

Be Not Deceived

In **I Corinthians 3:18**, Paul wrote, "Let no man deceive himself." Our English words "deceit and deceive" are translated from two Greek words apate and dolos. Apate means "to cheat, deceive or beguile; that which gives a false impression, whether by appearance, statement or influence." Dolos means "a bait or snare, to deceive or beguile, to corrupt."

by Raymond E. Harris

be humble enough to obey the truths of God's Word.

People who hear God's Word and do not practice righteousness deceive themselves by making a false estimate of their standing before God. They may enjoy hearing the word preached, or they may read and think that they are serving the Lord; but in the void of their neglect of that word, their religion is vain.

Be not deceived! NO one will be saved eternally just because he read the Bible a lot. Likewise, no one will be saved eternally just because he spent a lot of time in the church building. Be not deceived! Only the obedient and the faithful will inherit eternal life (**Matt. 7:21-23**).

Guardian of Truth - March 1, 1984

Obviously it is tragic when someone is beguiled, ensnared and corrupted by the influence of an adversary. However, it is even worse to be self-deceived! James warns, "But be ye doers of the Word, and not hearers only, deceiving your own selves" (**James 1:22**).

To be self-deceived is to "reason amiss." In **1 Corinthians 3:18**, Paul indicates that those caught up in intellectual pride are especially susceptible to self-deception. Hence, even the most highly educated need to be humble enough to be teachable when it comes to God's Word. And the most learned need to

Classes This Week

Sunday PM College devo at the White's house, Jon Berkebile teaching	Monday 8:00 PM College study on Romans, Crawford's	Tuesday 10:00 AM Ladies' class at Paula Davis' house, "Heaven"	Tuesday 7:00 PM Men's Class at TBA, Book of John	Friday 6-8 PM Grades 1-5 at TBA	Friday 6:30-8:30 PM Grades 6-12 at Anna Maxson's
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Lisa Carter (Daniel's mother)	Jesse and Martha Godwin (Troy's parents)	Billy Hunt (Cherry's brother)	Louise Pack (Anna and Christopher's grandmother)
Howard Vaughan (Mary Ann's grandfather)	Mary Edwards (Sandra Chason's mom)	Kimzey Simpson	Ruth Addison (mom of April and Julie)
Tory Colvin (sister of Case O'Dell)	Maria Williams	Barbara Chandler	Donna Jackson (Kristen's aunt)
Betty Bradford	Frank Hand (Laura Humphrey's dad)	Earl Mitchell (Debby Coleman's dad)	Abbie Harrison
Gerald White (Christopher, Anna and Wesley's Father)	EB & Ara Belle Rich (Joanetta's aunt)	Bobby Jennings (Brooke's uncle)	Doug Bailey (Keith's brother)
Helen Andrews (Susan's sister)	William and Toni Herd	Taina Acuff (Anna's aunt)	Mavis Hale (Chris Long's grandmother)

April Birthdays

4-Julie Henriquez
5-Tate Pender
5-Oseas Chavez
6-Elsie Crawford
7-Bethany Haley
8-Laura Humphrey
8-Hannah Morris
9-Brooke Perkins
11-Kristen Diehl
12-Becky Daniels
13-Ashlyn Crawford
14-Jesse Roberts
16-Carla Luther
16-Carson Fowler
17-Amanda Wood
18-Spencer Sullivanne
18-Taylor Godwin
20-April Jerkins
20-Hannahlee Weaver
21-Timothy Jones
21-Connor Campbell
22-Katelyn Waddell
23-Anna Miller
23-Catherine Butler
24-Kathleen Parker
24-Bob Simpson
25-Jacob Chavez
29-Andrea Ogles
29-Ariah Strickland

News and Notes

☒ - Singing night is tonight!
☒ - Welcome to new members Stanley and Brenda Pritchard!
☒ - VBS will be June 10-13!
☒ - Please pray for Cheri Russell and her family in death of her brother, Billy Hunt. There will be a memorial service Sat 10 a.m. at Auburn church of Christ.
☒ - Ashley Miller's grandfather, Max Carter, has still not awakened from his surgery last week, but remains stable.
☒ - Abbie Harrison will have a new procedure on Monday, April 29th.
☒ - Cheri Russell's brother, Bennie Hunt, was able to come home from the hospital.
☒ - Carmen Herd's aunt, (Toni's sister), Gloria Detmer, was able to go home from the hospital.
☒ - Pray for our expectant mothers: Kristen Diehl and Nakia Strickland.
☒ - Please see Patsy Ogle to contribute to the flower fund which has been depleted.

The Auburn Beacon



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The Second Proof of The Resurrection

By Robert F. Turner



Thoughts to Ponder

"Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." (**Acts 2:36**)

Elders
Walker Davis (334) 703-0050
Larry Rouse (334) 734-2133

SCHEDULE OF SERVICES Sunday

Bible Class9:30 AM
Worship10:20 AM
Evening Worship 6:00 PM

Wednesday

Bible Classes.....7:00 PM

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Larry Rouse
Evangelist and Editor

The resurrection of Jesus is, of course, absolutely essential to the true meaning of Christianity. Without it Jesus was a teacher of great insight and ability, but self-deceived, and a deceiver. Without it Christianity becomes but another human philosophy, totally of this world. As Paul put it, "then is our preaching vain, your faith also is vain" (**1 Cor 15:14**), and having only a this life hope "we are of all men most pitiable" (**v. 19**). Jesus Christ "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (**Rom. 1:4**). (Phillips says, "patently marked out as the Son of God by the power of the Spirit of holiness which raised Him to life again from the dead.") Cancel the resurrection, and you cancel the power that gives Christianity its life. Proofs therefore are tremendously important.

The Scriptures, as historic literature from the first century, record many proofs of the resurrection. His enemies knew very well His promise to rise again after three days and used every means at their disposal to make the sepulchre sure, lest "the last error be worse than the first" (**Matt. 27:26f**). Yet, at the appointed time the tomb was empty. The apostles and early disciples displayed incredible faith - even unto death -for what? A ruse they themselves had worked? But we do not plan to discuss such proofs in this study. Instead, we beg your attention to two proofs offered by the Apostle Peter, on

the first Pentecost following the resurrection. One rested upon the testimony of believing witnesses; and the second, upon the experience of enemies who heard the witnesses. The first, His enemies were asked to believe; the second, they could prove to themselves by their own logic and experience.

Prophecies from Isaiah and Daniel had pointed to the "rule" of a coming Messiah. (The "anointed one" was Messiah to the Hebrews, Christ to the Greeks.) The "mountain" of Jehovah's house would be established (**Isa. 2**), and the "sovereignty" and "dominion" of this government would be exercised by a descendant of David (**Dan. 2:44; 7:14; Isa. 9:7**). Peter must prove the crucified Jesus to be "Lord and Christ." Obviously, both of these hinge on proof of the resurrection, and Luke records the marvelous way the Apostle blends these two purposes (**Acts 2**). Get your Bible, and follow with me.

When the Holy Spirit was poured out upon the Apostles, a multitude of Jews were attracted and were amazed and marveled at what they heard (**v. 7f**). But others mocked, saying these men were drunk. Their rash charge set the stage for Peter's introduction. He declared "this is that" manifestation of the Spirit which Joel said would mark the "last days" (final dispensation) in which the remnant of the Jews, and "whosoever shall call on the name of the Lord shall be saved" (**Joel 2:28f**). He thus gave

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those who marveled at the demonstration of power something to consider, but with Jesus still dead this could be dismissed as a groundless boast. So Peter offers his first proof of the resurrection: the testimony of witnesses who had seen the resurrected Jesus. Peter said God had raised Him up (v. 24) and established His testimony by other witnesses (v. 32; cf. 1 Cor. 15:1-8). And His testimony was strengthened by the fact that this Jesus was "a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know" (v. 22, all Scripture emphasis mine).

Peter then reasoned with the Jews from **Psalms 16:8f**, a Scripture they considered Messianic. "David saith concerning him. . . ." (i.e., Jesus), "I beheld the Lord. . ." (**Acts 2:25**). Furthermore, the "Holy One" would not see corruption (v. 27). And finally, "Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spoke of the resurrection of the Christ. . ." On the strength of Peter's first proof, the testimony of witnesses who saw the resurrected Jesus, he has reasoned that Jesus of Nazareth is Lord, Holy One, and Christ; and that He now occupies the throne of David. Unless we are extremely well versed in Hebrew thought and their obsession with prophecies about a Messiah, we can scarce appreciate the force of Peter's argument. The Holy Spirit was guiding him to reach these Jews with their own brand of logic and with Scriptures they all held in a proper understanding of his next statement. "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear" (**Acts 2:33**). "Being exalted" and "having received" are both singular and masculine, and must refer to Christ. It was Jesus who had been exalted, and it was Jesus who had received "the promise of the Holy Spirit." The big question is, had Jesus been promised the Spirit; or, does this refer to something the Spirit had promised to Jesus?

Robertson says, "In itself the genitive is neither subjective nor objective, but lends itself readily to either point of view." We must therefore allow the context to answer our question. If "promise of Holy Spirit" refers to the Spirit Himself, we have the problem of deity being given to deity, of whom it has already been implied that He had the Spirit without measure (**Jn. 3:34**). Isaiah wrote of "the Spirit of Jehovah" resting upon a branch out of Jesse (**11:2**), upon the "chosen servant" (42:1), and the "anointed" (**61:1**). However

these passages point to the Lord's show of divine power (**Matt. 12:17f; Lk. 4:17f**), and of divine approval during His personal ministry (**Matt. 3:16-17**). I am persuaded this passage refers to something the Holy Spirit promised relative to kingship; something closely suited to the argument and proof Peter is offering.

During the Lord's personal ministry He had spoken of a time when "living waters" would flow from His disciples; and John explains this referred to the Spirit which "was not yet given, because Jesus was not yet glorified" (**Jn. 7:38-39**). An outpouring, such as that on Pentecost, awaited the glorification of the Son of God. When Jesus promised the Spirit to His disciples He not only stressed the necessity for His going away; He also explained that He would occupy a new and different heavenly office (**Jn. 16:7**). Note, "Hitherto have ye asked nothing in my name, ask and ye shall receive. . ." (v. 24). "I will pray the Father, and he shall give you another Comforter" (**14:16**). "The Holy Spirit, whom the Father will send in my name" (v. 26). His glorification and Lordship is here clearly indicated.

Now, how are these things "the promise of the Holy Spirit"? The immediate context quotes David as saying, "The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet" (**vv. 34-35; Psa. 110:1**). Jesus had cited this same Psalm (**Matt. 22:43**) saying, "How then doth David in the Spirit call him Lord, saying. . . ." Mark's account of this reads, "David himself said by the Holy Ghost. . ." (**12:36, KJ**). Clearly, the Holy Spirit had foretold (promised) that the Son of God would be glorified, seated upon David's throne. This exaltation would be given Him by the Father (**Dan. 7:13-14**). Then, and only then, would the glorified Son "pray the Father" that the Spirit be given the disciples "in my name." But none of this could occur until Jesus had been raised from the dead.

Peter's second proof of the resurrection called upon his audience to accept the logical conclusion of their own seeing and hearing. It ran something like this: You have seen and heard proof that the Holy Spirit is poured out from heaven; and you are amazed and marvel at this fulfillment of Joel's prophecy. But these "last day" wonders could not occur until the Messiah is exalted, and the Holy Spirit's promise of kingship is realized. The promise of kingship was to one who would not be left in the place of the dead, and whose body would not see corruption. The conclusion is inescapable: We are witnesses to Jesus' resurrection (v. 32); and you are witnesses to something that could only occur after Jesus had been resurrected, exalted, and made King on David's throne (v. 33).

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Drawing Strength from the Courage of Others

By Bill Hall

How thankful we should be for wonderful examples of courage that spur us on to greater strength in the Lord's service.

Paul was just such an example: "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (**Phil. 1:14**).

These brethren, formerly timid and reticent, were drawing strength from the courage of Paul.

Other examples abound. Stephen's plea, "Lord, lay not this sin to their charge," surely had for its source of strength the forgiving spirit of the Lord (**Acts 7:60**). The Thessalonian church found a source of strength in the example of the churches in Judea (**1 Thess. 2:14**). The Philippian church, a model of courage and conviction, could no doubt trace much of its strength back to the wonderful example of patience and equanimity demonstrated by Paul and Silas while in their midst. The Hebrew Christians were admonished to "remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith" (**Heb. 13:7**).

Christians of this generation are similarly drawing strength from the courage of others. Young men who refuse to miss services of the church to play on a ball team; young women who refuse to be seen in

These all share a common spirit with the great characters of the Bible: they see in their temptations, trials, afflictions, and persecutions a special opportunity to be like Christ, to demonstrate their fidelity to Him, and to provide a source of strength for those who might be weak and wavering around them.

public in scanty attire; businessmen who would lose their jobs rather than compromise their convictions; women who continue to adorn themselves in "meek and quiet spirits" whatever the sophisticated world thinks or says of them; sick people who bear their afflictions with patience and faith; elderly people who continue to attend worship when they are hardly able to go anywhere else; dying people who demonstrate how Christians ought to die; all are sources of strength and courage for others as they face similar circumstances. These all share a common spirit with the great characters of the Bible: they see in their temptations, trials, afflictions, and persecutions a special opportunity to be like Christ, to demonstrate their fidelity to Him, and to provide a source of strength for those who might be weak and wavering around them. They seize the opportunity and stand, and all of us are stronger because of them. Of these courageous people this world truly is not worthy.

Are we, however, to be always on the receiving end of the strength of others? As we draw strength from the courage of others, we must in turn become sources of strength and courage. Others look to us. In the words of Charles Wesley, each of us has a "charge to keep," and "God to glorify," a present age to serve."

