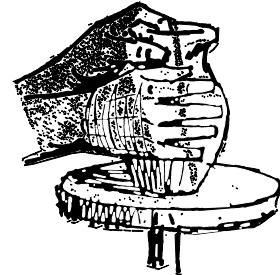


His Workmanship at Westside

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



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Isaiah 64:8

The Certified Gospel *by Connie Adams*

"But I certify you, brethren, that the gospel which was preached of me is not after man," Gal 1:11. By this profound statement, Paul placed the gospel he preached in contrast to the perverted gospel which some had brought to the churches of Galatia, v. 7. He further showed that perverted gospels were appeals to men rather than to God and that those who preached perversions negated their claim to be the servants of Christ, v. 10. By these assertions, Paul gave his assurance that his gospel was genuine. He had received it by divine revelations. The further context of Galatians 1 shows that he had not conferred with those chosen to be apostles before him in order to determine from men what he ought to believe and preach. He received his revelations directly from God. After his conversion he went away into Arabia. Even when he did meet with the apostles later in his service to Christ, they "added nothing" to him. He received his gospel by divine revelation even as the other apostles had.

We long for certainty in a world darkened by doubt. We do not want to eat meat or drink milk unless we know it has met the standards of purity set by

the safety regulators. When I get on a jet I want to have someone at the controls who has been "certified." When I go to a doctor, I read his diplomas and certificates displayed on the wall. You see, I want certified meat, milk, pilots, and doctors.

Isn't it strange that in a world where so many demand certification about so many things, there are so few who want certification when it comes to the realm of the spirit? Some people do not even think there are recognizable standards by which spiritual truth can be verified. Luke wanted Theophilus to "know the certainty of those things in which you were instructed," Lk 1:4. It was that certainty which prompted him to speak of "those things which are most surely believed [have been fulfilled] among us," Lk 1:1. But how can we know the certainty of the gospel claims? Have we been gullible? Are we without sufficient evidence to certify it? Consider the following three lines of evidence by which gospel truth is verified.

Certified by Miracles. The whole gospel system rests on the truth or falsity of the claims of Jesus that He was divine. Were these claims empty boasts, or were there mighty pow-

ers performed by Him which could only be attributed to God?

Consider first the reported miracles of Christ. There were three words which were often used together to discuss both the miracles of Christ and, later, those of his apostles. These were "miracles," "wonders," and "signs," Ax 2:22; Heb 2:4; 2 Cor 12:12. The word "miracles" referred to mighty deeds and indicated the source of what was done. The might, or power, which stood behind the deed was not human but divine. The second word, "wonders," described the effect such deeds had on the witnesses. They were filled with awe and amazement. The third word, "signs," established the purpose of the miracle, the meaning behind it. These supernatural deeds were divine, or evidences of God acting in the presence of men to convince men of divine intervention.

In the four gospel records there are some 38 miracles of Jesus reported. In the gospel of John there are only seven of these reported, each falling into a different category and demonstrating mighty power—each has a spiritual significance. John summarized his purpose in this selection when
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"But I have a greater witness than John's; for the works which the Father has given Me to finish--the very works that I do--bear witness of Me, that the Father has sent Me. And the Father Himself, who sent Me, has testified of Me." —John 5:36-37

he said, "And many other signs truly did Jesus in this book, but these are written, that you might believe that Jesus is the Christ, the Son of God," Jn 20:30-31. How do you explain turning water into wine, feeding multitudes with a few loaves and fishes, walking on water, healing the sick, casting out demons, calming a storm by speaking to it, or raising the dead? These were "miracles," mighty deeds which could not be attributed to human resources. Peter said that it was by these miracles that Jesus of Nazareth was "a man approved [attested] of God among you," Ax 2:22. In other words, the miracles are God's sworn testimony that Jesus is His Son.

Then we must consider the mighty deeds wrought by the apostles of Christ. They were his chosen ambassadors, 2 Cor 5:20. Not only were they officially sent, commissioned by Jesus and the Holy Spirit (the power sending them), but their testimony was certified by "miracles," "wonders," and "signs." These were their credentials or badges of authority. Jesus promised them that as they went abroad to baptize believers, that "these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," Mk 16:15-18. What He promised them, He fulfilled. "So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following, Amen," Mk 16:19-20. Heb 2:4 says, "God also bearing them witness, both with signs and wonders,

and with various miracles, and gifts of the Holy Spirit, according to His own will." Paul identified the miracles as "the signs of an apostle" and said they were wrought at Corinth "in all patience, in signs, and wonders, and mighty deeds," 2 Cor 12:12. Paul's gospel (the certified gospel) at Thessalonica came "not...in word only, but also in power," 1 Thes 1:5. His gospel came in word, for the gospel cannot be preached without word. But it was the word accompanied by divine credentials to undergird the certainty of what was said. There is no doubt that the same "signs of an apostle" which were wrought later at Corinth, were in evidence in Thessalonica as well.

Paul and Barnabas appealed to the same evidence at Jerusalem to argue that their work of gospel preaching among Gentiles was approved by God for they were "declaring what miracles and wonders God had wrought among the Gentiles by them," Ax 15:12. By such astounding evidences both the ministry of Jesus and the teaching of His apostles were certified.

Certified by Eyewitnesses. The claims of the gospel do not rest upon folk tales and legends handed down from mouth to mouth, nor upon rumors, nor upon the shifting sand of human popularity and credulity. Gospel claims rest on solid evidence which would be accepted in any court of law. The apostles were "eyewitnesses of His majesty." Peter declared "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, 'This is my beloved Son, in Whom I

am well pleased.' And this voice which came from heaven we heard, when we were with Him in the holy mount," 2 Pet 1:16-18. Peter, James and John were all present and were eye and ear witnesses to Christ's transfiguration. They saw Him talking with Moses and Elijah; they heard God's voice from heaven, Mt 17:1-9. The apostle John said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life...that which we have seen and heard declare we unto you..." 1 Jn 1:1-3.

Every alleged fact of history rests upon four criteria:


- (1) The reported event was done in the past;
- (2) It was visible so that witnesses could attest to it;
- (3) There was some marker, record, or monument left to memorialize it; and
- (4) That marker, record, or monument must have continued from the time of the reported event until the present.

By this criteria we certify the claims of Christ upon which the gospel rests. We are called upon to believe the certainty of events long past. These events were visible so that they could be reported by witnesses. When Paul stood before Agrippa to speak of "these things," he appealed to the fact that Agrippa himself was not ignorant of these events, for he said, "this thing was not done in a corner," Ax 26:26. Touching the resurrection of Jesus from the dead, Paul recounted the list of witnesses and said, "He was seen by more than five hundred brethren at once; of whom the greater part remain unto the present, but some have fallen asleep," 1 Cor 15:6. There are at

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Psalm 133:1



Fill your can-teen in 2013
 "May you be filled with the knowledge of His will in all wisdom and spiritual understanding,"
 Col 1:9

The Certified Gospel, from p.2 least three markers, records, or monuments which keep alive the memory of those witnesses. There is the written testimony of the indestructible word of God. It survives every attack with a tenacity which cannot be explained short of divine providence. Then there is the monument of the Lord's Supper. This simple memorial observance takes place every first day of the week the world around and "show(s) forth the Lord's death till He comes," 1 Cor. 11:26. It is a living marker. Then there is the act of baptism which memorializes the fact that Jesus died, was buried, and arose the third day. The sinner who submits in faithful obedience to this command of God passes through the form or pattern of the death, burial, and resurrection of Christ. It is also a living marker.

Certified by Fulfilled Prophecy.

After stating that he and others were eyewitnesses of Christ's majesty, Peter said, "And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit," 2 Pet 1:19-21. Prophecy was that ray of light which illuminated

Discipleship Here At Home

the Old Testament period (the light of prophecy shining in a dark place) until such time as the day should dawn, the time of the fulfillment of the prophecies, and the day star should appear in the person of Christ to be the ruler of this gospel era of divine light and truth. How could the prophets foretell events in minute detail which were to come to pass far beyond the reach of their own time and ability to influence the outcome? There are 332 prophecies in the Old Testament which tell of the Messiah and His kingdom. With the appearance of the "day star," the fulfillment of these prophecies began to unfold with exactness and precision. Were the Old Testament prophets unusually perceptive psychics able to foretell events accurately that would occur hundreds of years after their own time into the future? No, my friends. "They were moved (borne along, impelled, driven) by the Holy Spirit." "This is what was spoken by the prophet Joel," Peter said in Ax 2:16. Repeatedly the apostles spoke with certainty about Jesus fulfilling Old Testament prophecy, whether by Joel, Amos, Isaiah, Moses, David, or other prophets. The fulfillment of prophecy came with a certainty that challenged every other explanation, while, at the same time, guaranteeing the certainty of those things most surely believed among us.

In this age of spiritual guesswork and blatant attacks upon the "faith once delivered to the saints," we must stand on the promises and with assurance state our case for the certified gospel. No other spiritual nourishment is acceptable. Any other has the anathema of God upon it and ends in everlasting ruin. Moral reprobrates and cynical skeptics question every major premise of the gospel system. We must be ready to answer them. We must be sure that what we teach and practice is that gospel which was certified by miracles, eyewitnesses, and fulfilled prophecy.

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

Pat Wilkes—recovering from knee surgery at home

Nell Free—recovering from cataract surgery; also chronic heart; back pain

Jordan and Tracy Corray, Michael Bennett, and three friends—recovering from auto injuries

Larry Campbell's mother—recovering from a fall; **Delmar Hice, Pat Campbell's** father—at home, bleeding ulcer

Mark Campbell—improving at Rocky Mtn Brain Injury Service in CO Springs

CHRONIC CONDITIONS

Logan Corray; Rocco Sangellino Jr;

Addison Tope; Pat Wilkes—asthma

Pearl Chapman—leg pains; pancreatitis

Rod Green—thyroid trouble

Autumn Hadders—epilepsy

Jonathan Hadders—RA

Danielle Huelsman—vertigo, CV syndrome

Kirk Johnson—worsening MS; needs help around his house

Menards—aging; **Lloyd**, diabetes, weak; **Virginia**, worsening rapid macular degeneration; high BP

Sandra Perry—neuropathy from diabetes

Cheryl Reames—diverticulitis; fibromyalgia

Judy Sartin—spinal stenosis; severe arthritis

Judy Sartin's grandson **Tristen**—autism

Lynda Szymanski—COPD, lung

Pat Wilkes—hyper parathyroidism; A-Fib

Job concerns **Linda Szymanski** and

Andrew Tope are seeking jobs.

Expecting **Liz Kosik**, early April—blood platelets low; **Christina Adams's** daughter

Kayla, May

Traveling The **Corrays** are in CA; the

Hadders are in FL; **Sarah McMurray,**

Mina Gonzalez, and the **Witheringtons**

are out of town.

"The greatest source of happiness is the ability to be grateful at all times."



Exposing current thoughts & trends

Albuquerque Rejects Limits on Abortion, by Tony Perkins

Last week voters in Albuquerque rejected a ban on abortion at 20 weeks, similar to one approved by the House to outlaw abortion after babies are able to feel excruciating pain. If the measure had passed, Albuquerque would have been the first city to enact this kind of pro-life ordinance in the nation, making it truly historic. Although the referendum was technically local, Albuquerque's initiative would have been felt throughout the whole country, since the city is home to some of America's only late-term abortion providers. For too long, the city has been a destination for death, as moms travel near and far to take advantage of the area's loose laws. As an indication of how important the referendum was, money was still pouring in at the end of the week from national liberal groups—including President Obama's Organizing for Action, Planned Parenthood, and the ACLU. In Albuquerque the advertising dollars became more persuasive than the facts—which all point to the suffering of unborn children and the exploitation of pregnant women. "It's a very troubling, very barbaric, very unnecessary procedure that the public needs to [talk] about," said Elisa Martinez of Protect Albuquerque Women and Children. Administering anesthesia to unborn children, even pre-viability, during surgery has become commonplace and is not just for the peace of mind of the mother. It is done to prevent the child from experiencing pain during an invasive surgical procedure by completely eliminating the stress response associated with pain so that the pre-natal surgery can be performed properly. There would be no reason to administer anesthesia, a procedure not without its own risks, to any patient, born or unborn, adult or toddler, if there were not sufficient evidence that that person could experience pain.

As Family Research Council's Emily Minick pointed out in a column for Townhall last week, America is one of only four countries in the world that allow abortion for any reason past the age of viability. Supporting late-term abortion is the extreme position to hold even in the US, as 64% of Americans oppose abortion in the second trimester. Incremental legislative strategies that restrict abortion represent the view of a majority of Americans. Gallup finds that 52 per cent of Americans believe that abortion should be legal only under certain circumstances. In fact, the proposed city ordinance in Albuquerque was supported by roughly 54 percent of city voters, according to a poll conducted by the Albuquerque Journal before the election; alas, those voters did not show up at the polls. Apparently, some purists will not vote for incremental limits on abortion but require an absolute ban before they vote—resulting in lost lives in the meantime..



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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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This morning: "The Only Boast-Worthy Endeavor"

This afternoon: "Abigail: A Woman of Good Understanding"

Jeff Wilkes is teaching and preaching in Salida this morning.