

nominal industry. They may go through life foolishly insisting, "There is no God" (Psa. 14:1). They may go through life seeking to amass material things, as the rich fool of Luke 12:20 did. Or men may go through life learning of God's will in the New Testament and obeying it. But for all these things, God shall call us to account (Rom. 14:10-12; 2 Cor. 5:10). No pleas will be allowed at The Judgment.

Our plea is being made here and now: Do not wait until judgment to plead your case. Make your calling and election sure by obeying the Gospel now in faith, repentance, confession, and baptism (Mk. 16:16; Acts 2:38; 8:37).

— Jerry C. Brewer  
Elk City, OK

~~\$\$\$~~

## THAT YOU MAY KNOW...

### Let us pray for...

- Sheila Beauchamp** — recovering from shoulder surgery
- Tonya Thatcher** — pregnancy difficulties
- Kathy Tigner** — recovering from surgery, following a fall (Kourtney's mother)
- Megan Zies** — pregnancy difficulties (Tonya's friend)
- Alice Haddon** — fighting cancer (Sheri's friend)
- Judy Reid** — continued recovery auto accident (sister in NJ, planning to move here)
- Don Smith** — faithful brother in Ohio prison who is teaching fellow inmates daily
- Lester Kamp** — fighting prostate cancer
- Mike Mallett** — fighting leukemia (faithful brother in Evant, TX)
- Ann Henderson** — fighting cancer (Sheri's aunt)
- Brian Ritter** — fighting rare autoimmune disease (son of Rick Ritter, Gospel preacher)
- Tim Smith** — fighting chronic physical problems from auto injuries (Gospel preacher)
- 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	11
Sunday AM Worship	15
Sunday PM Worship	15
Wednesday PM Bible Class/Worship	12
Contribution	\$801.00
Contribution average (2015)	\$872.40

### 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](http://www.northpointcoc.com).

Preacher, *The Lighthouse* editor

Dub McClish



# The Northpoint Lighthouse

Volume 11, Number 16

April 17, 2015

## The Gospel and Conflict

**T**he angelic host proclaimed "peace on earth" at the birth of Jesus (Luke 2:14). He is called the "Lord of peace" (2 The. 3:16), and His Father is the "God of peace" (Rom. 15:33). King Jesus reigns over a kingdom of peace (Rom. 14:17), which is governed by the "gospel of peace" (Eph. 6:15). He pronounces a blessing upon those who seek to make and keep peace (Mat. 5:9). All of these truths have their root in one great principle: "For God is not a God of confusion, but of peace" (1 Cor. 14:33).

Jesus' coming resulted in peace between Jew and Gentile:

For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace (Eph. 2:14-15).

We should not be surprised at Paul's exhortation: "If it be possible, as much as in you lieth, be at peace with all men" (Rom. 12:18). Even a simpleton could hardly fail to understand that God's way is one that seeks peace among all men and especially between mankind and Himself. One of the most compelling attractions of Heaven is the promise of its atmosphere of perfect, everlasting peace.

In spite of these truths, the Lord warned that He came to "cast fire upon the earth" and division rather than peace (Luke 12:49, 51). When Jesus first sent the apostles out, they were to preach the soon-to-come kingdom and to spread peace (Mat. 10:7, 13). However, He also cautioned them: "Think not that I came to send peace on the earth: I came not to send peace, but a sword" (v. 34). As they preached the imminent kingdom, He warned them that their message would stir up enmity, strife, and opposition, leading to their arrest, betrayal (even by their own kindred), persecution, and hatred in general (Mat. 10:16-23; 35-37).

It was not long after the Gospel began to be preached on Pentecost until the conflict began to rage. Arrests, warnings, then beatings, and finally the callous murders of Stephen and then James all resulted, paradoxically, from the preach-

### Northpoint Church of Christ

Greenway Plaza, 4224 N. I-35  
Denton, Texas 76207  
940.220.9931

[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

ing of the “gospel of peace.” The conflict followed the preaching of the Word as Paul carried it to the Gentiles. By the close of the first century, Imperial Rome was persistently persecuting the people of God for refusing to worship the image of the emperor. Opposition has not always come in the same form through the centuries since that time, but it has been (and will be) always present for God’s faithful people: “Yea, and all that would live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:12).

As it was with David of old, so shall it ever be with God’s faithful servants in a wicked world: “I am for peace: But when I speak, they are for war” (Psa. 120:7). While it is the nature of the Gospel to bring peace, it is as truly its nature to bring conflict. Perhaps for this reason the Gospel employs the military motif for the Lord’s church so frequently. Perhaps for this reason the Gospel identifies the Christian as a soldier and the Word of God as the “sword of the Spirit” (Eph. 6:11–17). It is at the same time God’s instrument of peace and His weapon of war.

While God willed that the Gospel would produce peace, He knew that man’s stubborn will would generally reject and resist it because it made demands of him that he would be unwilling to meet. Verily, if the world is not opposed to the message I preach or the kind of life I live, I very likely am not living or preaching the Gospel. We are not to beware when people oppose us, but when all speak well of us (Luke 6:26).

The Gospel reproves the world, and the world does not like it—and it never will. This is what makes the Gospel a message of conflict. Woe be unto those disciples who alter it, soften it, or compromise it in an effort to make a truce with all that it opposes. Such a message becomes a “different ‘gospel’,” which is anathema to God Almighty (Gal. 1:6–9). All who rob the Gospel of its nature that creates conflict and opposition, rob it of its power to save (Rom. 1:16).

—Dub McClish  
Denton, TX

## IT'S That Simple

**L**ook at **1 Corinthians 10:13**, which simply tells every Christian in no uncertain terms that God is faithful to provide us a means (way) of escape from any (all) temptations we might face as human beings. Paul says that none (not any) of these temptations we face are more than we can bear. So, what does this mean? It means that this verse should provide us with tremendous encouragement. It should serve to strengthen our resolve to serve God more faithfully. What does it say? There will never be any temptation, but such as is “common.” All temptation is common to man (*anthropinos*). The word means a human temptation that falls to the lot of man. This is an amazing promise. Think about it. No temptation is superhuman or unique, or beyond our capacity to overcome it. Whatever we are faced with will never be more than we can handle. We also see that God will help us to “flee” by providing an escape route.

It does not say that we will never sin, nor does it say that we will never make bad decisions. What this verse does is put those into perspective so that we might see the vanity of any excuses we try to use when we (or friends, family, et al.) don’t make the right decisions in and with our lives. As Paul says, we are “without excuse” (Rom. 1:20). Armed with this verse we can now face daily life boldly, knowing we can defeat every effort to undermine our Christian resolve (that is, if we really want to). Situational justification is not available. People who do not put God first are usually tormented by this verse. It eliminates all of our excuses for not being faithful. It creates anxiety because we cannot blame someone or something for our failure to look for ways to escape or deal with (fight off) temptations. How often have we heard someone say, “I couldn’t help it,” or “I don’t have any choice,” or “God knows my heart,” or any number of “reasons” for either doing something that one shouldn’t do or not doing something one should do. God knows what we can bear and how much we can bear; therefore, He limits every single temptation within our ability to overcome it. God is faithful. No matter how we try to explain it away, this verse continues to come back.

We should also realize that some people like the situations they’re in. People involved in adultery will rarely see clearly what is before them. Think of some of the Old Testament characters who did not see a way of escape until it was too late: David (Bathsheba) and Samson (Delilah) come to mind. Surely David felt that no one could have been tempted more than he; and the same might be said of Samson. Each of these men failed to understand how easily things would have been different if they had just looked for a means of escape. Then, of course, there is Joseph. He was in the clutches of temptation, but managed to pull himself away. He was not willing to allow anyone or any thing to prevent him from being faithful to God (as God had been faithful to him). Joseph could have made any number of “excuses” in an attempt to justify his behavior had he given in: “She’s my boss’s wife!” “She made me do it.” “She was pulling my clothes off.” “She’s a woman, and I’m a man; what did you think would happen?” Yet, none of those thoughts (excuses) prevailed in Joseph’s mind.

As we read this verse, let us see how all that God has provided for us should encourage us in our battle against sin. He has given all of us a way to say “no” to sin and “yes” to Him.

—Johnny Oxendine  
San Mateo, CA

## Judgment DAY

**A** Day of Judgment for all mankind is appointed by God (Acts 17:30–31). Contrary to popular belief, it will not be a day of “trial,” but a day of judgment assessed by Jesus Christ. Those who have been obedient to His will shall inherit life everlasting and those who have shunned His will shall inherit “everlasting fire, prepared for the devil and his angels” (Mat. 25:34, 41). The “trial” of men is in this life.

Men may go through life with little thought of God or His will expressed in the New Testament. They may heed the doctrines of men expounded by the de-