

refer to myself as “the **regular** preacher” at the Berea congregation to indicate that there are others capable of serving in that capacity, and who do serve in that capacity at this congregation from time to time. As an added thought, we certainly want to avoid anything that could fall under the category of a religious title (cf. Mat. 23:8-10).

Also, to call someone “the elder” or “the deacon” is not in the same class, because there are multiple men holding those offices. But most congregations do not have more than one man regularly preaching from the pulpit. As such, it is neither inaccurate nor improper to refer to him as “the preacher.”

— Lee Moses  
Union City, TN



# The Northpoint Lighthouse

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## THAT YOU MAY KNOW...

### Let us pray for...

- Sheila Beauchamp — recovering from shoulder surgery
- Tonya Thatcher — difficulty with pregnancy
- Judy Reid — treatment for auto accident injuries (sister in NJ, planning to move here)
- Lester Kamp — fighting prostate cancer
- Mike Mallett — fighting leukemia (faithful brother in Evant, TX)
- Ken Chumbley — fighting cancer and other physical problems (Gospel preacher)
- Ann Henderson — fighting cancer (Sheri Woodall’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	17
Sunday AM Worship	17
Sunday PM Worship	15
Wednesday PM Bible Class/Worship	17
Contribution	\$706.00
Contribution average (2014)	\$894.70

### 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).

### Assignments...

Bible class teacher for December	Jerry Smith
Chairman of Men’s Meetings (October-December)	Phil Smith
Preacher, <i>The Lighthouse</i> editor	Dub McClish

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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

## If Darwin Was Right...

**THE ENGLISH NATURALIST**, Charles Darwin, was born in 1809. He published his theory of evolution in *On the Origin of the Species* in 1859. Even those who reject his premises cannot deny the impact of them on mankind in the past century and a half. Along with the “sea change” Darwinian evolution has wrought in scientific circles, its effect upon religion and morals has perhaps been even more incalculable.

The acceptance of Darwin’s theories required (and require) abandonment of faith in God and in the Creation account of Genesis. The attempts by modernistic theologians to “harmonize” Darwin and Moses are as cowardly as they are impossible. It was natural to assume that, if the Bible’s **opening** words are suspect, the rest of it (including its moral laws) might also be faulty (which assumption atheists and humanists have warmly welcomed). In the Darwinian domain, men are soulless critters — freak “accidents of history,” common in origin with everything from maggots to monkeys to mules. Men therefore have no uniqueness that makes them superior in worth or authority to their environment or to other life-forms. Moreover, Darwinism denies any Heaven to seek or Hell to avoid upon the basis of one’s behavior. Earthly life is all there is.

The broad acceptance of Darwinism has gradually, but undeniably eroded Biblical moral values — the cohesive social/cultural force of Western Europe and North America until the early-to-mid 20<sup>th</sup> century. Several generations of children have been propagandized by Darwin dogmatists in America’s humanistic public education system, K – post graduate level, and with predictable effect. A large percentage of these products of “education” have been convinced that we are mere animals.

Why should anyone be surprised at the corresponding increases in sexual promiscuity, illegitimate births, unfaithful husbands and wives, destroyed families, and acceptance of sexual perversions as “normal”? The “right” of a woman

to murder the baby in her womb could never have been imagined or sought, much less “found,” had not Darwinism done its fiendish work of devaluing life. (Of lesser significance [but still important], the silly elevation of spiders, fish, birds, trees, and the earth itself to be of greater worth than mankind by radical environmentalists and the equally radical EPA stems directly from Darwinism.)

Darwinism implies that we are merely first cousins to alley cats and stray dogs (some of which would not stoop to the behavior of some of our kind). If we are mere animals, “morals” are merely what we decide they are – wholly subjective, situational, and guilt-free. Darwinists must accept the ignoblest debauchee’s idea of “morality” to be as worthy as that of the devout believer in God and the Bible. Each person should have the right to be a law unto himself. This amoral philosophy grips a vast number of our citizens. If Darwinists were consistent they would be absolute libertarians, with no laws against assault, murder, theft, rape, or incest. Darwinism has elevated homosexuality to general acceptability, even protected behavior. It would seem that only time separates us from acceptability of every other form of turpitude. Since, per Darwin, the four-legged dogs and cats are amoral, why should not their two-legged relatives be, also?

Paul wrote of the Darwinist counterparts in the pre-Darwin ancient world:

For the invisible things of him [God] since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse:... Professing themselves to be wise, they became fools (Rom. 1:20–22).

–Dub McClish  
Denton, TX

## Compromise

**T**HREE YEARS AGO I remember my dad illustrating the way error and apostasy creep into the church. He would draw a horizontal line on the chalkboard, which represented Truth. He would then go back to the beginning of the line and begin tracing the first line. Then he would ever so slowly begin creeping away from the original line. It was almost imperceptible at first, but it would slowly move away until the two lines were far apart. The second line represented how apostasy creeps into the church. He would then emphasize that apostasy never comes in directly in opposition to Truth.

This reminds me of what the Hebrews writer states: “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip” (Heb. 2:1). This shows the ease of slowly drifting away from the Truth. Generally, people (or the congregation they attend) are not going to go to sleep one night sound in the faith and wake up the next morning having totally apostatized. It is a slow process that begins by compromising on small things. However, once you compromise in one area, there is no stopping point.

Paul warned the Ephesian elders: “Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them” (Acts 20:30). As one observes church history, he sees that the papacy resulted from a very slow drifting away. It did not come in overnight. It was not until A.D. 606 that Boniface III proclaimed himself “universal bishop” – the full-blown papacy had arrived. It took over 500 years for the apostasy to become total (the fullness of Catholic papacy), yet the principles for the papacy began very early in the church. It began with a very little bit of compromise concerning the eldership.

Moving the instrument into the worship was not simply an overnight occurrence. It took several decades to get some accustomed to the instrument. They began compromising just a little at first, until they gave up any opposition to the instrument in worship. However, as is the case with all compromise, once they compromised in one area, there was no stopping point. This compromise continued until the Christian Church denomination resulted. However, they could not stop the compromise, and they ended up splitting their denomination because some were willing to compromise on any and every point of doctrine while some wanted to hold the compromise to just a few areas. However, the “limited compromise” people had no defense, for once you compromise in one thing, there is no basis for holding to God’s Word in any area.

–Michael Hatcher  
Pensacola, FL

## Minister or Preacher?

**Q**UESTION: Should one refrain from using the term *The Minister* or *The Preacher* when speaking of the preacher of a particular congregation? Could one use the term, though explaining that he is using it as an expedient way of saying that “this brother regularly preaches at...”? I know that one couldn’t say that one is “the elder” or “the deacon” of a congregation, so that is one reason I ask the above question.

**A**NSWER: I do not know that I would say the use of the terms *the minister* and *the preacher* are parallel. A problem with referring to the regular preacher as “the minister” is that **all** of the members are to be ministers (Mat. 20:26; Luke 8:3; John 12:26; Rom. 16:1; 2 Cor. 8:4; 9:1). Also, such usage derives from popular denominational usage rather than from Biblical usage. To refer to the man who regularly serves in the pulpit preaching capacity as “the preacher” is not in the same class. Although there is a sense in which all Christians are to “preach the Gospel” (Mark 16:15), yet most congregations employ one man specifically to serve in the public preaching capacity. Paul wrote that the Lord only gave **some** to be evangelists (Eph. 4:11). While that is clearly in a miraculous context, there are some Christians who can more accurately be called evangelists (“Gospel preachers”) than others. I usually