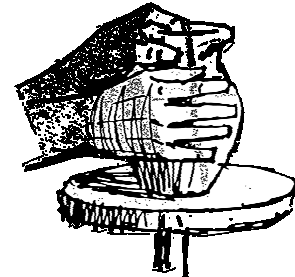


His Workmanship at Westside

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



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Isaiah 64:8

Purified and Restored for God, *Isaiah 1, part 2* by Brent Kercheville

The first section of Isaiah's prophecy is about the nation's need for purification. Isaiah 1:21-23 paints the sad picture of a righteous nation becoming full of sin. The faithful city had become a prostitute. The nation, once full of justice and righteousness, is full of murderers. The Lord praised Israel's past but lamented her present. The Lord contrasted what He intended for the nation against what He received: He intended faithfulness but received prostitution; He intended righteousness but received murder. Infidelity toward God led to infidelity or treachery towards other people. When we are not faithful to the Lord and His commands, the result is that we mistreat one another and become self-serving, living for our own advantages.

The nation's princes were rebels. They were friends with thieves. All the people loved a bribe and ran after gifts. They had no concern about others, only the financial impact for themselves. They lacked justice to orphans and failed to uphold the cause of the widows. They sought possessions and wealth at any cost. They blatantly disregarded the innocent. They ignored the needs of the people and did not care who was hurt.

The circumstances of Isaiah's day

sound similar to our time. When we reject God as our ethical standard, there is nothing to stop us from committing all kinds of atrocities against each other. This is the critical failure of atheism or any removal of God from our society and from our government. If God is not the reason for constraining my actions, then why should I constrain my desires? If there is no God or judgment, then why can't I rip you off? Why can't I steal from you? Why can't I mistreat you? Why can't I harm you? Moral and ethical degeneration explodes when we reject the will of the Lord. If I do not answer to the Lord, then I answer to myself and will do whatever I want. Government, corporations, and businesses will exploit people because they are made of people who sin. Therefore, there is total degeneration, v. 22. The people were impure, completely tainted by sin. Their spiritual silver had become dross (impure and tarnished). Their virtue described as the best wine had been watered down. God's words show that social justice cannot take place through legislation. Social justice will only be effective when hearts and lives are faithful to the Lord.

The Need for Purification, 1:21-26. Isaiah described the coming purifica-

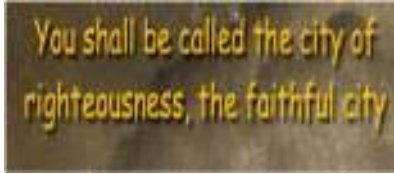
tion, 1:24-26. God is determined to have a purified people. God declares Himself: *“The Lord, the Lord of Hosts, the Mighty One of Israel,”* v. 24. The word translated *“hosts”* refers to a host of armies. This is a proclamation of the power of the Lord, the Mighty One of Israel, the Lord Who commands heaven's armies. The powerful Lord is going to act. He is going to give His people relief from His enemies and avenge Himself on His foes. But notice who the enemies of God were in this prophecy: the people of God! Judah and Jerusalem were the foes. They were the enemies of the Lord because of their sinfulness; cf. Jas 4:4.

After reading the charges of vs. 21-23 and reading the firm, angry resolve of the Lord in v. 24, what would we expect God to do? Rather than total annihilation for sins, God promised redemption. Rather than turning His hand against the people in hostility, the Lord described the coming restoration. The Lord would thoroughly purge his people of the dross that has corrupted their silver. God has the cleansing power needed to remove the deep stains of long-standing sins. God is able to recreate lost purity, removing the dross and making us pure again. The remov-

continued on p. 2

“Zion shall be redeemed with justice, and her penitents with righteousness,” —Isaiah 1:27, from p. 1

al of dross from metal implies putting the metal through extreme fire to melt away the impurities. What we see is that in one act God is able to accomplish two things: purification and restoration.



The declaration of judgment brings the proclamation of salvation. God will restore the people so that they can again be called the city of righteousness, the faithful city. Amazingly, even though the people had become his enemies, God had not changed His ultimate purpose. As with the people then, we were a mess before God acted; we were faithless; we acted in self-serving and self-satisfying ways rather than in godly ways.

The Coming Restoration, 1:27-31.

God does not redeem his people by lowering His holy standards. Too often a false dichotomy is made between the nature of the Lord in the Old Testament and the New Testament. Some say God was full of wrath under the Law of Moses but full of grace under the covenant of Christ—but this is not so. God has always been full of grace, and we see that grace in the Old Testament as He promised to restore His people. But God does not change His standards in His effort to restore. Instead, God will redeem His people by justice and by righteousness, and His people will respond with repentant hearts. This is an awesome promise. God will pay a ransom price for His people. He is going to buy them back from their sins and make them His own through Christ.

What God promised through Isaiah has been fulfilled in us. God both puri-

fied us and restored us. Our challenge is to live as redeemed people. *“As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as He Who called you is holy, so be holy in all you do; for it is written: ‘Be holy as I AM holy.’ Since you call on a Father Who judges each person’s work impartially, live out your time as foreigners here in reverent fear. For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake,”* 1 Pet 1:14–20.

The scriptures call us to holy living because we were redeemed from the old sinful, futile life through the blood of Jesus. We are redeemed at a cost to God that we can hardly understand. Therefore, *“you are not your own, for you were bought with a price. So glorify God in your body and in your spirit, which are God’s,”* 1 Cor 6:19–20.

God has come with restoration to those who will return to Him. He has paid the price to set us free from our sins. Therefore, we belong to Him. However, those who forsake the Lord will be consumed, Is 1:28.

This call to restoration is for us to turn away from false gods. False gods are like a tree with withering leaves and like a garden without water, v. 30. There is no strength in these gods; there is no life in them. They cannot provide for us. They cannot redeem us. They cannot give us the life we need. There is no reason to rely on them. The mighty think they are strong because they rely upon their own strength (their god). But they are tinder and a spark. God can buy us back from the useless, empty way of life. He can take the dross from our lives and refine us into silver. He can restore us to the relationship we were meant to have, but was severed

because of our sins. We must turn back to God to find forgiveness. We must forsake our reliance on false gods. We will be redeemed through Jesus if we will give our life to Him.

One-Anothering, by J. Swain

Though nowhere near as restrictive and narrow in definition as many have made it, the concept of mutual edification is nonetheless found in God’s word: we are to grow up in Christ, *“from Whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love,”* Eph 4:16.

A good place to begin to appreciate the Bible’s plan for mutual edification is to look at the *“one another”* passages in the New Testament. There are approximately 58 of them in all, and they tell us a lot about what God has in mind for the relationship of Christians on earth, especially those in a local assembly of believers. These commandments are reciprocal in nature, but are not dependent upon someone else responding in kind (that means that I must do it, regardless of what someone else does).

Now, before any Christian can go very far in *“one anothering,”* he has to give some thought to others: *“And let us consider one another in order to stir up love and good works,”* Heb 10:24. This goes beyond knowing the names of all the others, or even chatting with them after a church meeting, for it carries with it the idea of pondering thoroughly and being truly considerate of one another; me of you and you of me.

Next, we might meditate on *“love one another,”* for this encompasses all the other *“one anothers”* of Scripture. If we sincerely loved every other brother and sister, then our other required duties of the relationship would of necessity follow. The command to *“love one another”* appears about 21 times in the New Testament. How are we to love? **Abundantly.** *“And may the Lord make you increase and abound in love to one another continued on p. 3*



Psalm 133:1

God's harvest we'll glean in 2016 "Please let me go to the field and glean heads of grain after him in whose sight I may find favor." —Ruth 2:2

One-Anothering, from p. 2 and to all, just as we do to you," 1 Thes 3:12. **Fervently**. "Love one another fervently from a pure heart," 1 Pet 1:22 (cf. 1 Pet 4:8). "...with all lowliness and gentleness, with longsuffering, bearing with one another in love," Eph 4:2. **As Christ loved us**. "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another," Jn 13:34; 15:12.

Then we might turn our attention to being devoted to one another, Rm 12:10. God demands a kind, affectionate, brotherly love, "preferring one another," a devotion akin to that found in families; and it must be shown to every other Christian! We are to esteem all other Christians as better than ourselves, honoring them, and giving them preferential treatment.

We are to accept and receive one another, Rm 15:7; greet one another, Rm 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Pet 5:14; be of the same mind toward one another, Rm 15:14; bear with (forbear) one another, Eph. 4:2; Col 3:13; serve one another, Gal 5:13; bear one another's burdens, Gal.6:1-2; forgive one another, Eph 4:32; admonish, exhort, and teach one another, Rm 15:14; Col 3:16; Heb 3:13; comfort one another, 1 Thes 4:18; 5:11; speak the truth to one another, Col 3:9; Eph 4:25; pray for one another, Jas 5:16; and submit to one another, Eph 5:21; 1 Pet 5:5. **Are we doing this?**

Why is "one another-ing" important? As the hymn says, "How sweet, how heavenly is the sight when those that love the Lord in one another's peace delight—and so fulfill the word." And as Scripture says, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps 133:1.

Discipleship Here At Home

EU Condemns ISIS Genocide, from p. 4 States have a positive obligation to prevent genocide, and thus should do their utmost to prevent their own nationals from taking part in such acts..." The Assembly called on observer, member, and partner for democratic States to "fulfill their positive obligations under the 1948 United Nations Convention on the Prevention and Punishment of the Crime of Genocide by taking all necessary measures to prevent genocide."

Among many of its points, members demanded that ISIS and other terrorists "should under no circumstances be granted refugee status." Pointing to the Paris attacks, the group warns that opening the world's borders to "an unprecedented wave of arrivals and migrants" puts countries at serious risk. In response, the *Alliance Defending Freedom* said, "Christians in the Middle East urgently need this recognition to wake up the world to what is going on. In contrast to other diplomatic notions such as 'systematic mass murder,' 'genocide' is an internationally recognized legal term. It is necessary to call for further steps, such as a resolution at the U.N. Security Council and a referral to the International Criminal Court."

CHRONIC CONDITIONS

Christian Harrod; Addison Tope; Rocco Jr. Ann Cox; Logan Corray; Pat Wilkes—asthma

Orchid Cox—chronic blood clot condition
Jonathan Hadders—RA
Autumn Hadders—epilepsy; celiac disease
Kirk Johnson—MS; **Amanda Mailloux**—IBS
Menards—Lloyd diabetes, Alzheimers; fell; Virginia providing care with CNA home hospice; pray **Lloyd** gets room in facility soon
Sandra Perry—diabetes complications; oxygen
Cheryl Reames—fibromyalgia; diverticulitis
Judy Sartin—rotator cuff injury; spinal stenosis
Judy and Mike Strand—hepatitis treatment
Lynda Szymanski—COPD, lung weakness

Directory Addition **Robert Chavez** has chosen to join himself to work and worship with the Westside church: 10648 Huron St, Apt 302, Northglenn 80234 720-377-8451

Bereaved The **DeHut** family lost their child, **Cooper**, to a genetic disease recently. He was buried in Indianapolis near his brother **Whit**, who also expired of this disease. His father, **Jeremy DeHut**, preaches the gospel, and the family (mother **Anna** and siblings **Cianan, Sabina**, and **Grayson**) are glorifying God as they receive His comfort and love.

PRAY FOR healing, protection, help

- **Linda Szymanski**—broke arm & wrist on ice Wed; in sling
- **Jordan Corray's** father, **Glen Kowalski**—home after ICU for diabetic complications
- **Judy Strand's** daughter **Shawntiel**—broke leg on ice, had surgery to insert pin
- **River** and **Forest Cox's** great grandmother **Martha Rowe**—in rehab after diabetic coma for knee strengthening
- **Kory Tope's** uncle, **Skeeter Schulz**—broke hip last month
- **Brittany Tope's** mother **Gayle**—biopsy of spot on liver shows breast cancer has spread; **Brittany's** grandmother—on dialysis
- the **Savareses's** grandchildren, **Frankie Kosik, Lorraine** and **Christian Harrod**—breathing difficulty, using nebulizer, or inhaler and steroids
- **Kim Howell's** coworker **Rachel Daniels**—recently had baby, **Titus**, with genetic disease; pray for family
- **Jordan Corray's** colleague and mentor **Craig Smith**—in ICU with brain injury after fall from roof; friend **Kylie Cabalka**—staph infection complications; out of ICU to rehab and making progress
- **Sarah McMurray's** mentee **Lakesha Griffin**—age 12; safety, stable home place
- **Connor Boyd's** friend **Christian Lyons**, high school freshman—leukemia
- **Berney Charo's** brother **Eliud**—prostate cancer
- **Andrea Songer**, daughter of **Bill** and **Debbie**—diagnosed with stage I breast cancer
- **Judy Strand**—finished with chemo for liver transplant; tests tomorrow to determine whether chemo effective
- **Sheryle McNeill**—pinched nerve
- **Ernesto Gonzalez's** father **Fidencio**—stage IV lymphoma; to rehab center to gain strength
- **Mary Ellen White**—recovering at sister's house after hip replacement on Christmas Eve; cards to 5307 E. Yale Ave, #306, Denver 80222-6928
- **Letha Fink's** brother **Kenneth Morrison** of GA—liver disease, diagnosed with neuro-muscular disease
- **Bill Dennis**—made dr. appointment, improving
- **Lary Campbell's** FL partner **Terry Hargadine's** wife **Michelle**—difficult recovery from mastectomy; **Terry**—recovering from knee replacement surgery
- **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;
- **Sylvia Chapman, Brett's** grandmother—third stage pancreatic cancer; **Brett's** grandmother **Sue**, and Aunt **Connie Doss**—cancer returned

Travel **Pat Campbell** returns from FL Mon
Rejoice **Lanell Cox** put on her Lord Jesus Christ in baptism recently.
The **Shreves** are expecting their first baby, a girl, in April. The **Addys** are expecting their third child, a boy, in May.



Exposing current trends *religious freedom*

All Good Things Come to an Ind., by Tony Perkins

Indiana has been more than the "crossroads of America"—it has been the crossroads of the entire religious liberty debate since early last year, when Democrats and moderate Republicans destroyed a perfectly good law with a "fix" that diluted the rights of Christians in favor of those who want to force the public to celebrate their sexual preferences. Now, almost a year after Indiana's top leaders were waving a white flag of surrender, conservative legislators stepped forward and foiled an effort designed further to promote harmful sexual behavior at the expense of religious liberty.

Under a measure called SB 344, people living in places like Columbus, Indiana, could have been fined up to \$50,000 for refusing to violate their conscience on things like genderless bathrooms or same-sex marriage. Taking a page out of the Utah playbook, legislators called the bill a "compromise," when all it really did is leave out the true victims: men and women of faith. That didn't fool Hoosiers, who were more than ready to take on the fight after the betrayal by their leaders the year before—and seeing the success of communities like Houston. Despite a fierce back and forth between the two sides, no one refused to budge on the language.

Earlier last week, Democrats offered a last-minute deal to give up the genderless bathroom and locker room access in exchange for giving people who identify as transgenders special protections. Conservatives said no. "I cannot move these walls that are on the right and the left hand," the bill's author complained, "because nobody wants to give. Nobody wants to move." Eventually, flooded with calls and emails from constituents, legislators threw in the towel and pulled the bill without even a vote. Senate President Pro Tem David Long (R) blamed the unwillingness to negotiate on its failure and promised to bring the issue back next year. We'll be ready, said conservative groups like the *Indiana Family Institute* and the *American Family Association of Indiana*, who cheered the win for common sense. As the dust settles, most Hoosiers hope the rest of the country now sees: in the battle between religious liberty and sexual behavior, there's no such thing as compromise. In the meantime, we give thanks for stopping the attack on Indiana's first freedom!

European Union Condemns ISIS Genocide

Last week the European Union widened the gulf between the U.S. and the world by passing a resolution (117-1) about the atrocities taking place against Christians in the Middle East. For now, a committee of the Council of Europe has signed on to a key document condemning ISIS's religious targeting. Radical Islamists, the group agreed, have "perpetrated acts of genocide and other serious crimes punishable under international law." The Assembly went on to remind the world that "under international law

continued on p. 3



meets at
13789 W. 8th Avenue
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720-295-4530

Pastors

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

Preacher

Jim Reingrover (303) 973-5102

info@thechurchingolden.com

Like us: 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
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Sunday morning

- **adult Bible class**, studies on the attributes of God: "Show Me Your Glory," Jim Reingrover
- **sermon**, "Preaching through First Corinthians, (PTFC): What Does It Mean to be Spiritual?" Jim Reingrover

Sunday afternoon

- **sermon**, "An Exposition of Deuteronomy 34," Joel Walker

Wednesday night study:

The Thessalonian Letters

Friday Joshua Study

Everyone is invited to an application of the book of Joshua this Friday evening, 2/12, 7 pm, at the Campbells' house, supper before study. Please RSVP and see **Larry Campbell** for details.