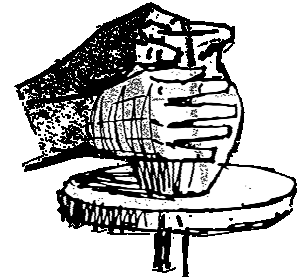


# His Workmanship: Westside

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



Vol. XXIV

October 11, 2015

No. 41

Isaiah 64:8

**They Really Do Smell Like Sheep**, from sermons by Scott Chambers, Jeff Strite, and Jason Jones

[The Westside church may appoint new elders soon, and the church is praying about God's plans for church leaders.]

Shepherds in Bible times were not men who showed up in a stranger's pasture, put in eight hours, and then went home. A shepherd and his sheep had a genuine relationship. Through the long time spent together and the frequent touching (guiding the sheep, applying salve, cleaning off parasites) the shepherds smelled like sheep. Likewise, elders are not merely a stranger plugged into a position of authority or job; they are those who have developed a heart for the sheep through frequent contact. No people will ever rise above their leaders. This truth is especially relevant for the Lord's church. Strong leaders produce strong churches; weak leaders produce weak churches. Regardless of strong or weak, the church will always have leaders—human nature demands it. God (Who knows our needs) has called forth quality leaders for His people, see Eph 4:10-13; 1 Tim 3:1-13; Tit 1:5-11; 2:2-8. The best elders are those who have already developed a relationship with the church "among them" because of their genuineness, service, and concern for the people of the church. Shepherding is about developing relationships and caring for sheep. Paul gave one of

the greatest job descriptions of pastoral leadership in Acts 20:25-31 with four charges to pastors.

**A. Proclaim the Whole Counsel of God**, 26-27. The background of verse 26 is blood-guilt, reminiscent of Ezekiel's watchman charge, Ezek 3 and 33. Paul said that no man's blood would be required of him because he did not shrink back, retreat, back down, tickle ears, change the message, present options, or offer suggestions, but he proclaimed/announced the entirety of the counsel/will of God with authority. He saw it as a charge, a calling, a commission, and a trust to which he would be held to account one day. He "kept back nothing that was helpful," v. 20.

A shepherd's task is not to tell people only what they want to hear, but to edify and strengthen them with the deep truths of solid spiritual food that produces discernment, conviction, consistency, power, and effective sharing of the greatness of the saving work of Christ. Some teachers fear men more than God—they shrink back from uncomfortable subjects like money, gambling, divorce, tobacco, gossip, giving, attendance at assemblies, church discipline, church government, homosexuality, predestination, gifts of the Spirit, etc. They fail to point to God in every les-

son. They feed their flocks snack food, *gospel-lite*, instead of the satisfying words of scripture, Jer 15:16. Martin Luther said, "I find it impossible to avoid offending guilty men, for there is no way of avoiding it but by our silence or their patience; and silent we cannot be because of God's command, and patient they cannot be because of their guilt." Blood-guilt applies to every Christian who is an ambassador of Christ to a lost and dying world. We all are called of God to share the gospel and warn unbelievers of their peril in not treasuring Christ above all things. According to statistics, maybe 95% of Christians will die never having led another person to follow Jesus. Blood will be required of us if our neighbors die lost without our warning them, if our families die having never professed Christ because it was awkward for us to discuss Him, if our co-workers pass into eternity without having been warned by us. Many people in Denver, at our work, and in our families think that the gospel means: living right, getting religion, saying a prayer, being baptized, going to church, doing good things. Constantly left out of gospel presentations is the cost—of our whole lives—repentance and willingness to turn from sin, new nature, killing of sin, sorrow over sin, hatred of sin, and love  
*continued on p. 2*

### **Smell Like Sheep**, from p. 1

of Jesus Christ as the only treasure of the world so that it looks like we hate our families and we become willing to give up goods and kindred and this mortal life also. Many people have never heard that gospel. That is harsh, but that is the teaching Jesus gave, so that we may get on the restricted, narrow, and difficult path. If we are not giving them that gospel, we are only air-conditioning the train ride to hell!

But the guilt is doubly heaped upon pastor-elders who do not give the life-giving gospel to those who look to them to do so. God charges shepherds with teaching the full will of God. They cannot pick and choose the parts they like and dislike, or only preach the parts that their flock wants to hear. They are called to preach it all. Listen to Adrian Rogers: *"It is better to be divided by truth than to be united in error. It is better to speak the truth that hurts and then heals than falsehood that comforts and then kills. It is not love and it is not friendship if we fail to declare the whole counsel of God. It is better to be hated for telling the truth than to be loved for telling a lie. It is impossible to find anyone in the Bible who was a power for God who did not have enemies and was not hated. It's better to stand alone with the truth than to be wrong with a multitude. It is better to succeed ultimately with truth than to succeed temporarily with a lie."* This is why our Bible teaching should include entire books. This is why expository teaching, dealing with every paragraph, each sentence, and every word in every verse, and every tense of every verb, and every connective, is so important. It is important to proclaim the begat passages, the dividing of the land passages, the Levitical law prescriptions, all of it. God did not charge pastors with giving their clever thoughts, their pithy quotes, their jokes, their anecdotes, but they are to say all that God said, no more and no less, without fear of repercussions from the congregation, but with great fear of The Chief Shepherd. They teach to please Him. Not to preach the whole counsel of God subverts Christ's authority as head of the church.

### **B. Watch Closely over Lives**, 28.

The next charge Paul gives the elders is to watch over lives. The word overseer here means a sailor or captain or pilot who is holding a ship in proper direction on a journey. The picture is not of hall monitor in school, but of a shepherd who knows the goings on of individual sheep—he is there to influence and turn them, not merely to report on them. An overseer is not a nanny, all up in everyone's business, but he is a shepherd/healer, who lovingly watches for signs of spiritual health or sickness in the sheep that are entrusted to him and applies the needed salve, medicine, rest, food, or drink.

But note that the first of what pastors "pay attention to" is themselves. The breadth of an elder's ministry is determined by the depth of his relationship with Jesus. *"The most important thing that your people need from you is your personal holiness,"* Bill Bennett. Often, apostasy begins in the eldership. An elder must first watch himself, and then watch the eldership, because *"savage wolves will come in among you, not sparing the flock."* The eldership itself may be the biggest risk to the flock, so it is imperative for good men to keep faithful watch over themselves. *"Take heed to yourselves, lest you live in those sins which you preach against in others, and lest you be guilty of that which you daily condemn... If sin be evil, why do you live in it? If it not be, then why do you dissuade men from it? If it be dangerous, how dare you venture into it? ...If God's warnings are true, why do you not fear them? ...Do you not know the judgment of God that they who do such things are worthy of death [Rm 1:32]; and yet will you do them?"* Richard Baxter in The Reformed Pastor.

Pastors are to live lives that are examples to the flock, 1 Pet 5:3. How can the body take instruction on how to kill sin, if the pastor cannot kill it? Pastors are to watch constantly over their own lives because of the spiritual impact. Therefore, self-examination is a part of their lives; their lives are an open book. They should intentionally build accountability into their lives. This accountability principle is true for parents, grand-

parents, teachers, public servants, sports stars, and all Christians—because our lives have an impact on others around us. The Bible speaks of times when we are responsible in part for another's sin. We are told not to become stumbling blocks, and we will be held accountable, cf. Rm 14; 1 Cor 8:9; 10:23-32.

There are numerous commands for members of the body to watch out for each other, cf. Rm 12:10, 16; 13:8; 14:13, 19; 15:5-7, 14; 16:16; 1 Cor 11:33; 12:25; 16:20; 2 Cor 13:12; Gal 5:13; 6:2-4; Eph 4:2, 25, 32; 5:19, 21; Col 3:9, 13, 16; 1 Thes 3:12; 4:9, 18; 5:11; Tit 3:3; Heb 3:13; 10:24-25; Jas 4:11-12; 5:9, 16; 1 Pet 1:22; 3:8; 4:8-10; 5:5, 14; 1 Jn 1:7; 3:11, 23; 4:7, 11-12; 2 Jn 5. For example, when we notice that brethren are not assembling with the church, it is our responsibility to go and check on them (the Spirit brought it to our attention). It takes effort, work, and intentionality to care for others. Our walls are so tall and our little cliques so well formed that it is hard to break in. We might be part of this church for months, but most of the congregation might not know our name, let alone our spiritual condition. We must become a church that truly cares for its own, and not just those that are in our little circle. But this care is a special charge to the pastors, and they are to be examples to the flock, not leaders of the clique.

Paul charges elders with the care of "all the flock" that Christ had purchased with his own blood. The flock is precious to Jesus, the One Who bought them. *"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. Phillip Keller spoke of how a pastor loves his sheep, even the ones that he has to separate from the rest because they are leading the flock astray. He told about a "cast-down" sheep and what a shepherd does to get it back on its feet: *"When sheep lie on their backs, gas begins to collect in their stomachs. It hardens the*  
*continued on p. 3*



Psalm 133:1

**God makes my heart clean in 2015** “Create in me a clean heart, O God, and renew a steadfast spirit within me.” —Ps 51:10

**Smell Like Sheep, from p. 2**

*stomach, cuts off the air passage, and they suffocate. Not only that, their legs go numb in that position. They need a shepherd to restore them. When a shepherd restores a cast-down sheep, it doesn't just happen immediately. It takes time. The shepherd lovingly massages the four legs to get some circulation back. Then he begins to talk in a reassuring tone to the sheep, 'You're going to make it.' Then he gently turns the sheep over and lifts it up, because it cannot stand up on its own. He'll hold the animal there while the sheep begins to get some equilibrium. The blood begins to flow in the legs again, and it begins to get some stability."*

A plurality of pastor-elders is necessary to give the intensive care that the sheep need. This is also a reason that deacons were established, to aid in caring for the needs of those in the church. The elders need to know all of the flock well enough to be able to discern the spiritual vibrancy of each person. One elder may be able to have his finger on the spiritual pulse of only a few Christians in the church—that is why several elders are necessary. There is no Biblical or practical way to have non-resident members or members who don't do more than attend occasionally. All are “members of the body,” all must function. “A dead ministry will always make a dead people, whereas if ministers are warmed with the love of God themselves, they cannot but be instruments of diffusing that love among others. This is the best preparation for the work whereunto you are to be called. Learning without piety will only make you more capable of promoting the kingdom of Satan,” George Whitefield.

[Next week: Paul's other two charges to elders in Acts 20.]

## Discipleship Here At Home

**Army Discharges, from p. 4**

rights abuses. “I am not satisfied that the policies in place [to combat these incidents] are robust enough, or that our men and women in uniform find them reliable. We expect a lot of our forces while deployed in harm's way, but we cannot expect them to stop being Americans.” Lately, however, you can't blame soldiers for questioning what, exactly, being an American means. They serve a commander-in-chief whose military tolerates rapists but not prayer, whose administration protects defectors like Bowe Bergdahl and punishes heroes like Charles Martland. Regretfully, what the Army used to stand for—and what the President does—are two radically different things. That's why reinstating SFC Martland is so important. It shows that some American values—like honor, integrity, sacrifice, and protecting the innocent—are not up for debate. Join the 66,000 people who have signed Family Research Council's petition in defense of Sergeant Martland at <https://www.frc.org/>

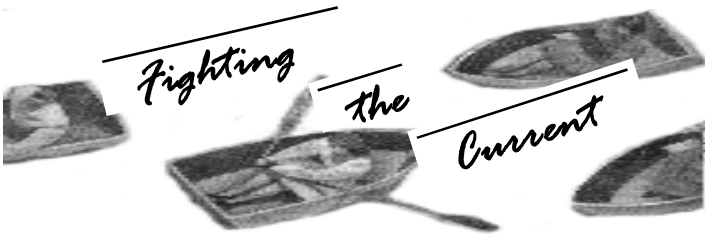
**A Slave to Duty, by Whit Sasser**

One of the character traits so badly missing from our society today is the sense of commitment. In the Gilbert and Sullivan operetta The Pirates of Penzance, one of the characters is caught in a dilemma. He desires his freedom from the pirate gang but is under a contract, so he sings about being a slave to duty. He has an obligation that must be met regardless of how he feels or the consequences of doing his duty.

Today, though, duty is a four-letter word. Our culture has bred into us a sense of freedom from duty (which is not really freedom at all), so that following through on a commitment is rare. But consider this: to do only what we want or feel like doing eventually will make us a slave to sin—for our spirit wars with our flesh, and sometimes what we want to do is fleshly. If I give in and do only what is pleasing to me, then sooner or later I will find myself the servant of sin. There goes my true freedom. In our dealings with God we

**PRAY FOR healing, protection, help**

- **Janell Hall**—blood tests
  - **Melanie Baughn's** mother, **Barbara**—ill; Melanie has joined her mother and father in OK
  - **Orchid Cox**—chronic blood clot condition; current clot in lung is dissolving with meds
  - **Sandra Perry**—diabetes complications; on oxygen; port for dialysis inserted recently
  - **Tracy Corray**—broken bone in foot; boot
  - **Judy Sartin**—hairline fracture in left foot; ortho shoe
  - **Judy Strand**—preparing for liver transplant; also broken arm, post-surgery pain
  - **Sheryle McNeill**—pinched nerve
  - **Ernesto Gonzalez's** father **Fidencio**—stage IV lymphoma, has started chemo
  - **Linda Szymanski's** mother, age 88—fall, broke ankle, rehab post surgery
  - **Letha Fink's** brother **Kenneth Morrison** of GA—liver disease, diagnosed with neuro-muscular disease
  - **Danny Dodd**, formerly of Westside—improving
  - **Kaylee Chavez**—age 10, cancer; has rallied well; treatments at St. Jude's in Memphis through Nov
  - **Bill Dennis**—home recovery following rehab
  - **Lary Campbell's** FL partner **Terry Hargadine's** wife **Michelle**—cancerous lymph nodes removed, latest scan shows improvement; picc line inserted for chemo
  - **Kayla Knighten, Christine Adams's** daughter, needs our prayers; **Judy Strand** requests prayer for her son **Joe**; pray **Ed's** son **Rodney Schulz** and **Sheryle's** daughter **Tiffany** receive the gospel; pray **Jeff** and **Pat's** son **Mike** and grandson **Drew** return to God.
  - **Sandra Perry's** daughter **Naomi** was recently in a car accident; granddaughter **Katie Redden** has a broken arm; son-in-law **Donald Redden** is on dialysis; his mother suffered cuts in collision.
  - **Sylvia Chapman, Brett's** grandmother—third stage pancreatic cancer; **Brett's** grandmother **Sue**, and Aunt **Bonnie Doss**—cancer returned
  - **Brittany Tope's** mother—breast cancer, improving; grandmother—on dialysis
- Travel** **Gary Boyd** is in China for three weeks.
- Directory Updates** Please welcome **Scott** and **Amanda McClelland**, who have joined themselves with the disciples here (Ax 9:26): 3404 Wabash St Denver 80238; **Scott's** cell: 720-254-9664 **Amanda's** cell: 512-423-9654 [scotty\\_mec@yahoo.com](mailto:scotty_mec@yahoo.com)
- Bill** and **Ann Cox** have also joined with Westside 18877 E. Linvale Pl, Aurora 80013 303-766-4081 birthdays: **Bill** 8/18 **Ann** 12/26
- must submit, humble, and deny ourselves. Often I must do things that I may not feel like doing. But I will, by the grace of God; for I am a slave to righteousness, Rm 6.



## Exposing current trends military

### **Martland Discharged for Protecting Innocent**, by Tony Perkins

In the Obama military, you can celebrate immorality but you can't confront it. Sergeant First Class Charles Martland, a Green Beret hero by both record and reputation, is about to lose his career over something that any parent or decent American would have done: intervene in the violent rape of an innocent boy. When Martland confronted the attacker (a member of the Afghan police), the rapist laughed off the soldier's horror, insisting the victim was "just a boy."

Shocked and outraged, Martland and a fellow Green Beret said they felt a "moral obligation to act." With a few shoves and kicks, they made it clear that tying up little children to posts and raping them for up to two weeks at a time would no longer be tolerated by the American force. Like most soldiers, they were tired of standing by while Afghans tortured local children and undermined everything the U.S. was trying to accomplish through the police presence. But in the Obama military where everything is upside down, no good deed goes unpunished—and Martland has been kicked out of the Army, effective November 1.

After several attempts to fight the ruling, the two time Bronze Star winner enlisted the help of Representative (and Marine) Duncan Hunter (R-CA) who has ignited a national firestorm over Martland's ouster. Now, several weeks into the controversy, everyone from veterans groups to conservative congressmen are protesting the discharge—insisting that Martland doesn't deserve punishment, but promotion.

They're right. When the Army is unable to meet recruitment goals and retention rates slip, combined with high suicide rates and near historically low morale, not to mention *its own* sexual assault problems, we need more good soldiers—not fewer! Rep. Mac Thornberry (R-TX) agrees, and he is doing everything in his power to ensure Martland gets a fair hearing. As Chairman of the House Armed Services Committee, he sent a letter to Army Secretary John McHugh urging him to reconsider Martland's case. "Congress cannot substitute our judgment for that of the military chain of command," Thornberry wrote. "We are, however, responsible for ensuring that the processes in place are fair and adequate to the demands of an Army at war. In my review of SFC Martland's case, I noted potential procedural errors in due process. I believe the best recourse now would be to allow SFC Martland to remain in the Army long enough for him to prepare an appeal with the adequate military counsel and for the Army to act on such appeal."

Out of respect for Thornberry and the good working relationship the two have, McHugh responded that he would postpone Martland's discharge for two months so that he could find adequate counsel and appeal. In the meantime, Thornberry won't be satisfied until the Defense Department finds a better solution to the real problem: rampant human

*continued on p. 3*



meets at  
13789 W. 8th Avenue  
Golden, Colorado 80401  
720-295-4530

#### **Pastors**

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

#### **Preacher**

Jim Reingrover (303) 973-5102

[info@thechurchingolden.com](mailto:info@thechurchingolden.com)

<https://www.facebook.com/pages/Westside-Church-of-Christ/276475819148309>

### *Assembly Schedule*

#### **Sunday**

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

#### **Wednesday**

Bible classes	7:30 pm
---------------	---------

#### **Sunday morning**

- **adult Bible class**, A Life-Changing Encounter with Christ from "The Gospel According to John," Kenny Boyd

- **sermon**, "Sheep, Shepherds, and Shepherding," Jim Reingrover

#### **Sunday afternoon**

- **sermon**, "Evangelism," Joel Walker

#### **Feeding on His Word Reading**

Everyone is invited to an open Bible reading of 2 Samuel next Sunday afternoon, 10/18, 4 pm, at Sarah McMurray's house, supper after the reading. See **Joel Walker** for schedule.