

**West Side Church of Christ**

**Invites You...**

**September 1—Ladies Day with Peggy  
Coulter.**

**October 19-21— Family Rally with Jerry  
Martin.**

**November 9-12—Brad Harrub**

*For more information about the above events, please call or write:*

**West Side Church of Christ**

**6600 West Kilgore Ave**

**Yorktown, JN 47396**

[westsideyorktown@sbcglobal.net](mailto:westsideyorktown@sbcglobal.net)

**765-759-5984**

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## WHAT MUST I DO TO BE SAVED?

1. HEAR THE WORD OF GOD  
Romans 10:17; Matthew 7:24-27
2. BELIEVE THE WORD OF GOD  
Hebrews 11:6; Mark 16:15-16
3. REPENT OF YOUR SINS  
Acts 2:38; 17:30; Luke 13:3
4. CONFESS THAT JESUS IS THE SON OF GOD  
Matthew 10:32,33; Acts 8:36
5. BE BAPTIZED FOR THE REMISSION OF YOUR SINS  
Acts 2:38; Galatians 3:27; Romans 6:3-4
6. LIVE FAITHFULLY UNTO DEATH  
Revelation 2:10



## “We Ought to Walk As Jesus Walked” 1 John 2:6

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Introducing Our New Editor And His Family

Mike and Jessica Gors first came to Westside in early 1994. They were engaged and looking for a church to attend. Mike had driven by the building every day for work, and was impressed with the scriptures that were put on the sign outside. They were warmly welcomed, and began a bible study with Mark and Mindy Reynolds in March of that year. Mark baptized them both into Christ on May 11<sup>th</sup>, 1994, two weeks before they were married.

Mike is a Muncie native who grew up on the south side of Muncie. Jessica grew up just east of Muncie in Farmland. They have three children: Emma, 14, Adam, 11, and Seth, 4. Mike attended the Memphis School of Preaching from 1997 to 1999. After graduation, Mike, Jessica and Emma moved to Ossian, Indiana, and Mike preached for the Waynedale congregation in Ft. Wayne for 13 years.

They are now excited about beginning work with the Westside congregation and looking forward to many good years of service together.

West Side church of Christ  
6600 West Kilgore Avenue  
Yorktown, IN 47396  
Phone: 765-759-5984  
www.westsidecoc.net  
Sunday Bible Study — 9:30 am  
Sunday Worship — 10:30 am & 6:00 pm  
Wednesday Bible Study — 7:00 pm  
Elders  
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UPON THE ROCK is printed quarterly for the purpose of setting forth sound biblical material and evangelism. We strive to print articles that are informative for Christians and non-Christians. Please visit our website for old issues and extra copies of this issue, www.westsidecoc.net  
Editor: Michael Gors michaelgors@yahoo.com

But if he will not hear, take with you one or two more, that by the mouth of two or three witnesses every word may be established. And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.”

Paul taught us the same thing in 1 Corinthians 5:4-7, Ephesians 5:11, and 1 Thessalonians 5:14. We need to follow the examples of Jesus and Paul; sin must be addressed and confronted when necessary by the spiritual.

**Conclusion:** May we when confronted with erring brethren have mind of Christ and approach the situation by being decisive, direct, deliberate and demonstrable.

November 9-11, 2012 at West Side

Brad Harrub, Ph.D.



Co-founder Focus Press

Brad Harrub holds an earned B.S. degree in biology from Kentucky Wesleyan College, and an earned doctorate degree in anatomy and neurobiology from the College of Medicine at the University of Tennessee in Memphis. He was listed in Who’s Who Among Scientists and Researchers. He is the author of Convicted: A Scientist Examines the Evidence for Christianity, Heart of the Matter, Dissecting the Truth, and the coauthor of the books, The Truth About Human Origins, Investigating Christian Evidences, Matters of Life and Death, Diamonds in the Rough: Nuggets of Truth from God’s Word and has written many tracts and articles for brotherhood journals. He is a popular speaker on Christian evidences at lectureships, youth rallies, etc. in over 47 states and five different continents. He conducts over 40 “Truth About Origins” weekend seminars each year. In addition, he was an invited speaker to the International conference on Creationism, and he has appeared on the television show “Origins.”

Dr. Harrub has authored or co-authored numerous scientific publications in science journals and has done mission work in Russia, Ukraine, New Zealand, Ireland, Jamaica, and Nicaragua. Currently, Dr. Harrub serves as the Executive Director and co-founder of Focus Press and as co-editor of Think magazine, a monthly magazine on Christian evidences. In addition, he is a co-host on the television show “Think About It.” Dr. Harrub also serves as an adjunct faculty member at the Bear Valley Bible Institute in Denver. He and his wife Melinda attend the Southern Hills Church of Christ in Franklin, TN. They have four children: Will (11), Reese (9), Claire (5), and Luke (3).

us explicit statements (for in the ress); implicit statements (God is not the God of the dead but of the living); and by example (but are like the angels of God). This is a greatest example we can follow to do likewise today). When we find our brethern in doctrinal(moral) error we must have the courage to lead them out of error by our knowledge of the word of God and the ability to show them from the scriptures their error and what God has said.

**Demonstrable** (vv 33) – Jesus was decisive, direct, deliberate and lastly, demonstrable which is to say that nothing in the context suggest that our Lord spoke to the Sadducees in an unkind or unloving way. Jesus spoke the truth in love (cf. Ephesians 4:15) showing the proper attitude indispensable towards our brethren in error. Likewise, let us today have the loving and Christ-like attitude towards our brethren when we find them in error today.

Other New Testament passages which further support how our attitudes should be towards our brethren in error include:

Galatians chapter 6, Paul's instruction was, "Brethren, if a man is overtaken in any trespass, you who are spiritual, restore such a one in a spirit of gentleness, considering yourself lest you also be tempted" (Galatians 6:1 NKJV).

"You who are spiritual" can be translated "the spiritual ones." Paul wanted the spiritual ones to restore Christians who were caught violating God's teachings in Christ. The Christian spiritual ones were to rescue the Christians who were overtaken in a fault.

Why? The spiritual ones understood God's will. God sent Jesus to rescue people captured by evil.

Jesus taught us the responsibility to confront those who sin. In Matthew 18:15-17, "if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

## Saying and Doing Are Two Very Different Things Michael Gors

Editor's Note: With this issue of Upon the Rock I would like to introduce myself. My name is Michael Gors. I officially started working with the Westside church of Christ on July 1, 2012. A part of this work will be to edit the "Upon the Rock" publication. It is our goal to have articles that are relevant and practical to the Christian walk, to edify the body of Christ, and perhaps influence those outside of Christ to consider a life that includes Christ. It is my hope that you find the articles in Upon the Rock both engaging and encouraging.

My father always said "there is a very big difference between saying and doing". In Matthew 21, Jesus tells of a man who had two sons who were asked to go to work. One son said he would, but indeed he did not. This clearly illustrates that there is a difference in saying and doing. When it comes to living the Christian life there is a very big difference between saying and doing. Consider what John said in 1 John 2. No less than three times John wrote "He that saith..." pointing out the difference between saying and doing. In 1 John 2:4 he writes "He that says 'I know Him' but does not keep His commands is a liar..." (ESV); 1 John 2:9 "whoever says he is in the light but hates his brother is still in darkness" (ESV). Clearly the Holy Spirit through the pen of John points out that there truly is a difference between saying and doing. Let's consider for a moment verse 6.

"He who says he abides in him, ought also to walk just as he walked", 1 John 2:6 NKJV. Anyone can claim to be a Christian. To make the claim that one "abides" in Christ by definition is also claiming to live in accordance with His will and by His instruction. This can only be seen in one's words and deeds. Our actions will tell the story of whether our

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lives line up with the Lord or not. Next, consider the word “ought”. If one says he abides in Christ THEN he “ought” also to walk as Jesus did. “Ought” implies a sense of duty or obligation. If we wear the name of Christ and claim Him as our Lord and Savior, then we are obligated or indebted to bring honor to his name. We can only bring honor to him when we live like him, which brings me to the last portion of the verse, “walk just as he walked”. When we read the word “as”, it means to complete an action after the same manner. For example, Jesus commanded the disciples to “love one another AS I have loved you”, John 13:35. We can clearly see the meaning of this verse is that the disciples were obligated to love each other in the same way and in the same manner that Christ loved them. This would be a pretty tall order considering Jesus loved them in spite of all their respective flaws. However, when disciples can love each other “warts and all”, in the same manner as Christ loved them, this is how the world will know they belong to Christ. So if we are going to claim that we “abide” in Christ, we “ought” to “walk just as he walked”.

This issue is dedicated to exploring the idea of walking just as Jesus walked. If the body of Christ will let its light shine brightly to glorify the Father in heaven it must strive to walk as Jesus walked. We must be transformed into one who sees people as Jesus saw them. That is to say he had pity on people because they wandered about as sheep without a shepherd, Matthew 9:36. The writers of this issue have been asked to consider how Jesus would walk toward various types of people. Jesus did not see race or gender and we should not either. He was not concerned with their less than perfect past for that alone we should be grateful, otherwise where would those in the body of Christ be. Jesus did not concern himself with the social status of the person neither should we. He con-

rect, deliberate and demonstrable.

**Decisive** (vv 29) – Jesus made an informed and immediate decision to correct the doctrinal error. Jesus did not allow the error to go unchecked or unchallenged. There are times when we learn that our brethren are in fact in doctrinal error but it is allowed to go unchallenged by sound brethren or too much time is taken to point out their error to them. Jesus took decisive action in meeting the false doctrine of the Sadducees on the resurrection.

**Direct** (vv 30) – Jesus not only was decisive, but He also dealt with their error head on! He did not make any attempts to allow them for “that is just your interpretation” or “we can respectfully agree to disagree” as some attempt today in our religious pluralism society. Jesus was not fearful of offending the feelings of Sadducees but rather His intent was to dispense doctrinal truths which would correct their thinking, change their doctrine, change their worldview and save their souls. The attitude of Jesus towards his brethren in error was not to back down from their error but to meet it straight on. Jesus took direct action in meeting the error of His brethren.

**Deliberate** (vv 31-32) – Jesus was not only decisive and direct, but He was also deliberate. That is to say, He was knowledgeable in reference to the scriptures. Jesus took the Sadducees to the word of God to address their attitudes and false doctrines. The Sadducees' theology of Moses' position on the Levirate marriage was correct as taught in the Book of Ruth (the case of Boaz and Ruth). Yet, in the reply by Jesus, as always, the issue (so-called dilemma posed by the Sadducees) was resolved not on the basis of what Moses said, but upon what God said, affirming, ineffect, that is was not Moses but God whom they were quoting. Jesus further intimated other Old Testament passages such as Daniel 12:2, Job 19:25-27 and Exodus 3:6 to completely defeat the doctrinal error of the Sadducees'. (Parenthetically, Jesus refuted the false theology of Sadducian doctrine by

## Our Attitudes Toward Our Brethren In Error

Kevin L. Berry

23 The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, 24 saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. 25 Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. 26 Likewise the second also, and the third, even to the seventh. 27 Last of all the woman died also. 28 Therefore, in the resurrection, whose wife of the seven will she be? For they all had her." 29 Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. 31 But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, 32 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." 33 And when the multitudes heard this, they were astonished at His teaching. (NKJV)

From the very beginning of the New Testament church, there have been those who would fall short of or go beyond the pattern of New Testament doctrine given for Christian living and the government and worship prescribed in the Bible. As such, when we find brethren in doctrinal error (which would include moral issues) we must handle the situation (s) as our Lord and Savior has shown us in scriptures. In Matthew chapter 22:23-33, in dealing with the Sadducian error pertaining to the resurrection, Jesus demonstrated the perfect model in reference to the Christian attitude towards erring brethren. In this context, Jesus was decisive, di-

cerned himself with doing God's will and seeing people who were in need of a savior. There are people all around us taken captive by sin as they have fallen prey to the various vices offered to them. There are people who are in broken homes and broken marriages that need to see and hear about the love of God. The responsibility has been given to the people of God to show in word and deed that there is a better way. In this world there are many who live in sin and walk in darkness. The people of God must shine their lights brightly to do this ...We ought to walk just as Jesus walked!

## To Walk As Jesus Walked: He Walked In Doing God's Will

Brandon Britton

When I was growing up, there were a number of household tasks that were deemed "my job." My main job was to cut the grass. We moved a lot, so that meant there were many different types of yards that I had to mow. The first was a huge two acre lot which took a few hours to complete. Then there was the pink brick house (yes, I said pink brick) that sat on a steep hill and had more dirt, sticks, rocks and acorns than grass. I had to use a push mower on that yard and it was like mowing a gravel driveway. When I would finish I would have bruises and cuts on my shins from all the debris flying out from the mower. Later there was the yard in the nice neighborhood which had to be mowed at least once a week, navigating around countless yard decorations, flowers, bushes and trees. It was the smallest of all yards, but took nearly as long as the big ones because it had to look as good as the other manicured yards around us. I never enjoyed cutting the grass. In fact, I hated it, but I did it. Why? Because I

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feared my father and I knew if I didn't do what he said he would get mad and I would get in trouble. I might get lectured (boring), spanked or grounded, none of which appealed to me.

About six years ago my dad had to have his knee replaced and was out of commission for nearly two months. Those two months just happened to fall during the summer...aka, yard cutting season. My dad would not be able to cut his grass for two months, so I cut it for him. Did I mention that his yard now is the biggest ever (3 acres)? Why did I do this? It's not because I'm afraid of him (he couldn't even walk). It's not because he made me. I did it because I love my father and I have grown to understand all that he has done for me throughout my life, and I wanted to do it for him.

I can recall a time, not so long ago, when my attitude toward my heavenly Father was the same as my attitude toward obeying my earthly father. I didn't do bad things, and I did good things like go to church, pray, read my Bible, not because I wanted to, but because I was afraid of what would happen if I didn't. I was afraid that God would get mad at me and punish me. I was afraid bad things would happen. I was afraid I would be sent to Hell. So, I did what God wanted, but I was inconsistent and my heart wasn't in it and I resented it, but I did it.

When I read my Bible, I realize, this is not the same attitude that Jesus had toward doing His Father's will. On multiple occasions, during conversations with His disciples, they would be concerned that Jesus was working too hard, not taking enough time for Himself, and not even stopping long enough to eat. His response? "I have meat to eat that ye know not of....my meat is to do the will of Him that sent me, and to finish His work" (John 4:32,34). "My Father worketh hither to, and I work...I seek not my own will but the will of the Father which hath sent me" (John 5:17,30). "For I came down from heaven, not to do mine own will, but the

most horrible crimes: murder, rape, incest, child abuse, etc. From the smallest to biggest sins, all cause separation from our God (Isaiah 59:1-2). It is our job to tell the world that there is relief.

### Conclusion

God has given us the awesome responsibility of taking the gospel to the world. But how often do we fail to take it even to our own community? How often do we fail to shine our lights within the church? When someone has openly committed a sin, do we shun them? Do we make them feel that they are now an outcast, and are not worthy as a soul to be saved? Or do we show the same love and compassion that Jesus showed this woman. We ought to encourage them to repent, and "Go and sin no more." We are all broken by sin, but if you are a Christian, someone taught you the gospel. Someone reached out to you, as a broken sinner, and taught you how to be washed in the blood of Christ. Aren't you glad they did not shun you and make you an outcast? Aren't you glad that they walked just as He walked (1 John 2:6)? Let us be encouraged to do the same.

Family Rally  
West Side Church of Christ  
October 19-21, 2012  
Guest Speaker,  
Jerry Martin

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How did Jesus respond to these accusers? He said, "He who is without sin among you, let him throw a stone at her first" (Jn 8:7). This hit the accusers right in the heart. The text says, "Those who heard it, being convicted by their own conscience, went out one by one" (Jn 8:9).

### The Law of Grace Rescues

Here is the question, Why did Jesus come to her rescue? Why would Jesus overlook the sins of this woman? In the back of our minds, as we read the Bible stories of those who are guilty, it is natural for us to desire the guilty to be punished. However, when we take an honest look at ourselves, that is a hypocritical viewpoint. As Nathan the Prophet said to King David, "You are the man." You are the guilty one. You are the one who has committed these heinous crimes.

We are all guilty of being broken by sin. "For all have sinned and fall short of the glory of God" (Rom. 3:23). "There is none righteous, no, not one" (Rom. 3:10). Each one of us are guilty of committing sins. And if we were still under the Law of Moses, we would have no hope. The Scripture tells us that we are not under law, but under grace (Rom. 6:14). God's grace is that He sent His Son to die, not when we were sinless and perfect, but sinful and broken (Rom. 5:8). Jesus, speaking to the woman in John 8 said, "Woman, where are those accusers of yours? Has no one condemned you?" He continued, "Neither do I condemn you."

Think of the worst person you know of. Who is it? Jeffrey Dahmer? Osama Bin Laden? Adolph Hitler? Did Jesus die for them? Yes. The truth is that Jesus died not only for the best people, but he also died for your worst enemy. And He died for you. Although, not everyone will accept the invitation that He offers, it is still our responsibility to follow that good example by taking His word to everyone. Even those involved in the

will of Him that sent me" (John 6:38). Does this sound like a Son who only does what His Father wants because of fear or obligation? He prided Himself on doing His Father's will. He lived for it, fed off of it. These weren't just hollow words. He proved it by living it out each day of His life. He "walked the talk." He glorified God. How? "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4). He didn't start the job, do part of the job, hire someone to do the job. He finished the job. How does this glorify God? It demonstrated that He loved His Father and that He considered His Father worthy of obedience.

Can the same be said of you? Do you do what your Father wants you to do in your marriage (husbands love your wife, wives submit to your husbands), for your children (bring them up in the nurture and admonition of the Lord), at your job (work, not to please men but to honor God), in your church (worship in Spirit and in truth), in your personal life (pray without ceasing, study to show yourself approved unto God), to the lost (go in to all the world and preach the Gospel to every creature)? If the answer is no, then why not? Is God not worthy of obedience? If the answer is yes, why do you do His will? Is it just out of fear? Fear is a great motivator in the short term, but a terrible one long term. Why is that? Because when you fail to do what you are supposed to do and nothing bad happens (which is often the case), you begin to lose some of that fear and begin to think you can get away with disobedience. Each time it becomes easier and easier until you no longer are afraid and no longer obedient. Don't believe me? Think back to some of the warnings your parents gave you as a kid that scared you into obedience. "Stay out of the (insert forbidden place here: barn, attic, basement, woods, etc) or else the boogie man will get you." "Don't swallow your gum because it will stay in your stomach for 7 years." "Spit out the watermelon seeds or they will grow watermelons in

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your belly" (pregnant women used to scare me to death by saying that is why their bellies were so big). "Step on a crack, break your mother's back." "Don't cross your eyes or they will get stuck like that." It didn't take me long to learn that none of that bad stuff will actually happen. Once I wasn't afraid of that happening anymore, I didn't hesitate to do them.

This same trap can ensnare Christians too. You don't do what God says and the ground doesn't open up and swallow you into the pits of Hell. God doesn't strike you dead with a bolt of lightning. It is in our nature to assume that if nothing bad happens now, nothing bad will happen ever, so we do not do the will of our Father. But when we learn to love our Father, not just fear Him, it changes our attitude toward doing His will. Instead of doing His will because of a sense of obligation or fear, we serve Him because we love Him and realize how much He has done for us. We want to serve Him, we want to do His will. When I finally learned this lesson about my father and my Father, it completely changed our relationships. Both of them. Why not try it yourself? The grass is greener on this side of the fence.

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## By Jesus, As He Walked Toward Those Broken Sin

Brian Howard

### **Introduction**

One of the greatest responsibilities that God has given His children, is to take His word to the world (Mt. 28:19-20). God could have chosen any method to bring His message to the people, but as He was looking down upon the earth He chose you and me to deliver that precious message. That speaks of how highly He thinks of those who have obeyed Him. However, an even more awesome responsibility that we have is to not only teach in word, but also in deed (1 John 3:18). How is it that we know how to do that? How do we know how to follow that command of teaching others? Christ has shown us by His example how we ought to love, and show compassion and concern for all souls that are lost. He was never concerned about His social status, or what people thought of Him. His concern was teaching the truth to all people. He didn't spend His time only around the religious elite in the community, rather He walked toward those who were even broken by sin. And as we share this good news with others, we need to keep this in mind as well.

### **The Woman Broken By Sin**

In John 8, the scribes and Pharisees bring a woman to Jesus who had been caught in the act of adultery. The Law of Moses stated that those caught doing wickedness in the sight of the Lord and transgressing His covenant shall be stoned to death (Deut. 17:2-5). This included the horrible crime of adultery.

Here was a woman who had broken the Law of God. She had committed this act, which also broke the purity of the marriage covenant. Was she deserving of death? According to the Law, yes. According to what the Jews had believed and practiced for hundreds of years, she deserved to die.

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follower of Jesus. He was chosen among the twelve who spent the most time learning from Jesus in the flesh. It was Thomas who was ready to go with the Lord to Jerusalem even in the face of death (Jn. 11:16). However when faced with the resurrection, a fact that he could not explain with everyday reasoning, he wanted to see more evidence. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (Jn. 20:24). Before we judge Thomas too harshly, we might consider whether we would want to see the evidence if one claimed to be raised from the tomb! Eight days later, Jesus gave Thomas the evidence he desired, along with the admonition, "...be not faithless, but believing" (Jn. 20:27). The Lord desires for all men to consider the evidence and base their faith upon that evidence. Blind faith has never been desired nor required by Jehovah God. The Lord has made sure that man has been provided with all the evidence he needs to believe in Christ. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (Jn. 20:30, 31). Let us continue to follow Jesus by pointing men to the Scriptures and helping them to see the evidence that proves Jesus is Christ!

Truly Jesus is the Master teacher. All that He ever did was right. If we, in our daily walks, will imitate His kindness, His desire to help, and His willingness to show evidence that His way is the only way of righteousness, we will be more effective in bolstering the faith of the wavering. Nothing should matter more to us than the souls of men. Whether winning those who have never obeyed or winning those back who have drifted away, Jesus has set before us all a perfect example! My earnest prayer is that we will all walk as He walked.

## WALKING LIKE JESUS TOWARD THE WORLD

LARRY G. REYNOLDS

Now that I am a Christian, how am I to conduct myself toward the world? To answer this question we are going to look at the life of Jesus to see how He conducted Himself toward the world. He left us a perfect example for us to follow. "For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: "Who committed no sin, Nor was deceit found in His mouth"; (1 Peter 2:21-22) We focus our attention in the life of Christ when He is faced with criticism about His association with sinners. (Luke 15:1-2) "Then all the tax collectors and the sinners drew near to Him to hear Him. And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them." He answers this criticism by teaching three lessons in parables: The lost sheep; the lost coin; and the lost son. From these parables we can learn God's attitude toward the lost world and what our attitude should be.

In Luke 15 the first two verses show us three attitudes toward sin and the sinner. The first attitude is seen in the tax collectors and sinners who drew near to hear Jesus. The tax collectors were men who were looked down upon because of their dishonest ways. The sinners were people who had violated the law of God and had sinned against God. But notice, they wanted to hear Jesus. The second attitude was that of the scribes and Pharisees. The scribes were the writers and interpreters of the law along with the Pharisees who were the separatists. They were the religious purists, and elevated themselves above all others. The third attitude was the attitude of Jesus. We are told that Jesus received them and ate with them. The word "received" is an interesting word carrying the idea that Jesus recognized them and placed Himself with them. Now

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think about this: Jesus the Son God sat among the sinners and they drew near to hear Him. The scribes and Pharisees set their minds to find fault with Jesus; three extremely different attitudes toward sin and the sinner. What follows is what Jesus taught about the right attitude toward sin and the sinner. He taught this lesson by using parables to help us see the right attitude.

The first parable is the parable of the lost sheep Luke 15:4-7, where Jesus begins by asking a question. "What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and **go** after the one which is lost until he finds it?" The first part of the parable teaches us that we are to leave the ninety-nine sheep and go out searching for the one lost sheep. Let's bring it closer to home by asking the question: If you had three children and one of them was lost, what would you do? It is obvious; we would not stop until we found the one that was lost. Likewise we must not stop searching until the one lost in sin is in a saved condition. When the lost is found (saved), there is a time of rejoicing over the one that is saved. The second lesson is heaven's reaction to the one sinner that is saved. "I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance". (Luke 15:7) It is a joyous occasion when a sinner turns his life around and repents of his sins.

The second lesson on the attitude toward sinners is found in the parable of the lost coin, Luke 15:8-10. Notice three things this woman did to find the lost coin, she lit a lamp, swept the floor and searched carefully until she found it. She **prepared** herself to find the lost coin. We too must prepare ourselves to find the lost sinner. We must first prepare our hearts to seek and find the lost. We must have the compassion and love

the events recorded in John seven, Nicodemus must have grown in his faith in Jesus. When the council met to condemn Jesus, it was Nicodemus who boldly defended Jesus right to speak in his own defense before being judged (Jn. 7:50, 51). Perhaps when we are approached by those who have begun to doubt their faith in false religions, we can demonstrate the kind but firm approach that Jesus used with Nicodemus. If Christians will not follow in the footsteps of our Master and teach doubters about the new birth who will?

Another famous example of one who allowed doubt to sink him is the apostle Peter. Jesus dealt with Peter's lack of faith in a reassuring, helpful way. In the fourteenth chapter of Matthew, the account is recorded of Jesus walking on the water to reach His disciples who were in a boat on the Sea of Galilee. In the midst of a storm, when His followers saw Him walking toward them they were afraid, thinking Jesus was a ghost. When Jesus called out to assure them of His identity, Peter said, "Lord, if it be thou, bid me come unto thee on the water" (Matt. 14:28). Imagine the faith it must have taken for Peter to step over the edge of that boat at night in a storm! Because of that great faith Peter also walked on water that night. Peter's problem was that he took his eyes off of Jesus. He saw the wind whipping the waves around him, and he began to sink. Though an experienced fisherman and strong swimmer, Peter cried out for the Lord to save him. It must have been very different to view that storm from down on the waves instead of up on the boat! Thankfully, when we take our focus off of Jesus and our faith begins to waver, if we call out for Jesus' help he is there for us as he was for Peter. "Casting all your care upon him; for he careth for you (1 Pet 5:7).

After the Lord's death and resurrection, He was approached by the most well known of all doubters. Thomas had been a very faithful

## Jesus' Walk with Those Who Doubted

Rick Lawson

At times every man struggles with his faith. There are many reasons for this fact. Sometimes it is the worries of daily living that make believers wonder if God is with them. Other times it may be that illness, injury, or some infirmity causes doubt in the minds of men. It may be that one is betrayed or disappointed by friends or loved ones, causing him to question whether he can trust anyone. These things happened in the first century as well, and if we will examine Jesus' attitudes and actions toward those who struggled with their faith, we could be much more effective in dealing with those feelings in ourselves or others. Let us then study a few instances in the gospel accounts when Jesus interacted with those whose faith was wavering.

In John chapter three, the Holy Spirit records the interaction between Jesus and a man named Nicodemus. Nicodemus is called a ruler of the Jews (Jn. 3:1). The Sanhedrin was a group of about seventy elders of the Pharisees which acted as a governing body for the Jewish people. As a member of this council, Nicodemus would have been a powerful, influential, and respected teacher of the Old Testament among the people. His faith in his religion, though, seems to have been shaken by what he had learned about Jesus. Nicodemus came to Jesus by night and stated that he knew Jesus was a teacher come from God. The miracles Jesus had performed had proven that to be the case. Jesus taught Nicodemus about the new birth that men must undergo to see the kingdom of God (John 3:3-5). Jesus used kindness when explaining to this man of high status that there were things he did not know, although he considered himself an expert in religion. The message was not softened or watered down, but presented unflinchingly in a kind way. By the time of

for lost souls and know that without Christ a person is lost for eternity. We then prepare our minds with the knowledge of the word of God to teach the lost the truth that will set them free (John 8:32). When we prepare ourselves and go and search for the lost, and when they are saved, the angels of God rejoice over one sinner who repents.

In the final parable, Jesus gives us a view of a father who had two sons (Luke 15:11-32). The younger son wanted his portion that would come to him from his father, and when he received it, he went out and wasted his possessions on wasteful living. He fell on hard times with a famine in the land. The older son remained home and continued to live under his father's authority. Jesus reveals two attitudes toward the return of the younger son. The first attitude is that of father who, when he saw his younger son coming from a great way off, ran to him with compassion and kissed him. When the father heard his son say "I have sinned against heaven and against you and I am not worthy to be called your son", he called his servants to rejoice with him. The reason for the rejoicing was because his son was lost, but now is found. The second attitude is the older son, who when he heard the noise of joy, inquired to find the reason. When he heard the reason he became angry and would not go out. The father would plead with him to come and rejoice with him over the younger son's return.

From these parables we learn how the Christian should view the sinner of this world. If we walk like Jesus walked among the sinners we will be seeking, preparing and longing for one sinner to come to Jesus. It is joyous occasion when a sinner comes and makes his confession of faith and puts his Lord on in baptism. The heavens truly rejoice!

## Jesus' Attitude towards those of a Different Gender, Race and Checkered Past John 4

Mark Reynolds

Jesus' interview with the woman of Samaria at Jacob's well is the second in John's gospel account, and stands in stark contrast with Jesus' interaction with Nicodemus (John 3). Nicodemus was a Jew; she was a Samaritan. He was a man; she was a woman. He was learned; she was ignorant. He was morally upright; she was sinful. He was wealthy and from the upper class of society; she was poor, and probably almost an outcast. He recognized Jesus' merits and sought Him out; she saw Him only as a curious traveler and was quite indifferent to Him. Nicodemus was serious and dignified; she seemed to be flippant (Tenney, 92). Much is gained from a detailed verse by verse study of John 4, but the purpose of this article will be to show how the Lord is seen crossing the boundary line of prejudice, and supposed privilege, as He went through Samaria. Jews, says the woman, have no dealings with Samaritans, but the King of Jews went through Samaria. For the sake of space we will focus on the attitude that Jesus displayed to one of a different gender, a different race, and one with a checkered past.

### The Reason Jesus went to Galilee

The reason Jesus makes the trip to Galilee is seen in the opening verse of the chapter, "Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself did not baptize, but His disciples), He left Judea and departed again to Galilee" (John 4:1-3). Something Jesus knew drove Him from Judea to Galilee. What did He know? He knew the success of His work had reached the Pharisees. This seems ironic knowing that just a short time later Jesus would take the Pharisees on face to face without

destroy the Samaritans, now makes the long journey to tenderly lay his hands on them so they could be blessed! Harsh attitudes can soften.

Second, I wonder if the Samaritan woman ever got water for Jesus or herself. The text seems to suggest that she did not, in that she left her water pot and went back to tell everyone about the Christ. One of the greatest lessons we must not miss is that when one comes to the realization that he is lost in sin, and that Christ is the only hope to be saved; those things that once seemed so imperative become less important. If you, dear reader, need to make things right in your life; drop everything and take care of it!

G. Campbell Morgan, "The Gospel According to John," (Fleming H. Revell Co, Tarrytown, NY: n.d.).

Merrill C. Tenney, "John the Gospel of Believe," (Eerdmans Publishing Co., Grand Rapids, MI: 1976).

### Future Events at West Side Church of Christ

*Ladies Day*  
*September 1, 2012*  
*West Side Church of Christ*  
*Guest Speaker, Peggy Coulter*  
*"Filled Up, Poured Out"*

Lad to Leaders and Leaderettes  
Kick Off  
August 26, 2012

## UPON THE ROCK

and came to Him” (4:28-30). It appears that Jesus won a soul, who in turn, set about to win more!

His disciples had a lot to learn, and it is evident in their attitude, not only in this encounter with a Samaritan, but also in another instance involving a whole Samaritan village. When this group of Samaritans would not receive the Savior notice what Jesus’ disciples wanted to do: “And when His disciples James and John saw this, they said, ‘Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?’ But He turned and rebuked them, and said, ‘You do not know what manner of spirit you are of. For the Son of Man did not come to destroy men’s lives but to save them.’” (Luke 9:54-56). **Jesus’ own disciples wanted to destroy the very people Jesus came to save!** God help those disciples today who would rather destroy souls than save them! This attitude, unfortunately, is alive and well today!

### Conclusion

There are two things that must be “wrapped up” as we conclude this article. First, we are thankful to learn that Jesus’ disciples did eventually “get it.” Their attitudes toward those of a different gender, race and those with a checkered past did change. When Philip the evangelist went back to Samaria and preached the gospel to them, many Samaritans believed and were baptized (Acts 8:4-13). Philip the evangelist, not Philip the apostle, taught them but they could not receive the Holy Spirit until an apostle laid hands on them. “Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, who, when they had come down, prayed for them that they might receive the Holy Spirit...Then they laid hands on them, and they received the Holy Spirit” (Acts 8:14-15, 17). Did you get that? John, the same one who wanted to bring fire from heaven to

backing down. This is a reminder to the reader, however, that Jesus was in control. Everything would be on His timetable, not the Pharisees’. It was not yet time to engage the enemy.

### The Conversation

If the majority of Bible scholars are correct, John computed time in his writing as sunrise to sundown, which would have the woman at the well in the middle of the day; an uncustomary time to draw water. Most women whose job it was to draw water came toward the end of the day when the heat from the sun was more bearable. This certainly explains Jesus’ thirst and need for rest. It also explains why this woman may have been here all by herself in the middle of the day. The passage makes it clear that she was a woman of ill-repute. Perhaps she came to the well when no other women were there to avoid their derogatory looks and remarks. Whatever the case, she was there, and Jesus uses this opportunity to try to save her soul.

The conversation is clearly marked in the continuity of the sentences: “Jesus saith...the woman saith.” Jesus opened the conversation; Jesus closed the conversation. He was in control. He opens the conversation by asking a favor on the human level: “Jesus said to her, ‘Give Me a drink’” (John 4:7), but closes the conversation on a Divine level, “I who speak to you am He [the Messiah]” (4:26). Jesus knew who this woman was; the rest of the passage proves that. He knew her past history; He knew her present life; nevertheless He began by asking her to do Him a favor. Some would never ask a favor from such a woman; most would not give her the dignity of even acknowledging her presence. This attitude is foreign to our Master. He gained admission to the soul of a sinning woman by asking her to do Him a favor (Morgan, 72).

When I read how Jesus approaches this woman, my mind goes to an inci-

## UPON THE ROCK

dent that occurred while my family and I were vacationing in New York City. We were at the subway station looking at the map trying to figure out how to get where we needed to go. There was a woman close by who was obviously very poor at least, and perhaps homeless at worst. This lady was evidently watching us when she and my wife made eye contact. My wife smiled and said “hello” to the lady. I’ll never forget the smile on that lady’s face when my wife spoke to her. The lady came up to us and started talking to Mindy. I must admit I was not thinking this was a good situation, and was certain this lady only wanted money. To make a long story short, the lady was very helpful in showing us on the map where we were, and the train we needed to take to get to the Statue of Liberty. In the end, she asked for no money and thanked us for talking to her.

The Samaritan woman said to Jesus, “How is it that You, being a Jew, ask a drink from me, a Samaritan woman?” For Jews have no dealings with Samaritans” (4:9). She names all the things that should have kept Jesus from communicating with her: She was a Samaritan, a woman, and although she does not say it, she knows in her heart the morals, or lack thereof that she has displayed in her life. She may have been obtuse with her question, but there must also have been shock that anyone, let alone a Jewish man, would show her kindness.

Jesus quickly shows His genuine care for the woman by using the physical illustration of water and turning it into a spiritual lesson about eternal life (4:13-14). Jesus was not One who patronized those of different genders and race. He genuinely cared for this woman, and it showed by the one thing in which He was most interested, her eternal soul. Jesus did not see a female soul; He did not see a Samaritan soul; but He did see a sin-sick soul. Although Jesus would talk to a sin-sick soul, He would not ignore the sins. He helped the woman come to the realization of her

situation simply by telling her, “Go, call your husband, and come here” (John 4:16). In effect He said, I hear the cry of your soul for this water. I have water to give, but there is something in your life that has to be set right first: “Go, call your husband.” She dismissed His command; “I have no husband,” but Jesus proceeds to remind her of the sins of which she needs to repent: “You have well said, ‘I have no husband.’ For you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly” (4:17-18). Jesus could not simply ignore this woman’s sin. Deity cannot fellowship sin (Isaiah 59:1-2). She would have to repent. Sin must always be repented of (Luke 13:3). However, Jesus did not write her off simply because of her checkered past and neither should we!

### The Results

Her next words after being confronted with her sin are very telling: “Sir, I perceive that You are a prophet” (4:19). In other words, you must be a prophet because You know all. You are right. I am guilty! The account then turns to proper worship based upon her question regarding Mt. Gerizim. Jesus’ answer again brings her to a new level of faith: “The woman said to Him, ‘I know that Messiah is coming’ (who is called Christ). ‘When He comes, He will tell us all things’” (4:25). “Jesus said to her, ‘I who speak to you am He’” (4:26). Jesus’ attitude toward those who were the outcasts of society was shocking even to His own disciples, “And at this point His disciples came, and they marveled that He talked with a woman: yet no one said, ‘What do You seek?’ or, ‘Why are You talking with her?’” (4:27). Their prejudice is evident in their attitude. The woman, however, is undeterred: “The woman then left her waterpot, went her way into the city, and said to the men, ‘Come, see a Man who told me all things that I ever did. Could this be the Christ?’ Then they went out of the city