

now who will not join in the battle against error in the church. They look upon themselves as lovers of peace. They even become critical of those who are known as “fighters” or “brotherhood watchdogs.” Some of these are trying to do a balancing act on the fence of neutrality. If the Truth prevails on some issue and error is exposed to the point that it is unpopular, they will fall off on the side of the majority and proudly claim, “We have won the victory” – yes, and “we killed a bear, but papa shot it.”

– B.C. Carr
Deceased

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Happiness doesn't depend upon who you are or what you have;
it depends solely upon what you think.

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THAT YOU MAY KNOW...

Let us pray for...

Alice Haddon – fighting cancer (Sheri’s friend)
Ann Henderson – fighting cancer (Sheri’s aunt)
Lester Kamp – fighting prostate cancer
Mike Mallett – fighting leukemia (faithful brother in Evant, TX)
Judy Reid – continued recovery auto accident (sister in MS, planning to move here)
Llewelyn Reid – Judy’s husband (that he will be restored)
Jeffrey Reid – Judy’s son, with whom Dub hopes to be studying
Brian Ritter – fighting rare autoimmune disease (son of Rick Ritter, Gospel preacher)
Don Smith – faithful brother in Ohio prison who is teaching fellow inmates daily
Tim Smith – fighting chronic physical problems from auto injuries (Gospel preacher)
Liam Zies – newborn (Tonya’s friend)
Joshua Aidoo – Gospel preacher in Ghana we support
Samuel Bagsangi – Gospel preacher in Philippines we support

Records you helped make last week...

Bible Classes	13
Sunday AM Worship	17
Sunday PM Worship	17
Wednesday PM Bible Class/Worship	n/c
Contribution	\$1,204.00
Contribution average (2015)	\$950.96

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.

Preacher, *The Lighthouse* editor

Dub McClish



The Northpoint Lighthouse

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Humble Service

In 1 Peter 5:5–6, we read the following significant exhortation:

Yea, all of you gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

If God’s people would universally practice this passage, it would prevent almost all personal conflicts and problems among brethren.

The thrust of this passage is seen in two concepts: “humility” and “service.” We are to **serve** one another **humbly**. Humility is not for mere occasional or seldom use, but for constant wear; we are to “gird” (“clothe,” KJV) ourselves with it. The “girding” refers to the girdle or belt which was the sign of a slave. Peter’s memory may have gone back to that occasion of more than 30 years before in the upper room in Jerusalem when the Lord “girded” himself with a towel and washed the disciples’ feet (John 13:4–6). The whole point of that object lesson was to teach His apostles exactly what Peter here exhorted all saints to do: to serve one another in humility.

Peter connected our humble service to God’s attitude toward such unselfish behavior. James summarized this same exhortation and principle: “Humble yourselves in the sight of the Lord, and he will exalt you” (Jam. 4:10). Both Peter and James simply echoed the Lord’s words: “For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted” (Luke 14:11).

Those who are proud (and thus can never serve, but must always be served) are displeasing to God; He opposes and resists such. However, those who are humble bask in God’s favor. Since this is God’s attitude toward pride and humility, respectively, all are enjoined to humble themselves “under the mighty hand of God.” Peter here depicts God as possessing a “hand” such as we possess. The hand is that member of the body with which we most frequently act and accomplish our tasks. It is simply simply transferred to God in an anthropomorphic

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Sunday

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

Wednesday

B.C./Worship 7:00 PM

figure as that means by which He exercises His Divine power and strength to bless or curse. The mighty hand of God will cast down the proud, but the same mighty hand will exalt those who humbly serve others.

Although we **may** see those who humbly serve others reap rich rewards on this earth, there is no promise in this text of great immediate honor. Neither does Peter's statement imply that the exaltation relates to protection from physical suffering nor that it involves great fortune, fame, or authority. The exaltation promised is **ultimate** exaltation in the home of the soul around the throne of God. There the Lord will bestow "the crown of glory that fadeth not away," and we will inherit the "eternal glory" unto which the Father has called us (1 Pet. 5:4, 10). We should not grow impatient, even if we must suffer, for God will exalt us "in due time." God always does things according to His calendar: "...in due season we shall reap, if we faint not" (Gal. 6:9).

—Dub McClish
Denton, TX

BAPTISM Not Permitted!

An incident occurred in rural Texas years ago, the story of which I remember. The denominational preachers of a small town proposed a "union meeting" in which all of the preachers of the town would take alternate turns to preach. The Gospel preacher in the town had not been consulted on the arrangement. When he heard about this meeting he called on the other preachers, requesting his turn to preach and asking to have a time assigned to him. He was informed that an agreement had been made that the subject of baptism would not be mentioned; they had agreed to "preach Christ" and say nothing about baptism.

To their surprise, this Gospel preacher promptly accepted the conditions and agreed to preach without the mention of the word *baptism*. A night was assigned for his sermon, and he announced in advance the subject: "What Must I Do to Be Saved?" The people wondered how this kind of preacher could preach on that kind of subject under that kind of agreement not to mention baptism. They came from the necks of the woods and forks of the creeks to hear him preach under those conditions.

He preached with much animation and eloquence on salvation and the love of God that brought salvation to man through Jesus Christ. When he reached the point of his topic, "What must I do to be saved?" he turned to Mark 16:15-16 and read the words of Christ as follows: "Go ye into all the world, and preach the gospel to every creature. He that believeth and doeth that which I promised not to mention shall be saved." He then read Acts 2:38: "Repent, and do that which I promised not to mention, every one of you in the name of Jesus Christ for the remission of sins..." He proceeded to read every verse in the New Testament on baptism, and called it "that which I promised not to mention"!

It is a strange thing that denominational people will detour around such a plain and positive command, so simple to be understood and performed, so easy to accept and obey – and so much emphasized in the New Testament.

When Philip preached Christ, he preached the kingdom of Christ, the all-prevailing name of Christ, and baptism into Christ:

Then Philip went down to the city of Samaria, and preached Christ unto them.... But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women (Acts 8:5-12).

—Foy E. Wallace, Jr.
Deceased

The **SIN** of **NEUTRALITY**

If there was ever a time for men to be taking a stand for Truth and right, it is now. The church is facing troublesome times in its battle against sin in the face of a new liberalism and softness toward doctrinal error. We see efforts of brethren on every side trying to take a neutral "stand." They think they can win the struggle for right by failing to take a stand. Evidently, they feel that by being quiet the devil will go away. Not so.

You will recall that the prophet Balaam tried to be neutral, but failed. Balak wanted him to place a curse against God's people. Balaam knew, and confessed, that he must speak that which the Lord put in his mouth (Num. 23:12). At the same time, he seemingly wanted to please Balak. Balak's doctrine is stated in Numbers 23:25: "And Balak said unto Balaam, Neither curse them at all, nor bless them at all."

We are either for the Lord or against Him (Mat. 12:30). Let it be understood, we are not talking about personal disputes where there is the possibility of both parties being in the wrong. Instead, we are thinking of doctrinal matters. For instance, one preacher said that he is not a premillennialist, but neither was he "anti-premillennial." Another has said he was not advocating instrumental music, but that he was not "anti-instrumental music." There are many who would disclaim false doctrine in their own preaching, but they will embrace in fellowship those who teach and preach false doctrines. Brethren, let us get off the fence.

In Judges 5:23 we read, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." God's people were in a battle for their lives. God was mightily concerned, but where was the house of Meroz? They were still abiding in their sheepfolds. They were content to remain idle and let others do the fighting, but God was displeased. He ordered a curse be placed against them.

What was their sin? The same as many of our brethren today! They wanted to remain neutral. They wanted others to do their fighting. There are those even