

# “Lest Anyone Should Deceive You”

“Now this I say lest anyone should deceive you with persuasive words. For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your faith in Christ. As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving. (Col 2:4-7 NKJV)

Some men were deceiving with persuasive words then as they are now. To prevent ourselves from being deceived by smooth talkers we need to stick closely to Jesus and “walk in Him”. Christ should be preeminent in our estimation so that we get all our authority from Him. Words must always be checked and tested by whether it came from Him and His Spirit-guided apostles and prophets (Eph.1:19; 2:19f). Good order comes from walking inside the boundaries of Jesus’ authority. Our faith must be steadfast in Him.

By Terry W. Benton

“The faith” is that body of teaching that comes from Christ. Get yourself “rooted” in Jesus and you will be rooted in the faith and teaching of Jesus. Take His yoke and learn from Him. This is the best way to keep from being deceived.

To be “established” in the faith, one has to be consciously committed to the faith, always cautious not to let anyone deceive us with persuasive words. The standard is “the faith” that was originally delivered to the saints “as you have been taught”. This is “traditionalism” that God wants from us.

There is much room to “abound” and grow in this body of teaching. It has everything we will ever need for life and godliness. Inside this body of teaching, “the faith”, are riches to supply us and enrich us, and excitement builds within us as we learn more and more. We are to be growing in this body of teaching, and when we are, we learn so much more for which to be thankful.



**Classes This Week**

<b>Sunday 5:00 PM</b> Men's Training Class at the building	<b>Sunday 5:15</b> Kid's Class at the building	<b>Sunday 7:30 PM</b> College Devotional and Singing with Marshal McDaniel Teaching	<b>Monday 7 PM</b> Ladies "James" Class at the Rouse's	<b>Tuesday 8 PM</b> "Truth Seekers" Student Center Room 2310	<b>Thursday 10 AM</b> Ladies "Proverbs" Class at the Rouse's	<b>Thursday 8 PM</b> Prayer Study at Stefan Richardson's
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**Sick**

Sam Cox (Friend of Anna Stallings)	Owen Mauldin (Seth and Summer Mauldin's Son)	Frank Hand (Laura Humphrey's dad)	Sandlyn Fultz (Davis Fultz's Sister)
Gloria Detmer and Carol Dickerson (Toni Herd's Sisters)	Don Lanier (Father of Greg Lanier)	David Hartsell (Holly and Brad's Father)	Jeffery Miller (Friend of Walker Davis)
Emma Hettinger (William Herd's Mother)	Neal May (Manna Jones' Mother)	Roger Whatley (Daphne Whatley's son)	Andrew Hagewood (Friend of Sarah Norman)
Pat Webb (Friend of Jared Johnson)	Quinton Addison (April Jerkins Grandfather)	Diane Hudson (Josh Hudson's grandmother)	Arline Harkrider (Nichole Pender's Grandmother)
Gerald White (Christopher, Anna and Wesley's Father)	Don Meadows (Ashley Miller's step-father)	Emily Stallings (Anna's sister)	Madi Wise (Friend of the Robert's)
Marty Meeks, Russell Dickerson (Toni Herd's Nephews)	Frances Fultz (Davis Fultz's grandmother)	Judy Nichols (Suzanne's Mother)	Ann Scaff (Hannah Morris' grandmother)

**February Birthdays**

- 2 - Wesley Herd
- 2 - Ken Sullivan
- 3 - Chris Long
- 5 - Chase Counsell
- 6 - Jackson Fowler
- 8 - Grant Burton
- 13 - Leslie Freeman
- 13 - Megan McMurray
- 14 - Leighton Daniels
- 15 - Ella Miller
- 15 - Terria Burton
- 16 - Seth Humphrey
- 18 - Caralise Hunt
- 19 - Reed Starnes
- 20 - Haley Hudson
- 22 - Windy Dembowski
- 22 - Alexander Calvert
- 22 - Elizabeth Anne Calvert
- 23 - Greg Lanier
- 24 - Jeff Jerkins
- 25 - Valerie Liverett
- 26 - Maghen Smith

**News and Notes**

- ☒ - Please remember Glenn Weeks, Caralise Hunt's father, in your prayers.
- ☒ - Bob Simpson will have hip replacement surgery on Feb. 20.
- ☒ - Betty Bradford continues to receive treatment at UAB.
- ☒ - Please remember Susan Sullivan as she continues to recover from knee replacement surgery.
- ☒ - Rusty Weldon's brother, Danny, went to UAB for further testing.
- ☒ - Bill Hall will be in a meeting at the Prattmont church on Feb 10-12.
- ☒ - Tonight's college devotional will start in the College Classroom at 7:30.

# The Auburn Beacon



Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:16)

## The Sufferings of Christ Prior to His Death

By Irvin Himmel



**Thoughts to Ponder**

Night, with ebon pinion, Brooded o'er the vale; All around was silent, Save the night-wind's wail, When Christ, the Man of Sorrows, In tears and sweat and blood, Prostrate in the garden, Raise His voice to God.

In the stillness and ebony of night, following the keeping of the Passover with His disciples and a period of lengthy discussions, Jesus went to the Mount of Olives. At a place called Gethsemane, He told the tired and weary apostles, "Sit ye here, while I go yonder and pray." He took Peter, James, and John with Him to go a little farther into the garden. He "began to be sore amazed, and to be very heavy" (Mk. 14:33). His soul was "exceeding sorrowful" (Matt. 26:28). He went forward a short distance and fell on His face in prayer.

*In Gethsemane*

The prayer of our Lord in Gethsemane reflected His human feelings as He faced the reality of death. "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." Human nature shrinks "from the dissolution of the bond that binds to soul" (Edersheim). Jesus had taken upon Him the nature of man. He was nearing the time when He must bear the iniquity of us all. The prospect of death brought the deepest kind of agony to His soul. The physically exhausted disciples had now fallen asleep. "And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Lk. 22:44).

I confess that my mind cannot fully fathom the horror and agonizing grief which our Master suffered in Gethsemane. It was a foretaste of Calvary. He who was made a little lower than the angels for the suffering of death, and was found in fashion as a

man, "offered up prayers and supplications with strong crying tears unto him that was able to save him from death" (Heb. 5:7). Night, with ebon pinion, Brooded o'er the vale; All around was silent, Save the night-wind's wail, When Christ, the Man of Sorrows, In tears and sweat and blood, Prostrate in the garden, Raise His voice to God. - L.H. Jameson

A mob stormed into the garden with swords and staves, lanterns and torches. Judas positively identified Jesus, and they laid hands on Him and took Him away. After a brief appearance before Annas, Jesus was taken to Caiaphas, the high priest.

*Before the High Priest*

John records an incident which may have occurred before Annas or before Caiaphas. The account in John 18:19-24 is not clear as to which "high priest" is under consideration. Commentators are pretty equally divided on the point. I lean to the view that this took place before Caiaphas in a private interview. The high priest asked Jesus about His disciples and His doctrine. Since Jesus had taught openly in the synagogue and in the temple, not concealing His doctrine, He responded, "Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said." One of the officers of the high priest "struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?" Perhaps this officer was not accustomed to hearing a prisoner speak in such a forthright manner, standing for his own rights. Jesus

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

**SCHEDULE OF SERVICES**  
**Sunday**  
Bible Class .....9:30 AM  
Worship .....10:20 AM  
Evening Worship ..... 6:00 PM  
**Wednesday**  
Bible Classes.....7:00 PM  
E-Mail:  
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Evangelist and Editor

**Check Us Out On the Internet: [www.aubeacon.com](http://www.aubeacon.com)**

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replied, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" The slap in the face was intended to insinuate that Jesus had not shown respect for the high priest. The truth is that the blow was illegal. Jesus was merely demanding that witnesses be brought if the court had a case against Him. Hendriksen thinks the officer tried to exploit the situation for his own selfish advantage - that he may have been dreaming about a promotion! It is worthy of note that he was not ordered to strike the prisoner. His action was daring and despicable.

Later, two false witnesses were brought to testify against Jesus. Being put under oath and commanded to state plainly whether or not He was the Christ, the Son of God, He answered, "Thou hast said: 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."

The high priest rent his clothes and charged Jesus with blasphemy. "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, Who is he that smote thee?" (Matt. 26:67, 68). In addition to these indignities, they covered His face (Mk. 14:65). Luke explains what happened in these words: "And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is that smote thee? And many other things blasphemously spake they against him" (Lk. 22:63-65).

Imagine how you would feel if you were held in custody and the men who held you began spitting on you, beating you in a sadistic manner, and they blindfold you and strike heavy blows, taunting, mocking, jeering! These insults and abuses were both unjust and contrary to civilized conduct. The brutality and vulgarity of the scene bring into sharp focus the animal instincts that had moved the guards and servants of Caiaphas to show the utmost contempt toward the prisoner.

After appearing before Annas, before Caiaphas, then before the Sanhedrin, Jesus was sent to Pilate, Judea's Roman governor. In the course of the questioning, Pilate learned that Jesus was from Galilee, and since that was Herod's territory, he sent Him over to Herod.

#### Before Herod

Herod had wanted for a long time to meet Jesus. Having heard many things about Him, the king hoped to see Jesus work a miracle. He questioned the Galilean prisoner in many words, and the chief priests and scribes were there vehemently accusing Him, but Jesus "answered him nothing."

"And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate" (Lk. 23:8-11). To "set at nought" means "to count as nothing, to treat with utter contempt, as zero" (Robertson). The flinging of a brilliant robe around His body was a part of the mockery and derision.

No small segment of the pre-crucifixion suffering of the Savior was the manner in which He was shuttled from one court to another. Visualize Him being led shackled through the streets of Jerusalem, and He was arrayed in a gorgeous robe. Every step was one of burning ridicule.

#### Before Pilate

Pilate had to do something to appease the Jews. He hit on the idea of chastising Jesus and releasing Him. That did not suit the accusers. When he offered to release either Jesus or Barabbas, a noted criminal, they urged the release of the latter, and cried out concerning the former, "Let him be crucified." Pilate yielded to their wicked demands.

Three of the writers report that Jesus was scourged (Matt. 27:26; Mk. 15:15; John 19:1). This was "a flogging with leather whips weighted with bone or metal laid on so hard that weaker men sometimes died from it" (Culver). ". . . The scourge of leather thongs was loaded with lead, or armed with spikes and bones, which lacerated back, and chest, and face, till the victim sometimes fell down before the judge a bleeding mass of torn flesh" (Edersheim).

#### At the Hands of Ruthless Romans

The soldiers plaited a crown of thorns and placed it on His head (John 19:2). This was done after they had stripped Him and arrayed Him in a scarlet robe (Matt. 27:28, 29). Somewhere the soldiers found some prickly plants to use in making this crown to press upon His head. "Rivulets of blood must have started to run down his face, neck, and other parts of his body" (Hendriksen).

Covered with blood, torn with stripes, and tortured with sharp thorns piercing the head, the body of Jesus must have throbbled with pain. This was coupled with mental cruelty. They put a reed in His right hand. A king needs a scepter. Now that they have robed, crowned, and sceptered the "king of the Jews," they bow before Him in mockery, and they cry in cutting derision, "Hail, king of the Jews!"

As though all of this is not enough, they spat on Him, and they took the reed and smote Him on the head with it (Matt. 27:30; Mk. 15:19). And, "they smote him with their hands" (John 19:3). Probably the soldiers took turns bowing in mockery, removing the reed from His hand to hit Him on the head and drive the thorns deeper into His torn flesh, spitting on Him, slapping Him, and deriding His kingship.

But the worst ordeal was yet to come. They led Him away to crucify Him . . . .



# Fundamental Features of Christianity

By Dee Bowman

Fundamentals are the things that undergird something, the foundation on which that thing rests. The Christian system has certain fundamental things that underlie it. These are necessary fundamentals. Here are some suggestions concerning those essential parts.

Fundamentals are a vital concern for whatever the project or enterprise. Without a firm foundation, any endeavor is eventually doomed to failure. Fundamentals are the things that undergird something, the foundation on which that thing rests. The Christian system has certain fundamental things that underlie it. These are necessary fundamentals. Here are some suggestions concerning those essential parts.

**Conversion.** Conversion indicates a change. Change is what the "new birth" is all about (John 3:3). Jesus said, "except a man be born again, he cannot see the kingdom of God." That conversion is a change of the whole man—a change of his intellect, brought about by faith; a change of his will, brought about by repentance; and a change of his relationship, brought about by baptism. This fundamental change brings one "into" Christ, or into a new relationship with Him. "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold, all things are made new (2 Corinthians 5:17). "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" Jesus said (Matthew 18:3). Conversion is fundamental to Christianity; it's what makes one a Christian in the first place.

**Conviction.** Conviction issues in two different directions: it may be the equivalent of faith, or it may be what is produced by the knowledge of being found guilty. First of all, it's being convinced, fully persuaded. That's faith. Conviction is faith. "Without faith it is impossible to please Him," we are told in Hebrews 11:6. We must be fully convinced that God is, and that He rewards those who diligently seek after Him. Faith is an essential part of Christianity; it is the bedrock foundation on which the entire system rests.

But conviction can turn in another direction as well. It may mean one who is convicted by the law, one who is guilty of a crime, as charged by a judge or jury. Man has to realize his lost condition before he will turn to God. The people on Pentecost were "pricked in their hearts" (Acts 2:37) before they said, "men and brethren, what shall we do?" One of the purposes of the word of God is to identify sin for what it is, and cause men to

repent. "Godly sorrow worketh repentance (2 Corinthians 6:10). Sorrow for sin comes as a result of a realization that one is not approved of God because of that sin. In either case—whether it is understood as faith, or being found guilty—conviction is a fundamental part of Christianity.

**Consecration.** To consecrate something is to set it apart, to make it sacred. In the case of Christianity, consecration is an indispensable part of service to God. As we have seen already,

the Christian must be a new creature, one who has been born again. Once that is accomplished, he then must consecrate himself to God through His Son, Jesus Christ. "Be not conformed to this world, but be ye transformed," we are told, "by the renewing of your minds" (Romans 12:1-2). Notice that one must renew his mind in order to be consecrated to God. He must have a new focus, new desires, a new attitude toward the world, all of which has to do with his being set apart or consecrated to God. "Set your affection on things above, not on things of the world" (Colossians 3:2), is another way of saying, "be consecrated to God rather than the world."

**Consummation.** Consummation is bringing one's life to a suitable end or conclusion. "Work out your own salvation with fear and trembling," says Paul (Philippians 2:12). You have to work it out yourself; and you have to work it all the way out to the end, or as Peter says, "Give diligence to make your calling and elections sure (2 Peter 1:10). Consummation, for our purposes, means to bring your sanctified life to a good conclusion. "Gird up the loins of your mind, and be sober," says Peter (1 Peter 1:13), "and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Live your life here in such a way that when it is concluded you will hear the commendation, "well done good and faithful servant..." Life is a miserable failure if it doesn't, by the grace of God, culminate in a heavenly abode.

**Fundamentals.** They're necessary to who and what we are. Let us not become so enamored with where we are that we forget where we're going.

