

# BIBLE EXPLORATIONS

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...to know the love of Christ  
which passeth knowledge  
that ye might be filled with  
all the fulness of God Eph 3:19

## The Lie

“**And for this cause God shall send them strong delusion, that they should believe the lie.**” (2 Ths 2:11)

What is the lie? This is the day in which it is almost impossible to know what is the truth apart from God’s Word. This is the day in which every event is so muddled up that the truth about the matter is impossible to determine.

The first lie in the Bible was expressed by Satan to our first parents when he said, “**Ye shall not surely die**”, as opposed to God’s Word that “**...thou shalt surely die.**”

The impression is that there are very few people in the world who believe what God said. They prefer to believe what Satan said. We hear over and over testimonies of after-death experiences. People are saying they died, their soul hovered above their bodies and they could SEE themselves. Some people claim they died and went to heaven and the experience was so wonderful they did not want to come back; and because of that experience, they now do not fear death. Some people are testifying to having lived on the Earth centuries before this one. People are believing the soul is immortal. They are believing the soul does not die.

When God breathed into Adam’s nostrils, breath set his respiratory system in operation and he became

alive. In that breath God also breathed into him understanding. (The Hebrew word is ‘neshamah’. Gen 2:7; Job 32:8) Adam’s mind could now function; he could think. Thinking resulted in having emotions and a will. Since Adam became a living soul, the soul has to do with his mind, his will and his emotions. What is there about the soul that could be immortal? Psalms 6:5 says there is no remembrance in death, nor can the lips speak. Psalms 88:12 considers one dead as being in the land of forgetfulness, and in the land of silence in Psalm 115:17. Psalm 146 tells us that when the breath leaves the body, the thoughts perish. If the mind is not in operation there can be no will or emotions.

When a person dies, he goes back to dust. (Gen 3:19) Paul believed this. He said, “**For I am now ready to be offered, and the time of my departure is at hand.**” (2 Tim 4:6) The word for departure is analysis in the Greek. An analysis is the breaking down of a material into its constituent parts. The mind is included in this analysis. When we die, our thoughts perish and with it our will and our emotions. Nothing more was put into Adam. Nothing about Adam was immortal.

When we die, our ONLY hope is in the Lord Jesus Christ to make us alive again. We are completely dependent on Him, on His Word, on

His faithfulness not to forget us. No individual will ever be rescued from the grave in some other way. No one else paid the price for our redemption. No one else had the wherewithal to pay for our redemption. No one else loved us with an everlasting love that would be willing to pay such a price as our Lord Jesus Christ paid.

This is the age of drugs, legal and illegal, and they can be responsible for many of these delusions. I Timothy 6:16 clearly states that the Lord Jesus Christ can NOT now be seen. Those who say they see Him are being deceived.

If we do not have a desire to know the Truth, then God said HE would send (allow) these delusions, which are lies, to be believed.

What is Truth? Jesus said, “**I am the way, THE TRUTH, and the life.**” (Jn 14:6)

What is Truth? “**Sanctify them through Thy Truth: Thy Word is Truth.**” (Jn 17:17) God’s Word says, “Thou shalt surely die.” Satan’s word was “Thou shalt not surely die.”

We must NOT allow these deceptive testimonies to shake our faith in God’s Word. We are not yet immortals in any way. Immortality has to be put on at the resurrection and at His appearing. (2 Tim 4:8; 1Cor 15:53)

P.S.

## The Deity Of Christ #3

In the next three articles, we will look at a few of the titles that were shared by Jehovah, the covenant God of the Old Testament, and the Lord, Christ Jesus. God would never have shared His titles and qualities with anyone. So if the references match, they indicate that Jehovah God and the Lord Christ Jesus were one and the same.

### THE "JEHOVAH" CONNECTION:

#### SHARED TITLES AND QUALITIES

Many titles used of Jehovah in the Old Testament are also used for the Lord Jesus Christ. This is the same type of overlap that we see in the various faces of God in the Old Testament. They refer to the same Being, even when an additional title or attribute is used.

#### a. *Jehovah: The Holy One*

For example, there is the title, "the Holy One". It occurs numerous times in the Old Testament, 25 times in Isaiah alone. Take Isaiah 1:4; 29:23; & 43:3: "**They have forsaken the Lord, they have provoked the Holy One of Israel unto anger ...They shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. For I am the Lord thy God, the Holy One of Israel, thy Savior.**"

New Testament references for "holy", when they refer to God, use the Greek word hosios. This means "Holy by intrinsic or Divine character", to show that it is different from mere human "holiness" which is acquired. References such as those from Psalms 16:10 and Acts 2:27 clearly both indicate God, and are direct reflections of one another. (Also read Acts 13:34,35): Psalms: "**For Thou wilt not leave my soul in hell; Neither wilt Thou suffer Thine Holy One to see corruption.**" Acts: "**Because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.**"

It is interesting that in Hebrews 7:26, original texts had the additional words, "Thou Holy One." Revelation 15:4 mentions that there is indeed only One Who can truly be regarded as "Holy": "**Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy...**"

#### b. *Jehovah, the Timeless One*

The timelessness of God, His Eternal quality, and the fact that He created what we call "time" is quite clear. Refer to Isaiah 41:4, 44:6 & 48:12. These passages read: "**Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am He** (or, I AM). **Thus saith the Lord, the King of Israel, and His Redeemer\* the Lord of hosts; 'I am the first, and I am the last; and beside Me there is no God.'**" (\*i.e. his Kinsman-Redeemer)

It is quite clear to whom the above refer — to God, to Jehovah of the Old Testament. However, these titles and roles are reflected in Revelation and refer to Christ as well. (Rev 1:8,11,17; 4:8b; & 5:14: "**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.**" "**I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, 'I am Alpha and Omega, the first and the last; ...'**" "**And when I saw Him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, 'Fear not; I am the First and the Last: I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.'**" "**Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come.**" "**And the four beasts said, 'Amen'. And the four and twenty**

**elders fell down and worshipped Him That liveth for ever and ever."**

The information in verse 17 is clearly a reference to the risen Christ. No one could claim God's attributes except God Himself — and our Lord Christ Jesus clearly claims these. He is the Creator and Controller of time. Again, time is a relative concept and what we understand of it is very insignificant. For example, we talk of "everlasting life", but cannot really understand what "everlasting" in terms of time, really means. Any words used concerning time are a human attempt to express God's timelessness, His eternal existence in terms that we might understand in a limited way.

Because of this quality of timelessness, and of being the Creator, Christ had foreknowledge of everything. John 6:64 states: "**...But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him.**"

In the following two articles we will continue to discuss the titles and attributes shared by Jehovah and Christ.

L.A.

The 23rd Annual Phoenix Bible Conference was held the first week of April. The featured guest speaker was George Bonser from Canada. Other speakers included Jim McWilliams, Nathan Scharff and Barnabas Bagby. There were several guests who travelled considerable distances which added to the enjoyment of the fellowship. Conference tapes as well as tapes from last year's conference which featured Alan Schofield of England are available from:

Berean Tape Recording Ministry  
1319 W 9th Street  
Tempe, AZ 85281

## Resurrection #4

Is it the hope of all men?

**“Why died I not from the womb?... For now should I have lain still and been quiet, I should have slept: then had I been at rest, With kings and counsellors of the earth... There the wicked cease from troubling; and there the weary be at rest.”** (Job 3:11-17)

In the oldest book of the Bible, Job spoke of his death as a sleep where the weary rest. He also spoke with confidence of his future awakening after being hidden in the grave. He said to God, **“Thou shalt call, and I will answer Thee.”** (14:15)

How could Job be so certain that he would awaken from death? Job’s words, sung by choirs all over the world, declare his reason for confidence. They are, **“I know that my Redeemer liveth...”** (19:25)

A redeemer was one who paid the price necessary to release someone held captive. Job, like all since Adam, inherited a nature which sins. Job knew the penalty for sin is death and that he would die. He knew that he could not ransom himself from captivity in the grave and he knew that no human could die in his place. However, Job believed God’s promise of the coming Redeemer. He trusted Him to deliver him out from the grave. He said, **“And though after my skin worms destroy this body, yet in my flesh shall I see God.”** (19:26)

Those throughout the ages who, like Job, have trusted God as their Savior, sleep in the dust and await their resurrection. When God calls they will awake, as one awakes from his night of sleep and is ignorant of how long he has slept. They will not know whether a moment or centuries have passed since they fell asleep in death.

In Daniel 12:1,2, we read of many of the nation of Israel who sleep in the dust but will awake in the future

and receive reward or loss in Israel’s future kingdom. Daniel himself, was told that he would “rest” and at the end he would stand (rise) in his inheritance. (12:13) He will rise with others, for the Lord said to the People of Israel, **“And ye shall know that I am the Lord, when I have opened your graves, O My People, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land.”** (Ezek 37:13,14)

David, Solomon, and many of Israel **“slept with the fathers”**. Their dead bodies were placed together in family caves or tombs, and their bones lay together with those of other patriarchs of Israel. David said of his death-sleep, **“I shall be satisfied, when I awake, with Thy likeness.”** (Ps 17:15)

In the Eastern world, a man’s bones were evidence of him and were treated with dignity. Joseph showed confidence of Israel’s future and his own resurrection by, when dying, he requested that his bones be carried from Egypt back to the promised land. He expected to rise in that land promised to Abraham.

Both Jesus and Paul spoke of saints who slept in death. Paul assured the church at Thessalonica that fellow members who had died would rise from their sleep in the future. (1Thes 4:13-16)

But what is the end of man without God? What is the hope of the man who in his life time refused to acknowledge his Creator and Savior, Christ Jesus? Can he claim excuse because he was never told of God or because his dwelling was far from civilization and no human reached him with the Scriptures? Romans 1:16-20 tells us that the very creation itself teaches of the Creator, to those who will hear. The Psalmist said that the heavens speak

of God’s redemption. (Ps 19) Though their message has been lost to those who do not know the names of the constellations, still from the very design and order of creation, every man can know God and can embrace Him or reject Him.

Do those, who refuse God’s gift of life, sleep in death to awake in resurrection? Scripture uses the term “sleep”, as we know it, only for death of the redeemed. But the Lord spoke of those not redeemed as having a different sleep. He said that those would “sleep a perpetual sleep, and not wake”. (Jer 51:57) Their death-sleep would be without end. They would never awake from this state.

In addition, Isaiah wrote of some who were dead and would not rise. (26:14) And the Psalmist said that at death, man’s breath leaves him and his thoughts cease. He said some would never see light. (Ps 49) Since these never awake to consciousness and never see light again, it is evident that they do not rise. John, the apostle, also tells us that man without Christ has no life and will not see life; he is judged already and will perish. (1Jn 5:12; Jn 3:18,36)

Is resurrection the hope of all men? Scripture tells us that all in Adam die, but that all in Christ fall asleep and will awaken, never to die again. (1Cor 15:22) The grave can not hold them, for they have been redeemed, **“... not redeemed with corruptible things, as silver and gold, ... but with the precious blood of Christ, as of a Lamb without blemish and without spot.”** (1Ptr 1:18-20) They have the blessed hope of resurrection, and of seeing Him Who loved them and gave His life to redeem them. Those without His life perish. They will not rise. They sleep a perpetual sleep.

J.H.

## Medical Terms Of Dr. Luke #7

*paroxumos* - sharp, provoke

*paroxunomai* - provoked, stirred

*paroxysm* - sudden attack, seizure

In the medical language of today, a paroxysm is defined as the recurrence of a disease, a sudden attack or a seizure. There is a close relationship between that term and the medical term used by Luke, the physician.

Dr. Luke used the Greek medical word, *paroxumos*, which is a combination of para (along) and orgizomai (anger). When Paul and Barnabas argued over whether or not John Mark should go with them to visit the new converts in Asia, Luke wrote, “**And the contention was so sharp (*paroxumos*) between them; that they departed asunder, one from the other.**” (Ac 15:39 ) It was no small disagreement. Paul was seized with absolute conviction that Mark should not accompany them. Mark had left the work on a previous journey when the going got tough.

Paul was determined that it should not happen again.

Paul, whose constant companion was Dr. Luke, also used that medical term but in a good sense. To Hebrews who embraced Jesus, he wrote, “**And let us consider one another to provoke unto love and to good works.**” (Heb 10:24) Adjusting to the new faith meant many disagreements among the brethren. Only a strong effort on their parts would move others to love and good works.

In Acts 17:16, Dr. Luke used the verb, *paroxunomai*, to describe the intensity of Paul’s concern when he saw the city of Athens filled with idols. He said that Paul’s spirit was stirred in him. Seeing the city known for its beautiful edifices and places of learning, Paul was wrenched inwardly over its idolatry.

Paul also used this verb in his letter to the saints at Corinth. He used it again in connection with

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love and consideration of others. He wrote that charity (love) “**Doth not behave itself unseemly, seeketh not her own, is not easily provoked ...**”. (ICor 13:5) “Easily” is not in the original text. Love is simply not provoked. It is not roused to anger.

If we, members of the Body of Christ, are provoked, let it be to walk, “**... in love; endeavouring to keep the unity of the Spirit in the bond of peace.**” (Eph 4:2b,3)

J.H.

Congratulations to Irene Walther and Adam Saber for completing the Acts Bible Study course.