

(1 Cor. 14:8). The apostles and those who followed their direction were beset with no uncertainty regarding the matters presented. Timothy "fully" knew the doctrine of Paul (2 Tim. 3:10). Men believed and knew the Truth in the apostolic age (1 Tim. 4:3) and were "filled with the knowledge of his will," in "all spiritual wisdom and understanding" (Col. 1:9). So ought it to be with us all today.

—Guy N. Woods

Deceased

From *The Spiritual Sword*, Vol. 13, No. 1, pp. 37–39



## ANNOUNCEMENTS

### McClishes gone next two Sundays...

Rick and Jerry will be preaching in Dub's absence

### Let us pray for...

**Rick & Sheila Beauchamp**—his job hunt, mother

**Megan Broking**—In Missouri for military training

**Waynette Davis, Sharon Harp**—health problems

**Lavonne McClish**—macular degeneration and other health problems

**Janice Parks**—her health and family burdens

**Rick Heimberger**—cancer

### Records you helped make...

Bible Class	11
Sunday AM Worship	12
Sunday PM Worship	12
Wednesday PM Bible Class/Worship	9
Contribution—11/01/09	\$395.00
Contribution average (2009)	\$339.32

### Sermon broadcasts...

Both sermons each Sunday are broadcast via Internet, available at our Website, [www.northpointcoc.com](http://www.northpointcoc.com). The Sunday morning sermon begins at approximately 10:47 a.m., and Sunday afternoon at approximately 1:15 p.m.

**Bible class teacher for November Sundays** **Darrell Broking**

(Rick, Dub, and Jerry will teach on Wednesdays in Darrell's absence)

**Chairman of Men's Meetings (October–December)** **Darrell Broking**

**Preacher, *The Lighthouse* editor** **Dub McClish**

**Northpoint  
Church of Christ**

5101 E. University Drive, Box 6  
Denton, Texas 76208  
940.323.2120

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



# The Northpoint Lighthouse

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## A PREACHER YOU WOULD NOT TOLERATE

He frequently arrives a few minutes late for his Bible class (even though he's teaching), thus delaying the beginning of the class. He sometimes misses his class altogether because he stayed up so late on Saturday night that he just "could not" get up in time to attend.

He and his wife sit silently during the singing of praise to God during the worship hour. He sometimes misses Sunday evening worship, especially in the fall and winter because his favorite NFL team's game is not over in time for him to attend. He attends on Wednesday night once in awhile. Sometimes he "has a headache" or is "just too tired." On other occasions there is a movie in town he wants to see or some program on television that appeals to him. He has also missed a few times on Sunday evening when friends or relatives "dropped in" just before worship.

He drives an expensive car and a late model pickup, owns a summer home on the lake, a travel trailer, and a fishing rig. He lives in a more-than-comfortable house, dresses his family well, eats sumptuously, and spends a minimum of \$2,500 on the family vacation each year. However, he gives only \$10.00 per week to the Lord, and he does that only when he sporadically attends and if it is convenient. He sometimes refuses to give any amount.

When he finds himself in the presence of those who drink, he drinks with them "to avoid offending them." When he visits a denominational meeting, he sings spiritual songs with their instruments and calls their preacher "Reverend" "to avoid offending them." His wife takes her daily walks in her halter top and short shorts during the warm months. They both smoke and smell like a tobacco barn. They allow their children to do, say, and dress as they please.

When asked to assist with the visitation program, he refuses because it conflicts with his bowling night. Besides, the last time he helped they would not do everything just like he thought it should be done.

Such a preacher would and should not be tolerated. He could only have a damaging and depressing influence on the church. Any growth in the church would be in spite of his influence instead of because of it, regardless of how powerful or "dynamic" he might be with words in the pulpit.

While a congregation would not begin to tolerate such a preacher, it often tolerates other members of this sort without giving them any of the appropriate

attention. When the faithful preacher applies the Word of God to such materialism and tries to root it out, brethren sometimes think he should be more tolerant. In fact, they will often listen much more to the stingy, selfish, worldly, materialistic brethren than they will to God's messenger who calls for their repentance.

The Bible does not teach a double standard (Acts 10:34–35). The “convenience-controlled” Christian should not be tolerated indefinitely, be he preacher, elder, deacon, or any other saint.

—Dub McClish  
Denton, TX



## WHAT IS TRUTH?

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?” (John 18:37–38a).

Bible students are not in agreement as to the motive which prompted Pilate to raise the question with which he terminated his interview with our Lord. Some see in it the earnest longing of an honest heart which had thus far been unable to discover Truth and had long since given up the search; others, more properly, regard it as an exhibition of worldly skepticism which thinks there is no such thing as Truth; or, if there is, that it is of little importance to the world. In either event, Pilate felt no interest in the Lord's reply; notwithstanding his query, he did not remain for the answer.

The disposition to regard Truth as unattainable and its pursuit a useless and unnecessary exercise has long been an acceptable view in denominational circles, and those possessed of this concept have not hesitated to justify their departures from Sacred Writ on the ground that “it is not possible for everybody to understand the Bible alike.” Others, not willing to cut the Gordian knot by such blatant denial of the Word, have nonetheless reached much the same conclusion by the allegation that it is not possible to know the will of the Lord from the study of his Word, and that those who claim to do so are arrogant in disposition, sectarian in spirit, and dogmatic in doctrine. It is now being taught that divisions arise because some among us claim to be right, to be identified with the loyal church and that such efforts to avoid denominationalism turn us into bigoted sectarians.

There are those who say we may be wrong on some of the basic matters in our distinctive plea and there ought never to have been any alienation and division over such issues as instrumental music in worship, premillennialism, marriage and divorce, and similar matters. Had the saintly David Lipscomb, the courageous J.C. McQuiddy, the eloquent N. B. Hardeman, the fearless Foy Wallace, Jr., the scholarly B.C. Goodpasture and other giants of the faith been theological weaklings and religious cowards, division over these issues would have been avoided, but at a cost too awesome to contemplate—the loss of the souls of tens

of thousands of people who now adhere to a pure faith and a Scriptural practice, but who otherwise would have long been enmeshed in denominational error. How thankful we who are the recipients of that priceless heritage ought to be that these men and thousands of others, who have so valiantly defended the faith through the years, did not believe that we may be wrong on these matters.

If there is such a thing as Truth, if it is accessible to us, if it is within the mental reach of those for whom it is intended, why should we not seek it and, having found it, claim it as our own? To urge that it is wrong to want to be right and, having achieved conformity to the Lord's will as set out in his Word to assert that fact, makes one a bigoted sectarian is in effect to say that there is really no such thing as Truth; or, if there is, that it is neither desirable nor necessary to separate it from error and to insist upon it for its own sake. Surely, it must be admitted that sometime, somewhere, some of the Lord's people have been right and are members of the loyal church. If so, may not those who are thus circumstanced say so, without being liable to the charge that they are bigoted sectarians? For some years there has been a form of breast-beating among us which sees little that is good in the churches of Christ and little that is bad in the denominational world, and we are by them repeatedly urged to give up our “traditions” for the sake of unity in the religious world.

What traditions? We are never told; it is simply alleged that we are wedded to traditions which constitute a continuing barrier to union with our denominational friends. No one is so naive as to think that those peculiarities of ours which have developed through the years are a formidable obstacle to unity; we are not rejected by the denominational world because of our hours of meeting, the order of our services or the architecture of our buildings. Their repudiation of us results from basic differences over the name, the doctrine and the practice of the New Testament church. More specifically, whether men may properly honor Christ by wearing human names (Acts 11:26), whether sprinkling and pouring are acceptable substitutes for immersion (Rom. 6:3–4), whether baptism in water is for (unto) the remission of sins (Acts 2:38), whether the Lord's Supper must be observed every first day of the week (Acts 20:7), whether God's praises may be sung to the accompaniment of mechanical instruments of music (Eph. 5:19), and much, much more are distinctive characteristics of the Lord's church which separate us. Which of these features are “traditions” we may relinquish in order to attain acceptance with people of the denominational world? To say that the New Testament church is without distinctive features is sheerest nonsense. It differs in essential detail in every area from the institutions of men; each vital difference accentuates this distinctiveness as the two are compared with what the New Testament teaches regarding it.

If we may be wrong on some of these matters then, to the same extent, the denominational world may be right about them—a conclusion which logically follows, thus leading to a deterioration of conviction and consequent weakening of opposition to denominational doctrine and practice. Inevitably, this leads to questions regarding our basic plea, hesitancy to insist upon it, and criticism of those who do. Those who reach this point no longer preach with conviction and power, and their preaching produces converts equally weak and convictionless. “For if the trumpet give an uncertain voice, who shall prepare himself for war?”