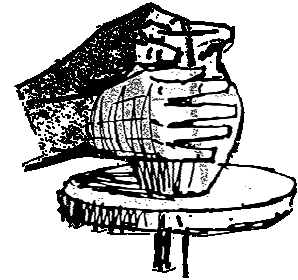


His Workmanship: Westside

*"For we are His workmanship, created in Christ Jesus for good works."
—Ephesians 2:10*



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Isaiah 64:8

How to Regain Your Zeal, by David McClister

"He gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works," Tit 2:14.

Some Christians just lose their zeal as time goes by. Maybe this has been your experience. There are many reasons or causes of this, and for most people who experience a loss of zeal the reason for their problem is not simple, but complex. That is, there are multiple causes acting together to create a kind of "perfect storm" for people who lose their zeal for the Lord and for His church. Here are some of the factors that commonly go into a Christian's losing his zeal:

1. Discouragement when things do not go as we had planned or hoped, especially when it comes to what we planned or hoped to do in our work for the Lord. This was Elijah's problem in 1 Kings 19. He had just won a great victory for God in the contest on Mt. Carmel, but instead of being hailed as a hero and welcomed by the people of Israel, Jezebel sought to kill him. Discouraged, Elijah fled the country and seemed to have decided that he could not go on any more. This was also Jonah's problem. He did not want to preach repentance to the people of

Nineveh, because he did not want those people even to have a remote chance of being spared from God's destruction. Jonah wanted God to destroy the Ninevites. When that great city repented, Jonah was upset. He went out and sat himself under a vine and pouted, angry that God's way was not Jonah's way.

2. We allow ourselves to become minimal Christians, or "church Christians." By that I mean we tend to equate our walk with Christ primarily (or completely?) with "going to church." Of course, if this is all that Christ is to you, it is going to get routine, dull, and boring pretty quickly. You are going to want "more," but you then will realize that what we do together as a church is limited by the teaching and examples of the New Testament and by our time and location, so it is not going to change.

"Church Christians" often complain about how routine or boring the worship services are, and they often find themselves withdrawing more and more from the church as time goes by.

3. Very similar to the previous point, a failure to grow in God's word and to continue to grow (mature) spiritually often leads to a loss of zeal. A Christian who stops praying fervently

and daily, and a Christian who stops studying God's word and seeking God's will will soon grow cold. What happens is that a person, for one reason or another, simply ceases to take in any more of God's word. Maybe a person learns just enough to think that he has reached a pinnacle of spiritual maturity and he has little else to learn, no more growing to do, or maybe a Christian never learns any more than the fundamental teachings of the New Testament, perhaps because he thinks that there is nothing more to walking with Christ than these basics. The effect is the same either way. When a person stops increasing in his knowledge of God's word, he becomes spiritually stagnant and his zeal declines.

4. The experience of having tried hard but not having seen very much tangible results for our work for the Lord causes some people to lose their zeal for that work and to cut back on their work for the Lord. Maybe it has been the work of teaching, or the work of service to others, or the work of trying to encourage other Christians. Maybe that person has been criticized by other Christians for being "too zealous." If a person works long and hard

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**“Do not let your heart envy sinners, but be zealous for the fear of the LORD all the day,”
Proverbs 23:17**

and sees very little reward for her efforts, it is probably only natural to want to give up and let someone else do the frustrating work.

No doubt you can think of other factors involved in the loss of zeal. But we can all agree (can't we?) that *none of these are legitimate reasons for losing our zeal*. None of these reasons will “fly” with God or with our Lord Jesus, before Whom we are all going to stand in judgment one day. If we have lost our zeal—however it may have happened—how do we get it back? The answer is simple: **we get it back in the very same way we got it in the first place.**

Where did our zeal originally come from? It came from *the gospel*. When we first learned that the love of God has provided an escape from the consequences of our sin, that God will forgive us, and that we can avoid His wrath—that message of love created in us a love for the Lord. *“In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins,”* 1 Jn 4.10. It prompted in us a response of grati-

tude. *“The kindness of God leads you to repentance,”* Rm 2:4. Furthermore, when we first learned the gospel, we learned that the way God has provided this wonderful forgiveness to us is by the sacrifice of His only Son, Jesus. He was the Son of God on earth, but God sent Him to those who would kill Him in order that He might be the sacrifice for our sins. That the Son of God came here to this earth to help us, and that He died for us—the realization of this great truth also created within us a response of love, joy, gratitude, and awe, which is collectively called “zeal.”

After Jesus was raised from the



dead, you will recall that He joined with two disciples who were walking to Emmaus. They did not recognize Him, and Jesus asked them what they

were talking about. In response, they told Jesus the story of Jesus, but it was clear that they had failed to see what it was truly about. They knew the story, but in another sense they did not know it. Their imperfect understanding had brought them to disappointment. So Jesus then explained to them *“the things concerning Himself in all the Scripture,”* Lk 24.27. Later that day these two disciples reported their conversation to the remaining apostles, and they said, *“Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?”* 24:32. It was the gospel—the story of the death and triumphant resurrection of Jesus in fulfillment of the promises of God—that had set their hearts on fire. So if your zeal has waned, you need to go back to the gospel and remind yourself of just what it says, what it promises, what it has done for you, and how it has happened, and maybe learn it a little better. If you want to rekindle the fire, you have to go back to the original flame that set your soul on fire in the first place.

Rotten to the Common Core, from p. 4

hundreds of thousands of teachers on the job.” Since 1970, the number of teachers grew by 60% and non-teaching employees by 84%, while student enrollment increased, as noted above, by only 7.8%. And what has all that centralization and spending achieved?

Arguably, federal government diktats regulating state and local government schools have resulted in a progressive and systemic dumbing-down of generations of young Americans. Indeed, Johnny *still* can't read.

Jimmy Carter codified this systemic progression by creating a cabinet-level secretary for the U.S. Department of

Education. Ronald Reagan vowed to dismantle it, but as with most government programs once created, the union funding machines supporting Democrat majorities in the House and Senate created an insurmountable obstacle to that objective. Now statisticians insist the solution to endemic academic decline is a uniform plan of indoctrination under the name “Common Core”—a series of academic standards set by bureaucrats known as the Council of Chief School Officers. While some might argue that such standards could implement a degree of accountability, in reality what Common Core does is something far more perilous: It further centralizes the

ability to craft and implement educational curricula.

Forty-five states plus DC have embraced Common Core, although as conservative columnist George Will notes, they have done so in exchange for stimulus funds or waivers from federal regulations—federal arm-twisting at its best. Even worse, some states adopted Common Core almost immediately after the June 2010 release of the standards, leaving little to no time to evaluate their efficacy. (Like Pelosi “passing” something to find out what's in it.)

According to Will, “The advocates of the Common Core say, ‘If you like local control of your school you can keep it,
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Psalm 133:1

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

Common Core, from p. 2 period. If you like your local curriculum you can keep it, period.’ And people don’t believe them for very good reasons. This is the thin end of an enormous wedge of federal power that will be wielded for the constant progressive purpose of concentrating power in Washington so that it can impose continental solutions to problems nationwide.” Indeed, the ObamaCore mandates are Department of Education’s version of Department of Health’s ObamaCare mandates—and the outcomes will be similar.

At a high school convocation speech, Obama claimed, “My administration has been working hard to make sure that we... encourage the kind of change that’s led not by Washington, DC, but by teachers and principals and parents.” Note the order of the agents of change: “teachers and principals and parents.” The change led by teachers’ unions and government school administrators across the nation is already in lock-step with what “Washington, DC,” dictates. They’re both bent upon churning out, perhaps unwittingly, legions of “useful idiots”—the necessary ingredients for ensuring the future envisioned by Huxley, Orwell, and Rand.

For the record, there are tens of thousands of teachers across the nation who *do not* subscribe to these statist curricula. They remain steadfast in their commitment to teach, not indoctrinate, and however few and far between they may be, in many communities they are the last defense against the socialist tide in classrooms. But the federal mandates are multiplying, and the net effect will further undermine any real educational opportunity for this and the next generations of young people.

Concern for the adulteration of educa-

tional curricula to comport with the ideological objectives of the state, in effect asserting that ignorance is a virtue, has a long history. British Prime Minister Benjamin Disraeli wrote, “Wherever is found what is called a paternal government, there is found state education. It has been discovered that the best way to insure implicit obedience is to commence tyranny in the nursery.” His 19th Century contemporary, John Stuart Mill, warned, “A general State education is a mere contrivance for molding people to be exactly like one another; and as the mold in which it casts them is that which pleases the dominant power in the government, whether this be a monarch, an aristocracy, or a majority of the existing generation; in proportion as it is efficient and successful, it establishes a despotism over the mind, leading by a natural tendency to one over the body.”

A clear example of such “despotism over the mind” would be the Common Core complicit revised Advanced Placement U.S. History exam, which reflects a radically revisionist perspective on our nation’s genuine history. The College Board, which sets the curriculum-testing bar, makes only two references to George Washington, one to Thomas Jefferson, and none to Benjamin Franklin and James Madison. Here is the advice the College Board provided for the practice AP essay: “[A good essay] might note, for example, that the outcome of the American Revolution saw no broad change in the composition of those who dominated the social, political, and economic structure of the former colonies. Those individuals who were wealthy, powerful, and influential before the event continued to possess wealth, power, and influence later. George Washington, John Adams, and Thomas Jefferson could serve as examples.” To the contrary, Jefferson said, “If a nation expects to be ignorant — and free—in a state of civilization, it expects what never was and never will be.” Madison said, “A popular government, without popular information, or the means of acquiring it, is but a prologue to a farce or a tragedy; or, perhaps both. Knowledge will forever govern ignorance: And a people who mean to be their own governors must arm themselves with the power which knowledge gives.”

Discipleship Here At Home

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

Virginia Menard—fell and injured knee Wed
Tracy Corray—kidney infection
Bill Dennis—adjusting pacemaker and meds
Kay Ransom’s mother, Zona—COPD
Sharon Rupinen, Sandra Perry’s sister—Denver Health, Rm 924, after stroke or heart attack
Kory Tope family—recovered via antibiotics
Hannah Huelsman—diagnosed with polycythemia, thickening of blood; and acid reflux
Giles Free—seizure from fall; confined at home, no driving for 3 mos; scheduled for scan
Pat Wilkes—recovering from knee surgery; pain
Brittany Tope’s grandmother—dialysis
Ed Fink—prostate cancer; current treatment for brain tumors. Undergoing chemo this month.
Judy Sartin’s friends—Vicky Keyes, mastectomy 9/8; **Summer Jensen**, multiple tumors, cysts on both kidneys

Andrea Arvola (moved to FL), **Justin Hambrick**, and **Gary Boyd**—spiritual strength; **Christine Adams**—ill

CHRONIC CONDITIONS

Logan Corray; Addison Tope; Christian Harrod; Rocco Jr; Pat Wilkes—asthma
Autumn Hadders—epilepsy; celiac disease
Danielle Huelsman—vertigo, CV syndrome
Kirk Johnson—MS
Menards—aging; **Lloyd**, diabetes, weak;
Virginia, macular degeneration; high BP
Nell Free—pacemaker, heart; back pain
Judy Sartin—spinal stenosis; arthritis
Judy and Mike Strand—hepatitis treatment
Lynda Szymanski—COPD, lung weakness

Job concerns Linda Szymanski

Travel Savarezes are vacationing in CA.

DeWayne and **Caleb Howell** in CA, return today. **DeWayne** to Wichita, KS, for work Mon.

Directory Addition Please welcome **William** and **Andrizzi Lucas** 464 S. Wright St., Apt.209 Lakewood, CO 80228

Gospel Meeting at Northeast church in Colorado Springs, Sept 21-24, Sun-Wed



Exposing current thoughts & trends

ObamaCore: Why Johnny (Still) Can't Read, by Mark Alexander

In William Shakespeare's *Tempest*, Miranda observes, "O wonder! How many goodly creatures are there here! How beauteous mankind is! O brave new world, That has such people in't." Aldous Huxley drew the title of his 1932 novel, *Brave New World*, from those words. Huxley described a utopian future in which a central authority maintains totalitarian rule and obedience by re-education—replacing historical comprehension with a common core of indoctrination, utilizing sleep-learning, psychological manipulation and classical conditioning.

Huxley's utopian apparition contrasted George Orwell's 1949 dystopian narrative, *1984*, and Ayn Rand's 1957, *Atlas Shrugged*, but all three were, and remain, exceptional expositions of the discordant coexistence of liberty with the collectivist state. Each reflects the outcome of a worldview advanced by the architects of statist totalitarianism—Karl Marx and Vladimir Lenin—both of whom fully understood that state-controlled "education" was essential to the fundamental transformation from liberty to tyranny. According to Marx's *Communist Manifesto*, "The education of all children, from the moment that they can get along without a mother's care, shall be in state institutions at state expense." Lenin followed with this chilling demand: "Give me four years to teach the children and the seed I have sown will never be uprooted." This is completely contrary to the scriptural mandate for parents to teach their children, Deut 4:9; 6:7; 11:19; Ps 78:4-6; Eph 6:4.

The modern instruction manual for implementation of Marx's Manifesto is Saul Alinsky's *Rules for Radicals*, considered the holy book of so-called "community organizers" like Barack Obama. It is the contemporary outline of how to restructure institutions in order to achieve a totalitarian state. Indeed, Alinsky dedicated the book to the patron saint of community organizers: "Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins—or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom—Lucifer."

The current caucus of Socialist Democrats occupying our central government have used the educational indoctrination of youth to pave that road for four decades. In 1955, *Time* magazine published a cover story, "Why Johnny Can't Read," an early indictment of post-war centralized government education institutions. Of course, statisticians claimed the problem could be solved with more money and centralization of academic standards. In 1950, federal spending on K-12 was about \$400,000. Since then, it has climbed to \$71.2 billion. Spending for higher education has risen from \$250 million in 1958 to \$60 billion in 2013. Since the 1970s, spending per pupil has increased 138%, while student enrollment has increased only 7.8%. Spending per student by state ranges from \$6,000 to a whopping \$29,000 in Washington, DC, where the graduation rate is a dismal 58%, and most who do actually graduate are unprepared for meaningful employment. Obama insisted on an additional \$60 billion last year "to keep

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Pastors

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

Preacher

Jim Reingrover (303) 973-5102

info@thechurchingolden.com

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 class**, *Lessons from Deuteronomy*, Larry Campbell

- **Sermon**, September **Making Decisions** series: "In Times of Confusion," Jim Reingrover

Sunday afternoon

- **Sermon**, "The Fruit of the Spirit is... Faithfulness," Berney Charo

- **Wednesday night adult Bible class**, *Pearls from Proverbs*, Jim Reingrover