

Paul wrote, “the destruction of the flesh” (lust of the flesh), “that his spirit may be saved in the day of the Lord Jesus” (1 Cor. 5:5).

Paul stated: “I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat” (v. 11).

The test is before us; are we going to honor and obey God in the plain teaching of His divine Word; or are we going to disobey God and not go along with the Bible—contradicting modern psychology and psychiatry?

—Troy M. Cummings  
Deceased

[Note: Slightly edited because of space considerations.]



## 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, Karla Dobbs, 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	16
Sunday AM Worship	16
Sunday PM Worship	14
Wednesday PM Bible Class/Worship	11
Contribution—11/29/09	495.00
Contribution average (2009)	344.26

### 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 December Sundays**

**Dub McClish**

**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

Volume 5, Number 49  
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## “THEY...BELIEVE A LIE”

For generations, multiplied millions of otherwise rational beings, claiming to be disciples of Jesus, have mouthed the slogan: “It makes no difference what you believe, as long as you are sincere in following that belief.” Of course, they do not really believe this when put to the test. These professed believers correctly do not maintain this dictum when applied to Buddhists, Hindus, or Muslims, and certainly not to Atheists.

What they really mean is that one can believe and/or practice almost anything in religion and be acceptable to God, as long as one claims to “believe” in Jesus of Nazareth as the Son of God.

Men do not entertain such a “sincerity-only” credo in any other area of life besides religion. The more sincerely one believes the lies of the con artist, the more severely he is likely to be victimized. Armies have been defeated, ships sunk, marriages destroyed, businesses wrecked, lives and reputations lost, and governments toppled because of belief of a lie. Is sincere belief of error in religion as valid as belief of the Truth?

The Old Testament unequivocally answers, “No.” A young prophet of Judah lost his life for sincerely believing one who should have been entirely trustworthy—an older prophet. The inspired writer said simply of the older prophet, “But he lied” (1 Kin. 13:18). On Mt. Carmel, 450 prophets of Baal proved their sincerity by imploring his response to their offering in shedding their own blood (18:22–29). Every Old Testament condemnation of idolatry demonstrates the fact that sincere belief of religious lies is disastrous.

The apostle Paul did not subscribe to the dictum that belief of error in religion is inconsequential, however sincere. He described those who “received not the love of the truth, that they might be saved.” Instead, he said they “believe... a lie,” and that all “who believed not the truth” would “be damned” (2 The. 2:10–12, KJV). “Let God be true, but every man a liar” (Rom. 3:4; cf. Gal. 1:6–9).

Jesus Christ said that Truth—not error—in matters of the soul, makes men free (John 8: 32). He defined Truth in religion as the Word of God (17:17). He called religious leaders of his day—enslaved by religious error—“blind leaders of the blind” and said that leader and follower alike would “fall into the ditch” (Mat. 15:14). The sincerity of one’s believing and following a lie in religion will not only not prevent his fall, but rather will be the cause of it. Jesus said that

those who would enter Heaven will not do so by believing what they like, but by doing the Father's will (Mat. 7:21–23). The “it-matters-not-what-you-believe” slogan in religion is simply the precursor to the “your-truth, my-truth, no-truth” Postmodernism nonsense that curses today's society in both the secular and religious realms. It blurs all distinctions between truth and error, right and wrong, reality and fantasy, and at last, Heaven and Hell.

— Dub McClish  
Denton, TX

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**TITUS**

One of the traits of normalcy in human beings is to have companions. There are diverse reasons for having good, trusted helpers and companions. One can be a success or failure dependent upon the kind of travelers with whom he chooses to walk. As a fellow laborer of Paul, we think young Titus must have been just about perfect. When Paul went to Jerusalem to consider the question of circumcision, he took Titus with him (Gal. 2:3–5).

One of the outstanding qualities in this young man was his dependability. Paul knew he could leave Titus to do a job and things would be accomplished in the right order (Tit. 1:5). How wonderful to be of such genuine and untarnished character as to merit the trust of a man such as Paul. If people can have no confidence in our word, work, and performance, then the world is not profited by our presence in it.

There were many things in Crete that needed to be finished (Tit. 1:5). Paul uses the expression *ta leiponta*, which refers to some things which were left undone and also to some things which survive. The church needs stout-hearted and trustworthy men with steel in their spine. Men are needed who are not afraid to tackle the disorderly array both in and out of the church.

The purely “positive” approach can never set things right in a world which is woefully wrong. The disposition to sing a few lullabies and to whisper a few sweet nothings is one of the reasons for the lack of soundness in the church, and the only remedy is to practice the preachments of Paul when he said, “Wherefore rebuke them sharply, that they may be sound in the faith” (v. 13). This is the inspired remedy for “slow bellies” in any age (v. 12).

Titus was instructed by Paul to use “sound speech, that cannot be condemned” (2:8). With all the piping and blowing of sounds which are uncertain, how marvelous it is to hear that doctrine which is sound.

When the wrong becomes so strong, a weak and timid approach will not suffice. Hence Paul wrote, “These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (v. 15). There is that area which is unprofitable, and also there is that which is good and profitable (3:8). There is also that with which we need to be involved, and there is that which we must avoid (v. 9).

A careful study of the three chapters which comprise Paul's letter to Titus will demonstrate plainly that there is both positive and negative teaching which must be done. Those people who can only endure the positive approach will find

its material extremely dull and of little value. We need to be looking for young men who can be trusted. We need young preachers who have common sense sufficiently to help with the solutions rather than creating the problems.

Titus was the kind of young man who could complete an assignment (2 Cor. 8:6). He refused to take advantage of the Corinthians (12:18). His work took him to Dalmatia, Corinth, Crete, and to other places. Titus was the right man, for the right job, at the right place.

—Wayne Coats  
Mt. Juliet, TN

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**SATAN TURNS SIN INTO A “DISEASE”**

One of the master strokes of deceit which Satan has been able to put over on millions of people—including many Christians—is the clever whitewashing of the sin of drunkenness, dressing it up, twisting it around, and palming it off as the “disease” of “alcoholism”!

If Satan can just deceive sinners into thinking that they are not sinners, but just unfortunate victims of a “disease,” who deserve sympathy and treatment and acceptance—what more would Satan want? No sinner will be led to repent of his sin so long as he and others call it mere “sickness.”

We all know and agree that habitual drunkenness causes various kinds of bad or diseased conditions in the body. In fact, a large number of sins have an obviously bad effect upon the body and the brain. Ordinarily intelligent people can easily distinguish between sin and crime and the various kinds of bad results of that sin or crime; but the amazing thing is that in recent years, Satan has successfully brainwashed the public and many Christians so that they confuse the sin itself with the bad physical and mental results.

I have in my files much documentary proof that many people are flatly denying that drunkenness (“Alcoholism”—repeated drunkenness) is a sin or moral problem at all. They claim it is solely a medical, psychological, or psychiatric problem—a sickness or disease, and that's all. And the shame is that some of the leading preachers and college professors have taught this.

God in His Word is absolutely authoritative and infinitely wise, and He has made it perfectly plain to all those not blinded by the “foolishness” of man's wisdom, that drunkenness is a sin, a “work of the flesh” that will keep one out of Heaven, if he/she does not truly repent of it—and that means stopping it.

If you will study the following statements from God, and believe and exalt them to the place of supreme authority over all of man's notions, there is not a doubt as to what conclusion you must draw. Please study every one of these passages: Luke 21:34–36; Romans 13:12–14; 1 Corinthians 5:1–13; 6:9–11; Galatians 5:19–21; 1 Thessalonians 5:1–11; 1 Peter 4:3–5.

These passages clearly teach that drunkenness is a sin (not one word mentioned about any “disease”) that will keep one out of heaven, and furthermore, that a drunkard (who does not repent) is to be disciplined by the church, to be “put away” from the fellowship, by congregational action, for the purpose, as