

# CHRISTIAN WORKER

"We are workers together with Him..." (2 Corinthians 6:1)

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## BARNABAS — HE WHO MET THE NEED

Don Walker

As far as we know, the first introduction we have to Barnabas is found in Acts chapter 4. In this chapter we learn that his given name was Joses and he was a Levite from Cyprus. We also learn that the apostles "surnamed [him] Barnabas, (which is, being interpreted, The son of consolation)" (Acts 4:36). If the name was given because of Barnabas' character, and most likely it was, then he was an encourager. Barnabas was one who met the needs of others. We mentioned that, as far as we know, this is the first mention of Barnabas in Scripture. We state it this way, because Jewish legend (which often had its origin in truth) says that Barnabas was the same man as the rich young ruler which caused sorrow to the Lord upon their encounter, because he walked away sorrowfully having much goods. Be that as it may, Barnabas whose life as revealed in Scripture is certainly worthy of our attention. His was of sterling character.

Concerning Barnabas, we remember that when the brethren were fearful and questioning Saul of Tarsus and his conversion, it was Barnabas who was there to meet the need. Luke records,

And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had

preached boldly at Damascus in the name of Jesus (Acts 9:26,27).

In the eighth chapter of Acts, we learn of a great persecution upon the church that resulted in the brethren being scattered abroad. Verse 8 tells us that "they that were scattered abroad went everywhere preaching the word." Later Luke records these words:

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord (Acts 11:19-21).

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# SHOULD WE CLAP OUR HANDS?

Cody Westbrook

No one knows for certain when applause became a fixture in society. The first documented case is thought to be within the works of the third century B.C. Roman playwright, Plautus, who ended his works with the term “plaudite,” an instruction for the audience to clap. In time applause made its way from the theater to the political realm to the athletic arena to practically every area of daily life. It has even become a fixture for many in religion. Clapping can be found in the worship services of various denominations and even congregations who identify themselves as the church of Christ. Should this be the case? Does God approve of individuals clapping their hands in praise to Him or using applause to express joy?

As with everything this question is primarily one of authority. Colossians 3:17 commands “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.” Christ has all authority (Matt. 28:18) and His authority is legislated in His Word (John 12:48). Therefore, we must look to scripture for guidance in matters such as this. The Bible authorizes by command, example, and implication. Our task is to determine what God authorizes based on what He has said, not what He has not said. Consider the classic example of Noah in Genesis 6. God specified gopher wood as the material to be used in constructing the ark. Therefore, Noah was authorized to use gopher wood and only gopher wood. God did not have to say “Do not use oak, hickory, cedar, or elm” because He instructed Noah in a positive way.

Regarding hand clapping during worship, we must look to the New Testament to see exactly what God has authorized and whether applause fits within legal parameters. God’s legislation for music in the worship of the church is found in Ephesians 5:19 and Colossians 3:16. Both passages command Christians to teach and admonish one another and praise God by singing. In short, God has authorized congregational acapella singing exclusively. Consequently, everything else from playing a guitar to singing solos, to handclapping is

excluded. No authority can be found for such things. Just as God did not have to explicitly eliminate various kinds of wood for Noah, so He does not have to explicitly eliminate the use of mechanical instruments of music, choirs, solos, or hand clapping in our singing to Him. He simply states in a positive way, what He wants.

In addition to clapping during worship, some will applaud as an expression of joy and approval after a baptism<sup>1</sup>. The question of authority in the matter is whether God has authorized any for of expressing ourselves. First Corinthians 14 is a chapter in which the apostle Paul sets out regulatory rules for the assembly. In verse 16 he asks, “Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say “Amen” at your giving of thanks, since he does not understand what you say?” The term “amen” is found 126 times in the New Testament and is translated from 2 different Greek terms (cf. Matt. 5:18; Rom. 1:25; John 1:51; etc.). Essentially, “amen” was a vocal means by which an individual affirmed the certainty, truthfulness, and reliability of something. Consider this biblical pattern in contrast with applause. Applauding is generally a response to entertainment whereas “amen” is a response to the message of God. To applaud after a baptism is not an appropriate response because God has not authorized us to express joy in just any way we choose. The example of scripture is to simply say “amen” (lit. so let it be!). To try and establish authority for applause requires one to find authority in silence. Such would be the equivalent of saying that Noah could have used pecan wood because God never instructed him not to. Consequently, one would have to allow any and all expressions of joy, from jumping up and down to high-fives in the aisle.

Should we clap our hands in the worship assembly? Is applause an acceptable reaction to the joyous occasion of baptism? The answer is no. God has not authorized us

<sup>1</sup> Much of these thoughts are influenced by Dave Miller, *Piloting the Strait* (Pulaski, TN: Sain Publications, 1996), 232-240. The reader is encouraged to study that material closely.

to do so. Though it may seem to be innocent, and perhaps in some cases it is, ultimately we must respect the authority of Scripture and not go beyond what it written.

CW

study series. We “were” the fastest growing religious body in America. We excelled at soul winning! I believe those days can return if we train the saved. “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim. 2:2). Here are four proven Biblical things we can do to help turn things around.

1. **Invite people into our HOME:** “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:42) Have we forgotten that our homes are a tool for bringing souls to Christ. The mat in front of too many Christian doors reads “Come Back Later” instead of “Welcome.” Open homes equal open hearts. Our first century brethren had open homes. They were eating together, praying together, and studying together (Acts 2:46; 20:20). We have found that over 90% of those we engage in Bible study from our home obey the Gospel.

2. **Extend Christian HOSPITALITY:** I am afraid that this Christian attribute is almost lost in modern America. Hospitality is defined as “love of strangers.” The Greek word is used in Hebrews 13:2, “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” All Christians are commanded to display hospitality, and elders are to be proven in this qualification (1 Tim. 3:2; Tit. 1:8). Our hospitality to others should never be the reason behind their Gospel obedience, but the lack thereof could be the reason they don’t obey.

3. **When the lost sit in our homes, HEARKEN:** Everyone wants to be heard. James said, “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath” (1:19). Spend a lot of time asking about their family, hobbies, past experiences, and things they enjoy. This is a time to find common ground and to develop friendship and trust. As you listen, take mental notes of things that may need emphasized during a study. Have they been divorced? Do they have any organized religious background? Do they have family who are devout in any particular religion?

4. **When the lost say things for which we disagree, HESITATE:** It is very IMPORTANT as you listen to never chase rabbits. This is not the time to refute, reprove, rebuke, or instruct, regardless of what is said. Remember, you are building a relationship. Furthermore, don’t answer all their questions. I know this is a strange suggestion and may even seem rude. Believe me, it has taken a long time to understand the power of hesitation. If we truly respect the power of the Word, we must stop telling everyone what we think and how we FEEL and start SHOWING them the truth. The quicker we get someone into the Bible, the sooner God can begin working on their hearts. If someone



## HOW TO EXCEL IN PERSONAL EVANGELISM

Rob Whitacre

The churches of Christ in America are on a steady decline. Over the past three years, we have lost 225 congregations and 55,334 members. Those who seek RATIONALIZATION minimize our losses by pointing to similar declines among our denominational friends. Those who seek EXPLANATION (should we dare say excuses) cite increased distractions, entertainment, secularization, busyness, and muchness. While all of these things may be true, it does not change the numbers. The only way to address this crisis is by EVANGELIZATION! If churches of Christ are going to survive in America, we MUST return to our roots and once again train the saved to teach the lost.

Unfortunately, at least two generations have risen who know not evangelism. We have children who have grown up in homes and have never seen their parents conduct a personal Bible. Remaining still is a generation who remembers a time when churches grew. Christians carried around a film projector in the trunk of their car and showed their family, friends, and neighbors the Jewell Miller Bible

says, “Why don’t you use a piano in worship?” you need to say, “That is a great question, let me SHOW you!” This is an effective way to lead into a Bible study.

We literally have hundreds of thousands of untrained Christians in our pews. We still have enough soldiers to begin growing again. If a doctor found his patient hemorrhaging, he would act immediately to save his life. Congregations are hemorrhaging, and if we don’t act now, we may need other countries to send missionaries here to reestablish the Lord’s Church in America.

CW

## SIX TOOLS TO IMPROVE YOUR PRAYER LIFE

Andy Baker

### Tool #1: Practice

It is comforting to know that prayer is a learned behavior (Luke 11:1). It is also comforting to know that nobody, save Jesus, is an expert at prayer (Luke 11:2-13). However, scripture is clear that God expects people to pray (cf. Matt. 6:5; Col. 4:2; Luke 18:1; 1 Thess. 5:17). Thus, if it is something Christians are expected to do, getting in and actually doing it is important! A prayer does not have to be long or eloquent to be effective (Neh. 5:19; Matt. 6:7-8; Luke 18:9-14). Maturing in prayer life will find us developing the discipline of prayer so that we turn to God first in our lives when joys or sorrows or anything prevails (Jas. 5:13; 1 Pet. 5:6-7).

### Tool #2: Pattern

Studying the prayer life of Jesus or some of the great heroes of faith like David, Nehemiah, Daniel, or Paul will help in gaining an understanding about the who, what, when, where, why, and how of prayer. Nehemiah, it seems, was skilled in seamlessly weaving prayers into his daily work and calling upon the Lord for His blessing in big and small challenges (Neh. 5:19). Praying while driving, cooking, working, and relaxing are great. So too, praying while withdrawing, reflecting, meditating, and worshipping are part of the pattern of spiritual people.

### Tool #3: Posture

Sometimes the standard posture, “let us bow our heads

and close our eyes” can be more of a hinderance than it can a help. When the body needs sleep, bowing can quickly become nodding! Sometimes when David prayed, he laid prostrate on the ground (2 Sam. 12:15-16). Some stood, some knelt, while others sat (Dan. 6:10; 1 Kings 19:4; Acts 20:6; Neh. 8:4-6). Jesus often looked up towards heaven (Mark 6:41). With prayer, it may not always be helpful to bow the head and close the eyes to keep the heart focused on petitioning the God of heaven. When praying privately, there is wisdom in considering these other prayer postures.

### Tool #4: Planning

Jesus always had time and made time to pray, even when the busyness of life was pressing about Him. In fact, He would often retreat by Himself and spend time with His Father in prayer (Mark 1:35; 14:35; 5:16; 9:18). Daniel made a habit of praying three times a day, so much so, that his enemies knew his prayer life was a constant in his life (Dan. 6:10). For someone wanting to improve his/her prayer life: set an alarm on the phone or on the computer, retreat away from the daily grind, and plan to spend scheduled, meaningful time talking to Our Father in heaven.

### Tool #5: Program

What do I pray for? I would pray, but I don’t know what to say! For folks like these, begin with the question Jesus asked blind Bartimaeus, “What do you want Me to do for you” (Mark 10:51)? What pressing concerns can God address? What weights can God lighten? Bible reading and praying scripture to God is a great program as well. When the heart is overwhelmed, happy and comforted is the person who can pray Psalm 61 back to God. As a practical note, “Echo” is a free prayer app that a person can list their personal prayer requests and the app will keep those for remembering throughout the day (See Tool #4).

### Tool #6: Fasting

Fasting can help focus prayer in a powerful way (cf. Ex. 24:18; 2 Chr. 20:1-ff; Est. 4:16; Mat. 4:1; Acts 13:1-3). Fasting is stopping a daily function of life to devote all attention to petitioning God, attending to the things of God, doing all to the glory of God (see Matt 6:9-13; Jas. 4:8-10; 1 Cor. 10:31). Food is a basic need, however, so is prayer and feeding on the word of God (Matt. 4:1-4). When Christians abstain from food (or any regular activity) for the sole purpose of drawing nearer to God, it will help put a person’s priorities in perspective (cf. Lam. 3:24). Fasting is not so God gives more weight to those prayers, rather, prayers coupled with fasting will remind Christians who is ultimately in control.

CW



# MARK 8:22-26:

## THE TWO-FOLD MIRACLE

Steven Lloyd

**A**mong the miracles of healing, the account of the blind man receiving his sight in Mark 8:22-26 is unique. Other miracles of healing were immediate and complete, whereas this one occurred in two phases.

Jesus and His disciples were in Bethsaida. A blind man was brought to Him for healing. Jesus took the blind man by the hand and led him out of the village. He spit on the blind man's eyes, laid His hands on him, and asked if he saw anything. The man looked up and said, 'I see men; for I behold them as trees, walking.' Jesus laid His hands on the man's eyes again and, "he looked steadfastly, and was restored, and saw all things clearly" (Mark 8:25).

Many commentators recognize the uniqueness of this two-phase miracle. What R. C. Sproul writes is typical. He suggests that the first phase left the man with "dim—blurred" vision, but that "Jesus was not finished. He applies a second touch. With the second touch the things that were blurred come into sharp focus. Now the man could distinguish between trees and men"<sup>1</sup> (*Playing God*, pp. 14-15). R. C. Foster writes, "The man could see, but not distinctly. Then with the second touch and a fixed look by the man, the sight was completely restored" (*Studies in the Life of Christ*, p. 691)<sup>2</sup>. But why the miracle was performed in two steps commentators, in general, do not speculate, unless they associate it with the speculative doctrine of a "second working of grace".

We have new insights on the phenomenon. The movie *At First Sight* is based on a story told by Dr. Oliver Sacks in his book, *An Anthropologist on Mars*. One of the stories is about a man who lost his sight early in life and underwent a surgical procedure that restored his sight at age fifty. What do you suppose this newly sighted man experienced? Joy? A new lease on life? A new birth of sorts? Five weeks after surgery this man said, "he often felt more disabled than he had felt when he was blind." Dr. Sacks explains, "Steps... posed a special hazard, because all he could see was confusion, a flat surface of parallel and crisscrossing lines, he could not see them (although he knew them) as solid objects going up and coming down in three dimensional

space."<sup>3</sup>

This man's sight had been restored, but he did not know what it was he saw. When people are born blind and have their sight restored later in life, there is something surgery cannot remedy. It cannot give the newly sighted person the ability to conceive that which they perceive. Mortimer J. Adler, in his book, *Intellect: Mind over Matter*, refers to a phenomenon known to neurologists as agnosia. "Agnosia... occurs in individuals whose sensory powers are in no way impaired but who have suddenly become conceptually, not perceptually, blind."<sup>4</sup>

The title of another Oliver Sacks' book is, *The Man Who Mistook His Wife for a Hat*. The title tells the story. A man attempted to lift his wife's head up to place on his head, mistaking it for a hat. Dr. Sacks quotes ophthalmologist Albert Valvo on the modern day phenomenon of a blind person receiving sight through surgery, "In fact, the number of cases of this kind over the last ten centuries known to us is not more than twenty."<sup>5</sup>

So, what does this have to do with the miracle in Mark 8? In the first phase the blind man receives his sense of sight. In the second phase, Jesus gives the man his conceptual sense of sight. The man Jesus healed saw clearly (perceptually), but he was not quite sure what to make of what he saw (conceptually). This explains how Jesus could heal the man physically, and at the same time, the man express some confusion over what he saw.

A friend of mine taught in a community college on the East Coast. He used an earlier version of this article in a class titled, "Introduction to the Gospel." A woman in his class, having read the article, said it paralleled her own experience, having been born blind and through corrective surgery received her sight.

Jesus, on other occasions, healed blind people immediately and completely. The account in Mark is the only one in which Jesus heals someone in two phases. If He was able to do it immediately and completely, why did He heal this man in two phases, and what can we learn from it?

(Author's Note: For those interested in a more thorough treatment, please consult my manuscript in the 17th Annual Shenandoah Lectureship book on Great Questions in the Bible, pps.342-351.)

<sup>3</sup> Oliver Sacks, *Anthropologist on Mars* (New York, NY: Vintage Books, 1995), p. 120-121

<sup>4</sup> Mortimer J. Adler, *Intellect: Mind over Matter* (New York, NY: Macmillan Pub. Co., 1990), p. 36-37

<sup>5</sup> Oliver Sacks, *The Man Who Mistook His Wife for a Hat*, (New York, NY: Touchstone, 1998), p. 109

<sup>1</sup> R.C. Sproul, *Playing God* (Wheaton, IL: Tyndale House Pub., 1988), p. 14-15

<sup>2</sup> R.C. Foster, *Studies in the Life of Christ* (Grand Rapids, MI: Baker Book House, 1982), p. 691

# THINGS THAT COUNT

Johnny Ramsey

**T**he apostle Paul sincerely desired that the Corinthians excel in those matters that really counted: “Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also” (2 Cor. 8:7). He earnestly sought their spiritual maturity. To grow up in Christ demands that we “put away childish things” (1 Cor. 13:11). It is never easy to “go on unto perfection” (Heb. 6:1), but we must. The most distressing matter is to observe folk who by reason of time should be teaching others, but who actually need to be taught (Heb. 5:12).

Some people with brilliant minds do not possess a benevolent spirit. Some live in a big house, but they do not have a generous heart. Many carry a rich purse, but do not manifest rare concern. Unless we have a value system based on the principles of Christianity, we will go through life without allegiance to those things that really count. Jesus made this very clear in Matthew 6:21, “For where your treasure is, there will your heart be also.”

So keen and precious are spiritual values, the apostle Paul clearly stated that it would be far better to be defrauded in carnal concerns than to lose one’s influence as a Christian (1 Cor. 6:1-8). What are those matters that truly are valuable that we must always keep before our minds?

**1. Using our Time Wisely.** Some preachers spend far too much time in social visitation to be worth very much in the pulpit. The Lord did not intend that evangelists roam hospital corridors and downtown coffee parlors day after day. It is significant that Paul told the young preacher, Timothy, “Till come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee” (1 Tim. 4:13-14). He needed to give attendance to growing spiritually so that proclaiming the Scriptures in depth would profit the hearers in the kingdom (1 Tim. 4; 2 Tim. 4:1-5). Every Christian should attend to those who are ill both spiritually and physically—but preachers are not supposed to do it all! Three centuries ago, Robert Herrick wisely wrote:

*Gather ye rosebuds while you may, old time is  
still a-flying;*

*And this same flower that smiles today, tomorrow  
will be dying.*

We must put a premium upon the things that count, and

use wisely the moments God has given us: “Redeeming the time” (Eph. 5:16). “When” as John Donne wrote in 1600, “My play’s last scene has been appointed, shall I look back with serious regret over wasted opportunities?” King Hezekiah had years granted to him, but those moments were poorly spent (2 Kings 20). Let us use each minute to the glory of God and the salvation of souls and the edification of the body of Jesus Christ.

**2. Contributing Generously to God’s Cause.** In view of many passages, in both the Old and New Testaments, I am convinced that no one will be more miserable in the day of Judgment than people who were stingy with the Creator. Robbing our Maker of time, talent and money will catch up with us eventually. Such attitudes and actions also rob us of resplendent joy right here on earth. Jesus said, “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again” (Luke 6:38). And again, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33).

We need to learn that we do reap what we sow in the realm of contributions (2 Cor. 9:6-11). God truly loves “the cheerful giver. “When it enters into our hearts to give even more than what is required (2 Kings 12:4), we are genuinely and greatly blessed. A penetrating gospel hymn contrasts the benevolent hand of the Lord with our devotion:

*I gave my life for thee, My precious blood I shed  
That thou might ransomed be and quickened  
from the dead.*

*I gave, I gave my life for thee, what hast thou  
given for me*

People who think they have saved money by selfishly holding back from the cause of Christ will realize the folly of such a decision when this earth and all that it holds is dissolved (2 Pet. 3:11). The message of Proverbs 11:4 will ring in the ears of the covetous: “Riches profit not in the day of wrath. “Solomon, Ananias and Sapphira, and the rich man of Luke 16 have been telling us this for years!

**3. Viewing Death with Optimism.** We live in a morbid society. Nearly one-third of all movies have plots that are pessimistic and fatalistic to the core. It is a reflection upon one’s intelligence to view the grotesque nature of stories that deal with monsters and giant insects that will be in charge of cataclysmic events. Could it be that missions are afraid to face the simple end of all things as depicted in the Bible, and therefore they must invent material that is both confusing and repulsive? Spectacular scenery and bombastic soundtracks do not impress the Lord, who is in

charge of the universe.

Only fervent Christians can look forward to death as an angel that transports us near to the heart of God. If we live and die in Christ, only good things await us. Truly, “Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor. 15:54-57). As John Donne aptly put it:

*“One short sleep past, we wake eternally, and death shall be no more. Death: Thou shalt die!”*

Christians, in vibrant optimism, comfort one another in the surety that when Jesus comes again we shall then “rise to meet Him in the air” (1 Thess. 4:13-18). The next to last phrase in the Bible depicts saints who say triumphantly, “Even so, come Lord Jesus. “These are the things that count. Let us ever rejoice in them.

CW



CONTINUED FROM PAGE 1

With this great number of conversions arose a need for further teaching and instruction. Continuing in this context, we learn of Barnabas’ role:

When tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord (Acts 11:22-24).

After that, Barnabas would depart to Tarsus, “for to seek Saul” (Acts 11:25). From there he would continue with

the apostle Paul in their evangelistic effort. Surely we are impressed by the fact that he had a good and honest heart which obeyed the gospel and produced much fruit.

Barnabas also had a great concern for the brethren. The very name that was given to him by the apostles in Acts 4 indicates there was a strong love for the brethren within this saint. His willingness to sell a field and give the proceeds to the apostles to meet the needs that were present indicates the brethren were foremost in his mind (Acts 4:36, 37). His willingness to stand up for the apostle Paul in the beginning shows great concern for the brethren. It seems whenever we see a glimpse of Barnabas in Scripture, it is in a context where he is doing something for someone else. Though there are many other examples we could present and develop in thought, one example stands out in our mind, which we believe is worthy of our attention. In Acts 15, after the conference discussing circumcision and the keeping of the law, Paul and Barnabas continued teaching in Antioch for a space of time (Acts 15:35). It was at this time that Paul determined it would be good to go back and visit every city where they had preached the gospel and see how the brethren were doing (v. 36). Yet, of Paul and Barnabas it says “a contention was so sharp between them, that they departed asunder one from the other” (v. 39). The contention was over whether or not John Mark should accompany them on this journey. Paul thought it not good because John Mark had “departed from them from Pamphylia, and went not with them to the work” (v. 38). Silas thus would travel with Paul and Barnabas would travel to Cyprus with John Mark. Just as Barnabas had once stood with Paul when he was in need and desired to number himself with the brethren, he now stood with John Mark when Paul would have no part of it. One must wonder how this must have affected John Mark and also how it may have affected Paul. It was later that the apostle would call for John Mark saying “for he is profitable to me for the ministry” (2 Tim. 4: 11). Without question, Barnabas was one who had great concern for the brethren.

It seems we live in a day where most are looking out for themselves and their own. It is rare, sometimes even in the church of the Lord, to find men who are able to overcome strife or vainglory and in lowliness of mind esteem other better than themselves. However men like Barnabas “look not on their own things, but...also on the things of others” (Phil. 2:4). We need more like Barnabas in the Lord’s church today. Let us all study our Bibles more and more as we strive to build character within our lives, and may we learn the great lessons from our faithful brother Barnabas.

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## From the Director's desk



**Steven Lloyd**  
Director SWSBS

**T**he end of the 2021 is upon us. Faculty and students will enjoy two weeks' reprieve from schooling and time with family. When we return there will be two more weeks of school and then finals. The 3rd Quarter Schedule has been set and we will be on the run again.

We are pleased to announce several additions to our faculty. Jim Nash, a graduate of SWSBS, will come in on the 3rd quarter to teach Ministry Tech (which includes hands-on training in Logos Bible Software) and the Thessalonian letters of Paul.

Also joining us in the 3rd quarter is Joey Davis. Brother Davis works with the church in Roanoke, Texas. He will teach James and the two letters of Peter.

We are also pleased to announce to supporters, alumni, and friends of the school that, in order to fill our currently open full-time SWSBS faculty position, that class of 2007 graduate Trent Kennedy has accepted our offer to join the faculty. Trent will be starting in Aug '22 after their family returns from a 3 year stay in Singapore where Trent has been serving as Instructor and Dean of Academics at the Four Seas College of Bible and Missions. Trent is well known to many SW members after the many years that he spent directing the Bible Chair at Texas State under the oversight of the University congregation. Trent and his wife Lisa and their 4 children are all excited and looking forward to returning to Texas and to working and worshipping with us here at Southwest. Trent will be taking on full time faculty duties, as well as the role of Associate Director under Steve, while Clay Bond will continue all of his current teaching and advising roles as well. We are confident that this will enable a strong addition to the existing faculty that we already have in place, and enable the school to continue training men and women to faithfully serve in the Kingdom for years to come. As always, we covet your prayers as we work together to bring glory to God.

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