

CHRISTIAN WORKER

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

VOLUME 107, NUMBER 3

LOVING THE TRUTH ENOUGH TO CARE

Bill Jackson

Paul tells us that some men are to perish because they love not the truth (2 Thess. 2:10). Since men are saved by the truth and the purifying process of truth (1 Pet. 1:22), these indeed will perish. One with no desire for truth will most certainly not be open to truth, and thus will not learn or obey truth. We in the kingdom of Christ have obeyed the truth and are in constant obedience to it. Loving truth means that we love all of it, and we wish to do all things to promote it.

In that regard, let us say some things about loving the truth and loving it enough to care. These points are significant:

(1) We should love the truth enough to study it. We are told to study, as one approved of God, and with such diligent care that we “rightly handle” the truth (2 Tim. 2:15). A readiness of mind should always be in us (Acts 17:11), and we should have a permanent and continual appetite for truth.

(2) We should love the truth enough to live by it. Faithfulness to the Lord’s will is seen as an adorning of the doctrine of God (Titus 2:10). We cannot add anything to the body of divine doctrine—we cannot add to the content of the Bible—but we can demonstrate to all what faithfulness to the truth can do in one’s life. That point on “adorning the doctrine” is set in contrast with unfaithfulness, which blasphemes the word (Titus 2:5). Truth is to be demonstrated in life, and we should love it enough to fashion our lives in keeping

with the Lord’s wishes.

(3) We should love the truth enough to speak it. To the young preacher, Paul urged, “teach what accords with sound doctrine...in your teaching show integrity” (Titus 2:1,7). Whether in private conversation with one whom we would like to influence for God and for good or in a public proclamation of the truth, we should desire that the message flowing from our lips or our pen be in strict keeping with the word of truth. Paul warned against giving the “indistinct sound” (1 Cor. 14:8); and with every opportunity to speak, the servant of God may be addressing some who now are receiving their last opportunity to obey before their eternity begins. How all speakers should make sure they utter only truth! How much is that of brotherhood concern just now, when it is evident that some are getting their sermon material from sectarian sources rather than from the Bible! We should love the truth enough to take care that only the truth proceeds from our lips!

CONTINUED ON PAGE 7

MARCH 2021

IN THIS ISSUE:

Loving the Truth Enough to Care BILL JACKSON	1
The Synonyms of Scripture CODY WESTBROOK.....	2
A Study of Wine TOM GENDUSO.....	3
“In the World, not of the World” ANDY BAKER.....	7

THE SYNONYMS OF SCRIPTURE

Cody Westbrook

Each time you pick up your Bible, you hold within your hands something far more powerful than a nuclear weapon (Heb. 4:12), something far more valuable than the rarest diamond (Ps. 119:72), and something far more enduring than the best constructed building (1 Pet. 1:25). God's Word is a blessing which we should value greatly. It commands our utmost adoration and respect. Such an attitude is vividly on display in the 119th Psalm.

Psalm 119 is a treasure chest of passages exalting the Word of God. It is an acrostic Psalm composed of 176 verses divided into 22 sections for each letter of the Hebrew alphabet. The Psalm teaches us about the value and power of Scripture. It gives insight into the magnificent respect the Psalmist had for God's Word and his great desire to know and to understand its content. Among the many noteworthy items in the Psalm is the number of ways in which the writer refers to the Bible. Several synonyms for scripture are found in the Psalm and, though each one is slightly different in definition, they all combine to give us a better understanding of the nature of Scripture.

- **Law** – The term generally refers to direction, instruction, or a written code. Most often in the Old Testament it refers to the Mosaic Law as a whole but can also be used in reference to a single command in the law. The word is used 25 times in Psalm 119. Those who “walk in the law of the Lord” are blessed (Ps. 119:1). The Psalmist desired to see God's law (Ps. 119:18). He delighted in the law (Ps. 119:70, 77, 92, 174), and promised not to turn aside from it (Ps. 119:51) or forget it (Ps. 119:61, 109, 153). The fact that “law” is a descriptive term of God's Word reminds us that revelation is about more than knowledge—it requires obedience (cf. Jas. 1:25).
- **Testimony** – The root of this word means “to bear witness.” It is found 23 times in the Psalm.

One writer remarked, “The outspokenness of Scripture, with its high standards and frank warnings (e.g. Deut. 8:19, using this root), is implied in this expression, but so too is its dependability, as the word of the “faithful and true witness.”¹ Those who keep His testimonies are blessed (Ps. 119:2, 24, 88, 129, 146, 157, 167-168). God's testimonies are a delight and counselor (Ps. 119:24). The Psalmist wanted to know them better (Ps. 119:36, 79, 95, 125). He spoke of them before kings (Ps. 119:46) and rejoiced in them greatly (Ps. 119:14).

- **Precept** – This word refers to the responsibilities which God places upon people (TWOT). It is used 21 times in the Psalm. It involves regulations and instructions concerning certain actions. It also indicates that God is concerned about details. The Psalmist was determined to keep God's precepts diligently (Ps. 119:4, 69, 134, 168). He longed for them (Ps. 119:40), loved them (Ps. 119:159), and sought to understand them (Ps. 119:17, 100, 104).
- **Statute** – Scripture is described as a statute 21 times in Psalm 119. The root of this word refers to scratching or engraving something in stone. To speak of God's Word as a statute is to speak of its permanence and binding nature as law. It is noteworthy that the Psalmist expresses his desire for Jehovah to “teach” him His statutes some 9 times in the Psalm. He purposed to keep them (Ps. 119:5, 8, 145), to meditate on them (Ps. 119:23, 48), and to observe them continually (Ps. 119:117). He loved them so much that he even sang about them (Ps. 119:54).
- **Commandment** – This term is found 22 times. It describes the conditions, or individual requirements of the law (TWOT). “This word

¹ Derek Kidner, *Psalms 73–150: An Introduction and Commentary*, vol. 16, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1975), 453.

emphasizes the straight authority of what is said; not merely the power to convince or persuade, but the right to give orders.”² The commandments of Jehovah are faithful and right (Ps. 119:86, 138). They make one wiser than his enemies (Ps. 119:98) and those who stray from them are rebuked (Ps. 119:21). No wonder the Psalmist loved them (Ps. 119:47-48, 127), made haste to follow them (Ps. 119:60), and was determined to keep them (Ps. 119:115).

- **Judgment** – Also translated “ordinance,” this word is found 23 times in the Psalm. It is a legal term often used in reference to government and justice. It has to do with God’s decisions about right and wrong and implies that scripture is the standard for determining right and wrong, and what is just. The Psalmist praised God when he learned of His judgments (Ps. 119:7). God’s judgments are good (Ps. 119:39), right (Ps. 119:75), upright (Ps. 119:137), and enduring (Ps. 119:160).
- **Word** – This is the most general term used to describe scripture. It is found 24 times in Psalm 119 and it refers to a spoken message. It includes all of God’s truth in every form. God’s Word is pure (Ps. 119:140), true (Ps. 119:160), and it gives light (Ps. 119:105, 130). It gives strength (Ps. 119:28) and life (Ps. 119:50). It is forever settled in Heaven (Ps. 119:89). The Psalmist hoped in God’s Word (Ps. 119:74, 81, 114, 147) and stood in awe of it (Ps. 119:161).

Though this is not an exhaustive list of synonyms found in Psalm 119, each of these offers insight into how the Psalmist viewed God’s Word. As you study each term in the Psalm, note how often the verb “keep” is used in conjunction. The inspired writer understood not only the beauty and wonder of God’s Word, but also that true blessing is found not in just knowing what God’s Word says, but in obeying it.

² Ibid, 454.

CW



Alcoholism is the number one drug problem in the U.S. today with over 14 million people suffering from some form of Alcohol Use disorder¹. Given this fact, it is important that we have a clear understanding of what scripture says on the topic of wine, and specifically alcoholic wine. However first let us define some terms and indulge in a brief history lesson

In regard to wine and winemaking in the times of the Bible, there is a common misconception that if a person simply takes ripe grapes off a grapevine and crushes them, that the juice that is produced will automatically become alcoholic wine. The belief is that, because of the chemical composition of the grape itself, alcohol is always produced when the grapes are simply crushed, and the juice is extracted. Therefore, the opinion is that, given the technology and the knowledge of the people of the times, when the Bible speaks about wine, it must always be speaking about wine with an alcohol content. The assumption maintains that grape juice will always, naturally, ferment and have an alcoholic content of about 12% to 15%².

Adding to this misconception is the notion that in ancient times water was so polluted that the alcohol in wine was necessary in order to protect people’s health. This is contrary to both the historical documents as well as archeological evidence. The historical record shows the extent and effort civilization went to manage the quality of its water supplies. Consider the great viaducts of Rome, some of which still stand today, which were used to bring fresh water to the city.

Before the fall of the Roman empire, around 450 AD, less than 250 million people lived on the earth (less than 4% of the current world population) with an estimated 80% living an agrarian lifestyle. For that vast majority of people, the primary source of water would be wells, springs or rivers. We know that wells, springs and rivers all provide some form of natural filtration. Therefore except for larger urban centers, (such as Rome) the majority of the people on earth had access to potable water. Even today, people around the

¹ <https://www.niaaa.nih.gov/publications/brochures-and-fact-sheets/alcohol-facts-and-statistics>

² In modern winemaking, there is the extreme case of the yeast used in champagne which can tolerate an 18% alcohol, but this is a very specialized yeast. There is no evidence to support the notion that wines in ancient time were stronger since the alcoholic content of wine is limited by the yeast’s tolerance to alcohol.

world and here in the United States have, as their primary source of drinking water, wells, springs and (less common today because of modern industrial pollution) rivers. Such water is used untreated with no ill effects to the people.

History shows, when drinking wine, the Roman tradition was to dilute the wine with water. Typically, the ratio was 3 parts water to one part wine. Drinking wine undiluted was considered barbaric. If the water was polluted, then the resultant concentration of alcohol (approx. 4%) would not make what was being consumed safe.

There was another alcoholic beverage that was in common use in Bible times and consumed by many people. The beverage was beer. If water contamination were ever truly an issue, beer would be a better choice over wine. This is because the process of making alcoholic beer requires boiling which kills the harmful bacteria, unlike alcoholic wine which loses its alcoholic content when boiled.³

So, what about wine and wine making in Biblical times? Wine is made from grapes. Grapes are high in sugars. That is why they taste sweet and delicious. One of the sugars in grapes is glucose, which we typically refer to as blood sugar and is necessary for human health.

The grapes are picked and then crushed into a mixture referred to as Must. Making **Must** is the first step in winemaking. The word Must is used to describe both the fresh juice with the solids (skins, seeds, and stems) which is called pomace, or just the juice itself. The word 'Must' derives from the Latin *vinum mustum*, which means "young wine". The word is used to describe the juice from the grape which has not fermented. **It can be argued that when the Bible speaks of "New Wine" it is describing Must which has simply had the pomace removed.** This can be done by simply passing the Must through a piece of cloth. Since the yeast, which is the agent that causes the fermentation, is on the skins of the grapes, this filtering will remove much of the yeasts and will therefore impact the fermentation process.

Fermentation is the process of converting carbohydrates to alcohol or organic acids using microorganisms such as yeasts, bacteria or molds under anaerobic (without air) conditions. The term fermentation sometimes refers specifically to the chemical conversion of sugars into ethanol, producing alcoholic drinks such as wine, beer or cider. However, similar processes take place in the leavening of bread (CO₂ produced by yeast activity), and in the preservation of sour foods with the production of lactic

³ Although beer is not specifically mentioned in the Bible, the historical records show that it was in common use during Bible times. Since beer always contains alcohol, it is logical to conclude that it is included in the Bible expression "strong drink"

acid such as sauerkraut and yogurt. Other widely consumed fermented foods include vinegar, olives, and cheese.⁴

To produce alcoholic wine from grapes requires the fermentation process where the sugars in the grapes are converted into alcohol (and carbon dioxide). As previously stated, for fermentation to occur an agent, typically a yeast,⁵ must be added. Yeast does not naturally occur in the grape itself. It is a contaminant that exists in the environment and ends up on the skins of the grape along with other microorganisms. Yeast is a living organism, and it digests sugars and excretes alcohol and carbon dioxide. Fermentation does not occur instantaneously. Typically, wine has two stages of fermentation. The first can last from 1 to 2 weeks, and the second longer. Fermentation continues until the sugars are consumed by the yeasts or the level of alcohol is reached where it becomes toxic to the yeast itself and the yeast dies. Because "wild yeasts" that can reside on the skin of the grapes may be of unknown (or unwanted) species and can have a negative impact on the taste and quality of the wine that is being produced, most commercial winemakers today now remove the wild yeast (and other microbes). This process typically involves sterilizing the grapes, and later adding the strain of yeast that is specific to their processes. After sterilizing the grapes, if the winemakers do not add yeast, the wine will not ferment.

Yeasts are not the only microorganism that can ferment the wine. Acetic acid bacteria are ubiquitous in nature, and this is the bacteria that converts alcohol into acetic acid and changes wine into vinegar. There are other microorganisms that exist in the Must. These include a number of common bacteria, one of which can cause botulism. This is why wine is sterilized (commonly with Sulfites) as part of the modern winemaking process

There are two factors that limit the amount of alcohol produced by fermentation. The first is the yeast's tolerance for alcohol. Alcohol is a byproduct of the yeast digestion of sugars and the alcohol is toxic to the yeast. At an alcohol level of around 15%, the yeast literally dies in its own excrement. The second limiting factor is the amount of sugar the yeast has consumed. Once the yeast has consumed the sugars available in the wine, the fermentation simply stops. That is of course unless additional sugars are added thereby allowing the fermentation process to continue further to the point where the limiting factor is the yeast tolerance to the toxicity of alcohol.

Fermenting the sugars in the Must into alcohol has a negative

⁴ From Wikipedia

⁵ Yeasts are referred to as leaven in scriptures

impact on its nutritional value. “The body treats alcohol as fat, converting alcohol sugars into fatty acids. Alcohol use inhibits absorption of nutrients. Not only is alcohol devoid of proteins, minerals, and vitamins, it actually inhibits the absorption and usage of vital nutrients such as thiamin (vitamin B1), vitamin B12, folic acid, and zinc.”⁶

There are a number of things that can impact fermentation of grape juice into wine. Biological agents, such as bacteria, molds and fungus which exist on the skin of the grapes during harvest affect fermentation. Even when and how the wine is exposed to air during fermentation can have drastic impact on the final product. To use the vocabulary of winemaking, a wine may become ‘stuck’ (stops fermenting) or it may ‘fault’. A fault is when other chemical processes or biological agent interact with the wine, causing the wine to ‘go bad’ or to actually become toxic.

Temperature management in winemaking is critical and has long be understood even back to biblical time. Fermentation produces heat which can stop the yeast from fermenting. Similarly, if the temperature drops too low the yeast will go dormant and disrupt the fermentation process. However, it is simple temperature management that can be used to not only allow the Must to stay unfermented, but also to preserve the juice (Must) unfermented. Simply heating the grape juice to around 150°F for a few minutes will not only stop the yeast from fermenting but will kill the other microorganisms that can cause the wine to spoil. Today this process is known as pasteurization

There are some who claim that people did not boil wine. However, Sapa, in Latin, or Siraion, or Hepsēma, in Greek, is a grape syrup made from grape juice by boiling it and reducing it to 1/3 of its original volume. Many Greek and Roman authors mention it by name, including Hippocrates in the 5th century BC. But only Pliny the Elder (1st century AD) describes how it was made. It was commonly used by both the Greeks and Romans and is still popular in a number of countries around the Mediterranean Sea. Camelleo, who wrote in the first century about Roman agriculture detailed the process of heating the Must until a tenth had evaporated. Once the Must had cooled, it could be stored and would last for a long period of time unfermented. This process allows one to effectively pasteurize the Must without the use of a thermometer or a clock.

The question of why would someone growing grapes choose to make either fermented or unfermented wine? From a purely financial aspect, there are both benefits and risk associated with making fermented wine. In Bible times and today, fermented wine has a higher financial value over

unfermented grape juice. However, there were significant risks associated with making fermented wine. The Acetobacteraceae bacteria, common in the environment may contaminate the wine, which causes the alcohol to be converted into acetic acid. The result is wine vinegar (sour wine). It is from this sour wine that posca (a mixture of vinegar and water) is derived which was the typical beverage of the Roman soldier. Sour wine (vinegar) had a much lower financial value (lower than unfermented Must) and therefore was supplied to the Roman armies. Even worse, from a purely financial perspective, the wine may fault, or other biological agents may contaminate the wine causing the wine to become undrinkable. On the other hand, the risk associated with making and storing unfermented Must and having the results go bad is much lower. However, the potential financial gain would obviously be less.⁷

Today, because of modern technology, as well as an understanding of chemical processes and microbiology, the risks in winemaking have been greatly minimized to the point that the vast majority of grapes that are harvested go to the making of fermented wine and distilled spirits.⁸

With an understanding that in Bible times not all grape juice had to be processed into fermented wine, and that grape juices could be safely stored and consumed unfermented, let us look into scripture and see if this gives us a different understanding of a number of verses that people reference when discussing wine and the drinking of alcoholic beverages.

The Account of the Wedding in Cana (John 2)

People like to point to the account in the second chapter of the gospel of John of the wedding feast in Cana where Jesus turned water into wine to prove that Jesus condoned social drinking (John 2:6-10).

We can assume that it was a very short time from when Jesus miraculously changed the water into wine to the moment when the master of the feast samples the wine. The argument that Jesus made the wine alcoholic brings with it a number of issues. First, fermentation is the result of adding leaven which is a foreign agent (essentially a contaminate). Would Jesus make anything that was contaminated or impure? Second, given the amount of wine produced and the danger of possible intoxication, we would have to ask whether or not Jesus would make a substance that could cause someone to stumble. Absolutely not! As has been

⁷ Even today, there are risks associated with winemaking. However, because of the potential profits it is a considered a financially lucrative business. Sadly, the human cost never considered and is immeasurable.

⁸ Approximately 71% of world grape production is used for wine, 27% as fresh fruit, and 2% as dried fruit.

⁶ From Wikipedia

shown, the making and storing of unfermented grape juice was a well-known practice. The master of the feast would not have been surprised and would have actually been expecting to sample unfermented juice.

The Lord's Supper

During the Feast of Unleavened Bread, when Jesus instituted the Lord's supper, it is interesting to note how He referred to the contents of the cup. In all three of the Gospel accounts Jesus uses the expression "fruit of the vine" rather than the more generic term "wine" (Matt. 26:27-29; Mark 14:25; Luke 22:18).

During the feast of unleavened bread, the Jews were not to eat leavened bread nor were they to have any leaven (or leavened products) in the house. Since alcoholic wine is produced by the reaction of leaven (yeast) on grapes and therefore contains residual amounts of leaven, Jesus, in using the more specific term 'fruit of the vine', is simply highlighting the fact that the content of the cup is pure and not tainted with a foreign substance. Again, since Jesus and the apostles were about to drink the fruit of the vine which is unfermented Must, the implication is that the process of making and storing nonalcoholic wine (Must) was a known and common practice.

Old and new wine and wineskins

Matthew 9:17 reads: "Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved" (cf. Mark 2:21-22; Luke 5:36-39).

The old wineskin was previously used and therefore may contain residue from its earlier content. This could include dormant yeast. By adding the new wine, fermentation may start in the wineskin spontaneously. Since fermentation produces the gas carbon dioxide, the gas would expand until it burst the wineskin. However, 'old wine' which has become relatively stable can be put into the old wineskin since it is less likely to react to any residue that may be in the old wineskin and therefore less likely to start fermenting and thereby burst the wineskin.

Paul's Recommendation to Timothy

In 1 Timothy 5:23 Paul tells Timothy "No longer drink only water but use a little wine for your stomach's sake and your frequent infirmities." Alcohol, like some other drugs, has medicinal usages. Because of its chemical properties' alcohol is used in many medicines today. However, in the case of wine, most of the therapeutic properties of wine can found in Must, (unfermented grape juice.) It is possible that Timothy, in his zeal for his brethren, to an extreme,

was not drinking anything but water⁹ for fear of causing a brother who struggles with drunkenness to stumble since the brother could not tell by sight if Timothy were drinking something that contained alcohol. Therefore, Paul is telling Timothy this is it acceptable to drink Must (the unfermented product of winemaking) since it will aid in Timothy's overall health and it is the responsibility of the other (according to Romans 14:3) to not prejudge Timothy's behavior

To be 'Drunk' on new wine (Acts 2)

In many translations of the New Testament the phrase "New Wine" is used in Act 2:13 "Others mocking said, "They are full of **new wine**." From the context, the implication is that the apostles were intoxicated by drinking "New Wine"

However, the word translated "new wine" in this verse is different than the words that are translated "New Wine" throughout the rest of the New Testament. The word here in Acts 2:13 that this translated "New Wine" only occurs in this one time in all of the New Testament. The Greek word here is *Gleukous*. The word *Gleukous* means "sweet wine," and this may cause some confusion. After all, if the process of fermentation converts sugar to alcohol, it would seem logical that a sweet wine would have more sugars and therefore less alcohol as a result of fermentation. As has been mentioned, one of the ways fermentation will stop is when the yeast consumes all the available sugar in the Must. In this case, the alcoholic content could be increased by adding sugars, typically in the form of honey. Since more honey would be added that could be consumed by the yeast, the wine would be brought to the maximum alcoholic concentration (12% to 15%) but leave the alcoholic wine unusually sweet.¹⁰

Conclusion

In conclusion, the misconception that in Bible times all wine had to contain alcohol, is based on the groundless opinion that the processes of fermentation were not understood at the time and therefore has no merit. It has been shown, based on the historical evidence, that, in that time period, the production, storage and consumption of nonalcoholic wine was readily practiced.

The Bible speaks about both nonalcoholic and alcoholic wine. Since the word that is translated "wine' can be a generic term it is our responsibility, as students of God's Word, to determine what is being addressed by the context of the verses.

⁹ It can be logically assumed that Timothy is drinking the 'fruit of the vine' as part of the Lord's supper since it was recognized to be nonalcoholic.

¹⁰ Pliny the Elder (23-79 AD) called mead *militites* in his *Naturalis Historia* and differentiated wine sweetened with honey or "honey-wine" from mead. The Hispanic-Roman naturalist Columella gave a recipe for mead in *De re Rustica* about 60 AD.

The Bible well addresses the dangers of alcohol. Proverbs 20:1 says it all: “Wine is a mocker, Strong drink is a brawler, And whoever is led astray by it is not wise.”

CW

“IN THE WORLD, NOT OF THE WORLD”

Andy Baker

The fundamental question of Christianity can be boiled down to this: *Do I belong to God and serve Him faithfully or do I belong to the world and serve its lusts faithfully?* It is not in dispute that a person cannot serve both (Matt. 6:24), but many in the religious world and even in the church look more like the world and its lusts than we care to admit. Is there a stark contrast between Christians who are “chosen out of the world” and those who are “of the world”? There should be. What are some characteristics of a person “of the world”? The worldly have:

Worry as A Close Companion – Those in the world have nothing save their own strength with which to combat worry. Thus, often, when strength fails, worry becomes a constant companion. What a great comfort to know the Lord’s promise and “three-peated” command in Matthew 6:25-34: “Do not worry.” God’s people may trust in Him no matter what may come.

Obsession with Material Things and Disinterest with the Spiritual Things – The worldly person’s focus is stuff, having more stuff, and then having room to store that stuff. God calls a man with that type of attitude a fool (c.f. Luke 12:16-21). Surely it is foolish to put emphasis on that which is going to be burned up and neglect that which will continue forever (II Pet. 3:10-12; Luke 12:20).

Rejoicing in Wickedness and Mocking of Goodness – This one sounds a lot like what’s on television every day, doesn’t it (Phil. 4:8)? The entertainment industry has made a fortune upon this type of worldliness and so many people think that moral goodness deserves to be mocked. Yet, the law of sowing and reaping still applies and many will regret this type of spiritual diet when it comes time for a harvest (Gal. 6:7-10).

Lost Character for Selfish Gain – Everyday there are stories of people who have lost their integrity for temporary and selfish gain. Their lives have by in large become a

spectacle to society, and they will deal with the consequences of their actions. It is no wonder in Christianity that denial of self is the first requirement of following Jesus (Luke 9:23). In denying self, a Christ-like mind and obedience take the lead (Phil. 2:1-11).

Desire for Ease and Avoid Suffering – The path of least resistance is heavily travelled because it is easy (Matt. 7:13-14). No one wants to be caused pain unnecessarily, yet as the Arab proverb goes, “All sunshine makes a desert.” What a blessing for Christians to know that suffering in godly living produces and refines our character and makes us fit to serve the Lord above (c.f. Rom. 5:3; I Pet. 4:12-14)!

CW

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(4) We should love the truth enough to desire to hear only the truth. This moves us to consider the audience among the saints of God, and who should have a longing for truth to such an extent that nothing else will be tolerated! Sadly, things can be so bad, with so much apostasy unfolding, that men will turn from truth because they no longer will endure it (2 Tim. 4:3,4). That is the apostate. However, within the loyal body of saints, there must be a hungering for truth because of the value placed on it, and men who speak otherwise should speedily be informed that they have presented error and that there will be no toleration of such! Nothing would speed the shutting of the false teachers’ mouths like this response from the church.

Yes, the point is the love of truth, and the question: Do we love the truth enough to care? Love it enough to care for the word of truth, so as to study it continually? Love it enough to make sure that our lives are governed by it? Love it enough to make sure that our speech is biblical? Love it enough to raise our voices, in the congregations, in insistence that only the truth be set forth from the pulpit? Love the truth—so needed in a time of apostasy! Do we care? Indeed, “*Is it nothing to you, all you who pass by?*” (Lam. 1:12)

CW





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From the Director's desk



Steven Lloyd
Director SWSBS

If there is such a thing as “normal” it seems that we are getting closer to it as the days pass. Students are no longer absent due to COVID and the interest of others to enter as students is increasing. We have 3 men slated to graduate this July. We have 10 students that will become 2nd year students, and the prospect of 10 more beginning their studies this with us this August. Two more hope to attend from the continent of Africa. Our goal is to glorify God with our work and to equip students to do the same.

We are thankful for all of our supporters who continue to help the students financially during their time in school. We are also in need of support to help meet the general operating needs for the school. We are actively seeking to arrange appointments to meet with congregations to discuss our work and the needs we have. If you would be interested in a presentation of the work of the Southwest School of Bible Studies, please let us know.