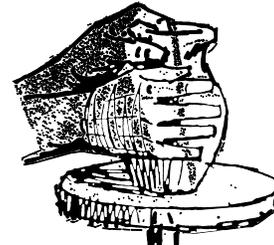


His Workmanship at Westside

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



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Isaiah 64:8

The Primacy of Evangelism *from articles by G. E. Watkins and Mark Copeland*

The work of the local church has often been described as threefold:

a. Edification—equipping the saints for service, Rm 14:19; 1 Thes 5:11; Heb 10:24. **b. Benevolence**—

meeting the needs of destitute brethren, Rm 15:26; 2 Cor 8:1-4.

c. Evangelism—spreading the good news of Jesus Christ to the lost, Mt 28:18-20; 2 Tim 2:2.

The organization and worship of the local church naturally focus attention on edification and benevolence. Perhaps it is because a primary work of elders (pastors) is to build up the saints (edify, teach, devote themselves to oversight of the church, 1 Tim 3:5; Tit 1:9-11; 1 Pet 5:2), and a primary work of deacons is to see to the weekly contribution in regard to supplying the needs of the saints, cf. Acts 6:1-7. So many have placed the importance of benevolence and edification higher than they ought. The main goal of many churches is to battle poverty and disease. This was never the goal of our Lord for the church. Other churches champion edification as primary, and so "family life" is emphasized as edification. Gymnasiums, softball teams, arts and crafts, building and ground

improvements, etc., serve to promote "fellowship." But entertainment was never the work of the church. Most "programs"—and even some so-called Bible studies—are distractions from the real purpose, which is to help Christians know God, Jn 17:3. True fellowship is sharing spiritual and eternal things with God and with our brethren. True edification is building one another up in the most holy faith, Jude 20. Most "programs" neglect faith because they neglect the word: "So then faith comes by hearing, and hearing by the word of God," Rm 10:17. Most "programs" are worldly.

The primacy of evangelism is seen in three ways: 1) **In the purpose for Christ's coming.** 2) **In the commission the Lord gave to us all.** 3) **In the great tragedy awaiting all men.** Primacy means first in order and first in importance. When something is first, it is planned. When something is first, it is promoted, it is fostered and advanced. We give it attention. When it is first, it is protected. It does not die of neglect.

What is evangelism? Consider three Greek words from two roots: *eu*—good, and *angel*—message.

The Greek word translated gospel is *evaggelion* and means "good news." The Greek word translated preach is *evangelizo*, Lk 1:19; 2:10; 3:18; 4:18, 43. The Greek word translated evangelist is *evangelistes*, Ax 21:8. Note their close association: The word gospel, *evaggelion*, means "good news," Rm 10:15 (cf. Heb. *basar*, "messenger," "to announce/publish/carry/bring/bear/show glad tidings," Is 52:7). The word preach, *evangelizo*, means "to bring good news," or "to show forth good tidings," Mt 11:5. The word evangelist, *evangelistes*, means "one who declares good news," Eph 4:12. In the New Testament, to evangelize refers to bringing the good news of Jesus Christ, of salvation from sin through Him, i.e., the gospel, 1 Cor 15:1-4. **The purpose for Christ's coming was to save men.** The gospel—the good news of salvation from sin—was His **purpose** in coming to earth from the start. He came "to seek and save the lost," Lk 19:10. He came into the world to save sinners, 1 Tim 1:15. It's true that Jesus "went about doing good," Ax 10:38, but his chief aim in His works and miracles

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**Evangelism: “Go into all the world and preach the gospel to every creature.”
—Mark 16:15**

was to confirm the truth of His words, Jn 3:2; Mk 16:20; Heb 2:3-4.

Jesus commissioned (entrusted) all Christians to share His good news.

Who is entrusted by Jesus to share His gospel? **Preachers**, yes. Like the apostles did on the day of Pentecost and like the evangelist Philip did, both to groups and to individuals, Ax 8:12, 35, evangelists are called to share the gospel. But not only by preachers—all **Christians** are commissioned to share the gospel. Following the persecution at Jerusalem, all the Christians who were scattered went everywhere preaching the word, Ax 8:4. As the people of God, it is our joy and privilege to proclaim the praises of God, 1 Pet 2:9-10. Christians sanctify the Lord in their hearts by always being prepared to give a reason for our eternal hope in Christ, 1 Pet 3:15. Evangelism is sharing the gospel by **churches sending** forth preachers, just as the church in Antioch of Syria sent Barnabas and Saul to the work in Cyprus and Asia Minor, Ax 13:1-3. Evangelism is also sharing the gospel by **churches supporting** those who are preaching. Paul received help time and again from churches in Antioch and Philippi, and by this they had “*fellowship in the gospel*,” Phil 1:3-5; 4:15-16, and were “*partakers of grace*,” Phil 1:7. They supported Paul financially so he could preach elsewhere “*without charge*,” 2 Cor 11:8-9. Evangelism is also sharing the gospel by individual **Christians helping** preachers. John praised his beloved Gaius for faithfully helping his brethren, sending them forth to teach the gospel, 3 Jn 5-8. In this way we become “*fellow workers for the truth*.” Paul said that Onesiphorus had “*often refreshed*” him, 2 Tim 1:16. Evangelism is also sharing

the gospel by individual **Christians praying** for the gospel to spread and for God’s kingdom to increase. Paul asked the churches of Colossae to pray “*that God would open to us a door for the word, to speak the mystery of Christ*,” Col 4:3. He urged the Ephesians to pray “*always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak*,” Eph 6:18-20; see also 2 Thes 3:1. Jesus Himself asked His disciples to “*pray to the Lord of harvest to send forth laborers into His harvest*,” Mt 9:37-38; Lk 10:2. Truly, the fields are still white for harvest, Jn 4:35.

But just as it is urgent for the farmer to go out to the fields and reap when the harvest is ready, so it is urgent for us to go out and teach the gospel today, this week! Perhaps this urgency was why the gospel spread so far and fast in the first century. Not just preachers, but all Christians both collectively (churches) and individually were deeply and personally committed to evangelism, either sending, supporting, praying, or going themselves! They had the same love as Jesus had for the lost, and out of their love for Christ and for a dying world, they obeyed Him in this most important and urgent of all tasks.

A great tragedy is awaiting mankind. This tragedy is caused by sin, “*for all have sinned and come short of the glory of God*,” Rm 3:23. Sin leads to spiritual death, eternal separation from God: “*The soul that sins, it shall die*,” Ezek 18:20. “*Your iniquities*

have separated you from your God; and your sins have hidden His face from you, so that He will not hear,” Is 59:1-2. “*For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord*,” Rm 6:23.

God’s wrath against sin will lead to His judgment and vengeance against us, Rm 2:5-10; 14:10; 2 Cor 5:10-11; 2 Thes 1:7-9; Heb 10:26-31. We’re all bound for everlasting destruction and damnation (condemnation), Mt 10:28; 23:33; 25:41, 46; Mk 3:29; Jn 5:28-29; **There is only one escape.** Only Jesus, His work, and our obedience to His gospel will let us escape, Rm 1:16-17. Over 3000 were rescued on the Day of Pentecost, Ax 2:37-41. They were saved because a man stood to preach the gospel, the good news of salvation in Christ. Food, clothing, conversation—these things would have done nothing for them. Evangelism, sharing the good news of Jesus Christ, is what saves men from sin, Rm 10:13-18.

Consider the tragedy if we fail to place evangelism in its primary position among our duties. The sick might be healed, the hungry might be fed, the lonely might be happy, but we’ll all be lost.

Why is evangelism important and urgent? When evangelism ceases, individual Christians fail to grow, wither, and are eventually cut off by God for not bearing fruit, Jn 15:1-8. Moreover, churches are removed from their relationship with the Lord and die, Rev 2:1-5; 3:1-2. Thus evangelism is the spirit and life of the church. Just as the body without the spirit is dead, Jas 2:24, so Christians—and churches—without evangelism are dead! Evangelism is essential not just for the saving of souls who desper-

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Psalm 133:1



**Fill your can-
teen in 2013**

“May you be filled
with all the full-
ness of God.”

—Ephesians 3:19

Evangelism’s Primacy from p. 2

ately need the gospel of Jesus Christ, but also for saving souls who already have the gospel of Christ!

In churches everywhere many needs compete for the time, talent, labor, and money of members. Often some things must receive less attention and resources than others. However, we must be aware of the vital importance and urgency of preaching the gospel. Evangelism must receive the best of our time, talent, labor, and money. What is your role in evangelism? To share the gospel of Jesus Christ!

Perhaps you will go to other countries to tell others, or perhaps you will help and send others who are willing to go. Let’s make sure that both as individual

Salvation is the greatest need of mankind. Let’s meet that need first, 1) by doing what we can personally. Teach, mention, talk, share, praise, pray, invite, preach (pulpit, tract, internet, personal work, etc.). 2) by supporting the work of gospel publishing. 3) by encouraging others who have talent and opportunity. 4) by supporting evangelists and schools of preaching here and elsewhere. 5) by making sure the pastors are concerned with lost souls and not overdue bills. Supporting local evangelism may very well be the biggest thing a church can do. Promote the gospel. If not me, who? If not here, where? If not now, when?

Discipleship Here At Home

Leaning on the Beloved

We lean on whatever we really love, and what we really love will be revealed by what we lean on. Can it be said of me, “Her love for the Word and the Lord Jesus are infectious and permeate her whole life”? Do I have the kind of love for Christ that causes me to rely on Him for everything? I’ll be the first to tell you that my love for Christ and His Word ebbs and flows. It wanes. Thankfully, His doesn’t.

But it is a check to say, “Does my life reflect the love that I have received from the Lord?” True love, mature love always presses onward, upward. Mature love doesn’t stay static—neither in your personal relationships nor in your love for Christ. My friend prays with me, “Lord, we love you, and we want to love you more.” You know that old hymn, “Leaning on the Everlasting Arms!” When our love has grown, we want to rest in Him and give to Him what He has lavished on us. We long for the fullest expression of intimacy and joy with our Beloved. Do you ever feel unable to express your affection fully to the Lord? God is a Spirit, so how can I worship Him when I live in the flesh? Do you feel limited by your flesh, by your sinfulness, by your weakness, by the fact that you can’t see Him? Do you feel limited by what others think? Maybe you’d like the freedom to express your love to Jesus openly, without people thinking that you’re excessive or crazy. Maybe a friend thinks, “You’ve gone off the deep end because of all this religious stuff—praising God, loving the Lord.” Paul reminds us that although there are limitations now, Rm 8:22-23, we will be fully free one day to express our deepest love. The day will come when there is not the limitation of our mortal bodies. When we see Jesus face to face, we’ll be able to love Him as He is, 1 Jn 3:1-3, and to do so without being misunderstood. Do you long for that day?

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

Mark Campbell—pneumonia last week; full recovery expected from “brain bruise”; respiratory tests this week at Nat’l Jewish
Matt Reames—VA unable to insert shunt to drain fluid from his brain (hydrocephalus), the cause of Matt’s headaches and blurred vision; pray for VA speed

Madge Wallace—lung cancer; radiation ended Fri; new chemo starts in two weeks
Judy Strand’s son Joe Huff—recurrence of neurological symptoms, black-outs, from brain injury he suffered in a 2007 car accident
Rod Green—pneumonia

Mina Gonzalez’s uncle Charles Hawkins—colon cancer

Pat Campbell’s mother, Ruth Hice—two units of blood transfused Fri for anemia
Family of toddler Axel Charette, who was murdered in Mexico—family has returned to Ridgeway, CO, to grieve
Bereaved The Boyd family is grieving over the loss of Gary’s sister, **Gail Storatz**, who passed away last Thurs.

CHRONIC CONDITIONS

Logan Corray; Rocco Sangellino Jr; Addison Tope; Pat Wilkes—asthma
Pearl Chapman—leg pains; pancreatitis
Nell Free—heart; spinal pain

Autumn Hadders—epilepsy
Jonathan Hadders—RA
Kirk Johnson—worsening MS; house-bound in cold weather and needs help
Menards—age; **Lloyd**, diabetes;
Virginia, now legally blind from rapid macular degeneration; high BP
Sandra Perry—neuropathy from diabetes
Cheryl Reames—diverticulitis; fibro
Lynda Szymanski—COPD, lung

Job concerns **Andrew Tope** and **Frank Savarese** are seeking jobs. **The Menards’** son is out of work.

Expecting **Marie Carlson**—July 1 girl
Travel **Pat Campbell** is in AR visiting her parents and will return Tuesday.



Exposing current thoughts & trends

New Pope an Interesting Choice *thoughts from Albert Mohler*

As Christians, we deny the legitimacy of the Roman Catholic Pope, but nevertheless recognize that the papacy still plays a very important role in worldwide religion. Thus an inescapable influence comes to the pope. There are some interesting contradictions in the election last week of a new pope, Pope Francis, former Cardinal Bergoglio from Argentina, the first Roman pope not from Europe. He is the first Jesuit to be pope. For centuries the Jesuits had grown to be the largest order in Catholicism, and yet never had one been elected pope, and for some fairly understandable reasons. One is that originally the Jesuits had made oaths to detach, not to seek wealth, power, pleasure, honor, higher offices in the Roman church, such as bishops and cardinals—as obedient soldiers (ironically in the last 50 years they opposed the pope). The Jesuits, also, had been more liberal than most Catholics in their liberation theology for the last several decades. Liberation theology, aligned with socialism (a combination of Marxism and freedom from social injustice), emanated out of South America, but this new pope is said to oppose it. He is said to have a traditionalist approach to marriage and life, and he resisted his government ferociously. He has lived under an evil junta, just as the two previous popes: Benedict XVI (Bavarian Joseph Ratzinger) lived under the Nazis, and John Paul II (Polish Karol Wojtyla) lived under the Nazis and the Communists. That first-hand experience with evil is a good thing in terms of the issue of religious liberty, which is going to be one of the most important issues that the Roman church and various other churches, including the Lord's church, are going to face. There has been an intersection of interest on many issues (such as abortion, the sanctity of human life, the family, and sexuality) among evangelicals, Christians, and the last two popes. The people who are most likely to argue over issues of theology, because we believe them to be of ultimate importance, are the people who believe in truth, and thus are those who share commitments to family, marriage, truth, and the sanctity of human life. The irony is that we who have the least belief in the validity of the papal office will agree with him more than liberal Protestants—and even liberal Catholics.

Though South America is least impacted by Islam's rise and radical turn over the last 30 years, the fact that this pope is a Jesuit may be the one thing that ties him to the issue of radical Islam, given the role of the Jesuits in the fight against Islam in terms of their own history in the Crusades.

Westside church of Christ

meets at

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Golden, Colorado 80401
(303) 233-5683

Pastors

Larry Campbell (303) 462-4987
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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Salida evangelism: Jeff Wilkes is teaching and preaching today.

Grounded in Authority Series

this afternoon at 1:30 PM:

"The Work of the Church:

Evangelism" by Lorenzo Gonzalez

Goals: Mid-range goals help us get closer to long range goals, and they also help us check whether we're headed in the right direction. "On my way to heaven I will _____ by the end of 2013." We are now about 1/4 through 2013. Check your goals for this year. Review your personal spiritual goals this week. Are you on track? What adjustments or corrections do you need to make? Next week we will review some goals for Westside we discussed in January. How do you think we are doing? Are we on track? Are you doing your part in meeting our goals to serve the Lord?