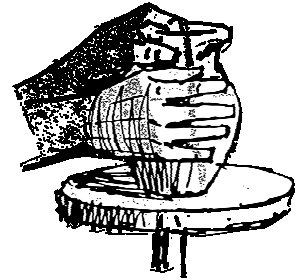


# His Workmanship Westside

*"For we are His workmanship, created in Christ Jesus for good works."*

—Ephesians 2:10



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Isaiah 64:8

## Fellowship of the Body, Part 4, The Responsibilities of Fellowship from material by

The church is to be a fellowship. As humans we were created to need community and companionship, see Gen 2:18. This need for fellowship is the genius of the church. But it is not met merely by Sunday worship or the typical mass aggregations of unrelated, disconnected people. The church today has a desperate need for personal, intimate fellowship. This fellowship, along with using spiritual gifts in service to one another, is necessary for our practical unity. Fellowship is absolutely essential to the life of the body. Our responsibility is to minister to each other, to serve each other. To be able and willing to serve is a great area of importance to the believer.

We have seen over the last 3 weeks that the basis of fellowship is provided by God in salvation; the nature of fellowship is unity, togetherness, which is designed by God; and the danger of fellowship, what interrupts it, is sin.

Today we discuss 4 of 8 responsibilities of fellowship (what maintains it).

### **4. The responsibilities of fellowship.**

These responsibilities answer the practical questions of "What am I to do to you, with you, for you, about you to show my fellowship." The responsibilities of fellowship are commanded

specifically in Scripture; they are the "one-anothers" of the New Testament.

**A. Love One Another.** This command originated with Jesus Christ and appears more than any other "one-another" responsibility. "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another," Jn 13:34-35; see Jn 15:12, 17. This commands a greater love than the Old Testament command to "love your neighbor as yourself," Lev 19:18; cf. Rm 13:8-10; Jas 2:8; Gal 5:14. Christ's love was greater—sacrificial, putting the other above Himself in humility, see Phil 2:2-8.

Probably one reason this command is repeated so often is because it is so hard; another reason is that all the other "one-another" commands flow from this one command and emotion.

We are to "love one another with a pure heart fervently," 1 Pet 1:22. It takes work, 1 Thes 1:3. The Greek word for fervently is *ektenos*, which means to stretch. We are to stretch our muscle as far as our extremities will reach. Our love for one another is to be passionate, burning hot, with zeal and energy. This is how we are to love! Our love is to be sincere, loyal, and

true: "Let love be without hypocrisy," Rm 12:9. It is also to be discerning, Phil 1:9, not indiscriminate. God will grow this love within our hearts: "And may the Lord make you increase and abound in love to one another and to all, just as we do to you, so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints," 1 Thes 3:12-13. God Himself teaches us to love, 1 Thes 4:9. See Eph 5:2; 1 Pet 2:17; 1 Jn 2:10; 3:11ff,23; 4:7, 11-12, 21; 2 Jn 5.

**B. Forbear and Forgive One Another.** "Forbearing one another, and forgiving one another...even as Christ forgave you, so you also must do," Col 3:13. Forbearing means to put up with, endure, suffer; to control oneself when provoked, use self-restraint, hold back [criticism], be patient, refrain; to do without, abstain. It is Greek *anaecho-mai* from the compound *ana-echo: ana* suggests repetition or intensity; *echo* means hold, keep (and we know the English form echo). So to forbear is to allow a person to repeat and repeat an act, even when we find that act uncomfortable, irritating, offensive, or provoking. Other passages using the Greek word *anaechomai* are Mt 17:17; (Mk 9:19; Lk 9:41); Ax 18:14; 1 Cor 4:12; continued on p. 2

**“So we, being many, are one body in Christ, and individually members of one another.”  
—Romans 12:5; see also Ephesians 4:25**

2 Cor 11:1, 4, 19-20; Eph 4:2; 2 Thes 1:4; 2 Tim 4:3; Heb 13:22. In other words, don't react to provocation; keep silent. Instead of reacting in anger, respond in love. It takes humility to forbear, Eph 4:2; cf. Gal 5:26.

*Forgive* refers to someone who has sinned against us. When a person who has wronged us comes to us and confess it, our response is to be forgiveness. Peter, feeling magnanimous, asked the Lord if he should forgive someone who sinned against him seven times. But the Lord said to forgive 490 times, which was a way of telling Peter that he was to forgive over and over, completely, Mt 18:21-22. Paul said that we are not to put him on probation, but to confirm our love toward him: *“His punishment which was inflicted by the majority is sufficient for such a man, so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. Therefore I urge you to reaffirm your love to him,”* 2 Cor 2:6-8. In other words, don't rub it in! Let it go. Forget it! Forgive him. How much should we forgive? What's the limit? We are to forgive one another *“even as God, for Christ's sake, has forgiven you,”* Eph 4:32. Do not play God and hold a sin over his head, but go to him and forgive him. Do we deserve to be forgiven by Christ? No way. But we sometimes allow Christ to forgive us and accept forgiveness with great joy, and then hold a sin over someone else's head. Forgiveness is absolutely essential for fellowship.

**C. Restore and Hold Up One Another; Bear One Another's Burdens.**

When someone is overtaken in a fault (Gk. *paraptoma* = to trip or fall into sin), we are to pick him up, hold him up, and build him up: *“Brethren, if a man is overtaken in any trespass, you who*

*are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ,”* Gal 6:1-2. This is spiritual sympathy—carrying the cares of others and thereby lifting them up and restoring them. Paul said, *“I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive,’”* Ax 20:35. Help the weak to stand, carry them, and share their burdens.

***We cannot bear others' burdens if they don't share them. That's why we start by confessing our faults to one another, praying together, forgiving each other.***

But we cannot bear others' burdens if they don't share them. Do we ever get open enough to share? How can I carry your burdens if you won't tell me? How can you carry my burdens if I won't tell you? That's why we've got to start by confessing our faults, forgiving each other, and then carrying each other's burdens. That is how we reach intimate fellowship, with sympathetic, loving care for one another. If we don't share our burdens, we miss out on fellowship. If a Christian is rebuked, it's time to restore him, pick him up, and say “let's see from the word of God what's going on; let's pray together; let's get back on the right track; let's go.” This is caring for him. This is going to him, rebuking him, then putting our arms around him and saying “let's make it right.” We need to rebuke in loving authority, and we need to restore in love.

**D. Exhort, Encourage, and Comfort One Another.** *“Exhort one another daily, while it is called ‘Today,’ lest any of you be hardened through the deceitfulness of sin,”* Heb 3:13. (1) **Exhort** means to

urge strongly, warn or advise, make urgent appeals. It involves consideration for one another: *“And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching,”* Heb 10:24-25. We must assemble together in order to stir up love and good works and to exhort.

(2) **Encourage** means to strengthen (another's) heart, inspire with courage, spirit, or hope, hearten; to spur on, stimulate, stir up, foster, help. Paul sent Timothy, *“our fellow laborer in the gospel of Christ,”* to the Thessalonians *“to establish you and encourage you concerning your faith,”* 1 Thes 3:2. We make firm, establish, our faith by coming together to learn God's word.

(a) Encourage endurance, maturity. When Barnabas saw God's grace, he encouraged the Antioch church to continue with the Lord with purpose of heart [with intention], Ax 11:23. We are like cheerleaders and positive coaches to our brethren. We usually encourage by meeting face to face and by using good words, see Ax 20:2. Paul desired *“that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ, in Whom are hidden all the treasures of wisdom and knowledge,”* Col 2:2-3. We are encouraged together by our mutual faith, Rm 1:12, and by learning God's word, 1 Cor 14:31. Often good news/events encourage us, see Phil 2:19; Ax 16:40.

(b) Encourage with hospitality. Encouragement includes showing hospitality to one another, Rm 12:13. Peter sandwiched hospitality between love and service: *“And above all things*

continued on p. 3



**Let your faith be seen in 2014**  
 "I rejoice to see your good order and the steadfastness of your faith in Christ."  
 —Colossians 2:5

**One-Anothers**, from p. 2  
*have fervent love for one another, for 'love will cover a multitude of sins.' Be hospitable to one another without grumbling. As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God,* 1 Pet 4:8-10. How are we to love? Fervently. How do we show hospitality? Without grumbling. How are we to serve? With grace. Paul encouraged and comforted his shipmates in a tempest with thanksgiving and food, Ax 27:33-36. The Jerusalem church encouraged the Antioch church with a letter, Ax 15:31. Barnabas encouraged by sharing his goods with other Christians, by bringing Paul into the church at Jerusalem, by his teaching and example, Ax 4:36. Hezekiah encouraged the priests and the people of his kingdom, 2 Chron 30:22, 32:6. Our hospitality includes receiving one another, "Therefore receive one another, just as Christ also received us, to the glory of God," Rm 15:7; 14:1, 3; 16:2; see also 2 Cor 7:15; Gal 4:14; Phil 2:29; Philem 12, 15, 17; 3 Jn 8, 10; Heb 11:31; Jas 2:25; cf. Mk 2:2; 6:11 (Lk 9:5, 53); Ax 21:17; 28:7, 30; 2 Jn 10, 13, and greeting and welcoming one another, 2 Cor 13:12-13; Rm 16:3, 5-16, 21-22; Ax 15:33; see also Ax 18:27; 1 Cor 16:19-20; Col 4:10, 14-15; cf. Jn 1:11-12; 4:45; 5:43; 6:21; 14:3; Lk 8:40; 9:11; 10:4, 8-10, 38; 15:27; 16:4; Mk 10:12; 2 Cor 6:17; Phil 4:21-22; 1 Thes 5:26; 2 Tim 4:19; Tit 3:15; Heb 13:24; 1 Pet 5:14; 3 Jn 14.  
 (c) Encourage with prayer. "...pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much," Jas 5:16.  
 (3) We must **comfort** one another in words and actions: "...comfort one another

## Discipleship Here At Home

with these words," 1 Thes 4:18. Both comfort encouragement and imply strengthening. From the Latin, comfort is *com* = with + *fort* = strength. It is to give relief, consolation, solace, support, strength, hope, and *encouragement*; to cheer, to ease grief or trouble, see Eccl 4:1; Lam 1:9, 16; to impart a sense of well-being or contentment. Jesus called the Holy Spirit the Comforter (*Helper* NKJV, NASV; *Advocate*, WNT; *Counselor* NIV, RSV) in Jn 14:16, 26; 15:26; 16:7. Every Christian is given the Holy Spirit to comfort and strength him and to enable (help) him to comfort others. "Comfort each other and edify one another, just as you are doing," 1 Thes 5:11. Notice that it is teaching (edifying) and giving the words of God that comfort Christians and give hope.  
**Next week: Four more one-anothers:**  
 E. Teach, Edify. F. Rebuke, Admonish. G. Confess Faults. H. Serve & Care.

from p. 4: **Prophecy Speculation & Noah** -39, "taken" means 'taken to judgment,' cf. Jer. 6:11 NASB, NKJV), or taken to their doom," Keener, Osborne. Those in the field would be taken "by eagles, the Roman army, and either killed or carried captive by them." It's not about rescue of the church from tribulation. The phrase ties the judgment in Noah's day with the judgment on Israel by the destruction in AD 70. Who was taken away in the flood's judgment? Not Noah and his family. They were "left behind" to carry on God's work. "The whole world of the ungodly, every man, woman, and child" were taken in judgment "except eight persons only," John Gill. "Destroyed them all," Luke 17:27-29, is equivalent to "took them all away," Mt 24:39. This cannot be referring to a rescue via "rapture." Peter was aware that Jesus's coming in judgment was an event that would occur before the last apostle died, Mt 16:27-28. The soon return of Jesus was common knowledge, Mt 24:34; Heb 10:25; Rev.1:1,3.

### PRAY FOR healing, protection, help, and comfort here and away

**Letha Fink's** husband **Ed**—prostate cancer; current treatment for brain tumors  
**Mina Gonzalez**—flu  
**Tyler Huelsman's** teacher, Mr. Hitchens—father is dying of cancer; **Noah Hadders's** teacher, Mrs. Bauers—recovering from brain surgery  
**David Hull**, a friend of **Randy Reames**—stroke; leukemia relapse; pray open to gospel  
**Randy's** mother, **Una**, in her 80s—cancerous colon tumor removed recently  
**Megan Aki's** friend **Christine Martella**—recovering from liver tumor surgery  
**Sandra Perry's** sister, **Sharon Rupinen**—upper GI tests; surgery expected  
**Judy Sartin's** aunt **Vallie Ek**, age 87—uterine cancer, heart, kidney failure; hospice; pray she returns to Lord in her last days; also **Judy's** cousin's wife, **Lynne James**, breast cancer  
**Josh McDonald**, a friend of **Kory Tope**, and daughter **Casey**—unwanted divorce  
**Mark Campbell**—unstable health and housing situation due to addiction; **Forrest Corray**, Jordan's brother—addiction  
**CHRONIC CONDITIONS**  
**Logan Corray**; **Rocco Sangellino Jr**;  
**Addison Tope**; **Pat Wilkes**—asthma  
**Bill Dennis**—heart issues  
**Autumn Hadders**—epilepsy; celiac disease  
**Jonathan Hadders**—RA  
**Danielle Huelsman**—vertigo, CV syndrome  
**Kirk Johnson**—worsening MS; needs help  
**Menards**—aging; **Lloyd**, diabetes, weak;  
**Virginia**, macular degeneration; high BP  
**Sandra Perry**—neuropathy from diabetes  
**Cheryl Reames**—diverticulitis; fibromyalgia  
**Nell Free**—pacemaker, heart; back pain  
**Judy Sartin**—spinal stenosis; severe arthritis  
**Judy Sartin's** grandson **Tristen**—autism  
**Lynda Szymanski**—COPD, lung weakness

**Traveling DeWayne, Kim, and Ethan Howell** will be in AZ 3/26-31. **Sarah McMurray** will be in GA Wed-Fri. **Terry Smith** will be out of town 2 weeks.

**Job concerns** **Linda Szymanski**  
**Expecting** **Liz Kosik**, early April—blood platelets low; **Christina Adams's** daughter **Kayla**, will be induced 4/17.  
**REJOICE!** **Ed Fink**, **Letha's** husband, and **Leo Land**, a friend of **Gary Boyd**, recently put on Christ in baptism.



## Exposing current thoughts & trends

Footnote to last week's article

**Prophecy Speculation & the Days of Noah**, by Gary DeMar  
 Ray Comfort's film Noah and the Last Days isn't so much about Noah and the flood. Instead, it's a way to introduce the topic of end times' speculation with the claim that there are ten signs that are indisputable evidence that we are living in the last days. This is an overused and confused doctrine without scriptural basis. Comfort isn't the only person referencing Jesus's use of Noah's story as a start for prophetic speculation. The theory of the "rapture" (a term never used in scripture) has been around since 1919. Usually the writers say the "rapture" is imminent, here in 1919, 1979, 1988, 2003, 2012. A host of popular books and the internet, including two new books, are filled with sites that list supposed end-time signs pointing to the "rapture" or some cataclysmic end-point of history. One website posits 26 signs. Another site lists 12 signs. Many prophecy enthusiasts believe the story of the flood is analogous to our period in history.

But in fact, Jesus recounted the flood story to indicate a pending judgment upon Jerusalem, the temple complex, and the nation of Israel, a catastrophe that would engulf the capital city within the confines of that first-century generation. To help His listeners better understand the timing and circumstances of the events leading up to and including the destruction of the temple before their generation passed away, Jesus drew on a familiar Old Testament judgment event: the flood. Jesus, teaching by analogy, showed how the coming of the flood during Noah's generation and His own coming in judgment against Jerusalem were similar in certain respects, Lk 17:22-37; Mt 24:37-44.

Noah's Flood is not an end of the world analogy. How do we know? Because Jesus said of Himself, "but first He must suffer many things and be rejected by this generation," Lk 17:25; see also Mt 24:34; Lk 21:32. Every time Jesus used the phrase "this generation," it always meant the generation to whom He was speaking, Mt 11:16; 12:39, 41-42, 45; 23:36; Mk 8:12, 38; 13:30; Lk 7:31; 11:29-32, 50-51; 21:32, never a future generation. Jesus wasn't jumping over nearly 2000 years of history to make a prophetic point about a time far removed from an impending judgment. He linked His suffering, the rejection by His own generation, Ax 2:22-23, 40, and the flood judgment. When prophecy pundits turn to the story of Noah as a way to teach about the end, they do serious damage to scripture by ripping it from its first-century context. Jesus used Noah to describe what would happen to Jerusalem, the temple, and Israel within a generation.

**No Rapture Here!** Many futurists claim that the phrase "took them all away," 24:39, refers to a "rapture" when God will rescue His people from "the great tribulation" in our future. On the contrary, in the context of 24:37

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### Pastors

Larry Campbell (303) 246-8810  
 DeWayne Howell (303) 973-7283

### Preacher

Jim Reingrover (303) 973-5102

## Assembly Schedule

### Sunday

Bible classes	9:00 am
Morning assembly	10:00 am
Afternoon assembly	1:30 pm

### Wednesday

Bible classes	7:30 pm
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### Sunday morning:

- **Adult Bible study**, "Come out from among Them" Series, **2 Cor 6:17**: "Have *Miracles Ceased?*" DeWayne Howell

- **Sermon**: Series, Calvinism, part 5, IP of TULIP: "*Irresistible Grace and Perseverance of the Saints*," Jim Reingrover

### Sunday afternoon theme for March—**CONNECTION**

- **Sermon**: "*Connecting Ourselves and Others to Christ*," Kenny Boyd

**Gospel Meeting April 18-20 with Scott Kercheville.** Building work day April 12.