

Psalms 119:66: “Teach me good judgment and knowledge: for I have believed thy commandments.”

THAT YOU MAY KNOW...

Let us pray for...

- Rick Beauchamp** – on extended absence from family and us because of employment
- Sheila Beauchamp’s brothers** – Mike, Rick, and Doug.
- Jerry Douglas** – fighting bone and lymph cancer (Danny Douglas’s twin brother)
- Ann Henderson** - fighting cancer again, trying one last treatment series (Sheri’s Aunt)
- Terry Hightower** – in the loss of his wife, Vicki
- Judith Klein** (Don Smith’s mother) is down with pneumonia.
- Debbie Post** – fighting cancer (wife of Doug Post, Gospel preacher)
- Judy Reid** – sister in NJ, planning to move here
- Brian Ritter** – fighting rare autoimmune disease (son of Rick Ritter, Gospel preacher)
- Jeff Simmons** – “our boy” in the US Navy (Saratoga Springs, New York)
- Don Smith** – faithful brother in Ohio prison, ordered to cease teaching fellow inmates
- Stephanie Tigner** – who has been restored to Christ (Kourtney’s sister)
- Samuel Bagsangi** – Gospel preacher in Philippines we support
- Danny Douglas** – Gospel preacher in US we support

Records you helped make last week...

Bible Classes	15
Sunday AM Worship	15
Sunday PM Worship	15
Wednesday PM Bible Class/Worship	12
Contribution	\$923.00
Contribution average (2017)	\$1,273.27

Internet and YouTube 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.
- Our **YouTube** channel at *Northpoint Church of Christ* has a growing collection of Northpoint sermons available for viewing.

Preacher, Editor, *The Lighthouse*

Philip Smith

Note: I have disconnected my home phone. If you wish to contact me you may reach me at my cell phone: 1-918-721-9081 – P.S.



The Northpoint Lighthouse

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THE NEW VICTORIANS

During the reign of Queen Victoria of Britain from 1837–1901, a certain way of thinking held sway, even in countries where Victoria held no legal authority. It was a period in which sexuality was largely removed from the public square, and morality was publicly upheld. On the face of it, this sounds wonderful. However, there were significant shortcomings in Victorian thinking and in the practices of the day. Their morality was not truly Bible-based. As such, it was unnecessarily restrictive in certain respects. Victorians viewed the physical relationship between man and woman as primitive and vulgar, and only as a most unpleasant means of producing children—even within the bond of marriage. But, as one writer noted about the sexual relationship, “It’s the first commandment: ‘Be fruitful and multiply.’ I don’t think He meant grow apples and memorize the multiplication tables.” Also, the standard of morality was very inconsistently applied. Queen Victoria herself reportedly drew and collected male nude figure drawings, and even gave one to her husband as a present. Yet people would avoid saying the word “leg” in public, lest they should arouse passions or offend.

In light of the contrast between the apparent morality of the Victorian era and the gross sexual indulgence of our own, I was initially startled by the comparison made by Boston College/King’s College professor Peter Kreeft. He referred to the attitude of our present society as that of new “Victorians”:

We are Victorians. We don’t talk about “that.” We don’t make judgments about sex. We make judgments about every-thing else. I once watched soap operas all day because I was curious about what the “bottom of the barrel” was like in entertainment. They were very moral until it had

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

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

Wednesday
 B.C./Worship 7:00 PM

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anything to do with sex, and then anything goes. Two totally different universes. Most people want to take moral holidays, but they also want to feel good about themselves, so they have moral absolutes over here and moral relativism over there. For our society the “over there” is sex. If it has anything to do with sex, it’s OK. Murder is OK, if it has to do with sex. That’s what abortion is.¹

In some respects, our society is composed of “Victorians in reverse.” Whereas the Victorians particularly repressed sexual imagery, our society pushes it to the fore. Popular song lyrics skip any type of courtship, and head straight for the bed. Television and movies disregard any need for marriage, and disregard marriages into which their characters have entered, and head straight for the bed. NBC’s Good Morning America is now going to broadcast homosexual “marriage proposals” nationally, just as it has done with actual marriage proposals for years. The school board in Provincetown, Massachusetts unanimously decided to distribute condoms to children as young as first grade, without parental notification and regardless of parental opposition. Sex will not be repressed, virtually no matter what filthy and degrading form it may take. Yet the Lord said, “Let marriage be had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge” (Hebrews 13:4, ASV). Only when sex takes place within the marriage relationship can the bed remain undefiled. Otherwise, the perpetrators stand condemned before God.

Like the Victorians, our society very inconsistently applies its “morality.” Why cannot judgments be made about sex, when they can be made about virtually anything else? Also, as the Victorians were repressive in certain respects, our society is very repressive toward any who disagree with their morality; that is, toward those who believe that there is a moral standard more authoritative than whatever the elite of society say. And as the Victorians did not truly base their morality on the Bible, our society’s morality is light years away from Biblical morality.

For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God (1 The. 4:3–5).

¹Peter Kreeft, “Dangerous Waves,” interview by Marvin Olasky, *WORLD Magazine*, July 17 2010, 28-29.

-Lee Moses

Past Feeling

In Ephesians chapter 4, Paul warned the brethren not to become like other Gentiles. In the description he gave of the others, he wrote in verse 19, “Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.” When we read the phrase, *past feeling*, the English word, *desensitized*, is one of the first ones that comes to mind. That is precisely what the Greek word *apalgeo* used here, means.

When sin is common, some tend to be so past feeling they think nothing about it when it comes before them. Someone uses profanity, he doesn’t hear it; someone takes God’s name in vain, he thinks nothing of it. A television commercial depicting an actress wearing nothing but her under clothes, or holding a beer in his or her hand, has no impact upon them at all. Some brethren are that way regarding error in the Lord’s church. They see unauthorized practices in worship, but they are like the priest and the Levite when they came upon the man who fell among thieves—they cross to the other side of the road, indifferent to the injury to Christ and His body. They have become past feeling; they are desensitized.

To be aloof to sin carries with it an almost impossible consequence to avoid. When the Gentiles Paul described became past feeling, they gave themselves over to work all uncleanness. Being desensitized to sin is only a step away from engaging in it. If one doesn’t at all care if someone else is practicing sin, what is there to stop that person from committing that sin himself? The answer is, “Nothing.” Since he or she has become desensitized to the guilt others bear for the sin, why would they bear any guilt if they do that sin themselves? They wouldn’t. The situation is exactly as Paul described to Timothy that it would be:

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron (1 Tim. 4:1–2).

Let us heed another warning so far as desensitization is concerned. Be aware if one close to you becomes desensitized to sin. Sometimes, we may see a person who is not engaging in sin himself, but if we pay close attention it becomes apparent that he or she has become indifferent to sin. That person may be in jeopardy of giving in to sin. The first indication that is happening is that the person becomes desensitized toward God. Be on guard for it in yourself and in others—the awful condition of one’s being past feeling!

-Charles Pogue