

in heaven” (Mat. 7:21). To say, “Lord, Lord,” shows some degree of faith; but it is a dead faith, for there is no obedience to God's will. Such faith profits nothing—puts no one into the kingdom of heaven. The writer of Hebrews says of Jesus, the Christ, “Though he was a Son, yet learned he obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation” (5:8–9). No one can misunderstand that plain statement, nor twist its meaning into something that it does not say. Some are so set on evading its force that they seek to array some other passages against it, and that is not fair dealing with the Word of God. If a man does not obey the Lord Jesus Christ, He is not the author of salvation to such a man.

—R.L. Whiteside  
Deceased



## ANNOUNCEMENTS

### Let us pray for...

**Rick & Sheila Beauchamp**—his job hunt & mother, her recovery from surgery  
**Magen 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 last week...

Bible Class	N/A
Sunday AM Worship	N/A
Sunday PM Worship	N/A
Wednesday PM Bible Class/Worship	N/A
Contribution—11/22/09	N/A
Contribution average (2009)	N/A

### 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.

<b>Bible class teacher for December Sundays</b>	<b>Dub McClish</b>
<b>Chairman of Men's Meetings (October–December)</b>	<b>Darrell Broking</b>
<b>Preacher, <i>The Lighthouse</i> editor</b>	<b>Dub McClish</b>

**Northpoint  
Church of Christ**  
 5101 E. University Drive, Box 6  
 Denton, Texas 76208  
 940.323.2120  
[northpointcoc@hotmail.com](mailto:northpointcoc@hotmail.com)  
[www.northpointcoc.com](http://www.northpointcoc.com)  
[www.scripturecache.com](http://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

Volume 5, Number 48  
November 29, 2009

## MY AIMS AS A PREACHER

I suppose we all have some goals or aims toward which we strive. Surely, all of us should have. I believe preachers need to study carefully the work that God has set out for them in His Word and then analyze the work they are doing. The result should be the setting of some goals and the statement of some aims that reflect what God expects of them.

In 1968, I first committed to paper my aims as a preacher. It does me good to reflect on these periodically, lest I forget them. I also think that those with whom I work should be aware of these aims and reminded of them occasionally. The reasons why I do some of the things I do and do not do some of the things I do not do are because of these aims. Therefore, my brethren are not only **entitled** to know them. They **need** to know them.

I aim to:

1. Be true to God's Word, regardless of the consequences, inconveniences, criticisms, or costs.
2. Seek God's approval above that of all others, in spite of what or how many men (or women), including relatives and friends, may disapprove.
3. Seek to gain as much understanding of God's Word as my abilities and opportunities may allow.
4. Distribute to as many as I can what I have learned about God, Christ, and the Gospel.
5. Have something to say worth listening to each time I get up to preach or teach.
6. Remember that I have a family and that I have family responsibilities as well as my responsibilities as a preacher.
7. Provide a worthy and pure example of conduct for all ages of people to follow, but especially for the young.
8. Deal as fairly and as equally with every person, friend or foe, as I possibly can.
9. Refrain from being vengeful toward those who disagree with me, oppose me, or mistreat me.
10. Learn the difference between important and unimportant things and leave the unimportant things for last.

I am painfully aware that I often fail to measure up to my aims. I am also painfully aware that I will be criticized and misunderstood if I do measure up to some of them. However, until someone can help me see more Scriptural and honorable aims, these shall continue to guide me.

— Dub McClish  
Denton, TX

~\*~\*~\*~  
**BAPTISM**

In Ephesians 4:5 we read, “One Lord, one faith, one baptism.” Almost the entire religious world will agree that there is one Lord. It is amazing that virtually the entire denominational and interdenominational world disagree with the simple statement that there is ONE FAITH and ONE BAPTISM. The apostle Paul wrote those inspired words in circa A.D. 62. The one baptism of which he wrote is the baptism of the great commission of our Lord Jesus Christ.

Why should one be baptized into Christ?

- Baptism cleanses us of sin by the washing of water: Ephesians 5:26.
- We are baptized into the name of the Godhead: Matthew 28:19.
- It is FOR the remission of sins: Acts 2:38.
- Baptism does NOW save us: 1 Peter 3:21.
- To have past sins all washed away: Acts 22:16.
- We must be baptized in the name of Christ: Acts 10:48.
- Then we can walk in newness of life: Romans 6:4.
- Baptism is essential for one to be saved from sin: Mark 16:16.
- Baptism is the only way to get INTO Christ: Romans 6:3–4; Galatians 3:27.

In regards to that latter point, I recall my first public debate. I had signed to affirm the proposition that “The Scriptures teach that water baptism to the penitent believer is for (in order to obtain) the remission of sins.” One of my charts reflected the fact that in New Testament baptism that we are baptized INTO CHRIST. To support that statement I had printed in large and bold letters: Romans 6:3 and Galatians 3:27. The arguments presented, in the words of the late brother J.T. Marlin, were “ungetoverable.” Mr. Ballard, my opponent, contended that I had only used two Scripture references in proving that point. He further argued that the reason that I did not use more than those two cited references, was because I did not have more! You know something, he was absolutely right. In my next rebuttal speech I asked my opponent, “How many times does God have to utter a statement to make that statement true?” We had a brief discussion about the term “gopher wood” which is found one time, and only one time in the entire Bible. Then I reminded my opponent that we were still waiting for just ONE Scripture reference from him that would demonstrate that the ONE baptism of the New Testament is NOT for the remission of sins! On that point, he remained as silent as the proverbial tomb.

One is not saved until after he/she has been baptized INTO Christ FOR the remission of sins. Some 149 of the ripest scholars the world has ever known (KJV and ASV of 1901) affirm this Truth. In Matthew 26:28 we notice that

Christ Jesus shed His blood “for the remission of sins....” Then, in Acts 2:38 we take note that one must repent and be baptized in His name “for the remission of sins....” If one argues, as my opponent did, that the English word “for” in Acts 2:38 means: “because of, or on account of, or in order to declare....,” then it must mean the very same thing in Matthew 26:28, and if not, then why not?

In 1 Peter 3:21 the inspired Peter states, “the like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.” On the first night of that debate I placed a portion of that Scripture on a blackboard: “baptism doth also [NOW / NOT] save us....” I challenged my opponent to erase the word that did not belong in that inspired statement. I pressed him on that in every speech delivered. He continually ignored the blackboard and its message. In his final speech on the final night of that debate, he finally walked over to the blackboard and erased the word “NOT.” As he walked away he muttered that he did not see what all the big deal was about that. Also, as he walked away from the board this message glared at him: “BAPTISM DOTHS ALSO NOW SAVE US....” In my closing speech I told the audience what the big deal was about my opponent’s actions. I re-read the proposition that he was affirming: “The Scriptures teach that water baptism to the penitent believer is **NOT** for (in order to obtain) the remission of sins” (emph. JW). I explained to the audience that when Mr. Ballard had erased the word “not” he had given up his proposition and indeed, he had.

How many today still try to pervert the reading of 1 Peter 3:21 to make Peter seem to say, “baptism doth also NOT save us...”? Have you obeyed the teaching of Christ and His holy apostles by being baptized into the name of Christ FOR the remission of sins? If not, “And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16).

—Jess Whitlock  
Evant, TX

~\*~\*~\*~  
**BELIEF DEMANDS OBEDIENCE**

On Pentecost, those who accepted Peter's preaching were commanded to repent and be baptized in the name of Jesus, the Christ, unto the remission of their sins, and about 3,000 rendered prompt obedience. And so in other cases in the book of Acts. In reports of these cases of conversion under the preaching of these inspired men, there is not a hint that sinners were saved the moment they believed. “And the hand of the Lord was with them: and a great number that believed turned unto the Lord” (Acts 11:21). If they were saved the moment they believed, they were saved before they turned unto the Lord; but healing, or salvation, follows the turning to the Lord (Isa. 55:7; Matt. 13:15; Acts 28:27).

No arguments of the “faith-only” advocates can do away with the plain statements of our Lord and His inspired preachers on the necessity of obedience. The fact is that in their arguments they array Scripture against Scripture. Our Lord makes this plain statement: “Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is