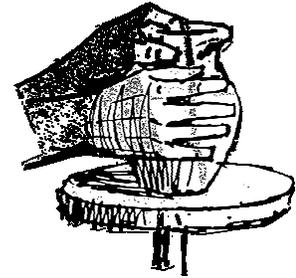


# His Workmanship: Westside

*“For we are His workmanship, created in Christ  
Jesus for good works.”*

—Ephesians 2:10



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Isaiah 64:8

## The Legacy of Jesus, John 13-16: Part 8, Production of Fruit, by John Mac-

In John 13-16 we find the legacy of Jesus Christ to His disciples, to His followers, and to those of us who know and love Him. This legacy was what Jesus considered to be important. These are our most treasured possessions. We have looked at the first seven of these ten treasured possessions: **1) the proof of His love**, 13:1-12; **2) the hope of heaven**, 14:1-3; **3) the guarantee of power**, 14:11-12; **4) the assurance of supply**, Jn 14:13-14; 16:24; Phil 4:19; **5) the promise of the Holy Spirit**, 14:16-18; 15:26-27; 16:13-15; **6) the possession of truth**, 14:6,17; 15:26; 16:7,12-13; and **7) the promise of peace**, 14:27; 16:27-33.

The **eighth** legacy Jesus gives us is production of fruit. In Jn 15 Jesus spoke of His supply to the disciples because He is the Vine, and we are the branches. *“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing,”* 15:5. He said that we are characterized by fruit. There is no such thing as a no-fruit Christian. We can’t be no-fruit Christians, because fruit is the identifying mark. *“By their fruit you will know them,”* Mt 7:20; Lk 6:43-44. all Christians must bear fruit. Some Christians bear little fruit, some

Christians bear much fruit, but there’s no such thing as no-fruit Christian. Jesus here has promised all of us, beloved, that we will bear fruit. What is fruit? Good deeds, righteousness, winning people to Christ, cf. Pr 11:30; Is 3:10; Jer 17:7-8; Mt 13:18-23; Lk 8:11-15; Rm 1:13. Fruit is the product of a life that is continuing—eternal. Fruit is something that lives beyond me, something that is produced by the Holy Spirit (Gal 5:22-23; Eph 5:9) which I reproduce. Isn’t it exciting to have a part of the eternal continuum by producing fruit that is going to exist after we’re gone? Jesus said, *“You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you,”* 15:16. Fruitfulness isn’t an option—it is a promise—and we are appointed to go and bring forth fruit. Christians will bear fruit. Jesus also appointed/directed that our fruit should remain. Isn’t that exciting? Christians are not flash-in-the-pans. Christians don’t just live to eat, and die someday, and go in a pine box. Christians are a part of an eternal continuum. They are a part of God’s product that will extend throughout eternity, like ripples in an endless eternal

pond. We have lives that will reverberate through the corridors of heaven forever and ever and ever. Isn’t that a magnificent promise?

It makes everything here on earth insignificant except the Lord’s work. So many times, we work merely to rack it up in this world. But then we die, and it’s all gone, Eccl 2:11, 17-24. Thank God that He promised us that there will be something to reverberate throughout eternity. Every time we share the gospel of Jesus Christ, we can think about the eternal consequences. I’m a Christian today because somebody in my family was a Christian way back when, and somebody led my grandfather to Christ, and somebody led my father to Christ, and on it goes to my children, grandchildren, and on and on. The *“godly seed”* of Christians is wonderful! Plus, my righteous deeds in this life, though they be few, will affect somebody else, and that somebody will have his life changed, and because of that somebody else’s life will be changed, and this blessing goes on forever. A woman wrote me, “I want to tell you one thing very exciting in our family. I gave a tape of yours to my brother, and he listened to that tape, sought out some Christians in his  
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**“He shall be like a tree planted by the rivers of water that brings forth its fruit in its season, whose leaf also shall not wither; and whatever he does shall prosper,” —Ps 1:3**

town, studied the Word, and was baptized. He called me and thanked me. He’s so thrilled, and he wants more tapes, and I want to say thanks.” That thrills me—because I want to do more in this life than just die. I don’t want to be merely a marker in a cemetery, because I believe that life was meant to be more than that. Jesus Christ said, “*He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing,*” 15:5. What a promise—to be a part of an eternal continuum! Who would settle for anything less than that? I can’t imagine people who want to have fun, spin their wheels, blow it all out, die, kiss it off, and that’s the end of everything—when they could know God through Christ and have eternal life, Jn 17:3. By knowing Jesus Christ, our lives are invaded by a divine power that enables us to produce fruit that will remain forever. That gives meaning to life. But without Him we are powerless. If we don’t abide in Him, we are not even His disciples. He said, “*If you abide in My word, you are My disciples*

*indeed,*” Jn 8:31. We must abide in His word, His truth, His doctrine, and His love, 15:7, 9-10; 1 Jn 2:14; 2 Jn 2, 9. Abiding in Him means confessing Jesus is the Son of God, 1 Jn 4:15; walking as He walked, 1 Jn 2:6; 3:6; doing His will, 1 Jn 2:17; and loving our brothers, 1 Jn 2:10; 4:12, 16. (Jesus called abiding in His word eating His flesh and drinking His blood in Jn 6:56. We take Him in, incorporate Him completely into our lives, so that we are no longer living our own will, but living His., cf. Gal 2:20.) If we do not believe that Jesus is the Christ, we do not have His word abiding in us, Jn 5:38. Only if we abide in Him, live with Him each moment, dwell with Him continually and consistently, will we bear fruit. “*Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me... If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned,*” 15:4, 6. And only if He abides in us will we be fruitful. Whenever we are

not connected to the Vine, we are fruitless—and what does “fruitless” mean? Useless, without value, worthless, in vain. David spoke of the person who abides in God’s “*holy hill*” as one who “*walks uprightly, works righteousness, and speaks the truth in his heart, who does not backbite with his tongue, nor does evil, nor takes up a reproach against his friend, ... but honors those who fear the Lord and swears to his own hurt without changing, who does not charge high interest when he lends nor takes bribes against the innocent,*” Ps 15:1-5. He abides—David said he is “*never moved*”; that means he stays/remains steadfast, he is stable, he continues to dwell with God without wavering—he “*does not change.*” David wrote, “*I will abide in Your tabernacle forever; I will trust in the shelter of Your wings... He shall abide before God forever. Oh, prepare mercy and truth, which may preserve him! So I will sing praise to Your name forever,*” Ps 61:4, 7-8. The one who abides is the one who trusts God, Ps 91:1-2; 125:1; fears the Lord, Pr 19:23. **Next week:** the ninth legacy is the only negative one—the pain of persecution.

**The “Weary World” Did Not Rejoice, by Shane Scott**

Most people love babies. And most people love the baby Jesus. It is the demanding and challenging adult Jesus that most people find uncomfortable to deal with. This was illustrated a few years ago in a movie called Tal-ladega Nights, which lampoons a red-neck racecar driver named Ricky Bobby. Even though he was worldly and arrogant, he paused to give thanks for his meal, but typical of the shallow fecklessness of his character, he addressed his prayer to the “Dear Eight Pound, Six Ounce, Newborn Baby Jesus, in golden fleece diapers.” When an older man interrupted him and said, “He was a man! He had a beard!”

Ricky said, “I like the baby version the best!” This idea of baby Jesus may explain why Christmas carols remain so popular in our increasingly secular culture. The picture of the birth of Jesus often conveyed in these songs sounds more like a Mother Goose story than a biography, conveyed in the gospels. Everyone is like Ricky Bobby and loves the baby Jesus. “Silent Night” claims that “all is calm, all is bright,” when in fact He was delivered in very chaotic conditions. “Away in a Manger” expects us to believe that the little Lord Jesus did not cry, when in fact the grown up Jesus wept many times. There is a pervasive, joyous optimism

in these carols—just as there was in the world when its “expectation” was fulfilled in Christ, Lk 2:25-38; 3:15. Devout believers had been expecting the Messiah and hoping for His salvation for centuries. Many Christmas carols reveal this hope:  
*O Holy Night! The stars are brightly shining,  
It is the night of the dear Savior’s birth.  
Long lay the world in sin and error pining,  
Till He appeared and the soul felt its worth.  
A thrill of hope the weary world rejoices,  
For yonder breaks a new and glorious morn.*  
This hymn expresses the hope of redemption, cf. Rm 8:19. But here is a question: did the weary world really rejoice when Jesus appeared? Did everyone love the baby Jesus?  
continued on p. 3



Psalm 133:1

**Let your faith be seen in 2014**  
“I rejoice to see your good order and the steadfastness of your faith in Christ.” —Colossians 2:5

**“Weary World” No Joy**, from p. 2  
**Some Did Rejoice At Jesus’ Birth.**  
Unmistakably, many people did rejoice at the birth of Jesus. When the angel Gabriel told Mary she was bearing the Messiah, she broke into a glorious song, the *Magnificat*: “My soul magnifies the Lord, and my spirit rejoices in God my Savior,” Lk 1:46-47. As many carols suggest, the angels rejoiced at the news of Jesus’s birth, Lk 2:10-14. After the shepherds saw the newborn King, they “returned, glorifying and praising God for all they had heard and seen, as it had been told them,” Lk 2:20. In few days when Mary and Joseph brought Jesus into the temple, the aging saint Simeon praised God because he was allowed to see the coming of the Messiah, Lk 2:27-32. So on the surface it is easy to see why so many carols reverberate with happiness. Many people thrilled to see the Christ child. Luke continued the parade of well-wishers with a godly woman named Anna, who “began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem,” Lk 2:38. But the issue is not whether a few deeply pious believers rejoiced at Jesus’s birth. If you think about it, probably as many people—if not more—rejoiced at the news of your birth as did at Christ’s birth. The issue is did the “weary world” rejoice? **Many Were Troubled.** At least one person was not thrilled by the news of Christ’s birth. When Herod heard the report of the birth of Jesus, “he was troubled, and all Jerusalem with him,” Mt

## Discipleship Here At Home

**Travel** **Mina Gonzalez** is in Tucson for her father’s 80th birthday (Vernon Hawkins). **Michael Fryman** is in KY, **Michelle Franke** in TN until Mine classes resume in Jan. The **Campbells** will travel to FL this week to see Jude and family.

**Help** the **Reameses** need help moving 12/20, 9 am; contact Randy. \*\*\*\*\*

2:3. Herod had a special relationship with Rome that permitted him to consider the land of Israel his own little kingdom as long as he kept the peace and made sure Caesar got his tax money. Herod’s lust for power led to a homicidal paranoia, to the extent that he murdered his wife and two of his children. A person that deranged and that brutal would have no qualms about wiping out an entire village of babies, which is precisely what he ordered once he learned that this so-called “King of the Jews” was to be born at Bethlehem, Mt 2:16. So King Herod became a grisly parody of Pharaoh and ordered the death of Hebrew babies—whatever it took to stay on the throne. Herod’s treachery is well known. But did you notice the end of Matthew 2:3? It wasn’t just the despot Herod who was troubled by news of Jesus’s birth. “All Jerusalem with him” was also alarmed. Why was Jerusalem so bothered by the news of the Savior’s birth? Just as Herod represented the corrupt political structure of the first century, Jerusalem represented the corrupt religious structure. The priesthood and the Pharisees were every bit as power-hungry as Herod. Remember what Matthew said Pilate discerned about the motives of the chief priests and scribes at Jesus’s trial? “For he knew that it was out of envy that they had delivered him up,” Mt 27:18. A career politician like Pilate easily saw through the charade of legalities and knew the Sanhedrin was just another bunch of politicians desperately clinging to power. That’s why Herod

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

- **Kaylee Chavez**—10, CO Springs, at Children’s Hosp after brain tumor (near spinal cord) surgery; donate at [www.youcaring.com](http://www.youcaring.com), type name at top
  - **Mark Campbell**—auto accident last Tues
  - **Frank Savarese**—to have surgery on salivary gland 1/18
  - **Chris Bennett**, former member—fell from ladder last week, fractured pelvis; restricted work 2 mos
  - **Melanie Baughn’s** mother—in OK has renal failure and cellulitis
  - **Jennifer Clayton**, former member—severe Lyme disease; heart, spine, neuro issues
  - **Tracy Corray**—testing for allergies
  - **Chad Meyers** of Smoky Hill—acute renal failure
  - **Brittany Tope’s** mother—breast cancer in spine; pain in broken ribs which tumor has injured; grandmother—on dialysis
  - **Christine Adams**—recovering from ankle surgery, using walking cast;
  - **Sharon Rupinen, Sandra Perry’s** sister—surgery
  - **Sylvia Chapman, Brett’s** grandmother—third stage pancreatic cancer; chemo
  - **Ed Fink**—prostate cancer; current treatment for brain tumors. Undergoing chemo this month
  - **Judy Sartin’s** son, **Dave Sartin**—colitis and severe depression; needs new job; **Judy’s** friend, **Vicky Keys**, radiation after mastectomy
  - **Kenny Boyd’s** coworker **Kim Phillips**—asks our prayers for upcoming heart surgery
  - Remember **Greg Geiss**, who has some spiritual challenges. **Paul Alfaro** and **Elaine Isbell**, who have returned to Christ and need our prayers and help. **Sandra Hampton** has returned to husband’s bigamous marriage; pray for her and her family.
- CHRONIC CONDITIONS**  
**Logan Corray; Addison Tope; Christian Harrod; Rocco Jr; Pat Wilkes, Tim Huelsman**—asthma  
**Bill Dennis**—adjusting pacemaker and meds  
**Nell Free**—pacemaker, heart; back pain  
**Autumn Hadders**—epilepsy; celiac disease  
**Danielle Huelsman**—vertigo, CV syndrome  
**Hannah Huelsman**—polycythemia, thickening of blood; heart murmur, acid reflux, chest pain  
**Kirk Johnson**—MS  
**Menards**—aging; **Lloyd**, diabetes, weak;  
**Virginia**, macular degeneration; high BP  
**Sandra Perry**—neuropathy from diabetes  
**Cheryl Reames**—diverticulitis; fibromyalgia  
**Judy Sartin**—spinal stenosis; arthritis  
**Judy and Mike Strand**—hepatitis trtment  
**Lynda Szymanski**—COPD, lung weakness



### Exposing current thoughts & trends

#### The Promise of Non-Embryonic Stem Cells *by Gene Tame*

The California Institute for Regenerative Medicine (CIRM), originally founded to prioritize human embryonic stem cell research, is now funding 80% of its research for non-embryonic cells. The fact that 80% of approved clinical trials are using non-embryonic stem cells is further evidence of a trend: ethically non-contentious adult and other non-embryonic stem cells are proving far more useful in therapeutic benefits for patients than hESCs (human embryonic stem cells), which are objectionable because they are the taking of human life.

Research using adult and induced pluripotent stem cells (iPSCs) is providing promising and ethically non-contentious alternatives for treating the conditions in the two clinical trials using hESCs. One of the hESC trials is for spinal cord injury (SCI). Just last month, doctors announced that a man who had been paralyzed from the neck down was able to walk, with assistance, after being treated with his own adult stem cells. Dozens of other SCI patients have undergone a similar adult stem cell treatment with positive results. The other hESC clinical trial is for retinal degeneration, specifically age-related macular degeneration (AMD). Here again, non-embryonic stem cells provide an ethically non-contentious alternative to hESCs. Japanese researchers recently conducted an experiment to treat a woman with AMD using retinal tissue developed from her own iPSCs.

**The “Weary World” Did Not Rejoice, continued from p. 3** and all Jerusalem were threatened by a baby. They saw Jesus as a threat to their power, and nothing, not even a little baby, could be allowed to jeopardize power. They hated baby Jesus. Hatred is not the subject of happy, carefree Christmas carols—it’s the tragic reality of a world gone mad with sin and selfishness.

But this is also my story—and your story. All of us made a decision at some point to embrace power rather than truth. That’s what it means to be lost. When we were in the grip of a compulsion to have our own way, to do what we wanted to, to be king of our own little world, had we been alive when Jesus was born and knew what He represented, we would have felt a lot more like Herod than Mary. We must strip away the fairy-tale veneer of so many Christmas carols to let the message of the gospel speak for itself. It depicts a world in which not all is calm and bright, a world where babies cry and tyrants kill and the power-crazed try to win at all costs. The gospel reveals a Savior Who exposes all our ugliness for what it is and urges a “weary world” to rejoice in His salvation by surrendering to His lordship.



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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**, Lesson 9, “A Servant: the Disciple’s Greatness,” Kenny Boyd

- **Sermon**, “Freedom through God’s Word,” Larry Campbell

#### Sunday afternoon

- **Lord’s Supper, Living Like Christ lesson**: “How Jesus Dealt with Pessimism and Lack of Faith,” Randy Reames

#### Wednesday night: Studies from

**Ezekiel!** Get materials for both Sunday and Wednesday adult classes from the church’s website under “Member Files.”