

For over thirty years I have visited the graves of my mother and father. I need no artificial means to stir memories at the graveside. It makes no difference at which gate I enter the cemetery or the direction I approach the graves. The denominations use candles, shout and burn incense, use quartets and solos, testify, and play the organ. Paul said, "...let a man examine himself and so let him eat..." (1 Cor. 11:28, DM). May God have mercy on us if we have to have some "form" to stir our memories.

—G.K. Wallace
Deceased



Vicious habits are not hurtful because they are forbidden,
but forbidden because they are hurtful. —Ben Franklin

ANNOUNCEMENTS

Let us pray for...

- Mike Mallett—fighting lymphoma (faithful brother in Evant, TX)
- Don Henderson—pacemaker surgery Tuesday (Sheri Woodall's Dad, Jeff's Granddad)
- Ken Chumbley—fighting cancer and other physical problems (Gospel preacher)
- Janice Ruffner—severe blood clots (Sherry Gleaton's mother)
- Ann Henderson—cancer (Sheri Woodall's aunt)
- Brian Ritter—rare autoimmune disease (son of Rick Ritter, Gospel preacher)
- Tim Smith—chronic physical problems from auto injuries (Gospel preacher)
- Richie Aidoo—Joshua Aidoo's 8-year-old son (seizures)
- Samuel Bagsangi—Gospel preacher in Philippines we help support
- Joshua Aidoo—Gospel preacher in Ghana we help support

Records you helped make last week...

Bible Classes	14
Sunday AM Worship	14
Sunday PM Worship	14
Wednesday PM Bible Class/Worship	12
Contribution	\$1,043.00
Contribution average (2014)	\$856.50

Internet Sermon broadcasts...

Both sermons each Sunday are broadcast, beginning at approximately 10:45–10:50 a.m. and 1:12–1:15 p.m., via Internet through our Website, www.northpointcoc.com.

Assignments...

Bible class teacher for September
Chairman of Men's Meetings (July–September)
Preacher, *The Lighthouse* editor

Phil Smith
Jerry Smith
Dub McClish



The Northpoint Lighthouse

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"Spiritual" Adultery

Just when I think I have "heard it all," something else comes along to prove otherwise. This is particularly true of the subject of marriage, divorce, and remarriage. The weird positions that have surfaced in recent years range everywhere from granting the fornicating spouse the right to remarry to redefining *adultery* as merely divorcing one's mate, and **almost** everything imaginable in between.

I now find that I underestimated the fertility of the human mind for conceiving novel doctrines to justify ungodly behavior. A brother (once a preacher) is now justifying divorcing his wife on grounds of "spiritual" adultery. He defines her "sin" as follows: She did not support him in his work and in other ways was not spiritually strong (of course, he remained sole arbiter of the meaning of *support* and *spiritually strong*). Without question, a Gospel preacher's greatest asset is a wife who will faithfully support him and his work. Without such, he is seriously handicapped. Indeed, **every** Christian should faithfully support faithful work in the kingdom in every way.

However, it is all but incredible that one—particularly, one who knew enough about the Bible to preach it at one time—would use "spiritual weakness" (even granting its existence) as a Scriptural basis for divorce (and likely for remarriage as well). This brother bases his *spiritual adultery* premise upon Israel's numerous Old Testament lapses into **literal** idolatry. Clearly, God's prophets called such "adultery" (Jer. 3:8; Eze. 23:37ff). *Spiritual adultery* aptly describes their practice since it involved a "spiritual" union with illicit "spiritual lovers" (pagan gods). However, it is inexcusable folly to employ such an Old Testament figurative use of *adultery* as a pretext for divorcing one's physical mate.

Note the following about this perversion of Scripture:

Northpoint Church of Christ
Greenway Plaza, 4224 N. I-35
Denton, Texas 76207
940.220.9931
northpointcoc@hotmail.com
www.northpointcoc.com
www.scripturecache.com

Sunday
Bible Class 9:30 AM
Worship 10:30 AM
Worship 1:00 PM

Wednesday
B.C./Worship 7:00 PM

1. The “spiritual” adultery applied only to the “spiritual” marriage between God and Israel (they were figuratively likened unto a husband and wife, respectively). He gave them a “bill of divorcement” because of their “adultery” with pagan deities (Jer. 3:8).
2. A Christian has no right to divorce his/her **unbelieving** mate merely on the grounds that she/he is an unbeliever (who, by definition, is “spiritually weak”) (1 Cor. 7:13–14). It therefore follows that an alleged “lack of spiritual strength” in one’s **Christian** mate is by no means a ground for divorce.
3. The fornication that Jesus allowed as the **only** ground of divorce and remarriage (Mat. 5:32; 19:9) refers **only** to literal, physical sexual unfaithfulness, not to a subjective judgment of “spiritual weakness,” claimed as a modern form of “spiritual” adultery.

This brother has (as many others have had over the past three generations) a bad case of “loop-hole-itis” – he is looking for a “loophole” in God’s marriage law. When one begins this approach to any portion of God’s law, he will usually find something upon which he can build a pretense.

We cannot restrain those who are determined to do what they will do, but they should not try to justify it with ridiculous excuses (such as this one), alleging that it is thereby Scripturally sanctioned. They will do well to remember that those who “wrest the Scriptures” do so “unto their own destruction” (2 Pet 3:16). I do not know about the “spiritual strength” of this man’s wife, but for sure, one who would concoct such a bizarre theory as this one is guilty of the very spiritual weakness he defines as “spiritual” adultery.

– Dub McClish
Denton, TX

Our Assemblies

Every institution, whether human or Divine, must have stated times for meetings, or assemblies. In human governments the whole citizenship does not assemble, but they meet at stated times through their chosen representatives. The church could not exist long without regular meetings. A little thinking will enable any one to see this. Can you imagine a church growing and prospering, or even existing, without a regular Lord’s day meeting? That the early church had a regular meeting may be seen by a thoughtful reading of Hebrews 10:25: “Not forsaking our own assembling together, as the custom of some is.” If they had no assembling together, they could not forsake it; and if they had no **regular** assembling together, some could not establish a custom of staying away from assembling together. A person could not establish a custom of staying away from a meeting that did not exist.

But when was the time for that assembling together? “And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them” (Acts 20:7). The matter-of-fact way in which Luke makes this state-

ment shows that they were in the habit of assembling on the first day of the week to break bread. But does one reply that Luke does not say that they met every first day of the week? Let him remember that a week has but one first day. God said to the Jews, “Remember the sabbath day, to keep it holy” (Exo. 20:8). He did not say for them to keep every sabbath holy, for there was but one sabbath each week, and when that day came around the command was also present. Suppose some Jew had said, “But the Lord did not say for us to remember every sabbath,” and had gone out to work on a sabbath, what would have happened to him? And as the week has only one first day, when the first day comes around our duty to assemble together also comes.

That the churches assembled regularly on the first day of the week is also shown by Paul’s command to the church at Corinth: “Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come” (1 Cor. 16:1–2). These collections at Corinth were made on the first day of the week. They were also made into a common treasury, and not laid up at home. They were to be so collected that Paul would not have to gather them up when he came. The churches of the province of Galatia were to do likewise. The language, therefore, shows conclusively that they met on the first day of the week and that they made their contributions into a common treasury. As these churches met on the first day of the week, we conclude that other churches did likewise [as 1 Cor. 4:17, et al., clearly indicates, and so must our practice be in order to be the Lord’s faithful servants, DM].

– Robertson L. Whiteside
Deceased

Artificial Respiration

Artificial respiration is well-known to the average household in America. If a heart failure is apparent, artificial means may save a life. How may our spiritual hearts be stimulated? Should we leave the Word of God for man-made procedures? Years ago I sat in an audience of several hundred brethren and listened to the preacher talk about the Lord’s Supper. He laughed and joked about “three songs and a prayer.” He ranted about formality, routine, and form. He suggested that worship could be made meaningful by simply changing procedure. He thought weak hearts could be revived by artificial means. We know that the routine does not stimulate the Bible heart.

For over sixty-five years I have been taking the Lord’s Supper, and it never occurred to me that I might be engaging in a ritual. My mind, at the Lord’s Table, goes back over two thousand years to the death of Christ. It never dawned on me that the order of the worship had anything to do with the solemnity of the Lord’s Supper.