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The Berean Expositor

Contents

Editorial
by Archie Falisi *1*

Things That Be Of God
by Charles H. Welch *1*

The Goal Of God
by Charles H. Welch *3*

The Out-Resurrection
by Charles H. Welch *10*

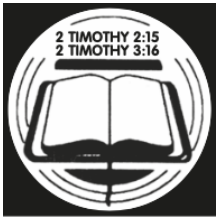
The Love Of The Truth
by C. J. Holdway *18*

Random Thoughts
by G. T. Foster *24*

Joints and Bands
Page Pullout i-xvi ..... *between 14 / 15*

"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

This year marks the 117th anniversary of The Berean Expositor. Its enduring legacy is a testament to God's enabling grace. When Charles H. Welch launched the B.E., its purpose was (and still is) to faithfully expound the Word of God on diverse biblical subjects.

The truth of His Word Rightly Divided was not popular in the early 1900s, hence, there are many oppositions. No one could have expected its longevity. Yet, today the B.E. is still in circulation, and readers have increased in number.

The goal remains the same today as when the B.E. was first published: it is to exalt the Lord Jesus Christ, in Whom are hid all the treasures of wisdom and knowledge (Colossians 2:3), and to magnify Him as the Head of the Church, which is His Body (Ephesians 1:22-23; Colossians 1:18).

THINGS THAT BE OF GOD

By: Charles H. Welch

Romans

Separated unto the gospel of God (Romans 1:1)

"Separate Me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2)

Here the word "separate" is the Greek ἀφορίζω (aphorizo), and it is the identical word that is used by Paul in his epistles regarding his own peculiar apostleship.

"... separated unto the gospel of God ..." (Romans 1:1)

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen (gentiles) ..." (Galatians 1:15,16)

Neither Paul, Peter, John nor any of the apostles "sent" their epistles; rather, they "delivered" them as "sent" from God. While for convenience we speak of Pauline or Petrine doctrine, that only means that God made a choice of His ministers, making Paul "the Apostle of the Gentiles" and Peter the minister and "Apostle of the Circumcision". At Jerusalem on the day of Pentecost, "there were 'Jews' out of every nation under heaven", and Peter addressed the gathering as "men of Judea, and all that dwell at Jerusalem," referring them to the prophet Joel for an explanation of the outpouring of the Spirit. The earthly ministry of the Saviour Himself was limited to "the lost sheep of the house of Israel", and no messenger was sent to "the Gentiles" until He had finished the redemptive work of the Cross, and even then this was not independent of Israel.

Stephen's speech is addressed entirely to "Men, brethren, and fathers", and God is the God of the Old Testament. Peter refers to "our beloved brother Paul" as having written one epistle to the same Hebrew Christians to whom he was writing, although it contained "some things hard to be understood". The expression "The Apostles" which occurs 21 times in Acts 1-11 refers only to "The Twelve". Paul comes into the apostolic order in the 13th chapter.

THE GOAL OF GOD

By: Charles H. Welch

(1 Cor. 15:28)
The Creation of Genesis 1:1 a "Firstfruits".

We have considered very briefly "the end", the goal of the ages, the consummation of redemption, the day when God shall be all in all. An "end" presupposes a "beginning", and moreover, if we rightly apprehend what is aimed at in the "end", we shall better appreciate what is implied by "the beginning." Let us therefore turn back to the opening sentence of the Bible and reconsider what is intended by the revelation that "In the beginning God created the heaven and the earth." (Genesis 1:1). "Beginning" is the Hebrew רֵאשִׁית (reshith), derived from רֹאשׁ (rosh) "head", which is the translation of this word in 349 occurrences. In Genesis 2:10 we have the four "heads" or beginnings of the rivers that encompassed Eden, and the word occurs next in the great promise of Genesis 3:15 "it shall bruise thy head." רֵאשִׁית (Reshith), the form of the word that is used in Genesis 1:1, occurs but three times in Genesis: "in the beginning" (1:1), "the beginning of his kingdom" (10:10), "the beginning of my strength" (49:3), where it will be seen that Babel, a place or system, and Reuben, a person, not a date in the calendar, is in view. So in Leviticus to Deuteronomy we have the word translated "firstfruits" (Leviticus 2:12, 23:10; Numbers 18:12; Deuteronomy 18:4, 26:10). Altogether the term "firstfruits" is stated in eleven passages, and implied in at least seven others. Several passages bring the two words "beginning" and "end" together.

"... Amalek was the first of the nations; but his latter end shall be that he perish for ever." (Numbers 24:20)

"... from the beginning of the year even unto the end of the year." (Deuteronomy 11:12)

"Though thy beginning was small, yet thy latter end should greatly increase." (Job 8:7)

"So the Lord blessed the latter end of Job more than his beginning: ..." (Job 42:12)

"Better is the end of a thing than the beginning thereof: ..." (Ecclesiastes 7:8)

"Declaring the end from the beginning ..." (Isaiah 46:10)

Common usage inclines the mind to think of time when the phrase "in the beginning" is read, but if we press the point and ask "in the beginning of what"? How can we expect an answer? If God necessarily existed before the first act of creation, time cannot strictly be said to begin at all. When we consult a dictionary, we find that the time element is of the first prominence. The English word is ultimately derived from the Greek γίνομαι (ginomai) and γένο- (geno-) to become, to be brought forth, and the following are the headings in Lloyd's Encyclopaedic Dictionary:

A. Transitive.
(1) To commence action; to pass from action to action.
(2) To trace the first ground, element, or existence of anything.

B. Intransitive.
(1) To come into being, or commence or enter on any particular state of existence.

(2) To commence any action or cause of action; to take the first step from non-action to action.
Begin and Begin with ... to select any particular person or thing as the first of a series.

It will be observed that in the above quotation, time as such does not enter into the definition; what is uppermost is the commencement of an action or of a series. When we add to this the Scriptural concept of "firstfruits", a prematurely ripened pledge of a full harvest to come, Genesis 1:1 takes on a richer meaning.

The reference to wisdom in Proverbs 8:22-27 must not be omitted here.

> "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was... he prepared the heavens, I was there..." (Proverbs 8:22-27)

Wisdom is here personified, and is practically the same as the λόγος (Logos) of John 1:1-3. This leads to the last and most important revelation of the meaning of the word "beginning" when applied to creation. In the book of Revelation, the word ἀρχή (arche) "beginning" is found four times, and never used in any other way than a title of the Saviour Himself.

> "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Revelation 1:8)

> "... These things saith the Amen, the faithful and true witness, the beginning of the creation of God;" (Revelation 3:14)

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end..." (Revelation 21:6)

"I am Alpha and Omega, the beginning and the end, the first and the last." (Revelation 22:13)

When the sacred volume opens, the words "in the beginning" are left unexplained, but when it closes, we discover that they imply not only a time, a commencement, but a Person, a Firstfruits and a Pledge, indeed the Alpha and the Omega, the Yea and the Amen (2 Corinthians 1:20). There is no article "the" in the Hebrew phrase "In the beginning", the word being בְּרֵאשִׁית (bereshith) "In beginning" or "to begin with" or "as a commencement" implying a goal that was in mind, a firstfruits, something future which was pledged in the opening act. Three great passages in the New Testament ascribe creation to the Saviour, namely John chapter one, Hebrews chapter one, and Colossians chapter one, but as these passages are of fundamental importance, we will reserve their study for a future article.

It may be a useful appendix to the present examination to give the translations of ἀρχή (arche) found in the N.T. other than the word "beginning".

(1) Magistrates (Luke 12:11). Power (of authority) (Luke 20:20).
(2) Corner (Acts 10:11; 11:5)
(3) First (Acts 26:4). At the first (Hebrews 2:3). First adj. (Hebrews 6:1). First estate (Jude 6).
(4) Principality (Romans 8:38; Ephesians 1:21, 3:10, 6:12; Colossians 1:16, 2:10, 2:15; Titus 3:1)
(5) Rule (1 Corinthians 15:24).

Some of these references must appear again when the N.T. references to creation are before us. Meanwhile, we have attained to one all-covering and wondrous idea, namely that creation was a first step towards a goal, the creation of heaven and earth being "a kind of firstfruits" pledging the harvest, and ultimately seen to be vested in the Person of Him Who takes to Himself the title The Alpha and the Omega, the Beginning and the Ending, the Amen, the Beginning of the creation of God.

We now consider three great passages of the New Testament which ascribe creation to Christ.

"... In the beginning was the Word ..." (John 1:1-3)

There are four occurrences of the phrase ἐν ἀρχῇ (en arche) "in the beginning" in the N.T., namely John 1:1-2, Acts 11:15, and Philippians 4:15, and it will be seen that after each occurrence, we must add an explanatory term commencing with "when".

Relating John 1:1 with 17:5 and 24, we can read the opening words:

In the beginning { before the world was, and / before it was overthrown } was the Word.

If there is one fundamental truth which underlies all other revelations concerning the Godhead, it is that God is the Creator, and consequently when we read John 1, we gather that before the first act of creation was undertaken by the Almighty, a movement took place which is beyond our ability to describe or understand, but which can be spoken of as a descent of the unconditioned and absolute God, "Who is "invisible", into the realm of the conditioned and

manifest. Hence, in the N.T. where creation is ascribed to Christ, He bears the titles "The Word", "The Image" and "The express Image of His Person". Essentially "God is spirit" (John 4:24) and God is "one" (Deuteronomy 6:4).

- Economically, God is revealed as "Father" (Galatians 1:1). "Son" (Hebrews 1:8) and "Holy Ghost" (Acts 5:3,5) as well as Elohim, Jehovah and other titles.
- Manifestly, before incarnation as "The Word" (John 1:1), "The Image" (Colossians 1:15) and "The express Image of His substance" (Hebrews 1:3).
- Manifestly, at the incarnation "God was manifest in the flesh" (1 Timothy 3:16). "The Word was made flesh" (John 1:14).

Creation is the work of God Manifest; redemption the work of God manifest in the flesh. Creation is ascribed to Him as "The Word" as follows:

> "All things were made by him; and without him was not any thing made that was made." (John 1:3)

Creation is ascribed to Him as "The Image of the Invisible God" as follows:

> "For by him were all things created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." (Colossians 1:16-17)

Creation is ascribed to Him as "The express Image of His person" as follows:

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:" (Hebrews 1:10)

It will be observed that in John's Gospel, the word "create" is not used, but the word γίνομαι (ginomai) "to become". This seems to have been chosen to emphasise two great facts:

(1) John 1:1-3. All things came into being through Him, that is the primeval creation.
(2) John 1:17. Grace and truth, i.e. the new creation came into being, γίνομαι (ginomai), through Him.

This is the first great comparison. The second is found in John 8:58 and the recurring claims introduced by the words "I am".

"... Before Abraham was, I am ..." (John 8:58)

"... I am the bread of life ..." (John 6:35)

"... I am the light of the world ..." (John 8:12)

"... I am the good shepherd ..." (John 10:11)

"... I am the resurrection, and the life ..." (John 11:25)

The word "create" is not used in Hebrews one. There we read:

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:" (Hebrews 1:10)

The strange fact is that, even though the earth and the heavens were thus brought into being, "They shall perish ... and wax old as doth a garment". This is revealed in order

that Hebrews should be prepared to find that some things which had been given as "foundations", were now to be "left" (Hebrews 6:1); that like the present heavens, the old covenant "waxeth old (and) is ready to vanish away" (Hebrews 8:13) in favour of the New Covenant, and that, just as the work of His "fingers", so the Tabernacle "made with hands" (Hebrews 9:11,24) was also done away. The word "create" is used in Colossians 1:16 and 3:10 of both the old and the new creations, and this relationship is further enforced by the repetition of the title "The Firstborn" in Colossians 1:15 in connexion with the primeval creation, and in Colossians 1:18 of the church of the Mystery.

It is evident that these three books, John, Hebrews, and Colossians, use their terms with precision, and the fact that inspiration has so pointed the way makes it an established fact and no longer a pleasant theory that "In the beginning" really does mean in Genesis 1:1 that the primeval creation was "a kind of firstfruits", pledging the attainment of the goal of the ages.

THE OUT-RESURRECTION

By: Charles H. Welch

(Philippians 3:11)
What does it imply?

In 2 Timothy 2:16-21, the Apostle speaks in most serious terms of a system of teaching "which will eat as doth a canker... saying that the resurrection is past already". We do not know just exactly what this heretical teaching was, and need not spend time in a negative research, but we

should be exceedingly sensitive to any line of teaching that touches either the Resurrection of the Lord, or of His people.

As the martyr Tyndale said, the idea that at death the believer enters into the presence of the Lord empties resurrection of any meaning. We have particularly in mind in writing this article the idea, entertained by some children of God, that anyone who, like Paul, "attain unto the out-resurrection", does not wait for the end of the age or the Second Coming, but "depart" to be with Christ at death. While this prospect is exceedingly attractive, it can only be accepted if justified by the Scriptures; all else must eventually come under the censure of 2 Timothy 2:16-21.

Let us consider the term "out-resurrection". Whatever prefix we may place before the word "resurrection", such as "the better resurrection", "the resurrection of life or of condemnation", "the first resurrection", the meaning of resurrection remains constant, and resurrection is linked with a "body", and cannot be spiritualised away. The "out-resurrection" is an expression which is not found in the A.V. but is justified by the original text.

Let us turn to Mark 9:1-13, where we have described the Transfiguration of Christ, for an illustration:

> "And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead." (Mark 9:9)

The problem that meets us here is the fact that these disciples questioned one another as to,

"... what the rising from the dead should mean." (Mark 9:10)

As the matter stands, we too would be perplexed, for it is common knowledge that even the Pharisees believed the resurrection of the dead (Acts 23:6-8), as also did Martha (John 11:23-27). It seems strange, therefore, that the disciples should question it. Whenever we meet with any similar problem, our first thought should be to consult the original, not to attempt some independent explanation. In the original, we find the preposition ἐκ "out of", which is not translated in the A.V., and it was the presence of this word that caused the disciples' perplexity.

- Mark 9:9. Till the Son of Man were risen OUT FROM the dead.
- Mark 9:10. What the rising OUT FROM the dead should mean.

In Luke 20:35 we read of some who shall be "accounted worthy to obtain" that world, and the resurrection which is OUT (ἐκ) from the dead, that they shall be equal to the angels. So that this "out-resurrection" is associated with being "accounted worthy". In other words, we are being prepared to accept the idea that "out-resurrection", if it be used elsewhere, may be associated with a "prize", and this is just what we find.

In Philippians 3:10-14 we read:

"If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, ..." (Philippians 3:11-12)

Now if the Apostle Paul was not sure that he would be

included in the resurrection of the dead, what hope have we? Besides, the words "attain", "not already perfect", "that I may apprehend", prepare us for the fact that we have before us not a calling and a standing in grace, but a race and a prize.

And so we find this preposition ἐκ occurs as in the passages quoted above.

"If by any means I might attain unto the ἐξανάστασιν (exanastasis), the out-resurrection, ἐκ νεκρῶν (ek nekron), out from the dead."[*1] (best text).

Sometimes it is helpful to consider any parallels that exist elsewhere, and the Epistle to the Hebrews and the Book of the Revelation provide these parallels. Hebrews twelve, in its opening verses, shows that in Hebrews eleven there has been some element of race and prize. "Let us run with patience the race that is set before us" and so the reference to a "better resurrection" in Hebrews 11:35 falls into line with "the out-resurrection" of Philippians three.

Philippians is balanced by 2 Timothy, as Ephesians is balanced by Colossians, and recognition of this correspondence is helpful.

- Philippians 1:10 margin. Try the things that differ.
- 2 Timothy 2:15. Rightly dividing the word of truth.

- Philippians 3:14. The prize of the high calling.
- 2 Timothy 4:8. Henceforth a crown ... at that day.

- Philippians 1:23. Having a desire to depart.
- 2 Timothy 4:6. The time of my departure is at hand.

[*1] Philippians 3:11 "εἴ πως καταντήσω εἰς τὴν **ἐξανάστασιν** τῶν νεκρῶν"

- Philippians 3:13. I count not myself ... apprehended.
- 2 Timothy 4:7. I have finished my course.

- Philippians 3:12. Not ... already perfect.
- 2 Timothy 3:17. The man of God may be perfect.

There is also a parallel to be found between Philippians and Hebrews.

- Philippians 3:20,21. Our citizenship (conversation) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change this body of our humiliation. That it may be fashioned like unto His body of glory.
- Hebrews 11:10. He looked for a city.
- Hebrews 11:16. He hath prepared for them a city.
- Hebrews 11:35. A better resurrection.
- Hebrews 12:23. The spirits of just men made perfect.
- Hebrews 6:1. Let us go unto perfection.
- Hebrews 10:39. We are not of them who draw back unto perdition.
- Hebrews 12:16. Esau, who for one morsel of meat sold his birthright.

These references, taken from Hebrews, find their counterpart in Philippians: "the citizenship", "the out-resurrection", "not as though I were already perfect". The word translated "perdition" is the same in the original as "destruction" in Philippians 3:19, and the reference to Esau is found in the warning concerning those "whose god is their belly". These most evident parallels cannot be ignored, and Paul's reference "to depart" in Philippians is to be understood in the light of his own words found in 2 Timothy:

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

July 2026

Foundation Day on Saturday 30 May 2026

By: Archie Falisi

The annual event began with Peter Ambrose who welcomed everyone present at the chapel, especially those who travelled far to attend this year's foundation day event. The opening prayer was given by Mr. D. Privett, followed by the BPT report.

The opening hymn was Hymn 64, based on Romans 5:1 "being justified by faith, we have peace with God".

This was then followed by our first reading with Mr. N. Tidswell from 1 Corinthians 3:5-11; 1 Corinthians 4:1-2.

The second hymn, "Just As I Am", was accompanied by donations and free will offerings. We thank you all for the kind support and contributions towards the Berean Publishing Trust.

The first speaker for the event was the minister, Archie Falisi, who focused on the title "I, Paul" in Ephesians 3:1-9; and Colossians 1:23-29, in each verse the apostle Paul highlights that he is the recipient of a new divine revelation. Paul was introducing a new dispensation with its special character, Grace. the key subject of the dispensation is "The Mystery".

The minister went on further to explain that this personal self-reference "I, Paul" was not only exclusive to himself and that it was used before by the prophet Daniel in Babylon during seven separate occasions when Daniel was the recipient of divine revelations regarding the end times. Note that "I, Daniel" occurs in Daniel 7:15; 8:15; 8:27; 9:2; 10:2,7; 12:5.

In like manner, with the apostle John, he was exiled on the small island of Patmos, also used self reference to indicate that he was a recipient of the revelation, with "I, John" occurring in Revelation 1:9-20; 21:2-27; and 22:8.

"I, Paul" received his divine revelation while he was a prisoner in Rome (Acts 28:28-31). Two years of isolation and confinement after the setting aside of Israel due to their spiritual blindness.

"I, Daniel" received his divine visions and revelations while being one of the young captives of Judah exiled to Babylon (Daniel 2:25) during the seventy years captivity in Babylon (Jeremiah 25:11-12; Jeremiah 29:10; Daniel 9:2). Daniel's visions focused on "the times of the Gentiles" and "the times of the end" (Daniel 12:8).

"I, John" received his divine visions and revelations while exiled on the small island called Patmos (Revelation 1:9). Similar to apostle Paul in Rome, and similar also to the prophet Daniel in Babylon, the apostle John was also in a place of isolation when he received his revelation of the end times.

The similarities of "I, Paul", "I, Daniel" and "I, John" are that they are in a foreign land, away from their homeland Israel. And, They are alone in isolation. And, they documented what had been revealed by God.

The closing Hymn before the interval was Hymn 105, "now blest in heavenly places", Ephesians 1:3. The closing prayer was given by Mr. E. Preston.

During the interval, both lunch and refreshments was served, which was enjoyed by all who came to this year's Foundation Day event.

The second part of the meeting resumed at 16:30, with Peter Ambrose opening in prayer, followed by Hymn 119 "O love that wilt not let me go". The scripture reading was given by Mr. G. Thomason, Isaiah 6:1-13. This was followed by the second speaker, Mr. J, Tidswell who travelled from Manchester.

Mr. Tidswell spoke of a literal fulfilment of Genesis 12:1-3, which necessitates a right understanding of Scripture from

Genesis to Revelation. Many believers over the years martyred for their faith which will soon be upon us as believers, hence living Godly as scripture requires is essential. Acts 20 and 26 explain a new ministry by the apostle Paul that was revealed in Ephesians 3:9 and it is called The Dispensation of the Mystery, which was hidden in God until it is revealed through the writings of the apostle Paul, particularly in his prison epistles.

The gifts of Mark 16:15-18 came to an end in Acts 28:23-28 and the blessings of Israel is postponed until the Messiah comes back.

In Isaiah 6:1-13, the Seraphim is explained as a visible representation of God (not Angels), referring to Israel's temporary blindness with Eph 3:1-13, filling the gap or parenthesis. Paul spoke to all the council of God in Acts regarding Israel's inheritance but divorced them temporarily.

In conclusion, Titus 1:1-3 states that God who cannot lie, hence promises eternal life to all who accept Him as Lord and Saviour

Finally, the closing prayer was given by the minister, Archie Falisi, who concluded the longing fellowship. Archie has the following concluding message:

"Thank you all who attended the Foundation Day 2026 at the chapel and on teleconference. We look forward to seeing you all at our next anniversary event in September. I hope to be able to see you all again soon."

Bible Study at the Chapel May till July 2026.

By: Archie Falisi.

Psalm 110:1-7 quoted from KJV Bible. The Mystery of Christ.

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

Psalm 110:2 "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

Psalm 110:3 "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

Psalm 110:4 "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

Psalm 110:5 "The Lord at thy right hand shall strike through kings in the day of his wrath."

Psalm 110:6 "He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries."

Psalm 110:7 "He shall drink of the brook in the way: therefore shall he lift up the head."

Overview of Psalm 110:1-7.

Verses 1-2. His Position being Christ the king.
Verses 3-4. His Priesthood being Christ the priest.
Verses 5-7. His Power being Christ the judge.

KINGSHIP of Christ. Verses 1-3.

Verse 1. His Remarkable Position (Right hand of God).
Verse 2. His Resistless Power (Rod of thy strength out of Zion).
Verse 3. His Redeemed People (Thy people shall be willing).

PRIESTHOOD of Christ. Verse 4.

Verse 4.

A. The Divine Oath.
B. The Durable Office.
C. The Distinctive Order:
    a. A Stable Priesthood
    b. A Sovereign Priesthood
    c. A Superior Priesthood

JUDGEMENT of Christ. verses 5-7

Verse 5. The Day of the Battle.
Verse 6. The Dead of the Battle.
Verse 7. The Dust of the Battle.

Psalm 2:5; Revelation 6:16; Revelation 14:8,9; Revelation 15:1; Revelation 16:19.

Psalm 110:1-7 is a significant Psalm which succinctly describes the Lord Jesus Christ in seven verses.

- It is a "Royal" Psalm depicting the Lord Jesus Christ seated at God's right hand, a king, awaiting the subjugation of his enemies. Psalm 110:1-2; Hebrews 1:13; Hebrews 10:12-13.
- It is also a "Priestly" Psalm where the Lord Jesus Christ is presented as the high priest of the Melchizedek order (saviour). Psalm 110:3-4 and Hebrews 5:1-7.
- It is also a "Messianic" Psalm where the Lord Jesus Christ is depicted as the judge and executioner of nations who oppose Him and His rightful rule over the earth. Psalm 110:5-7; Joel 3:9-17; Zechariah 14:16-21.
- The Lord Jesus Christ rules with a rod of iron (force). Psalm 2:9; Psalm 110:2; Revelation 12:5; Revelation 19:15-16. He also rules with power, Psalm 66:7, in the midst of his enemies.

Psalm 110:1-7 has the following key points:

- Persons mentioned. First, the Lord Jehovah God. Second, when David says "My Lord" being David's Lord, David refers to Adonai Messiah, the main focus of

the Psalm. Thirdly, David himself as a personal reference in verse 1.

- Place. Being heaven, Acts 2:34-36; Hebrews 8:1. Habitation of God.
- Position. Adonai Messiah will be seated at God's right hand. Psalm 110:1; Hebrews 1:3; Hebrews 1:13; Hebrews 8:1-2; Hebrews 10:12-13; Hebrews 12:2; Ephesians 1:20; Colossians 3:1.
- Period. After the Lord had ascended (returned) back to heaven after His first advent. Mark 16:19; Acts 1:9-12.
- Purpose. Enemies are to be subdued in the second advent. Revelation 19:11-21; Psalm 2:8-12; 1 Corinthians 15:20-28; Hebrews 2:5-9; Ephesians 1:20-23.

Psalm 110:1-7 is being quoted in the N.T. at least twelve times:

- In the synoptic gospels, Jesus questions the religious Pharisees, asking, "How can David call his descendant Lord?" (Matthew 22:41-46, Mark 12:35-37 and Luke 20:41-44). Jesus's answer reveals that, as man, Jesus Christ is David's son, but Jesus Christ as God, He is David's Lord. Further references to this connection include "the seed of David" in Romans 1:3 and 2 Timothy 2:8, "the root of David" in Revelation 5:5 and "the offspring of David" in Revelation 22:16. The title "the son of David" in Matthew 1:1 specifically links Jesus to Israel and establishes him as the rightful heir to David's throne and the rightful king of Israel.
- Acts 2:34-36. The apostle Peter cites Psalm 110:1 regarding David's declaration of Jesus as both Lord and Christ.
- In Hebrews 10:12 and 13, and 1 Corinthians 15:24-28, Paul describes how the enemies are subdued under His feet. Everything is subject to His control, rule, authority and reign. This is also mentioned in Ephesians 1:22 where both nations and spiritual powers opposing Christ are referred to as being "under

His feet". Psalm 8:6 and Psalm 110:1-2 further support this idea.

- In the epistles to the Hebrews, Psalm 110:1 is quoted in Hebrews 1:13, 10:12. Psalm 110:3 speaks of the Messiah belonging to the priestly order of Melchizedek. This is further emphasised in Hebrews 5:6,10 and Hebrews 7:17-21. Psalm 2:2,6-7 describes a coming figure as the anointed one, David's king and the Son of God. The New Testament identifies this figure as Jesus Christ, who is both King and Priest. David envisions the triumphant ruler seated at God's right hand (Psalm 110:1), an interceding priest forever (Psalm 110:4) and the judge of all nations (Psalm 110:6).

Last but not least of the overview, Psalm 110:1-7 was likely to have been written after God's covenant with David in 2 Samuel 7:1-29 and 1 Chronicles 17:1-27. This covenant promised David four eternal things:

- An eternal house, an eternal dynasty (2 Samuel 7:11,16; 1 Chronicles 17:10)
- An eternal throne (2 Samuel 7:13-16) signifies the right to rule and the authority of the king.
- An eternal kingdom (2 Samuel 7:13-16) to be established forever.
- An eternal descendant (1 Chronicles 17:12-14).

The eternal house, eternal throne, eternal kingdom and eternal descendant is guaranteed because the seed of David culminates in an eternal being who is the Messiah.

Psalm 110:1-7 with Psalm 2:1-12.

Messiah's triumph and kingdom:

- The Lord is seated in heaven, Psalm 2:4 with Psalm 110:1.
- The nations are judged, Psalm 2:8-10 with Psalm 110:6.
- The instrument used is the "rod of iron" (Psalm 2:9; Revelation 19:15) with "rod of His strength" (Psalm 110:2)

- God's holy hill, Zion, Psalm 2:6 with Palm 110:2. Also in Isaiah 2:1-4 "... the mountain of the Lord's house shall be established in the top of the mountains ...", literally on the top of the holy hill Zion.
- God's wrath against the nations, Psalm 2:5,12 with Psalm 110:5, and in Isaiah 61:2, the day of the Lord and the day of Vengeance of our Lord.
- The nations will be "dashed to pieces", Psalm 2:8-9, with the striking of kings, Psalm 110:5 quotes "strike through kings". See also Revelation 2:26-27 and Revelation 19:15 "... he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."

The importance of Zion.

Zion symbolises the enduring strength and stronghold of the Lord's plan and purpose particularly in prophecy and fulfilment. For example, Isaiah 49:16 states "I have graven thee upon the palms of my hands thy walls are continually before me", another words, Zion is engraved on the palms of God's hands, signifying its permanence and strength. Hence, numerous attributes are attributed to "out of Zion":

- Strength. Psalm 2:6 "Yet have I set my king upon my holy hill of Zion.", the King will rule and reign, with Psalm 110:2 "The Lord shall send the rod of thy strength out of Zion"
- Salvation. Psalm 14:7 "Oh that the salvation of Israel were come out of Zion!"
- Strengthening. Psalm 20:2 "strengthen thee out of Zion;"
- Shining of God. Psalm 50:2 "Out of Zion, the perfection of beauty, God hath shined."
- Blessings of the Lord. Psalm 128:5 "The Lord shall bless thee out of Zion" and Psalm 135:21 "Blessed be the Lord out of Zion, which dwelleth at Jerusalem"
- Go forth the Law. Isaiah 2:2-4 "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Lord Jesus Christ as God's right hand.

The Epistle to the Hebrews supports Psalm 110:1 as the seated Saviour at God's right hand and throne.

- In Hebrews 1:3, which follows Hebrews 1:4, Jesus Christ (Son) is made so much better than the angels, and exalted above the angels (Hebrews 1:4). His power of redemptive works is for Christ to be heir of all things in heaven and on earth (Hebrews 1:2 and Matthew 28:18).
- In Hebrews 1:13, which again contrasts the Son and the angels. None of the angels can fulfil Psalm 2:7 being the Son, also in Hebrews 1:5,6. The Son of God is exalted above the angels and worshipped by them as (Psalm 97:7; Hebrews 1:6). No angel is higher than Jesus Christ, the Son of God.
- In Hebrews 8:1-2, Christ is the high priest who is also set on the right hand of the throne.
- In Hebrews 10:12, Christ is the one who offered one sacrifice for sins forever. In contrast with levitical priests, which in Hebrews 10:11, ministered daily, offering sacrifices, but never really take away sins permanently.
- In Hebrews 12:2, Jesus is the author and finisher of our faith, the joy is set before Him, at the right hand of the throne of God.

Psalm 110 is frequently quoted in the New Testament as the Psalm of the "right hand". (Perhaps more than any other Psalms). This includes references in Matthew 26:64, Mark 16:19, Acts 3:33-34, Acts 7:51, Romans 8:34, Ephesians 1:20, Colossians 3:1, Hebrews 1:1-3, Hebrews 1:13, Hebrews 8:1, Hebrews 10:12-13, Hebrews 12:2 and 1 Peter 3:22.

In Matthew 26:63, during His trial, Jesus Christ faced the High Priest's challenge and boldly declared Himself the Messiah, the Son of God. He quoted Daniel 7:13, affirming his divine identity. In the next verse, Matthew 26:64, Jesus responded, "nevertheless I say unto you, Hereafter shall ye

see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." This prophecy is echoed in Daniel 7:13 and Revelation 1:7. When the Lord rises again, he will take possession and rule and reign over his enemies, as foretold in Revelation 11:15-18.

Currently, the Messiah, the Son of God, the exalted One seated at the right hand of God, is not ruling amidst His enemies. Instead, He rules over his people, the church, His Body, where Christ is the head of the church (Ephesians 1:22; Colossians 1:18). He sits and rules at the right hand of God among His saints on earth (Ephesians 1:20; Colossians 3:1), ruling from heaven until the time comes for His Body to join the Head at the Lord's appearing, at the end of this dispensation of grace. Christ, seated at God's right hand, will remain so until the time for his reign (1 Peter 3:22).

A study of Psalm 110 with prophecies.

When the Lord ascends to His throne, His purpose will be to wield His power and establish His reign (Revelation 11:15-18; Revelation 12:10; Revelation 19:1-6). This will signify the conclusion of the times of the Gentiles, and begins the Lord's triumphant return to rule (Luke 21:24).

- Luke 21:20-24. The fall and destruction of Jerusalem during "the days of vengeance" is connected to "the day of vengeance of our God" in Isaiah 61:2. This is linked to Psalm 110:5, "the day of His wrath", which is further described in Revelation 6:16-17 as "the wrath of the Lamb". Revelation 6:17 declares, "For the great day of his wrath is come; and who shall be able to stand?"
- Luke 21:25-28. The coming of the Son of Man after the great tribulation is known as "Jacob's trouble" (Jeremiah 30:5-7; Matthew 24:29-31). The Son of Man will judge the nations and rule them in His kingdom (Matthew 25:31-36; Revelation 21:24; Revelation 22:20.

Psalm 110:1 begins with David revealing a prophetic promise from the Lord (Jehovah) to David's Lord (Adonai), Jesus Christ the Messiah. Jehovah (the Lord) said to Jesus Christ (my Lord, or David's Lord), "Sit thou at my right hand, until I make thine enemies thy footstool".

Psalm 110:2 continues to say that "The Lord shall send the rod of thy strength out of Zion" to rule over His enemies (Matthew 22:44, Mark 12:36, Luke 20:42, Acts 2:34-36, 1 Corinthians 15:25-28, Hebrews 1:13 and Hebrews 10:12-13). The question is: who are these enemies mentioned in Psalm 110:1-2? Psalm 110:5-6 provides more detail, describing them as political monarchies and heads of numerous countries who oppose Christ's rule and reign on earth.

Psalm 110:5-6 prophesies the conclusion of the end-time battle of Armageddon, tied to the Lord's second advent. This occurs after the sixth angel poured out his vial (Revelation 16:12), the drying up of the river Euphrates (Revelation 16:12-16; Revelation 19:11-12). The dead bodies mentioned in Psalm 110:6 are those in Revelation 19:17-18,21 after the beast and its army have been defeated. An angel standing in the sun commands the birds of the air to consume the flesh of kings, captains and mighty men who will not receive burial because they are the seed of the serpent (or tares). This is followed by the millennial kingdom where Israel will rise as the head of all nations (Deuteronomy 28:12-13). Jerusalem will serve as the centre of this millennial kingdom (Isaiah 40:10-11; Isaiah 62:6-7) with nations worshipping the king in Jerusalem, Israel (Zechariah 14:16-17).

Nations that are hostile, aggressive and a threat to Israel are considered God's enemies, including those who hate Him, as described in Psalm 68:1-3 and Numbers 10:35-36. During Christ's millennial reign on earth (Revelation 20:4-6), not all nations will willingly submit to His rule. Israel, who will be righteous (Isaiah 60:21), will offer themselves willingly, as stated in Psalm 110:3. However, during the 1000 years of Christ's reign, many nations will not only resist but will feign obedience (Psalm 18:44, Psalm 66:3), feign submission and

false surrender (see also the margin on Psalm 18:44). Psalm 81:15 suggests they will pretend to submit to Him. Hence, sadly many nations will not be genuine and feign obedience in Christ's millennial reign. Psalm 83:1-18 is a Psalm of Asaph, a prayer to frustrate a conspiracy against Israel.

The millennial kingdom isn't the ultimate kingdom of God but rather a step towards it, culminating in the fulfilment of redemptive purposes. The millennium reign of Christ and His saints, as described in Revelation 20:4-6, ultimately fails due to Satan's release from his thousand-year imprisonment in the bottomless pit. This leads to a final rebellion by Satan, who will exploit nations willing to revolt against Israel and Christ's reign (Revelation 20:2,7-10). This explains why Jesus Christ is described as "ruling with a rod of iron" (Psalm 2:9; Revelation 2:26-29; Revelation 12:5; Revelation 19:15). He rules by force against his enemies (Psalm 110:2,5-6) and delivers judgement (Psalm 140:7-9). The end of the millennium marks Christ's ultimate victory and triumph (Psalm 110:1-2,5-6). With this eventual victory and the removal of Satan, removal of sin and death, then, can God truly be "all in all" (1 Corinthians 15:28).

During Christ's millennium reign (Revelation 20:4-6), Israel will be kings and priests to God (Revelation 1:6). They'll serve as a royal priesthood (1 Peter 2:5,9), a kingdom of priests (Revelation 5:9-10) and priests of God and Christ (Revelation 20:6). This was God's plan for Israel, rooted in the covenant with Moses (Exodus 19:6). However, this role will be fulfilled under the new covenant with Christ as the great high priest and mediator (Hebrews 8:6-13) in the order of Melchizedek (Psalm 110:4; Hebrews 5:5-11; Hebrews 7:15-28; Hebrews 9:15; Hebrews 12:24). God's redemptive plan for the Gentiles before Acts 28 centred on salvation and reconciliation with Israel, positioning Israel as the light to the Gentiles (Isaiah 42:6; Isaiah 49:6; Acts 13:47-48; Luke 2:29-32). Simeon foresaw God's salvation for both Israel and the Gentiles through Christ, delivering the great commission in Matthew 28:18-20. This commission will find its future

fulfilment at the end of the age with the "elect", the "elect" that is mentioned in Matthew 24:24.

Throughout the millennium, Jerusalem, the city of the great king (Matthew 5:35), will rise to become the world's capital. It will be known as the Lord's throne and all nations will gather in its name (Jeremiah 3:17). It is referred to as God's holy city in both the Old and New Testaments (Nehemiah 11:11; Isaiah 52:1; Daniel 9:24; Psalm 48:2; Matthew 4:5; Matthew 27:53; Revelation 11:2), Jerusalem has firmly established itself as God's Holy City.

Psalm 110:2 contains a significant reference to Zion, God's holy mountain situated in Jerusalem. God's holy city, Jerusalem, and His holy mount Zion are intricately connected within God's plan for Israel and the nations. Psalm 48:1-4 centres on the glory of God in Zion while Isaiah 49:14-26 speaks of God's remembrance and restoration of Zion to Himself (Isaiah 60:14; Isaiah 62:1-12).

The Order Of Melchizedek in Psalm 110:4.

Melchizedek (Psalm 110:4) is the Hebrew term for "king of righteousness" or "righteous king". The figure first appears with Abram in Genesis 14:18-24. Melchizedek was both king and priest and is considered a type of Christ. As king of Salem (peace) and priest of God Most High (Genesis 14:18), Melchizedek is a figure of great significance. The earliest mention of Melchizedek is in Genesis 14:14-17, where the slaughter of the kings near Sodom is recounted. The final Old Testament reference to Melchizedek is found in Psalm 110:5 where it is prophesied that the Lord Jesus will execute kings when returning to rule as the "King of kings and Lord of lords" (Revelation 19:15-16).

Genesis 14:1-17 details Lot's captivity and subsequent rescue. This chapter then transitions to Abram and Melchizedek in Genesis 14:18-24. Here we meet Melchizedek, the king of Salem. Abram is referred to as Abram the Hebrew in Genesis 14:13. This chapter marks the first revelation in the Bible but Abram's involvement in the

war only begins after he learns of Lot's capture. He then gathers 318 men to rescue him.

Paul wrote about Melchizedek in Hebrews 7:1-4. He described Melchizedek as the king of Salem and the priest of the most high God. He met Abraham returning from the slaughter of kings and blessed him. Abraham also gave Melchizedek a tenth of all the spoils.

Initially Melchizedek was referred as the King of righteousness, then the King of peace. He was without father, mother, descent or beginning of days or end of life (Hebrews 7:3). However, he was made like the Son of God and he continues to be a priest (Hebrews 7:3). Consider how great this man was, even to whom Abraham gave the tenth of his spoils. (See also Genesis 14:18-20 to find correlations).

The apostle Paul described Christ as the "better priest" (being the Son of God).

- Jesus Christ is the manifestation of God in the flesh, possessing the attributes of humanity. John 1:14 states "the word became flesh". He came in the likeness of men (Philippians 2:7) to represent humanity to God.
- Christ the Son is appointed by God (Hebrews 5:5; Psalm 2:7; Psalm 110:4).
- He offer gifts and sacrifices for sins (Hebrews 5:1). He offers Himself as sacrifice.
- He is compassionate (Hebrews 5:2-3), dealing gently with those who are ignorant. In Hebrews 5:3, "he himself also is compassed with infirmity", as Christ manifest in the flesh as human, he can also relate to human infirmities.
- He is in the priestly order of Melchizedek (Hebrews 5:9-10), which ties it back to Psalm 110:4. Christ is the high priest, He is a better priest in heaven.

As a note for the current dispensation of the mystery. Before Acts 28, James the Lord’s brother, was a minister to the circumcision (Galatians 1:18). He affirmed in Acts 15:13-19 the inclusion of Gentile nations for salvation in God’s redemptive plan and purpose. The Jews were given

priority in receiving the message of the gospel of salvation (Acts 13:46-48) and future judgement (Romans 2:9; 1 Peter 4:17). However, since Acts 28 till now, Israel is set aside in spiritual blindness (Acts 28:24-31; Romans 11:7-11). This state of spiritual blindness is only temporary and is not permanent. Israel will return to be God's people when the fulness of the Gentiles is fulfilled (Romans 11:23-36).

Emma Porter's Obituary

By: Mr. M. Garstang

Emma Porter, 1927-2026. She was dearly remembered for her oft-repeated phrase that she had received, "so many blessings at the Chapel of the Opened Book". In consequence, along with John, her husband, she gave many unstinted hours of behind-the-scenes services to the "life" of the Chapel. Emma was always busy, especially prior to the annual meetings of Foundation Day and Anniversary weekends, along with Sheila Schofield and Enid Carter. Emma and John were always hospitable in regards to Chapel attendees who needed accommodation for a while, either due to personal reasons or the "big weekends" at the Chapel. Proofreading of Joints and Bands, and arrangement of and involvement in the annual "Holiday Party", often in the Lake District or North Wales, were another of her activities. Further to John's death in 2012, Emma moved to Southampton to be closer to her son, Stephen. With an adequate garden to occupy her in her new home and helpful neighbours, her retirement was a time of happy contentment. Emma passed away in March 2026.

Looking Ahead...

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 on the website.

Saturday 26 Sep 2026 - Anniversary 2026

September Anniversary 2026 will be held on Saturday, Saturday 26 September 2026, 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. Further details will be confirmed on the website.

Wednesday-Thursday 14-15 Oct 2026 - Christian Resource Exhibition (CRE)

The Berean Publishing Trust will be exhibiting at The Christian Resource Exhibition on Wednesday and Thursday 14th and 15th October 2026. This event offers a chance to connect with fellow Christians from various denominations across the country. We'll be presenting Bible expositions and teaching the Word Rightly Divided to anyone interested. Publications by Charles H. Welch and Stuart Allen, among others, will be available at the exhibition. The venue is the Sandown Park Racecourse, Portsmouth Road, Esher, Surrey KT10 9AJ. Further details will be confirmed on our website.

> "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Timothy 4:8)

The classical passage concerning resurrection is, of course, 1 Corinthians fifteen:

> "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, ..." (1 Corinthians 15:22-24)

There is no place here for an "out-resurrection" or a "better resurrection", but we get some lead when we look at the overcomer in Revelation twenty:

> "And I saw thrones, and they sat upon them ... and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." (Revelation 20:4-5)

Here, most certainly is an out-resurrection of those to whom a throne, and to change the figure, a crown is awarded, but there is nothing here to suggest that these who are prize winners, or partakers in an "out-resurrection", passed at death into their reward; all waited for the Advent of Christ.

We come back to the Apostle's own position, and find this to be similar. Nearly two thousand years ago, Paul died. He was indeed an overcomer. He knew that a "crown" awaited him. But there is not the slightest evidence from Scripture to justify the idea that for nearly 2000 years the Apostle has

been consciously "with Christ", having received the "prize" of Philippians three.

Hebrews eleven says of those who were examples of the overcomers:

> "These all died in faith, not having received the promises, but having seen them afar off ... they desire a better country, that is, an heavenly: ... God ... hath prepared for them a city." (Hebrews 11:13-16)

This city is the Heavenly, or the New Jerusalem that has not yet descended out of heaven. It would be a contradiction of the words "Not Having Received" to assume that one by one as they died they, by an "out-resurrection", went before the Lord's return to that city of their faith. They saw them "afar off", not as an immediate hope, and the closing lines of this chapter read:

> "... that they without us should not be made perfect." (Hebrews 11:40)

To this line of teaching the Apostle evidently referred when in Philippians, with the race, the prize and the out-resurrection in view.

> "Not as though I had already attained, either were already perfect: but I follow ... I press ... for the prize..." (Philippians 3:12-16)

The Apostle in another context said, concerning the hope of resurrection:

> "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed

upon, that mortality might be swallowed up of life." (2 Corinthians 5:4)

The same apostle, writing to the same church, used this same figure "Death is swallowed up in victory" and related it to the "last trump" (1 Corinthians 15:51-54). If those who attain to the prize and the out-resurrection pass, after three days' burial (as some have maintained), into the presence of the Lord, why has Paul, the Apostle, not said so? So far as Paul is concerned, the crown will be his at the Lord's "appearing" (2 Tim. 4:8), which is the word that refers to the hope of the Church of the Mystery.

We will not continue unduly to consider this idea that is held by some believers, but realise that those who die in faith, in any dispensation, fall asleep to awake,

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Colossians 3:4)

Let our criterion ever be "what saith the Scriptures?" not what we ourselves wish the Scriptures said.

In conclusion, we feel that it is due to all readers to state that in Volumes vii and viii of The Berean Expositor we did, on page 150 of Volume viii, indicate a leaning to the possibility that those who attained to this "out-resurrection" and who died did pass into the presence of the Lord. For this we had no actual Scriptural basis; it was but a possible inference. Such "leanings" or "inferences" can never be satisfactory to the true Berean who searches to see if what is taught is "so", and for years now since 1918, we have regarded this teaching to be but a private opinion which could possibly approximate to that which the Apostle so strongly condemned in 2 Timothy 2:16-18, and so have left

the matter as it stands in Scripture.

We believe Paul himself settled the question for us, and for all who will let him speak for himself. We note how the following words taken from the same epistle (Philippians) harmonise with the subject we have been discussing. We are content to let our faith rest here:

"For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change this body of our humiliation, that it may be fashioned like unto His body of glory" (RV Philippians 3:20,21)

While Paul's "citizenship" existed as a present fact ὑπάρχω (huparcho) in heaven, he himself, and those likeminded with him, "looked for the Saviour from whence". Clearly he did not anticipate experiencing this, and at the same time, a special resurrection at death.

THE LOVE OF THE TRUTH

By: C. J. Holdway

The Glory of Christ

Christ is the Truth. Those who have received the love of the Truth desire to know Him, and to know Him more and more. Something of the importance of this knowledge can be gained from Paul's statement in Philippians chapter three:

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

count them but dung, that I may win Christ ... That I may know him ..." (Philippians 3:7-10)

That I may know Christ: the word is γινώσκω (ginosko), to obtain knowledge. Yet surely, there is no one who had a greater knowledge of the Lord Jesus Christ than Paul. How is it that this man, with the tremendous knowledge of Christ he obviously had, desired to obtain further knowledge of Him? It is possible Paul had actually seen, even met and spoken to the Lord during His ministry on earth: there are some who take the Apostle's words, "though we have known Christ after the flesh" (2 Corinthians 5:16) to mean nothing less. But over and above such a possibility, he had met the risen Lord on the Damascus road, he had been given visions and revelations. If Paul's knowledge of the Lord was not complete, whose can be? The answer can only be that the knowledge of Christ is infinite: with all that is implied in such a statement.

Who was, and is this One who claimed to be the Truth? Was He merely a good man, a very good man, who "lived before His time"? There are many who would so say. Was He the "First-born of all creation" in the sense some would have us believe, i.e., He was created by God by Whom creation was effected: the first created being? Was He of some indeterminant nature neither really God, nor really man: a god? Or was He indeed God incarnate, God with us?

This is a subject which has many times been dealt with, both more capably and more fully than we can hope to do. Yet it is a subject of the very greatest importance, and we make no excuse for our own contribution.

There are one or two preliminary remarks we believe to be necessary. In considering the nature of the Lord Jesus

Christ, and His relationship with the Father, we are dealing with the self-revelation of the Almighty God and with His nature. He is infinite: we are finite, and our minds simply are not capable of understanding an infinite subject. We can only hope to see "pointers" which will enable us to realise that while we may not understand, the subject is not irrational. It is a matter of interest that in all the discussions concerning the deity and nature of Christ, in all the writings we have seen, no one has dared to say "you make too much of Christ", for if Christ is less than fully God in the last analysis, the claim that He is God is to make too much of Him. But is it possible to make too much of Him Whom the Holy Spirit's main task is to glorify?

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). No one seriously disputes that the Word is the Lord Jesus Christ; this is quite clear from what follows. Yet many dispute the statement "the Word was God". Dr. Moffatt mistranslates it "the Logos was divine" (as he similarly mistranslates 1 Timothy 3:16, rendering "great is the mystery of godliness" as "profound is the divine truth of our religion"): but then he did not believe in the deity of Christ.

Others "with an axe to grind" put it "the Word was a god". Yet little knowledge of Greek is required to realise this is not correct. This "translation" turns on the fact that in the phrase under consideration the definite article (the) does not appear before "God". But the subject of the whole verse is the Word, not primarily God, and the word "God" in the latter phrase occurs in a position which places emphasis upon it: the Word was God. But there are similar constructions in the same chapter which no one would

consider translating in the same way. The result would be nonsense. John 1:6, there was a man sent from a god; verse 12, power to become sons of a god; verse 14, as of the only begotten of a father. The statement is plainly and clearly "the Word was God".

"And the Word was with God": "with" is the preposition πρός (pros), of which The Companion Bible says it implies "personal presence and relation". That is to say, if we are to accept that the Word was a god, then a god was personally present with God. Yet in Deuteronomy 32:39 Jehovah clearly states "and there is no god with Me". If the Word is a god, then He obviously was never with God, or Jehovah is lying.

There are many scriptures which identify Jehovah with the Lord Jesus Christ, Isaiah 48:11,12 (see also 41:4; 42:8; 44:6) states:

> "... I will not give my glory unto another ...I am he; I am the first, I also am the last." (Isaiah 48:11,12)

Compare this with Revelation 1:8,17:

> "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Revelation 1:8)

> "... I am the first and the last:" (Revelation 1:17)

The speaker is "one like unto the Son of Man", a Being, from John's description, glorious almost beyond words. He claims to be "the Almighty" and "the first and the last".

Similarly in Revelation 22:13 (where the speaker identifies Himself, verse 16 "I Jesus"):

"I am Alpha and Omega, the beginning and the end, the first and the last." (Revelation 22:13)

Again in Isaiah 45:21-23:

"... have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me ... 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 45:21-23)

Compare this with Philippians 2:10,11:

"That at the name of Jesus every knee should bow, of things in heaven, and things on 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 2:10-11)

If there is any difference, greater glory appears to be given to Jesus Christ than to Jehovah! But "My glory I will not give unto another".

Both Jehovah and Christ are identified as Creator. Isaiah records:

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; ... I am the Lord; and there is none else." (Isaiah 45:18)

Jehovah claims to have created: I the Lord and none else. Yet John 1:3 says of the Word:

"All things were made by him; and without him was not any thing made that was made." (John 1:3)

Jehovah exclusively created: the Word, who is none other than Jesus Christ, exclusively created. Either the two are one, or the Bible is completely unreliable and false. Similarly, Paul writes:

> "Who is the image of the invisible God, the Firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible. All things have been created through Him, and unto Him; and He is before all things, and in Him all things consist" (R.V. Colossians 1:15-17)

Even though it is beyond our understanding, somehow the Word must be "God Himself", somehow "the image of the invisible God" must be "God Himself".

Salvation and redemption also are both attributed to Jehovah and to Christ:

> "I, even I, am the Lord (Jehovah); and beside me there is no saviour." (Isaiah 43:11)

> "Yet I am the Lord (Jehovah) thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me." (Hosea 13:4)

Ample evidence is to be found in the New Testament to support this identification. In his first letter to Timothy, Paul refers only to "God our Saviour" (1 Timothy 1:1; 1 Timothy 2:3), and to the "living God, who is the Saviour of all men" (1 Timothy 4:10): in the second epistle to Timothy it is "our Saviour Jesus Christ" (2 Timothy 1:10). Most significant are the references to "Saviour" in Titus:

- Titus 1:3. God our Saviour, or our Saviour God.
- Titus 1:4. The Lord Jesus Christ our Saviour.

- Titus 2:10. God our Saviour.
- Titus 2:13. The great God and our Saviour Jesus Christ.
- Titus 3:4. God our Saviour.
- Titus 3:6. Jesus Christ our Saviour.

It will be noticed that the concept of God as Saviour alternates with that of Jesus Christ. A better translation of Titus 2:13, and attested to by J. N. Darby, R.V., R.S.V., Weymouth, N.E.B., and others, is even more significant: "our great God and Saviour Jesus Christ".

To both Jehovah and Christ is ascribed by Scripture, Creatorship, Almightiness, the ultimate worship of all created beings, and Saviour-ship: each of which is claimed by Jehovah exclusively. These are facts evidently accepted without question by early believers. Only when the appearance of heresy made it necessary was there any attempt at definition. Yet by definition the Infinite is indefinable.

RANDOM THOUGHTS

By: G. T. Foster

"Be ye transformed by the renewing of your mind" (Romans 12:2)

When Paul wrote to the Colossians, he said, "Let the word of Christ dwell in you richly in all wisdom" (Colossians 3:16). This is excellent advice, for if our minds are concentrated on heavenly things, and if we commune with our heavenly Father and the Lord Jesus Christ, surely this must affect our daily life. Our thoughts are like seeds which produce actions. Our Lord explained that a good

man, out of the good treasure of his heart, brings forth good things. The evil man, out of the evil treasure of his heart, brings forth evil things (Luke 6:45). In both Colossians and Ephesians, we have references to what we were by nature, and what we are now by the grace of God:

> "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:" (Colossians 1:21,22)

In chapter 2 of Ephesians, Paul writes that in time past we walked according to the course of this world. He refers to the children of disobedience and describes the

old manner of life, the desires of the flesh and of the mind; but through the rich mercy of God and His great love for us, we were quickened with Christ, raised up with Him, and made to sit together with Him in the heavenly places.

In Ephesians, there are several occurrences of the Greek word διάνοια (dianoia), which is translated "understanding", although it is more often translated "mind":

> "... walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:" (Ephesians 4:17,18)

So here we have the state of unbelievers whose understanding is darkened, whereas by way of contrast, the prayer in chapter 1 is for,

"The eyes of your understanding being enlightened; that ye may know ..." (Ephesians 1:17,18)

But the Greek word used more frequently is νοῦς (nous), which is sometimes translated "understanding", but more frequently rendered "mind".

In Ephesians 4:17, we quoted the phrase "the vanity of their mind", and once again we have a contrast as we read:

"And be renewed in the spirit of your mind;" (Ephesians 4:23)

Paul in his epistles does not hesitate to warn against those whose minds are corrupt or defiled. Here are some brief extracts:

"Perverse disputings of men of corrupt minds, and destitute of the truth ..." (1 Timothy 6:5)

"... so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." (2 Timothy 3:8)

"... but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." (Titus 1:15)

"... vainly puffed up by his fleshly mind ..." (Colossians 2:18)

"... God gave them over to a reprobate mind ..." (Romans 1:28)

In Romans 7:14-25, Paul describes the strife between the flesh and the spirit. He often did things that he did not want to do, and the good things he wished to do, he failed to do. He found a law that when he would do good, evil was

present with him (Romans 7:21). He delighted in the law of God after the inward man, but in verse 23, he says that he saw another law in his members, warring against the law of his mind. Later he says, "So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Romans 7:25).

In Romans 12:2, Paul gives some practical advice. We should not conform to the fashion of this world, but we need to be transformed so that we know what is the will of God. Our desire is to live according to His will. So our minds must be renewed. The whole verse reads thus:

> "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12:2)

Two other references to understanding (mind, νοῦς nous) may be mentioned. In Luke 24:45, after the record of the walk to Emmaus, when the risen Christ revealed Himself to the two disciples, we read that the disciples met in a room in Jerusalem and again Christ Jesus appeared. After speaking to them and explaining the Scriptures, He opened their understanding (minds) that they might understand the Scriptures.

The other reference is to the peace of God which passeth understanding: "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (NIV Philippians 4:6,7).

We have been studying references to the mind, but we find that sometimes in the A.V. the word "understanding" is

used. This leads us to think of the understanding as well as the mind. There is a Greek word that occurs seven times in the New Testament, and is translated "understanding" six times, and "knowledge" once. So let us conclude our random thoughts by reading four of the references:

> "... by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ)" (Ephesians 3:3,4)
>
> "... we also ... do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing ..." (Colossians 1:9,10)
>
> "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge." (Colossians 2:2,3)
>
> "Consider what I say; and the Lord give thee understanding in all things." (2 Timothy 2:7)

Behind these four references is the prayer that the Lord will grant an understanding of His plan and purpose and His will, and that after we have received the revelation of His will, we might walk worthy of our vocation. The source of all knowledge and understanding is the Lord in whom are hid all the treasures of wisdom and knowledge.

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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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