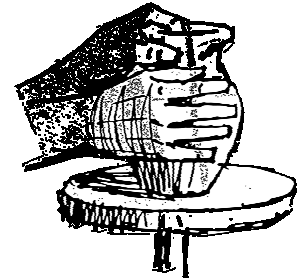


His Workmanship: Westside

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

—Ephesians 2:10



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Isaiah 64:8

Washing Feet (Basin Ministry), John 13, by Jon Courson

"What the world needs now is love, sweet love. That's the only thing that there's just too little of." Lyrics by Hal David and music by Burt Bacharach in 1965, the song became one of the top-selling songs of the decade. *"All you need is love,"* sang the Beatles in 1967. And we answered, *"Yeah, yeah, yeah."*

Not only that generation—but in every generation there is a craving for the reality of love. Jesus Christ addressed this issue radically. In John 13-16, He reaffirmed to His disciples that the key, the key component of life in Him, is love. As He called His men together only hours away from the cross, the commandment He gave them was not a commandment to be more zealous, more dedicated, more fruitful, or more committed. The commandment He stressed so emphatically was that they love each other, for by this, He said, *"all will know that you are My disciples,"* 13:35.

Before He gave this teaching to them, however, Jesus set the stage by being an example for them as He washed their feet. In this example are four key factors which help us carry out the commandment to love one another.

1. The Freedom to Love. A. Free from the Past (guilt). Even as they were arguing, even as Judas was preparing to betray Him, even as the hour was heavy, Jesus had perfect liberty to love. Why? Because He knew He came from God. If you are still struggling with

mistakes you made last week or last month or last year, you will not be free to love. If you are still working through your past, living in your past, haunted by your past, you will not be able to love in the present—because the more you try to love someone, the more Satan will whisper in your ear, *"You're a hypocrite."* We are told that Satan is the accuser of the brethren, Rev 12. How does he accuse us? By constantly replaying our past failures and inconsistencies to the point that we feel unqualified to do anything but wallow in defeat.

But this is the good news: If we're Christians, all our failures and sins have been washed away by the blood of Jesus Christ. Every sin we've ever committed is not only forgiven, but forgotten, Heb 8:12. Christians are absolutely at peace with their past, not because of their perfection—not by a long shot—but because of forgiveness and salvation in Jesus Christ and in what He did for us at Calvary, Rm 5.

B. Free from the Future (worry). Not only did Jesus know He came from God, but He also knew He was going to God. If we're always concerned about how the stock market's going or if the relationship will survive, or if we'll get sick and have Alzheimers—if we're living in the future, we'll miss the opportunity to love in the present. *"Let not your heart be troubled,"* Jesus said, Jn 14:1.

Who cares about the stock market? Who cares about whether that relationship works out or not. It's irrelevant. We know we're going to heaven. We really are. If we believe that, we can truly say, *"By faith in Jesus Christ my past is taken care of by the blood of Calvary; my future, my hope is in heaven; and I am free to love in the present."*

That's why Paul said there are three great virtues: faith, hope, and love, but the greatest is love, 1 Cor 13:13. Why? Because love persists in the present and through eternity. Faith and hope will not be needed in heaven—they help us move past the former life and look forward to heaven. But love makes all things enjoyable right now and forever. Knowing from whence He came, knowing where He was going, Jesus was free to love.

2. The Cost of Love. A. Interruptions. Sitting at dinner, Jesus was suddenly aware that His disciples needed their feet washed—and in so doing, His meal was interrupted. So, too, if we are going to be one who loves others, we can count on interruptions. There we'll be with a bag of popcorn in our hand and the 49ers on TV, when suddenly, there will be a knock on the door or a ring of the phone. If we're going to be one who loves, it means we have to be willing to be interrupted.

B. Involvement. Not only interruptions, but love also costs our time and involvement: interruptions in our agenda, and involvement with people. Jesus

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Basin Ministry, from p. 1

didn't stand up and say, "There's a bad odor in here. I now want to tell you guys why you should wash your feet before you eat. Peter, you big heel, don't you see your foot is filthy? James, your sole is dirty." No, Jesus didn't give a lecture on feet or on dirt. Rather, He got down on His hands and knees and washed them.

Listen carefully. If we are not willing to wash feet, then we must keep our mouths closed when we see dirt. If we talk about the dirt, that is judging—or we can involve ourselves in a person's life by tending the situation on our knees in humility through service and through intercessory prayer. Jesus chose service. He didn't point out the dirt on the feet of His disciples. Instead, He did something about it.

3. A Model for Love. Jesus's service was unannounced. He didn't stand up and say, "Disciples, you will now see love in action. Watch Me. Take notes. A few photos will be allowed." No, He quietly got up and washed feet. It was not something which He announced; it was not something all of Jerusalem could see. He just quietly took care of the situation. "Well, that would be easy," we say, "if I had opportunity to minister to guys like the disciples." Really? Ever been around a political rabble-rouser? That was Simon the Zealot. How about someone so shy that not a single word of his is ever recorded? That was James the Less. How about one who was skeptical of you? That was Nathanael. One who would deny you? That was Peter. How about one who would stab you in the back like Judas? Go from man to man in the group and we see that they were people just like the folks around us every single day. Yet Jesus, in a beautiful humble way, loves these men who are not very lovable. This gives us great hope, because we're not very lovable, either. It gives us great comfort to realize that the Lord loves us not because we are lovable, but just because He loves.

4. The Difficulties with Love. Jesus wanted to wash Peter's feet, but what happened? Peter protested. So, too, some people just won't let you love them or help them. A gospel preacher

recently went to see a woman dying of a heart disease in the hospital. As he entered her room where she was attached to tubes and wires, she said, "I know who you are. You're the preacher at _____. I don't want to hear one word you have to say. Get out of my room. Leave me alone. Let me die and go to wherever." She died a few hours later.

Not only do some people, in a show of independence, say, "You're not going to wash any part of me," but, like Peter, some say, "Wash all of me." No, Peter, that was not it, either. You see, there's a second problem: overdependence. Some will say, "You'd better keep helping me every day in every way, or you're not a good Christian." They expect much from you and lay demands on you; they seek to exploit and manipulate you to get more than what they need. Therefore, sometimes it's the loving thing to do to say "no" to someone; to say, "I'm not the Lord in your life; I can't be the solution to your problem. I can help you; I can wash your feet. But you don't need a bath."

What's the solution? Simply to say to people, "I'll do what I believe the Lord is showing me in my heart. I'll respond according to His guidance, but not according to your demands." The Lord's burden is easy, and His load light, Mt 11:30. Sometimes we have to say "no."

5. Basin Ministry. In our culture, not everyone wears sandals or goes barefoot. Even if they did, the roads aren't dusty or muddy—so this passage might not mean washing feet. It might mean washing cars... Instead of complaining, we can extend our hose a bit and wash our neighbors' cars. Or maybe we can wash our neighbor's windows. It might mean washing diapers—or washing the dishes without being asked. "That seems good, but I'm going through such hard times right now that I'm not in a position to wash anything." Really? At any given point, at every single point in our lives, we live by basin theology. That is, we either call for the basin, like Pontius Pilate did, Mt 27:24, and wash our hands of everything we know to be true of ministry and service—or we take up the basin and wash someone's feet in humility and love. At the very time Jesus was going through a time of intensity, He didn't wash His

hands of those who would deny and betray Him. Instead, He washed their feet, when they should have washed His. He was the Servant.

6. Cleansing of Fellowship by Confession of Sins. Jesus set the ultimate example by washing the disciples' feet, because it showed them that He would cleanse us of our sins. It's through obedience to Jesus in baptism that we are completely cleansed from our sins. Paul told us that we are the very righteousness of God in Christ Jesus, 2 Cor 5:21. But as we walk in the world after baptism, we still need cleansing. We need to cleanse ourselves continually. We remain in the Word and in prayer to make sure we're able to live the way God desires us to live, Jn 17:17. We have a need for the cleansing of fellowship which takes place in the confession of sin. We're already born again. We're believers. We're going to heaven—but we still have shortcomings. We still fail. So we need to be washed, "but not all of you." How? "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," 1 Jn 1:9. We need to live in the place of continual confession in order to appropriate the finished work of Calvary and to eliminate Satan's toehold in our lives. Saints, we don't need to be re-baptized or re-saved. We simply need to make confession to God—and He'll wash our feet when we do.

Sometimes people say, "I was baptized six years ago, but since then, I've been backsliding. Should I be baptized again?" No; there is something else available to you—you see, Christ's washing the feet is like confession and cleansing for those who say, "I've been walking in pollution and defilement. I want to feel that I'm back with the Lord." As others pray for them and give a word of encouragement to them, there's a unique, undeniable dynamic which takes place, similar to foot washing. It's not enough just to hear a Bible study and agree with it intellectually. We must not merely be a community where we affirm our beliefs. We must be a place where we encounter God. How? By cleansing completely in baptism; by drinking the blood of

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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

Basin Ministry, from p. 2

Jesus Christ and eating His body in communion with Him and with one another; by making confession in humility and allowing others to “wash our feet.” We must not be a church where we merely affirm our beliefs. We must be more than that. We must be a people who truly encounter the Lord.

Coming to Your School, from p. 4

It’s clear that the federal government is putting the preferences of transgender students ahead of the privacy rights of other students. That’s discrimination—against students who, reasonably and fairly, don’t want to be forced into intimate situations with those of the opposite sex biologically.

Although Houston and Kentucky celebrated conservative victories, school boards in Colorado and Fairfax County, VA, did not fare so well. In VA, seven of eight incumbents who had voted for transgender “protections” retained their seats, with the board control of pro-LGBT now at 9-3.

The success in Houston was attributed to action by area churches. In 2014, when Houston Mayor Annise Parker became angry that churches were openly challenging the ordinance she had successfully urged the city to pass, she stunned Houston by subpoenaing preachers’ sermons, emails, and private communications. Not surprisingly, the five targets of her wrath—all multicultural and mostly black preachers—battled back in court. By then, the country’s eyes were on the Mayor, whose campaign of political intimidation drew the attention of Congress and voters everywhere. Reluctantly, she withdrew the subpoenas to dodge the PR controversy—but quietly continued

Discipleship Here At Home

Words Matter “Christian”

“Christian” is the new name given by God to His people, Is 62:2; Rev 2:17; 3:12; see also Ax 11:26; Deut 25:10; 2 Chr 7:14; Is 43:1-7; Jer 14:9; 15:16; Dan 9:19; Amos 9:12 (quoted in Ax 15:17). But the Bible rarely uses the name Christian (only in Ax 11:26; 26:28; 1 Pet 4:16), and it is never used as an adjective (“*Christian home, Christian life, Christian school,*” etc.)

The word *disciple* is more often used for followers of Jesus: 261 times in the New Testament (Matthew-Acts) and once in Is 8:16 (Heb. *limmuwd*—*taught one, learned, instructed, skilled, expert; accustomed; diligent; from a root for goaded with a rod*). In Greek, *mathetes* (*matheteuo; mathetria*) is *learner, pupil, one who understands; enrolled as a scholar*. But it is interesting that *disciple(s)* is not used after Acts at all—in any of the epistles or Revelation.

The word *believer* singular does not appear in the KJV, but once in 2 Cor 6:15 in NKJV, for KJV “*he who believes*.” The plural “*believers*” appears twice in KJV, thrice in NKJV: Ax 5:14; 1 Tim 4:12; (and 1 Tim 6:2, for “*faithful and beloved, partakers...*”).

her legal suit. Soon, area churches were not just awake, but fired up over the measure—which not only made public bathroom selection a matter of multiple choice, but put religious liberty directly against sexual expression. Thousands of citizens worked around the clock to put the ordinance on the ballot—only to watch the Mayor invalidate the petitions without cause. Finally, in a battle that went all the way to the Texas Supreme Court, Parker was forced to grant citizens their constitutional right: to vote. Voters streamed into polling places at rates more than twice the last three elections. It was the culmination of months of “*speeches, yard signs, T-shirts, banners, ads on TV, ads on radio,*” more than 30,000 door-to-door visits, and 100,000 volunteer calls. For the first time since the Supreme Court struck down marriage laws, Americans pushed back on the Left’s agenda of social change. In most expert’s minds, the city’s 160,286 votes against Proposition 1 said more

PRAY FOR healing, protection, help

- **Mina Gonzalez**—face burned with cooking oil
- **Rod Green**—cut off tip of finger
- **Jim Reingrover, Monica Thompson**, others—sore throat, cough
- **Tracy and Alyvia Corray**—ill; Tracy broken foot
- **Judy Strand**—preparing for liver transplant by chemo drugs; also broken arm, post-surgery pain
- **Sheryle McNeill**—pinched nerve
- **Ernesto Gonzalez**’s father **Fidencio**—stage IV lymphoma, some improvement after 2nd chemo
- **Linda Szymanski**’s grandson **Slade**—broke elbow
- **Letha Fink**’s brother **Kenneth Morrison** of GA—liver disease, diagnosed with neuro-muscular disease
- **Kaylee Chavez**—age 10, cancer; **REJOICE**—off chemo; 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 the Lord.
- **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

CHRONIC CONDITIONS

- Christian Harrod; Addison Tope; Pat Wilkes; Ann Cox; Logan Corray; Rocco Jr.**—asthma
- Orchid Cox**—chronic blood clot condition
- Autumn Hadders**—epilepsy; celiac disease
- Kirk Johnson**—MS; **Amanda Mailloux**—IBS
- Menards**—**Lloyd** diabetes, Alzheimers; VA help; **Virginia**, blindness from macular degeneration
- 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
- Bereaved Randy Reames**’s mother passed away last Wed. **Randy** and **Cheryl** are in Garden Plains, KS, for the funeral Tuesday.

about the state of the country than the Supreme Court’s five votes against marriage.

However, the mixed results show a country divided over social issues and religious freedom. It takes people who “*awake, watch, and arise*” to take action; Jdg 5:12; 18:9; Is 52:1-2; Rm 13:11; 1 Cor 15:34; 16:13; Eph 5:14; Ez 10:4; Gen 13:17; Josh 1:2; 1 Chr 22:16; Jer 1:17; Mt 24:42; 26:41; Mk 13:9, 33-37; Lk 21:36; Ax 20:31; 1 Thes 5:6. “*Watch and pray,*” said the Lord. Pray for this country that we can see sliding down ever farther into moral decline.



Exposing current trends transgender ID

Coming to a School Near You, by Katrina Trinko and Tony Perkins

Despite Houston's refusal to change city bathrooms to transgender accommodations in a 61-39% vote last week, the Obama Dept of Education is forcing schools to open single-sex locker rooms to transgender students.

A school district near Chicago, Palatine 211, provides numerous accommodations for transgender students. The district calls students by names they request, honors the "gender" they "select" (including allowing them to play on the sports teams of the gender they identify as belonging to), and permits them to use single-sex bathrooms, since stalls ensure privacy.

But the federal government has decided that the district is still guilty of violating Title IX, the law prohibiting sex-based discrimination, over certain locker room restrictions.

"District 211 is not excluding transgender students from their gender-identified locker room," said district superintendent Daniel Cates in a statement.

"Though our position has been inaccurately reported, a transgender student may use his or her gender-identified locker room simply by utilizing individual measures of privacy when changing clothes or taking showers."

But that's not acceptable to the Feds. "[T]he district continues to deny a female student the right to use the girls' locker room," said Catherine Lhamon, assistant secretary for civil rights at the Department of Education. According to the Associated Press, "District 211 has 30 days to change the policy, or risk losing millions in federal funding."

As Superintendent Cates puts it: "The students in our schools are teenagers, not adults, and one's gender is not the same as one's anatomy. Boys and girls are in separate locker rooms—where there are open changing areas and open shower facilities—for a reason." Students should not be forced to share open changing areas with students who retain the anatomy of a different sex, even if such students identify as being the same sex. This is just common sense and honors the privacy rights of students, who understandably may feel uncomfortable with open area changing that includes students of both biological sexes.

In a report released Monday, the Department of Education's Office of Civil Rights acknowledged the arguments made by District 211 regarding the privacy rights of the non-transgender students: "The District raised two specific constitutional privacy concerns. First, the District contends that 'permitting Student A to be present in the locker room would expose female students to being observed in a state of undress by a biologically male individual.' The District's second stated privacy concern is that it would be inappropriate for young female students to view a naked male in the locker room in a state of undress. The District stated that '[g]ranteeing Student A the option to change her clothes in the girls' locker room would expose female students as young as fifteen years of age to a biologically male body.'

The Department of Education's response? "OCR [Office of Civil Rights] finds the concerns unavailing in this case." continued on p. 3



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DeWayne Howell (303) 973-7283

Preacher

Jim Reingrover (303) 973-5102

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

- **sermon**, "Why Brethren Fall Away," Jim Reingrover

Sunday afternoon

- **sermon**, "Longsuffering," Joel Walker