.church

EDITORIAL

By: Archie Falisi

We are approaching the two-year anniversary of the publication of The Berean Expositor's new aesthetics. We have received positive feedback from subscribers who have praised our quarterly Scriptural magazine which has attracted a number of new subscribers.

One constant is that our Lord has provided all our needs to continue distributing biblical articles as "The Word of Exhortation" (Acts 13:15) to all members of the Body of Christ (Ephesians 1:21-23). We thank you for your support.

The present edition also contains relevant biblical articles related to our Bible Studies as we search the Scriptures daily.

"... Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble ... in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:10-11)

As global crises and international tensions persist, we remain steadfast in our faith and focus on our hope and calling as citizens of Heaven.

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

"For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;" (Colossians 1:5)

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Philippians 3:20-21)

As the days of current affairs continue to darken, may we through our weekly Bible Studies, and without compromising the Holy Scriptures, in Truth and Righteousness preach and witness our Lord Jesus Christ,

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;" (Philippians 2:15)

"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." (Philippians 2:16)

Holding onto the Living Word, and our Lord and Head Jesus Christ.

WORSHIP

By: G.T. Foster

"O come, let us worship and bow down: let us kneel before the Lord our maker." (Psalm 95:6)

How often do we read about worship in the Old Testament, but the references in the New Testament are less frequent, and there is hardly any

mention of worship in the Prison Epistles.

The text we have quoted above is well known and contains an invitation to worship, to bow down and to kneel before our Maker.

The reason is given in the following verse "For He is our God; and we are the people of His pasture, and the sheep of His hand". Our minds go back to Psalm 23, "The Lord is my Shepherd; I shall not want".

Psalm 95 begins "O come, let us sing unto the Lord", and the following verses, leading up to our text, form a basis and the background to our worship. Let us sing, and let us come before His presence (His face) with thanksgiving; because the Lord is a great God. We are reminded that He is the Creator and He formed the dry land, and the sea is His. So in our worship we come into the presence of the great God, and stand, or kneel, before His face. We come rejoicing and with thanksgiving, and we sing unto our Lord.

The most common Hebrew word that is translated "worship" is שָׁחָה (shachah) and conveys bowing down. It occurs over 170 times. The first occurrence is in Genesis 22:5 and is in the context of sacrifice. Abraham was told to offer up his only son Isaac as a burnt offering. He took two young men with them and when they were in sight of the mountain where the offering was to be made, he told the young men to wait with the donkey, while he and the lad (Isaac) "go yonder and worship". Thus in this first occurrence there is a link between worship and sacrifice.

Other references containing שָׁחָה (shachah) as examples are:

"And the man bowed down his head, and worshipped the Lord." (Genesis 24:26).

"And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord." (2 chronicles 20:18).

"And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground." (Nehemiah 8:6)

In the book of Daniel, the Hebrew word שָׁגַד (segad) appears 12 times and is translated "worship". It means to bow down or do obeisance. The phrase "fall down and worship the golden image" occurs several times, e.g. Daniel 3:5. A remarkable event is recorded in Daniel 2:46. Daniel has reminded the king of his dream and has given him the interpretation of it. Then we read:

"Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him." (Daniel 2:46)

We might pause here to reflect on the English word "worship" which conveys adoration, honour, homage, reverence, and veneration. Its use in the old days was not so restricted as it is now. Wycliffe translated John 12:26 "If any man serve Me, My Father shall worship him". This sentence now appears in the Authorised Version "If any man serve Me ... him will My Father honour".

In Luke 14:10 we read in the Authorised Version

"Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee". The word is derived from the Anglo-Saxon with the sense of "worth" or "worthy". Worship might be rendered "worthy-ship" or an acknowledgment of worth. We see this connection as we read Revelation chapter 5. We quote verse 12:

"Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
(Revelation 5:12)

and in verse 14:

"And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." (Revelation 5:14)

So, in worshipping God, we ascribe to Him greatness as Creator; power, glory and majesty, etc.

We have mentioned שָׁחָה (shachah), but another Hebrew word also occurs many times. It is עָבַד (abad) which, although sometimes translated worship, is more often given the sense of "to serve". If we made a detailed study of the use of these two words, we would encounter the problem of the association of these words. If we refer to The Alphabetical Analysis^{*1}, we find that Charles H. Welch has studied the problem in depth. We quote from page 382 of Volume 7:

"We will not, therefore, be dogmatic, but so far as we have investigated, it would seem that there is not a single passage in the O.T. where 'serve' and 'worship' come together when the context is concerned with the worship

of God! On the other hand, there are nineteen references where the two words come together in connection with the worship of other gods". (Alphabetical Analysis, Volume 7, Page 382)

Space does not permit us to study the implications of these facts but we content ourselves with a quotation from page 383:

"... in the observing of the feasts of the Lord, and the sabbaths, it is reiterated that 'ye shall do no servile work therein'. 'Servility' and 'worship cannot be thought of together ..." (Alphabetical Analysis, Volume 7, Page 383)

When we turn to the New Testament, we find that the Greek word most frequently used is προσκυνέω (proskuneo) and it occurs 60 times. Young's Concordance gives the meaning "to kiss the hand - to worship". C. H. Welch gives "to kiss the hand (towards) one, in token of reverence". In the Old Testament, examples may be found which associate kissing with worship. It is helpful to analyse the way this word is used in the New Testament:

In the Gospels: Mt. 13, Mk. 2, Lk. 3, Jn. 11	29
In the Acts Period: Acts 4, 1 Cor. 1, Heb. 2	7
In the Book of the Revelation	24
In the Prison Epistles.....	0
	Total: 60

The One Who receives worship in the Old Testament is

*1 References in Charles H. Welch's "The Alphabetical Analysis":
(i) Part 5, pp.416-435; (ii) Part 7, pp.376-392; (iii) Part 10, pp.367-374

the Lord, sometimes referred to as "The Lord Thy God". In the New Testament (The Revelation) worship is offered to "God", or to "Him that made heaven and earth". But in John, when our Lord spoke to the woman at the well, He says that the "Father" seeks worship.

It is in John chapter 4 that we have at last some instruction about worship. We need to read carefully verses 20 to 24. The Samaritan woman queries whether worship should be offered "in the mountain" or in Jerusalem. Christ replied that the time was coming when the place and ceremonial worship would no longer be important. God is Spirit and we should worship Him in spirit and in truth. The Father was seeking such to worship Him.

But when we come to the Prison Epistles, we cannot find the Greek word προσκυνέω (proskuneo). We do find, however, the word "worship" in Philippians 3:3,

"For we are the circumcision, which worship*² God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Philippians 3:3)

The Greek word for worship here is λατρεύω (latreuo) and it occurs 21 times, being translated worship 4 times but "to serve" 17 times. The word therefore could be translated "serve" to agree with many other passages. Philippians 1:1 describes Paul as the servant of God.

Philippians 2:17 refers to the "sacrifice and service of your faith". We continue to worship God the Father, Who is worthy, but we no longer worship with outward show. Our

*² In Philippians 3:3, the Greek word translated "worship" is λατρεύοντες, it is the present active participle of λατρεύω.

true worship is in spirit, and we commune with our Father in heart and mind. So let us seek to do the Father's will and to serve Him faithfully.

MY CUP RUNNETH OVER

Charles H. Welch

Salvation to the uttermost (Heb. 7:25).

Salvation is the immediate result of believing the gospel of grace:

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

"... behold, now is the day of salvation." (2 Cor. 6:2).

Nevertheless, salvation is also spoken of as a future blessing:

"... for now is our salvation nearer than when we believed." (Romans 13:11)

"... for an helmet, the hope of salvation." (1 Thessalonians 5:8)

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Romans 8:24)

There is not only a salvation "from", but a salvation "to". The children of Israel were not only delivered out of the land of Egypt, but were preserved during the forty years wandering of their elders, and shown the salvation of the Lord, when they entered into the land of promise (Psalm

91:16).

The cup of salvation truly runneth over. Faith looks back to the cross and sees salvation accomplished. Hope looks forward to the future glory and sees salvation realised. The salvation which is by His "life" is a salvation "to" a goal, whereas the salvation which is by His death is that which is "from" a condition of bondage of death.

The Hebrews were taught this glorious truth, for in Hebrews 7 the Apostle wrote:

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25)

This cannot be the initial salvation which is consequent upon believing the gospel. The sinner is not saved because Christ "ever liveth", he is first of all saved because "Christ died for the ungodly". The sinner who believes is saved from sin and its consequences, but the believer is saved all along the way until he enters glory, because the Saviour Who once died now lives to die no more. Surely those who know a peace that passeth all understanding, grace that abounds, love that passes knowledge, joy that is unspeakable, and a salvation that covers past, present and future, surely these can take the cup of their salvation, and as they call on the name of the Lord can confess with full hearts.

"My cup runneth over".

ADD TO YOUR FAITH . . . KNOWLEDGE (2)

By: Charles H. Welch

"Added knowledge" associated with the Prize (Philippians)

Let us give our attention for a while to the bearing of the teaching of the Epistle to the Philippians on this subject. There we find Paul speaking of faith not only doctrinally, but also in a practical sense.

Had he been free to think only of himself, he confesses that he would have been glad to depart and to be with Christ, but realising that the churches still needed his ministry, for a time at least, he was willing to abide in the flesh for their sakes:

"And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;" (Philippians 1:25).

This "furtherance and joy of faith" however is an active expression and not merely a passive reception. The Philippians were exhorted to:

"... stand fast in one spirit, with one mind striving together for the faith of the gospel;" (Philippians 1:27).

"For", continued the Apostle,

"... unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;" (Philippians 1:29)

But Paul was not the man to enjoin endurance upon others, while he himself went free. Throughout his ministry he was able to appeal to his "manner of life" as a living

example of the doctrine he taught and professed, so that we are not surprised to find that the next reference to faith alludes once more to his endurance for the gospel:

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." (Philippians 2:17).

The only other occurrences of "faith" in Philippians are in that wonderful summary of the doctrine of justification by faith, which is found in Philippians 3:9. After the Apostle had enumerated all the advantages which he had as an Israelite under law, and how he had counted them all as refuse for the excellency of the knowledge of Christ Jesus, he continued:

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:" (Philippians 3:9)

On either side of this verse, he speaks of knowledge:

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: ... That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead." (Philippians 3:8-11)

Here is something beyond salvation for sin and the gift of life; here is something toward which the Apostle pressed as for a prize (Philippians 3:14).

In Romans 6:6, there is a conformity to the death of Christ that has been accomplished by grace, without our effort, a conformity which lies at the root of our acceptance. In Philippians 3:10, however, there is a voluntary association with that death, consequent upon a fuller knowledge of the Lord, and the power of His resurrection. By using the same word in Philippians 3:10 and 21, translated in A.V. "conform" and "fashion", Paul links the out-resurrection, the prize and its "conformity" with the body of His glory, with the "conformity" of the believer here and now in the body of this humiliation, and with the rejection for which the Cross of Christ stands in the experience of the believer.

As an extension of this added knowledge, the Apostle says in the closing chapter:

"I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." (Philippians 4:12,13).

So Paul adds to faith, knowledge, and knowledge of a very precious and searching sort. An experience not to be lightly sought, and one that is fraught with many trials. He had a goal in view, and moreover found strength in Christ for all things, and so his faith IN Christ, led to fuller knowledge OF Christ, and, while retaining to the full his glorious acceptance in the Beloved, he pressed on to "win Christ" and to attain unto that for which he had been apprehended (Philippians 3:12).

THE PLAN OF GOD*³

By: Stuart Allen

The Epistle to the Philippians

After warning the Philippians church of the activities of the "circumcision after the flesh", the Judaizers, the Apostle Paul asserts "for we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and have no confidence in the flesh" (Philippians 3:3 R.V.). The A.V. reads "in the spirit". The earliest manuscript witness, the Chester Beatty papyrus, the word for "God" is omitted and the sense then is "who worship in spirit", the new nature, as opposed to the flesh, the old nature of sin. This accords with the important statement of the Lord Jesus in John 4:24 R.S.V. "God is spirit, and those who worship Him must worship in spirit and truth", that is to say, truly in spirit, apart from the natural mind or the flesh.

This sweeping statement searches deeply into all worship, and that this great importance from God's standpoint is seen by the following words: "The Father seeketh such to worship Him" ... As the Father continually seeks for such real worship, how much does He find in Christendom as a whole? This is a solemn thought which should exercise the minds of all believers. When will Christians realise that they cannot worship God with the senses alone? There is so much sensual worship in the

*³ We present part 13 of the study series to be published first in this B.E. due to its relevance with the most recent Bible Studies conducted with the minister of The Berean Publishing Trust.

churches today that it is difficult to find any who are concerned with true worship in the spirit. That the senses can be employed in some degree in the outward expression of worship is true enough. But outward forms and ceremonies can never produce acceptable worship by themselves. We do well to keep this constantly in mind.

--- We should note too, that λατρεύω (latreuō), the word translated worship, is rendered "to serve", sixteen times, and "do service" once. So that we must not limit the context to worship only, but also include the thought of acceptable service. Such service can never come from "the flesh". It can only proceed from the "spirit" or the new nature bestowed on the believer by God Himself (2 Peter 1:4). Christian service done in the strength of the flesh will be counted as "wood, hay and stubble", to be consumed as worthless in the day of Christ's testing the work of believers (1 Corinthians 3:12-15).

Another mark of the true church is that each member rejoices or boasts in Christ Jesus and has no confidence in the flesh (3:3). Καυχάομαι (Kauchaomai) "to exult or boast" is almost exclusively a Pauline word, being used by him over thirty times. The statement in Philippians shows up the innate tendency of the human heart, to secure by its own effort and merit, approval and acceptance with God. To place one's confidence or trust in anything outside of Christ is to have "confidence in the flesh". This is a lesson that so few seem to learn, but it is basic to all growth in grace and knowledge of the Lord.

There was a time when Paul himself had not learned this lesson, as he is now going to tell us. If he is going to set aside personal advantages of birth and up-bringing, it is not

because he did not possess them. He did, in full measure, but he was going to cut the ground from under the Judaizers, by showing how empty and futile this was in God's sight or with spiritual growth in view. He now turns back to his pre-Christian life and declares to the Judaizer and all who boast in self or self-made religion that if there was a competition between them, he would emerge as head of the list. He was indeed a true, full-blooded Jew and he details seven points to illustrate this:

- (1) "Circumcised the eighth day", according to the provisions of the law (Leviticus 12:3). This proved that he was no ordinary proselyte, circumcised after his conversion to Judaism. He was so from birth, and thus put into covenant relationship with God from the beginning of his life.
- (2) Of the race of Israel, the elect nation that God called out from all other nations and endowed them with such mighty privileges as Romans 9:3-5 clearly shows. When contrasting himself with some of his opponents in the Corinthian church, he could say "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I" (2 Corinthians 11:22).
- (3) Of the tribe of Benjamin. In spite of its smallness (Psalm 68:27) the tribe of Benjamin was regarded with esteem. Situated in the south, it probably resisted pagan influences from the north and it had the privilege of containing the holy City and the Temple within its borders. It remained loyal to David after the disruption of the monarchy and further, Israel's first

king, namely Saul, was drawn from its ranks. Saul was the Apostle's original Hebrew name, in which he took pride.

- (4) A Hebrew of the Hebrews. This either means an eminent Hebrew, one who took special pride in belonging to Israel's race, or it could mean as Moffat's translation, "a Hebrew son of Hebrew parents", informing us that the language in which he was reared was the ancestral mother tongue. Ability to speak in Hebrew and Aramaic was a mark of faithfulness to the old culture, showing that his parents had not succumbed to their environment by forgetting the ancient languages. The three privileges that follow were Paul's own acquirement.
- (5) As touching the law, a Pharisee. This meant that he was a member of a sect which was most strict in its adherence to the law of Moses. As Josephus expressed it "a body of Jews who profess to be more religious than the rest, and to explain the laws more precisely". Their one aim was to provoke the same zeal in others and bring them to a similar conformity.

We cannot help but remember the stinging reproaches of the Lord Jesus concerning some of the Pharisees of His day. "Woe unto you, Scribes and Pharisees, hypocrites ..." (Matthew 23:13,14,21). At the same time we must point out that not all Pharisees merited this condemnation. Some were sincere men, even if misguided. Paul does not use the name Pharisee as a reproach, but as a title of honour, and the Pharisees were highly regarded by masses of the

people. His one aim was to safeguard the sacred Torah and in doing this, he conceived it to be his duty to try and stamp out any movement that appeared to oppose it. Hence Paul's rigorous persecution of the early believers of the Acts period.

- (6) "As touching zeal, persecuting the church". Whilst it seems ironical that the one to whom was committed the doctrine concerning the church of God should write, "concerning zeal, persecuting the church" (Philippians 3:6), yet this was the mark of his faithful adherence to Judaism as a Pharisee of the Pharisees, imagining he was doing God service! He enlarges this in Galatians 1:13,14. "You have heard of my former life in Judaism, how I persecuted the church of God beyond all measure, and ravaged it - and I was making progress in Judaism beyond many of my own age in my nation, being exceedingly zealous for my ancestral traditions". Years later when writing to Timothy he reflected on God's mercy to him, describing himself as a persecutor, a blasphemer and injurious (1 Timothy 1:13). He never ceased to marvel at the grace of God that met him on the road to Damascus and changed him from Saul the Pharisee, to Paul the Apostle to the Gentiles with a dispensation of grace and glory beyond computation (Ephesians 3). It was inconceivable that the Apostle, looking back on the bondage of Judaism in which he had been so proficient, could allow this grievous yoke to be fastened upon the Gentile converts. True, he had been zealous, but what a danger zeal can be without knowledge! It is so easy to be zealous in the wrong

thing, because of blindness or perverseness! Saul of Tarsus, like his nation, had a "zeal without knowledge" (Romans 10:2), and there are thousands today like him, even among professing Christians.

Christian witness is so often judged merely by activity and keenness, but these of themselves cannot produce acceptable service in the sight of the Lord. His truth must be the foundation and substance of all service first and foremost, and to err here is to err everywhere else. On the other hand we should avoid a knowledge of the truth without zeal. Such knowledge is cold and lifeless and produces no fruit for the Lord. The truth, rightly held, should certainly lead to warm response. The Lord wants all the keenness possible from His children, but first of all directed by His truth for the present age and a knowledge of His Will.

- (7) "As touching the righteousness which is in the law, found blameless" (Philippians 3:6). The Apostle does not say he was blameless in the sight of God, but, as far as the observance of the law was concerned, he was blameless. We can now therefore understand the Lord's warning "I tell you except your righteousness exceeds the righteousness of the Scribes and Pharisees, you will not enter into the Kingdom of heaven" (Matthew 5:20). It is not that men are called to produce a higher degree of the same righteousness of the Scribes and Pharisees, but rather they are brought into contact with a different kind of righteousness, as Paul now explains, the righteousness which proceeds from God and is accorded to faith.



JOINTS & BANDS

(COLOSSIANS 2:19)



April 2026

Obituary - Annie Lescard

By: Carol, friend of the ministry.

Annie Lescard, who lived in New Hampshire, USA, passed away on 24 April 2026 at the age of 93.

Early in her adult life, Annie was asked by her step-grandmother to mail a letter to a young relative serving a prison sentence. Later, after coming to know her Lord and Saviour, Jesus Christ, Annie would pray for the people in the prison that she encountered every day on her commute to work. During lunch breaks, she would display signs inviting co-workers to participate in Bible study. The Lord led her into the ministry of prison facilities in the evenings after work. Approximately 40 years ago, she established a writing ministry for men and women in prison, which continues to this day.

One day a young inmate told Annie about Right Division and continued to urge her to listen. He had his mother send a copy of Mr. Welch's book *The Testimony of the Lord's Prisoner* to Annie with a note: "This is from Tony by his mother ... he is an inmate. This is a gift to you." Annie later added, "before the Lord gave me light to rightly divide."

Annie began to dig, search, and study, eventually joining a local couple in Bible Study, Rightly Divided. Soon after, Annie contacted Michael and Ping Garstang at The Berean Publishing Trust, Chapel of the Opened Book and joined Michael's Bible Studies using Zoom.

Annie encouraged all to study the Word of God, not merely to read it. She set an example for those of us who were privileged to know her. Her home was always a place of

welcome for visitors of all ages and backgrounds. She was a person whose focus was on God, and she cared deeply for others; those who learned and shared the grace, purposes, and plans that our God has for us today and for eternity.

Bible Study at the Chapel from Feb 2026 to Apr 2026 The Mystery of Christ

By: Archie Falisi

One of the most remarkable statements concerning Himself, as writing in Matthew 11:27 and Luke 10:22, is that the Lord said:

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matthew 11:27)

"All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." (Luke 10:22)

The Lord declared the Mystery of the Divine Sonship to be equal to that of the Divine Fatherhood. No further revelation or insight has been given, but is again revealed through the writings of Paul's Prison Epistles connected to The Mystery. (Ephesians 3:1-13; Colossians 4:3-4)

The doctrine of "The Mystery of Christ" is not exclusive to Apostle Paul. Others, e.g., the Psalmist, also wrote about it. However, the part revealed to Paul in Ephesians 3:4-5 is the part not made known to the sons of men.

"Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:" (Ephesians 3:4-6)

Furthermore, in Colossians 4:3, the Apostle Paul wrote in his epistle to pray for an open door and to speak the Mystery of Christ made known to him, but led to his imprisonment.

"Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds ..." (Colossians 4:3)

- (1) The Mystery of Christ is not entirely exclusive to this present Dispensation, it was known by other Prophets also. (See references Ephesians 3:4-5 and Psalm 8:4-8)
- (2) The Mystery of Christ is not entirely exclusive to the apostle Paul; however, what was revealed to Paul had not been revealed before. (Ephesians 3:4-5)
- (3) The Mystery of Christ is the key to Paul's ministry but also the reason for his imprisonment. (Colossians 4:3)
- (4) The Mystery of Christ that is revealed to Paul is the fulness of Christ, Him being the "Head" and the church being His body, in the present Dispensation of the Mystery. (Ephesians 1:22-23; Colossians 1:18; Colossians 2:10)

"And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all." (Ephesians 1:22-23)

The Secret Of The Son

God ...

- (1) Raised Him from the dead.
(Eph. 1:20; 1 Cor. 15:1-28; Jn. 21:14)
- (2) Exalted Him at His own right hand.
(Eph. 1:20; Ps. 110:1,5; Mt. 26:64; Mk. 16:19; Acts 2:33-34, 7:55-56; Rom. 8:34; Col. 3:1; Heb. 1:3,13; Heb. 10:12, 12:2; 1 Pet. 3:22)

- (3) Gave Him Authority over all powers, Headship over all things, pertaining Heaven and Earth.
(Mt. 28:18; Eph. 1:21, 3:10, 6:12; Rom. 8:38; Phil. 2:9-11; Col. 1:15-18, 2:10-17; 1 Pet. 3:22; Rev. 1:18, 11:15-19, 10:15-20:10)
- (4) Gave Him a name above every name.
(Eph. 1:21; Phil. 2:9-11; Heb. 1:4)
- (5) Put all things under His (Rule) Feet.
(Ps. 8:6; Eph. 1:22; Col. 1:16-18, 2:10-17; Heb. 2:5-9; 1 Cor. 15:24-28)
- (6) Gave Him Headship of The Church.
(Eph. 1:22, 4:15; Col. 1:18,24; Eph. 5:23)
- (7) Crowned Him with glory and honour.
(Ps. 8:5; Heb. 2:8; Rev. 19:11-16)

Looking Ahead

Saturday 30 May 2026 - May Foundation Day 2026

May Foundation Day 2026 is on this month, Saturday 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.

Saturday 15 Aug 2026 - Northern Conference 2026

The Northern Conference will be held on Saturday 15 August 2026 at Freedom House Church, 5 Premier Road, Cheetham Hill, Manchester, M8 8HH. The conference will commence in the afternoon. Further details will be confirmed closer to the date.

This leads him now to the other side of the balance sheet, for what we have here is a statement of liabilities and assets and the advantages of birth and attachment to God's earthly people which he formerly set down in the column of assets, he now transfers to the column of liabilities, for in Christ he has something that is so infinitely better, that he must now seek to set it forth in seven further statements. Before he does this, he gives the reason for this dramatic revaluation:

"But what things were gain (lit. gains) to me, these I have counted loss for Christ, Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord." (R.V. Philippians 3:7,8)

"Everything as loss", that is anything that previously he would have counted as advantage to him. This goes wider than the religious privileges he enjoyed through being one of God's chosen people Israel. It included everything which might be reckoned as good by the natural man. It was as though the Apostle put them all in a parcel and consigned them to the refuse heap, so worthless were they in comparison with the excellency of the knowledge of the Lord Jesus Christ.

We must distinguish between knowing about a person and actually knowing him. Paul is not here thinking of facts pertaining to Christ, as getting to know Him personally by faith. A close bond was formed between the Saviour and the Apostle on the Damascus road, and this

became more intimate and deeper and wholly absorbing as time went on. There is no doubt that Paul conceives of God in terms of Christ. For him, getting to know Christ, was getting to know God, and with this there was nothing earthly that could compare with it, not even his religious beliefs that once meant so much to him as a Pharisee. In fact he tells us that for Christ's sake he had suffered the loss of all things, or forfeited everything. This would possibly include personal property which could have been confiscated on his renunciation of Judaism and certainly it included the high status which he once held therein. Everything had gone which would generally have been esteemed to be desirable in this life. But with his new valuation, seen through the enlightened eyes given by the Spirit of God, this meant little or nothing. And he is now going to tell us why in a sevenfold statement:

- (1) ... that I may gain Christ,
 - (2) and he found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith:
 - (3) that I may know Him,
 - (4) and the power of His resurrection,
 - (5) and the fellowship of His sufferings,
 - (6) becoming conformed unto His death.
 - (7) If by any means I may attain unto the resurrection from the dead.
- (R.V. Philippians 3:9-11)

The word "gain" is cognate with the "gain" of verse seven. What does Paul mean when he says that I may gain

Christ? We must surely not forget the aim of the epistle as a whole, that is, not just to present Christ as Saviour or to give a setting forth of the gospel of salvation. It assumes the readers already experience this and now are prepared to work out that salvation in witness and practice with a prize or reward in view. Hence the figure of a race given later in chapter three which the Apostle always uses in a context of service with reward or loss in view (cp. 1 Corinthians 9:24-27). "Gaining Christ" was getting to know Him as Rewarder, even as Moses of old who esteemed reproach for Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of reward... he endured, as seeing "Him Who is invisible" (Hebrews 11:24-27).

MEN GOD CALLED - DAVID

By: C. J. Holdway

The immediate historical background to the call of David is the failure of king Saul to obey completely the commands of the Lord. Through His servant Samuel God had instructed Saul:

"Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Samuel 15:3)

At the conclusion of the expedition against the Amalekites, Saul found it necessary to excuse his conduct of the engagement by saying to Samuel:

"And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." (1 Samuel 15:15).

Not only had Saul, and the people, brought the "best" of the livestock, but they had also spared Agag the Amalekite king. It is also significant that Saul speaks to the prophet of "the Lord thy God"

God reveals to Samuel that He has rejected Saul as king. This causes Samuel great grief, until the Lord says to him:

"And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons." (1 Samuel 16:1)

But the broader background goes back to the choice of Saul as king. Samuel was an old man, and had appointed his sons as judges in Israel:

"And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." (1 Samuel 8:3).

As a result the elders of Israel came to Samuel and demanded a king:

"And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." (1 Samuel 8:5).

Verse six tells us "the thing displeased Samuel". The Companion Bible note at this point is:

"Displeased = was evil in the eyes of: i.e. evil, in not

waiting for God's time and for God's king, as promised (Gen. 17:6,16; 35:11; 49:10; Num. 24:17; Deut. 17:14-20)"

Moreover the people of Israel wanted a king "like all the nations". They wanted to be like the rest of the world, they were not concerned with their position as a people separated to God. The seriousness of the situation was not that they merely wanted to replace an earthly judge for an earthly king:

"And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." (1 Samuel 8:7).

Nevertheless, although their desire for a king was an act of rebellion against their God, He chose the man for them:

"Now the Lord had told Samuel ... Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel ..." (1 Samuel 9:15,16).

Although their desire was for a king, the king's appointment was to be controlled by God, for "the powers that be are ordained of God" (Romans 13:1). Man may seem to be having his own way, but God's controlling hand is over all: and a nation so gets the leadership it deserves. The kind of king Saul would prove to be is described in 1 Samuel 8:10-18. He would be a despot, and though the nation would cry to Jehovah, He would not hear them.

There is a threefold aspect to the appointment of Saul, as there is a threefold anointing of David. The people chose a

king regardless of the purpose of God for them, then came the incident of the lost asses, and the event recorded in 1 Samuel 9:22-10:1. The fact that rulers such as Saul, and the Lawless One when he comes to power, are permitted and overruled by God should be a matter of reassurance for the believer; for God is always ultimately in control. Finally Saul was revealed to the people (1 Samuel 10:17-25). He was an outstanding man who would appeal to them: "when he stood among the people, he was higher than any of the people from his shoulders and upward", a fact which gives greater point and emphasis to the comment by Jehovah to Samuel at David's first anointing.

The well known account of David's selection and anointing is found in 1 Samuel 16:1-13. God's sovereignty over rulers is emphasised in the first verse: Saul is rejected by Him, and He has already provided Himself a king among the sons of Jesse. The rulers are provided by God, for Himself. God's choice is frequently of the unlikely. He chose as His king "the youngest" (verse 11). It was not so much what David was, or did, but God's choice which made David "the man after God's heart". Both His foreknowledge and His enabling are involved in this.

Having arrived at Bethlehem, and all the preparations completed, Samuel asks for the sons of Jesse to be brought before him. When Eliab appeared before him the prophet's reaction was "Surely the Lord's anointed is before Him" (verse 6). Eliab was evidently a very presentable young man, and the elder son. In the eyes of men, this would more than qualify him to be chosen.

"But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Samuel 16:7).

Samuel was evidently so impressed with the appearance of Eliab, that he did not wait to see any of the other sons of Jesse. It is worthy of note, however, that he did not say "Surely the Lord's anointed is before me": he recognised that he was merely the instrument through whom Jehovah would make known His choice. His choice rested on one Jesse's own family had discounted.

Samuel "... sanctified Jesse and his sons, and called them to the sacrifice ... And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep ..." (1 Samuel 16:5,11)

There is an interesting contrast between Saul, who lost his father's sheep, and David, who kept his father's sheep.

The fact that David was "ruddy and withal of a beautiful countenance, and goodly to look to (a stripling with handsome eyes, of noble mein)" seems to have been almost incidental. It is, however, a reminder that however unlikely, God's choice is always the best.

The principal of God's choice was not "the height of his stature" (verse 7): Saul had been noted, as we have seen, for "the height of his stature". It was "the man within", for "the Lord looketh on the heart". God's choice having been made known to Samuel, he then anointed David among his family:

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren" (1 Samuel 16:13).

Some fourteen years later David was anointed in his tribe. Saul and Jonathan were dead. David did not seize upon the opportunity to establish himself as king. First "the man after God's heart" sought to know what was in God's mind:

"And it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron." (2 Samuel 2:1).

In obedience to Jehovah's instructions, David "went up":

"And the men of Judah came, and there they anointed David king over the house of Judah ..." (2 Samuel 2:4).

So David's progression to the kingship of the nation developed. First in his family, then in his tribe, and finally in the whole nation.

It was a further seven years before David was finally anointed king over the whole house of Israel (2 Samuel 5:1-3). Numerology is a subject to be treated carefully, yet there are certain aspects of the calling and appointment of David which are worthy of note. His calling, or appointment was over a period of twenty one years; a period of three sevens. Three is the number of completion and seven that of perfection. Now, at length, David is king over the complete nation, and is perfectly suitable, being God's choice. The nation entered into blessing because it, and in turn, accepted God's choice.

God is never in a hurry. From God's choice of David to his complete acceptance by the nation took twenty-one years. God is never too soon, nor is He too late. It could have been a time of frustration and disappointment, even of rebellion against God for David. He was prepared to wait for Him.

David reigned over Israel for forty years (1 Kings 2:11). Forty is the number of probation; but it comprises the factors four (the number associated with creation and the earth), and ten (the number signifying divine order). So David's reign is symbolic of Christ's millennial reign: the perfection of the divine order for creation for one thousand years. One thousand being $10 \times 10 \times 10$ is symbolic of the completeness of the divine order.

David's call demonstrates, perhaps more than any other, the progressive nature of God's purpose for the believer, and reminds us that God's choice is best, though, not infrequently, the choice is not one we ourselves would make, and that the man God calls, needs the co-operation of those to whom he is to minister, if success is to attend him. Isaiah and Jeremiah are instances of men whom God called who were not given the co-operation of those to whom they ministered: and their "success" was their faithfulness to the Lord.

THE BOOK OF PSALMS*4 *5

By: Stuart Allen

Al-Taschith, Destroy Not

The Psalms to which this title is properly attached are four: 56, 57, 58 and 74. *Al-Taschith* means "destroy not" and these Psalms are a special appeal for mercy and justice at a time of crisis.

In the wilderness the Lord had threatened to destroy the whole nation of Israel and make another nation of Moses (Exodus 32:10). Moses' reply is summed up in Deuteronomy 9:25 and 26 "I prayed unto the Lord and said, O Lord God, destroy not Thy people and Thine inheritance ...". These Psalms are a similar petition, bearing in mind the promise recorded in Deuteronomy 4:30,31:

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." (Deuteronomy 4:30-31)

*4 We present part two of the study series to be published first in this B.E. due to its relevance with the most recent Bible Studies conducted with the minister of The Berean Publishing Trust.

*5 Only Hebrew phonetics are shown in this article. However, study of the original language is strongly encouraged. The Berean Publishing Trust collaborates with Hebrew and Greek translator and teacher, and we support and encourage everyone to search the scriptures in their original language, whether these things are so. For any enquiries, please contact the minister.

Nehiloth

We keep this title to Psalm 4, not Psalm 5. Some commentators derive the word from *chalal* to bore, which, by transition leads to the word "flute". However, the ancient versions suggest another derivation. Aquila's version of the Septuagint has "divisions of inheritance" and that of Symmachus "allotments". The original Septuagint reads "concerning her that inherits" as the meaning of the title, evidently reading *Nehaloth* rather than *Nehiloth*. This gives us a deeper insight than the word "flute". Jehovah was the inheritance of His people (Psalm 16:5 and see 73:26; 119:57; 142:5) and this great inheritance was infinitely more than anything material. The Psalmist's confidence and repose were therefore in the word (Psalm 4:3,7,8) and he could sleep with the peace of God guarding his heart and mind. The Lord was his inheritance and he, in turn, was the inheritance of the Lord (verse 3).

The tendency of expositors has been to interpret most of these titles as musical expressions or musical instruments. As we have seen, there is no need for this. However, there are three words which are linked with the special choirs that sang in connection with the praise and worship of God. They are *Al alamothe* (relating to the maidens' choir); *Sheminith*, meaning the eighth (division); and *Jeduthun* who was one of the three directors of the Temple worship and the music associated with it (1 Chronicles 16:41,42; 25:1-6; 2 Chronicles 5:12). There is no need to regard *Jeduthun* as a musical instrument. If *alamoth* refers to the maidens' choir, and there seems no reason to doubt it, then *sheminith* may refer to the male singers. 1 Chronicles 15:20 and 21 should be compared where these two divisions of

the choir are mentioned. The word "on" can be rendered "relating to". As *sheminith* means eighth, it could refer to the octave, and the fact that the men would be singing an octave below the women. It is very probable that the singing was in unison and not in any form of harmony as we know it today. There are other various explanations which are little more than guesses and we do not think it necessary to mention them here.

Sheminith occurs only with Psalms 5 and 11. *Alamoith* is found with Psalm 45 and note the references to "king's daughters", "honorable women" (verse 9), "the daughter of Tyre" (verse 12), and "the virgins her companions" (verse 14).

We must also consider the words connected with literary form, such as *michtam*, *maschil*, *shiggaion* or *higgaion*. For *michtam* the Authorised Version has a "golden Psalm" from *kethem*, gold. It seems more likely to be from *katam* to engrave as in Jeremiah 2:22. It would then mean something written in a permanent form which cannot be erased. There are 6 *michtam* Psalms (16, 56, 57, 58, 59 and 60). These are all David's and are private, personal and direct.

Maschil means understanding and is attached to 13 Psalms (32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142). The *maschil* Psalms seem to be public rather than private and therefore have to do with public instructions (see Psalm 32:8,9).

The meaning of *shiggaion* is uncertain, but the most likely meaning is "crying aloud" either in joy or trouble. It is found in association with Psalm 7. The plural *shigionoth* is found in Habakkuk 3:1.

Higgaion is derived from a word meaning to soliloquise,

to speak to one's self, hence to meditate. As a noun it would mean meditation and is found with Psalm 9:16; 19:14 and 92:3.

Neginoth is from *nagan* to strike, hence its connection with the striking or plucking of the strings of a musical instrument. The Psalms with which it is associated are 3, 5, 53, 54, 66, 75 and Habakkuk 3. It may well be that the smiting goes deeper than the playing of instruments with strings, and refers to the smiting of afflictions and difficulties.

The phrase the chief Musician, *lamenatzeach* occurs 55 times and designates the Psalms handed over to the leader of the Temple's praise for singing and worship.

Selah. This is the word which has been given more variety of meanings than any other found in the Psalms. It occurs 74 times in the Bible, 71 times in the Psalms and many see in it nothing more than a musical direction. One cannot help feeling that a word occurring so frequently in the inspired Scriptures has a deeper meaning than this. It seems to mark the end of one section and the beginning of a new one. In other words it is a connecting link. The word is derived from one of two roots, namely *salah*, to pause or *salal*, to lift up. It is a thought link either in development of the teaching or is antithetic and adds a contrast. The student should carefully note each usage and note what has preceded it and what follows.

The Songs of the Degrees

Here again there are many opinions as to the interpretation of the word "degrees" which means "steps". Some have asserted that these were Psalms sung on the

fifteen steps of the Temple, but we have no Scriptural or other evidence that there were fifteen steps. Other ideas include "a higher choir", "a higher key", or perhaps the going up of the Ark to Zim, or the going up of the Tribes to the feasts.

Dr. Thirtle pointed out that the definite article is used - the degrees which makes one ask what exactly are these degrees? The only degrees we read about in the Scriptures are those on the sundial of Ahaz, by which the shadow of the sun went backward.

These were a sign from Jehovah in connection with Hezekiah that he would recover from his sickness. The reader should consult 2 Kings 20:8-11. One of the great divines of the 17th century Dr. John Lightfoot (1602-75) suggested this interpretation over 300 years ago in his Old Testament Chronology.

These Songs of Degrees are 15 which correspond to the years added to Hezekiah's life, 10 of them are anonymous, corresponding to the number of degrees by which "the shadow of the sun went backward". These could have been by Hezekiah himself for he says in his praise and gratitude:

"The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord." (Isaiah 38:20).

These were evidently handed over to the chief Musician together with one Psalm by Solomon in the centre and 2 by David on either side. They find their counterpart in Hezekiah's life and for details of this the reader should consult Appendix 67 of The Companion Bible.

The Messianic character of the Psalms

Not only are many of the Psalms intensely prophetic, looking forward to the establishment of God's kingdom on earth, but a large number are profoundly Messianic, and portray in advance the Lord Jesus Christ as Israel's Messiah, Redeemer and King. This is a very important aspect of the Psalms. We have the authority of the Lord Jesus Himself that the Psalms point forward to Him, for He said:

"... all things must be fulfilled, which were written ... in the psalms, concerning me." (Luke 24:44).

Not only this, but we have the warrant of the New Testament that this is so, as the following references will make clear:

His Manhood "What is man, that thou art mindful of him? ... For thou hast made him a little lower than the angels, and hast crowned him with glory and honour ... thou hast put all things under his feet:" (Psalm 8:4-6)

"What is man, that thou art mindful of him? ... Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: ... Thou hast put all things in subjection under his feet ... But now we see not yet all things put under him ... But we see Jesus, who was made a little lower than the angels ..." (Hebrews 2:6-9)

His Sonship "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." (Psalm 2:7)

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" (Hebrews 1:5)

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." (Acts 13:33)

His Lordship "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1)

"... Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord ..." (Matthew 22:41-45)

His Deity "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre." (Psalm 45:6)

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (Hebrews 1:8)

His Holiness "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Psalm 45:7)

"But unto the Son he saith ... Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Hebrews 1:8,9)

JOY

By: Charles H. Welch

It is surprising, in one sense, to note the emphasis which the apostle Paul puts upon "joy". When we come to think of the life he lived, the nature of the revelation made known to and through him - the stewardship of the Mystery - his bonds and imprisonment, the loneliness and the abuse that seemed his daily meat, we should not be surprised, speaking after the manner of men, if "joy" never entered his vocabulary.

But, thank God, we do not speak after the manner of men, having seen enough of the grace of God to be prepared for songs in the night and psalms from the innermost prison. Again and again in the epistle to the

Philippians Paul bids his readers "rejoice" even though some brethren (not merely pagan enemies) were endeavouring to add affliction to his bonds.

The ministry for which The Berean Expositor was first called into existence, and which justifies its continuance, is one so fraught with problems, and which makes such demands upon both reader and writer, that it is absolutely necessary that into all the hard study, and in some cases isolation that the truth entails, should be brought the remembrance that faith is not cold but warm and living, and that there is a "joy of faith" (Philippians 1:25), as well as the subject-matter of the faith, the fight of faith and steadfastness in the faith. Faith not only leads to justification, acceptance and life, blessings indeed beyond computation, but to "joy and peace in believing" (Romans 15:13) with which we should be as much filled, as "with the spirit"

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

The Berean Publishing Trust holds a rich collection of Bible expositions spanning over 110 years including works by our founder Charles H. Welch, followed by Stuart Allen, and many more authors. Notable examples include the 10-volume 'Alphabetical Analysis' and our collection of bound volumes of The Berean Expositor, spanning from Volume 1 (1909) to Volume 52, along with ongoing periodical publications of The B.E. Additionally, we offer books, booklets and leaflets on many Bible subjects.

DIGITAL MINISTRY

Our Digital Ministry serves as the virtual gateway to our chapel and the Berean Publishing Trust's resources. Its primary objective is to provide broader access to God's Word, offering expositions of the Holy Scriptures, and at the same time upholding the Truth without compromise. We maintain an up-to-date calendar, featuring schedules for Bible studies, fellowship meetings, conferences and events. Although the website is still in its infancy, we are dedicated to improving its usability.

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

Contact:

Mr. Archie Falisi
The Berean Publishing Trust
52A Wilson Street
London, EC2A 2ER
United Kingdom

If you have any enquiries,
please do not hesitate to contact us.
Email: bereanexpositor@gmail.com
Website: www.bereanexpositor.church

© 2026 The Berean Publishing Trust

SELECTED BOOK TITLES - 3 For £10

The Unity Of The Spirit And Of The Faith

Charles H. Welch

A study of the walk that is worthy, and the associated perfecting and edifying of the Body of Christ.

The Kingdom Of God In Heaven And On Earth

Stuart Allen

A detailed study of Bible verses from Genesis to Revelation relating to the kingdom of God, carefully examining the significance of the Scriptures. A book for the mature Christian and thoughtful reading for every preacher.

World Conditions And The end Of The Age

Stuart Allen

Written in 1977 after many requests that something should be written on the subject of the state of the world at the time, the author set out the broad plan only of future events as revealed in the Scriptures. It is hoped this will provide a groundwork upon which the reader can build, filling in the details for himself from the Scriptures themselves.

Friends in Australia

B.B.F.A Book Agency
PO Box 3141
GLENDALE
NSW 2285
AUSTRALIA

Friends in Canada

Mr. and Mrs. S. Janhunen
226 PORTSMOUTH GATE
WATERLOO ON N2T 2H9
CANADA

Friends in The Netherlands

Everread Uitgevers
Postbus 363
3960BJ WIJK BIJ DUURSTEDE
NETHERLANDS
Website: www.everread.nl

Friends in United States of America

Truth for Today Bible Fellowship
Ronnie McCurry
PO BOX 607
WEST UNION SC 29696-0607
USA

United Kingdom

Mr. Archie Falisi
The Berean Publishing Trust
52A Wilson Street
LONDON
EC2A 2ER
UNITED KINGDOM

Email: bereanexpositor@gmail.com

Website: www.bereanexpositor.church



© 2026 The Berean Publishing Trust