

His Workmanship at Westside

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

—Ephesians 2:10

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"Render to No Man Evil for Evil," by Joe R. Price

It hurts when people wrong us. That is especially true when someone we least expect injures us. Jesus experienced this unfair treatment time and again. One of His apostles betrayed Him, another denied knowing Him, and all of them scattered from Him when He was arrested. The religious leaders of the Jews, who should have rejoiced at His coming, condemned Him to death.

Truly, Jesus was *"a Man of sorrows, and acquainted with grief,"* *"who, when He was reviled, did not revile in return; when He suffered, He did not threaten,"* Is 53:3; 1 Pet 2:23. What restraint! What love! What goodness! He is our example for how to respond when others wrong and mistreat us: *"For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps,"* 1 Pet 2:21. Yes, Jesus was hurt when people mistreated Him. David prophetically said, *"For it is not an enemy who reproaches me; then I could bear it. Nor is it one who hates me who has exalted himself against me; then I could hide from him. But it was you, a man my equal, my companion and my acquaintance,"* Ps 55:12-13; cf. 41:9. Jesus suffered much harm at the hands of both friend and enemy. How He responded is our pattern to follow. His restraint and self-control show the difference between reacting and responding in love and kindness.

Yet Jesus has not given us an impossible task. This business of offering the other cheek to the one who strikes you

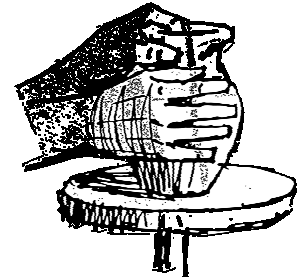
is the essence of loving our enemies, Lk 6:27-30 (Mt 5:38-39, 44); cf. Is 50:6. It is the embodiment of the golden rule: *"And just as you want men to do to you, you also do to them likewise,"* Lk 6:31. Christians cannot wrong the wrongdoer, Pr 20:22; 1 Thes 5:15. We must not render evil for evil, even when we are tempted to feel justified in doing so, Rm 12:17. Getting even is from the devil, not God.

How can victims of evil possibly return good for evil? It takes faith and obedience to follow His footsteps when we have been treated unjustly. Jesus taught us how to respond in Matthew 5:38-48 and Luke 6:27-36.

1. Dignity, Mt 5:38-42. Dignity is the essential quality of turning the other cheek. We keep our dignity, self-worth—and respect others—when we refrain from striking back or resisting mistreatment. It takes a strong sense of dignity to have the self-control not to retaliate. We must be able to value the evildoer as we value ourselves—especially when he carries out his evil against us!

2. Love, Mt 5:43-48; Lk 6:27, 32, 35. Loving our enemies may be one of the most difficult things we are called upon to do. Yet to do so is to be *"sons of (our) Father Who is in heaven."* Remember, love does not keep a scorecard of wrongs committed against it; love *"keeps no accounts of evil,"* 1 Cor. 13:5.

3. Prayer, Lk 6:28. Jesus said to *"pray for those who spitefully use you."* People



Isaiah 64:8

who treat us abusively need our prayers, and we need to pray in order to change our attitudes towards *"enemies"* from hurt and confusion and even hatred to love. We are following Christ's example when we pray for our enemies: *"Father, forgive them; for they do not know what they do,"* Lk 23:34. The sinner needs our petitions, not our animosity and contempt. We need the transformation that praying for others, especially those who hurt us, brings us.

4. Good works, blessing, Lk 6:27-28, 33. Christ wants us to take the initiative and respond with kind actions. He went about doing good to all, Ax 10:38. God's sunshine and rain bless all—both evil and good, Mt 5:45. Likewise, we are to be doers of good to those who hate us. We bless when we pray for the person who has wronged us, when we refuse to keep a record so that we can *"get even,"* and when we do good deeds.

5. Mercy, Lk 6:36. We need the mercy of God because we are all sinners. But that fact tends to be obscured by our pain when someone sins against us. We lash out instead of extending mercy. Never forget that we, too, will only see heaven by the mercy of God. For our own salvation and our own peace of mind, we must give other sinners what we have received and cannot do without, Mt 5:7. Forgive!

6. Generosity, Lk 6:30. God is the One-Who-Provides, Jehovah-Jireh, Gen 22:13-14; cf. Ps 68:19. Just as He gives
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Retaliation and Vengeance, from p. 1 freely and generously, so are we to give, Mt 10:8; Pr 22:9; Rm 8:32. "As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God," 1 Pet 4:10.

The next time you are wronged, instead of rendering evil for evil, take Jesus's approach—and do not despair when you do, Lk 6:35. Christ's way is best, whether the sinner appreciates it or whether he continues to take advantage of you. Remember Rm 12:17-21. "Repay no one evil for evil..."

Socialism Is a Religion, from p. 4 put in a collective pile and then distributed equally among all—all goods and production are owned and controlled by the government rather than by individuals or private companies." Capitalism is "distinguished by unequal distribution of goods and pay according to work done." American Heritage Dictionary.

It Isn't about Economics. No economic doctrine has been more thoroughly debunked, disproved, and delegitimized than socialism. Instead, "socialism" was an answer to what 19th-century intellectuals and religious leaders called "the social question." As traditional societies succumbed to the creative destruction of the market, people started asking, "How shall we live now?" Socialism was one such answer, but it was not an economic answer. It was a cultural answer.

The 19th Century Romantics wanted to recreate the civic structures of some imagined past—Rousseau's two favorites were the tribal life of the noble savage and the totalitarian life of Ancient Sparta. Gracchus Babeuf, arguably the first "socialist," wanted a "conspiracy of equals," which would "remove from every individual the hope of ever becoming richer, or more powerful, or more distinguished by his intelligence." In his Manifesto of the Equals, he called for the "disappearance of boundary-marks, hedges, walls, door locks, disputes, trials, thefts, murders, all crimes...courts, prisons, gallows, penalties...envy, jealousy, insatiability, pride, deception, duplicity, in short, all vices." To fill that void, "the great principle of equality, or universal fraternity, would become the sole religion of the peoples."

It's Religion, Not Math. Socialism was always intended to be a new religion that mixed nostalgia for a past that nev-

er existed together with a utopian future that never could exist. It is no coincidence that Bernie Sanders sees as his lodestar the Scandinavian countries.

The fact that they are not the socialist utopias he imagines them to be is irrelevant. If they ever were real, live, socialist societies, it was when they were ethnically homogeneous (and poor). Socialism can "work" for a while in small, ethnic mono-cultures, because the economic inefficiencies can be disguised by nationalistic or tribal sentiments. That's why the *kibbutzim* lasted as long as they did in Israel. But diversity, individualism, technology, domestic and international competition—i.e., the market, or freedom—eventually make *social-ism* (Tony Blair's term) untenable. Sanders is motivated by nostalgia and bad metaphors. And so are his mostly lily-white, affluent fans. "We'll always have Sweden" is no less a fantasy than Rousseau's "We'll always have Sparta." [We can thank God that His Word is always real and true.]

Glenn Fairman in "Socialism as Religion," The American Thinker, November 22, 2012, http://www.americanthinker.com/articles/2012/11/socialism_as_religion.html wrote that one glaring theme runs through socialist tracts and books: that traditional religion is a blight on the face of humanity. Socialists say that the human search and longing for God is, at best, a narcotic towards despair, and at worse, a retreat from our humanist moral obligations to create a paradise from our own reason.

In the 18th Century, Robert Owen constructed socialist Utopian communities in Britain and in a fledgling America. He dubbed his experiment "New Harmony" and based his little society upon humanist liberty and egalitarian principles, discarding institutions such as marriage. New Harmony, however, was a colossal unsustainable flop, even with Owen's own wealth infused into it. Rather than labor for the common weal, the residents were more interested in meetings and parties, preferring idleness to the dreary compulsions of farming and the cottage industries that had sustained the former religious residents. As the entire enterprise ground to a dismal halt

through lack of initiative and faction, New Harmony, along with the hundreds of American secular socialist experiments, proved incompatible with success because they were fundamentally incompatible with human nature. Holding wives, children, commodities, and property in common didn't work, so Robert Owen created institutions called "Halls of Science"—a secular "church" that applauded man's fraternity and goodness, replete with hymnals and pulpit exhortations to bolster his brave new world of socialist materialism.

Science as religion. But it would be by "science"—not ethics—that socialism would become popular, when Marx and Engels arose as the twin prophets of the Materialist Revelation. G.W.F. Hegel, the philosopher of Idealism, had deified history as "the march of God in the World," but Marx stood Hegel on his head, announcing that socialism and finally communism itself would become, by "historical necessity," the secular end state of man—although secular predestination imprinted an unmistakably religious character on socialism. Like Rousseau, Marx held that men had originally existed in a happy state of nature; only with the advent and rise of inequality, stemming from coercion and private property, had humanity become the unhappy slaves of capital, sustained by the opiate of religion. It was only by inevitable historical struggle, including the "righteous violence" advocated by Saul Alinsky, that mankind would throw off its shackles and enter into a heaven on earth after a learning period called the "Dictatorship of the Proletariat."

A new human would arise, purified by labor and educated to virtue—throwing off the stagnant restraints of a nihilistic religion and allowing mankind the free reign of his enormous powers—rendering everyman an Edison and transforming the world into a veritable garden of Eden where all desires were met and dreams attained. Finally, the State would wither away and the great culmination of history would introduce an awakened humanity to unfettered autonomy and collective bliss.

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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

Socialism Is a Religion, from p. 2

Beneath the tenets of Scientific Socialism and its historical inevitability lies a simple doctrine. Since the end state of human society is deterministic, socialism says, men are powerless to bring about or impede this political and moral inevitability. Therefore, abstract forces usher in the new utopia. In this ideological worldview, there is no need for personal repentance or cleansing of moral impurities. In fact, the socialist religion would require no God-directed moral content at all because what had been traditional notions of right and wrong—good and evil—would become extinct and pass away from memory. Any religious-like devotion would be directed to the State and to the elites, whose talents would be irreplaceable in remaking human personality in the crucible of correct thought and unquestioned loyalty to socialist evolution through labor. [You see, socialists like Bernie Sanders do not want to be of the group required to share the collective goods; they want to be the elite who control how the collective goods are distributed, with most, of course, distributed to themselves.]

Socialism has quite fittingly been called *the God That Failed*, and an incorrect perception of first principles is the root of its failure. Socialism combines the lie of the perfectibility of human nature with the hubris of secular intellectuals who believe they can bring about the City of Human Peace. It allowed the "scientific" 20th century to become the backdrop to more than one hundred million deaths: reserved for souls who would not take on the deterministic shapes prepared for them by their enlightened masters. Those who eschew religion for the

Discipleship Here At Home

"scientific" regime of enforced collective equality, at the expense of true freedom, should consider that the ultimate character of the socialist dream is a religion based upon faith—but a faith where man bows down to a graven image of self. The Primordial Garden, the Inevitable Fate of Man—are all secular themes clumsily borrowed from religious vocabulary as utopian longing to escape a perceived human misery—never truly answering the perennial questions of significance that everyone who wrestles with human existence must embrace.

In effect, socialism imposes a moral structure on insufficient foundations. Beginning from a non-moral beginning and using an amoral process, it attempted to arrive at a moral end through reasoning which reduced justice, mercy, happiness, nature, and the longing for a transcendent God as wholly subservient to deterministic historical necessity. No one could have designed a more thorough system of slavery: a religious fervor with Man as the object, a Second Coming without a Messiah. Devoid of moral content and without a lasting legacy, nothing remains of socialism but the myriad of unmarked graves stretching out across a century of muddled ideological passion while projecting its unlearned lessons into the ominous future like curling fingers of fire.

CHRONIC CONDITIONS

- Orchid Cox**—chronic blood clot condition
 - Autumn Hadders**—epilepsy; celiac disease
 - Jonathan Hadders**—RA
 - Delmer Hice, Lynda Szymanski**—COPD
 - Kirk Johnson**—MS; **Amanda Mailloux**—IBS
 - Virginia Menard**—macular degeneration
 - Eric Perry**—pre-diabetes
 - Judy Sartin**—rotator cuff injury; spinal stenosis
 - Judy and Mike Strand**—hepatitis treatment
 - Cheryl Reames**—fibromyalgia; diverticulitis
- Rejoice** Expecting babies: **Shreves**, their first, a girl, tomorrow; **Addys**, their third, a boy, this month; **Witheringtons**, their first in Oct
- Mekiah Fink** is nominated for Mayors' and Commissioners' Award, Clear Creek County

First Friday Joshua Study

Everyone is invited to a study of Joshua this Friday evening, May 6, 7 pm. See **elders** for details; please RSVP.

PRAY FOR healing, protection, help

- **Janelle Hall**—breast cancer surgery last week
 - **Sandra Perry**—home recovering from pneumonia; breathing and diabetes complications
 - **Judy Strand**—at home after pneumonia; preparing for liver transplant in Sept
 - **Brittany Tope's** grandmother—on dialysis, in ICU last week in Colorado Springs; **Brittany's** mother **Gayle**—breast cancer has spread
 - **Levi Addy**—facial plastic surgery after car crash
 - **Sarah Hadders**—recurring chest pains
 - **Brett Witherington's** mother **Cheryl**—breast cancer just diagnosed; **Sylvia Chapman, Brett's** grandmother—third stage pancreatic cancer; grandmother **Sue** had a heart attack last week, 10% blocked; **Sue & Aunt Connie Doss**—cancer
 - **Mike Menard, Virginia's** son—pancreatic cancer; home, had 2nd chemo last week; **Virginia** pain walking from wrenched leg.
 - 10-year-old **Benjamin Hymel**, of Longmont church—brain cancer; home, at school after surgery; now starting year's chemo and radiation cycles; eye patch
 - **Valerie Greenwalt**—recovering from surgery to remove broken needle in elbow
 - the **Boyd's** extended families are undergoing hardships: **Wendy's** father, **Dan Gutierrez**, back in care center with cognitive problems either from stroke or brain bleeding; pray for **Eileen** and **Dan**; **Kenny's** sister and brother-in-law—divorce, b-i-l **Kevin** buried his father recently; pray for family **Jennifer, Kevin, Chloe, & Elijah Whittemore**; **Kenny's** employee, **Damon Todd**—great grandson killed and great granddaughter injured in collision with drunk driver last week
 - **Samantha Harrod**—benign cyst removed from her back recently; recovery another few weeks
 - **Linda Szymanski**—broken arm & wrist; **Tracy Corray**—broken bone in foot
 - **Sarah McMurray's** mentee **Lakeisha Griffin**—age 12; missing from school, not located
 - **Sheryle McNeill**—boil removed recently; pinched nerve
 - **Berney Charo's** brother **Eliud**—prostate cancer
 - **Ian Anderson, Mina Gonzalez's** nephew—rehab
 - **Letha Fink's** brother **Kenneth Morrison** of GA—liver disease, diagnosed with neuro-muscular disease
 - **Tyler Bennett's** fiancée's grandfather, **Richie Posadas**—serious infection
 - **Bill Dennis**—improving; recurrent infections
 - **River and Forest Cox's** great grandmother **Martha Rowe**—in rehab for knee strengthening
 - **Judy Sartin's** friend **George Vernon**—stage 4 esophageal cancer
 - **Kim Howell's** coworker **Rachel Daniels**—new baby **Titus**, genetic disease; **Howells'** 19-year-old neighbor **Savannah Svensen** has leukemia; port and spinal tap last week; likely 80% to recover
 - **Noah Hadders's** teacher **Sharolyn Elmore**—radiation for breast cancer
- Travel** several of our number are in Moab, UT, this weekend



Exposing current trends *religion, sociology*

Socialism Is a Religion, from articles by Jonah Goldberg and Jennie Martin

Today is May Day, when thousands take the streets to celebrate socialism by calling for “Medicare for all,” free college, and other freebies. Meanwhile, socialism’s well-documented and painful experience (mass shortages, breadlines, starvation) is evident in Venezuela, the latest country to experiment with a drastically controlled economy. In this real world, socialism is doomed to fail because it is divorced from any understanding of incentives to work, human nature, and the basics of supply and demand.

But socialism is no longer a dirty word in the US. According to a recent YouGov poll, 42% of Democrats view socialism favorably. And in a rejection of the basic principles of the U.S. economy, a recent Harvard poll shows that most millennials do not support capitalism, an obvious failure of our schools to teach government. The Harvard University survey, which polled youth between ages 18 and 29 and was published last week, found that 51% do not support capitalism/free market; just 42% support it.

A subsequent survey that included people of all ages found that somewhat older Americans also are skeptical of capitalism. Only among respondents at least 50 years old did most support capitalism. It’s an open question whether these attitudes on socialism and capitalism show that people reject free markets as a matter of principle or whether those views are simply an expression of broader frustrations with an economy in which household incomes have been declining for 15 years.

On specific questions about how best to organize the economy, for example, millennials’ views seem contradictory. Just 27% believe government should play a large role in regulating the economy, and 30% think the government should play a large role in reducing income inequality [which is, in reality, to rob wealth from some and give it to others]. Only 26% said government spending is an effective way to increase economic growth, yet 48% agreed that “basic health insurance is a right for all people.”

And 47% agreed with the statement that “Basic necessities, such as food and shelter, are a right that the government should provide to those unable to afford them.” A small group of students interviewed said that capitalism was unfair and left people out despite their hard work. The ideology that was previously—and correctly—identified with suffering, shortages, and government coercion is now associated with feel-good ideas such as “sharing” and “generosity.” Thus, Bernie Sanders is tapping into a cultural, somewhat ethnic, preference for “equality.” Socialism’s seductive power comes from its fairy-tale utopic vision for society, where everything is free and in abundance and no one toils for anything. Economist Thomas Sowell argues that the lure of socialism is understandable because it offers “a world of the imagination far better than any place anywhere in the real world, at any time over thousands of years of recorded history.” [cf. Gen 6:5; 8:21; Jer 3:21, 11:8; Lk 1:51]

Socialism is defined as “collective (group) ownership and control of production and distribution of goods; system of group living where there is no private property [meaning you do not have your own cell phone, car, or toy], or where all goods are

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meets at
13789 W. 8th Avenue
Golden, Colorado 80401
720-295-4530

Pastors

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

Preacher

Jim Reingrover (303) 973-5102

info@thechurchingolden.com

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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**, “*Courage to Live Holy Lives*,” DeWayne Howell

- **sermon**, Preaching Through First Corinthians (PTFC): chapter 11:2-16, “*Head Coverings*,” Jim Reingrover

Sunday afternoon

- **sermon**, Journey through Genesis, “*Abraham and the Promises*,” Genesis 12-18, Jeff Wilkes

Gospel meeting at Northeast church
6660 Galley Rd, CO Springs 80915

The Glory of Our Inheritance

May 5-8, Doug Focht preaching

Thurs 7:30 pm, *Goal of Instructions*

Fri 7:30 pm, *From Fear to Love*

Sat 10 am, *Carrying the Name of God*

Sun 5 pm, *Power to Succeed*

