

# CHRISTIAN WORKER

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

VOLUME 107, NUMBER 10

## YOU ARE WORTHY REVELATION 5

Kevin Cauley

**R**evelation 4 pictures God on His throne. The four living creatures cry out, “Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come.” Revelation 5:1-7 occur in the same setting.

And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and he taketh it out of the right hand of him that sat on the throne.

This scroll is sealed because God is transcendent (John 1:18, 1 John 4:12). No person in created existence could read the scroll because no one was worthy, but “the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof.” This is Jesus, “the Lamb of God, that taketh away the sin of

the world!” (John 1:29). This Lamb, like the Passover lamb (Ex. 12), has been slain.

The Lamb takes the scroll “out of the right hand of him that sat on the throne” (Rev. 5:7). The Lamb is God in the person of Jesus, the Lion of the tribe of Judah (Gen. 49:9), the root of David (Isa. 11:1, 10), the only One who can reveal God’s story of salvation.

### The Lamb is Worthy Because of His Sacrifice

The Lamb is worthy to open the scroll for He was slain. The sins of humanity separate people from God (Isa. 59:1-2), and merit the wages of sin (Rom. 6:23). How can God punish sin and forgive sinners? “God set forth [Jesus Christ] to be a propitiation, through faith, in his blood... that he might himself be just, and the justifier of him that hath faith in Jesus” (Rom. 3:25-26). Jesus as God paid the penalty for sin. If God had left the penalty unpaid, He would not be just. If God had exacted the penalty that was due, humanity would be lost. God paid the price

CONTINUED ON PAGE 7

## October 2021

IN THIS ISSUE:

You are Worthy: Revelation 5 KEVIN CAULEY.....	1
Highly Exalted: Philippians 2:5-11 CODY WESTBROOK.....	2
Glorify Your Son JOHN BAKER.....	4
We Preach Christ JOHN HAFFNER.....	5
Light in a Dark World TROY SPRADLIN.....	6

# HIGHLY EXALTED (PHIL. 2:5-11)

Cody Westbrook

Within the heart of one of Scripture's most beloved books lies one of the most exalted, challenging, and thought-provoking passages in the entirety of God's Word. Philippians emphasizes the priority of the gospel (1:27). Paul was in chains because of the gospel yet he used his difficult circumstances as an avenue to proclaim the gospel and exhorted the Philippian saints to do the same (cf. Phil. 1). But the message of the gospel cannot exist without its Person and primary emphasis—Jesus the Christ. Thus, in Philippians 2:5-11 we find a Christological context that gives us a glimpse into the Heavens, challenges our thinking, and pushes us on to greater heights.

Set in contrast to the attitude of selfishness, Paul exalts Jesus as the model of self-sacrifice. Philippians 2:3-4 instructs, "Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not for his own interests, but also for the interests of others." If the church is to stand united for the cause of the gospel (Phil. 1:27) then each member must selflessly and sacrificially place his needs at the end of the line. But doing so in an egocentric age is easier said than done. Therefore, we look to Christ. Philippians 2:5 commands "Let this mind be in you which was also in Christ Jesus." The command is constant. We must always have His mind, and His was one of sacrifice.

James wrote, "Humble yourselves in the sight of the Lord and He will lift you up" (Jas. 4:10). In other words, the road to exaltation is humiliation. No one understood and displayed such sentiments better than our Lord. Philippians 2:6-11 expounds upon this point in a powerful way.

### His Humiliation (6-8)

The context begins by asserting the eternal existence of Christ. Paul described Jesus as, "being in the form of God..." (Phil. 2:6). The word "form" has to do with His eternal nature. It refers to an essential and unchanging

nature—an unalterable existence. This existence is one of equality with God and Paul used a present participle (being) to emphasize the fact that Jesus has always possessed this attribute. In short, Jesus is divine. He always has been and He always will be. John wrote, "In the beginning was the Word, and the Word was with God, and the Word was God... and the Word became flesh and dwelt among us" (John 1:1-2; 14). Jesus spoke of the glory He had with the Father before the world came into existence (John 17:5). Though some throughout history have sought to denigrate the deity of Christ, their efforts fail. He remains the God-man, who gave up the splendors of Heaven to partake of flesh and blood (Heb. 2:14-17) and give His life as a ransom for many (Matt. 20:28). A better understanding of what He gave up produces a greater appreciation of His selflessness.

Though Christ existed from eternity in the form of God, He "thought it not robbery to be equal with God" as the King James Version suggests. The phrase comes from a Greek verb which means "to snatch" or "to seize." But Christ had no reason to seize equality with God because He was, by His very nature, God. The American Standard Version captures the essence of the statement by translating "He counted not the being on an equality with God a thing to be grasped." The idea is that Christ did not regard His status as something to be selfishly hoarded. Instead, He "emptied Himself" (ASV) or, "made Himself of no reputation" (KJV). But of what did Christ empty Himself? Not His deity. As Matthew 1:23 says, "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel, which is translated, 'God with us.'" Christ emptied Himself in that He left behind the glory of Heaven to take upon Himself the form of a servant. Such was a voluntary and sacrificial act motivated by love (2 Cor. 5:14).

As a servant made in the fashion of man (cf. Rom. 8:3; Heb 2:14) Jesus "humbled Himself and became obedient unto death, even the death of the cross." The passage speaks of a deliberate act of self-

humiliation. He humbled Himself before God by becoming obedient. To be obedient suggests willingly placing oneself under the control of another. The Son placed Himself under the Father's Will (Heb. 10:9). He learned obedience by the things which He suffered (Heb. 5:8) and indeed He did suffer. Peter said, "For to this you were called because Christ also suffered for us..." (1 Pet. 2:21). "For Christ has also once suffered for sins" (1 Pet. 2:24) and He was made perfect through His suffering (Heb. 2:10). The cross in the ancient world was the most disgusting and dishonorable symbol one could imagine. Care would be taken to not even pronounce the word in Latin. It was a shameful, degrading, and utterly excruciating way to die. Yet "He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, So He opened not His mouth" (Isa. 53:7). So committed to the fulfillment of the Father's will was Jesus, that in the face of intense agony He still prayed "nevertheless not my will, but thine be done" (Luke 22:42). He remains the ideal humble servant.

### **His Exaltation (9-12)**

Philippians 2:9-11 is a perfect illustration of Jesus' own words: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12). This section elaborates this truth in two major points: God's action and man's reaction. As a result of His complete surrender to the will of the Father, God has (1) highly exalted Him and (2) given Him the name which is above every name. The word "exalted" means "to raise someone to the loftiest height."<sup>1</sup> It is a superlative in the greatest sense. God has exalted Christ to the highest degree, or, super-exalted Him.

The resurrection and ascension are involved in this exaltation. Jehovah promised an exalted King to reign on David's throne forever (2 Sam. 7). David prophesied of His coming (Ps. 110:1) and the apostle Peter confirmed,

This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. For David did not ascend into the heavens, but he says himself: "The Lord said to my Lord, Sit at My right hand, Till I make Your enemies Your footstool.; Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ (Acts 2:32-36).

Jesus has been resurrected and raised to sit on David's throne at the right hand of God. The Hebrews writer affirmed, "Jesus...for the joy that was set before Him, endured the cross, despising the shame, and has sat down at the right hand of the throne of God (Heb. 12:2).<sup>2</sup> Christ arose victorious over death and ascended into Heaven a conquering King (Ps. 24:7-10).

As the exalted King he bears the name which is above every name, the name "Lord and Christ" (v. 11; cf. Acts 2:36). The bestowal of a name is indicative of rank, dignity, or character. That which Jesus so humbly refused to pursue for Himself, is now bestowed upon Him as a result of His submissive sacrifice. He is "King of Kings and Lord of Lords" (Rev. 19:16). He reigns as the divine Sovereign of all the earth. He has all authority (Matt. 28:18). He is head of the church, His body (Col. 1:18). Ephesians 1:21-23 identifies the greatest expression of the power of God seen in

Which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all.

Because He is the exalted Lord and Christ, all created beings must answer to Him. "...Every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11). Paul uses the language of Isaiah 45:23 in reference to Christ in this passage. To bow the knee indicates a recognition and submission to authority. Confession implies speaking forth the truth of Christ's Lordship. All creatures should bow themselves before the exalted Christ and confess His Lordship of their lives (Rom. 10:9-10). Unfortunately, not all will in this life, but of a certainty they will in the next. Eventually the Lordship of Christ will be acknowledged by all when He comes in judgment and all stand before Him. To those who love and serve Him, His coming will be received with joy, as the return of a benevolent and glorious King. But to those who reject Him and His rule over their lives, His return will be one of terror.

### **Conclusion**

<sup>1</sup> William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 1034.

<sup>2</sup> See Avon Malone, *Press to the Prize* (Nashville: 20<sup>th</sup> Century Christian, 1991), 58-60 on this point

Peter wrote, “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps” (1 Pet. 2:21). It is impossible to follow in His footsteps without also developing His mind. To have the mind of Christ is to have a mind of humble, sacrificial service. It is to devote oneself to the glory of God and not one’s own. My priority must be God’s will, not mine. In Luke 14:7-11 Jesus taught the parable of the ambitious wedding guest. He instructed, whenever you are invited to a wedding feast do not sit down in the best place first, lest someone more honorable arrive and you be forced shamefully down. Instead, wait for the one who invited you say “Friend, go up higher.” This lesson is this, “whoever exalts himself will be humbled, and he who humbles himself will be exalted” (Luke 14:11). Exaltation is preceded by humiliation.

CW

## “GLORIFY YOUR SON”

John Baker

As He contemplated His impending trial and execution, Jesus prayed to His Heavenly Father: “Father, the hour has come; glorify your Son that the Son may glorify you” (John 17:1). Later the same night He prayed again, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will” (Matt. 26:39). These two prayers remind us of, “the sufferings of Christ, and the glories that would follow” (1 Pet. 1:11). In God’s Divine plan, suffering always precedes glory.

Jesus knew the suffering that He would endure as a perfect sacrifice for sin (2 Cor. 5:21), and in the words of the Hebrews writer He, “despised the shame,” that He would soon endure (Heb. 12:2). Thus, His two prayers immediately prior to the cross demonstrate two concerns: first, a desire to glorify God by accomplishing His will, and second, a desire to explore any other possible solution to satisfy God’s justice: “Let this cup pass from me.” However, since no other avenue for our justification was possible, Jesus obediently submitted to His Father’s will. Now that His suffering is finished, consider several ways in which Christ is glorified in the cross.

**At the cross, He became the only solution to sin.** God so loved the world that He gave His only begotten Son (John 3:16). The sacrifice of Jesus is the ONLY solution to the problem of sin: “He takes away the sin of the world” (John 1:29). God reconciled us to Himself through the body and

blood of Christ (Col. 1:20-22). It was impossible for the blood of mere bulls and goats to take away sin (Heb. 10:4). Moral law-keeping is good, but the keeping of the law could never undo the effects of even one sin (Jas. 2:10-11). The fact that Jesus prayed, “Let this cup pass,” and yet still went to the cross forever confirms that there is but one solution to the problem of sin: the blood of Christ (Rev. 1:5).

**At the cross, He demonstrated perfect obedience.** Jesus always did His Father’s will, no matter what: “I always do those things that please Him” (John 8:29). He had taught His disciples to pray, “May Your will be done on earth as it is in heaven” (Matt. 6:10), and so in the Garden He prayed, “Not as I will, but as You will” (Matt. 26:39). Jesus was utterly without sin: “Who committed no sin, nor was deceit found in His mouth.” He was, “in all points tempted as we are, yet without sin” (Heb. 4:15b). Jesus epitomized His own instruction to the church in the book of Revelation: “Be faithful until death, and I will give you the crown of life” (Rev. 2:10). A disciple of Jesus who desires the glory of God will do what Christ did: make God’s will the priority in all the choices and decisions of life, even if those choices might result in suffering or death (Phil. 1:21).

**At the cross, He paid an infinite debt.** Jesus prayed, “If it is possible...” (Matt. 26:39). He came to redeem us from the wages of sin, and in so doing Jesus paid a debt that we could NEVER pay (1 Pet. 1:18-20; Rom. 6:23). He came to rescue us from what He describes as, “everlasting punishment” (Matt. 25:46). The reason hell is eternal in nature is because anything less than eternal punishment would mean that WE could somehow satisfy God’s justice by serving a merely temporary sentence. If we could satisfy God’s justice by either being annihilated or by “serving time” to pay for our transgressions in hell, then Christ died in vain. His death on the cross validates the reality and eternal nature of hell (Matt. 25:30, 41, 46).

**At the cross, He modeled full trust in God.** What a great comfort to know that our Heavenly Father wants to hear from us continually (1 Thess. 5:17). Of greater consolation still is the knowledge that He desires us to cast all our cares upon Him (1 Pet. 5:7). Jesus Christ could face the cross confidently and obediently because He had already poured out His heart and soul to God in prayer (cf. Phil. 4:6-7). The Hebrews writer comments on the prayerfulness of Jesus as well:

Who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered (Heb. 5:7-8).

God is able and willing to remove some difficulties from life, but many other difficulties must be endured with the strength and grace He provides (2 Cor. 12:7-10). No matter the trial, God bids us to cast our concerns and cares upon Him.

Thank God for Jesus Christ, who is glorified by the work He accomplished at the cross.

CW



## WE PREACH CHRIST

John Haffner

What a glorious work and high responsibility—to preach Christ Jesus! We proclaim the good news of the death, burial, and resurrection of the Lord (1 Cor. 15:1-5). We announce the message of the gospel, God’s power to salvation (Rom. 1:16). Sadly, many reject the preaching of Jesus Christ. Paul recorded how preaching Christ presented a stumbling block for the Jews and appeared to be foolishness to the Greeks (1 Cor. 1:22-24). The Jews only wanted signs and often asked for them (Matt. 16:1; John 6:30). They were offended at the confirmed Messiah because He was not the physical conqueror they desired. The Greeks only wanted earthly wisdom and philosophy, loving to hear new thoughts

from men (Acts 17:21; Col. 2:8). They denounced the idea of a crucified Savior because they could discern only the physical (1 Cor. 2:13-14). In similar fashion, many today claim to preach Christ, but they omit the deeper spiritual truths included in preaching Him.

**Preaching Christ includes His identity and accomplishments.** Jesus is the Son of God, who shares Divine nature with the Father and the Spirit (John 10:30; Col. 2:9). He was born of a virgin, taking the form of a servant (Matt. 1:23; Phil. 2:7). Numerous details of His time among mankind were prophesied hundreds of years before they occurred (Ps. 16:10; 22:18; 41:9; Isa. 7:14; 53:9; Hos. 11:1; Mic. 5:2). He spent His life doing the will of the Father (Luke 2:49; John 4:34; 8:29). He lived a sinless life (Heb. 4:15; 1 Pet. 2:21-24). He suffered and died on the cross for the sins of mankind (Heb. 12:2; 1 John 2:2). He rose on the third day by the power of God (Acts 2:22-24; 10:36-41). He ascended to the Father in Heaven (Acts 1:6-11). These are all essential elements of preaching Christ, fundamentals which we don’t normally see missed by those who claim Christianity. However, the gospel of Christ must contain more than these facts because the gospel has something for mankind to obey (Rom. 6:17; 2 Thess. 1:8; 1 Pet. 4:17).

**Preaching Christ includes His commands and doctrine.** Jesus did more than live as a man and die as a sacrifice; as the Master Teacher, He presented to mankind the words of life (Mark 1:22; John 6:68; 7:46). If we love Him and hope to receive His blessings, then we must obey those words (Matt. 7:21; John 14:15). The Father has spoken to us and presented what we require for eternal life through the Son (John 7:15-17; Heb. 1:1-2; 5:9). Preaching the richness of Christ must involve His teaching on salvation (Eph. 1:7; 3:8). Therefore, if we preach Christ properly, we must labor to instruct and warn every person in God’s wisdom (Col. 1:27-29). This principle extends to the word of the inspired apostles; theirs is Christ’s doctrine (John 14:26; 1 Thess. 2:13; 4:1-2). Remember, when Philip “preached Jesus” to the eunuch, he spoke the same as the Lord and His apostles regarding baptism (Mark 16:16; Acts 2:38; 8:34-38). Confessing Christ requires total agreement and submission—we uphold not just His identity and His works, but also every point of His doctrine (Matt. 10:32; Col. 3:17).

**Preaching Christ includes a denial of self.** Jesus must remain the focus of our lives and our teaching. Our motivation should never be impressing others or gaining a following for ourselves. The apostle Paul has shown this truth repeatedly in the New Testament. There is danger in trying to please mankind (Gal. 1:10). We don’t want to be known, to impress with excellent speech, or to present our good points. We preach Christ Jesus so that the Lord

and His will would be known (1 Cor. 2:1-5; 2 Cor. 4:5). We have human mentors and good examples, but above all, we follow Christ (1 Cor. 11:1; Phil. 3:17). If or when others fail us, we will continue to be true to Him! Even if we suffer for righteousness' sake at the misdeeds of others, we rejoice that Christ is preached (Phil. 1:15-18). We align with His will such that our lives can now be described as "Christ living in" us (Gal. 2:20). We have no place for pride or boasting except in the cross of our Lord Jesus Christ (Gal. 6:14). Christ Himself taught the importance of denying self (Luke 9:23). And no wonder, for salvation is only in Him—we cannot save ourselves (Acts 4:12; Rom. 5:6; Tit. 3:3-5).

When it comes to the glorious gospel of our Lord, accept no imitations (Gal. 1:6-10). Feel-good pep talks, entertaining stories, or charismatic performances can never replace what we need to hear in Christian preaching! Preaching designed to please the masses or promote man's reasoning is vanity and foolishness and provides a poor defense against Satan (1 Cor. 10:12; 2 Tim. 4:2-4; 1 Pet. 5:8). We will never be strong in the Lord and in the power of His might until we do things His way (Psa. 119:92; Eph. 6:10-11). Take care what messages you are receiving and delivering. From our pulpits and in our personal lives, we need to see Christ preached—the truth of His identity and accomplishments, the commands and doctrine He has given for our good, and denial of self for the sake of His kingdom. Truly preaching Christ is the only thing which will result in bringing glory to our God and the salvation of souls!

**CW**

## LIGHT IN A DARK WORLD

Troy Spradlin

**T**he disciples of Jesus Christ are described in various ways throughout the New Testament through the use of analogies and metaphors. Some of these include words like, "sheep," "little children," and "saints." The purpose of these terms is to provide depictive imagery concerning how a Christian should live. Perhaps, one of the most descriptive metaphors is the term, "light." For example, in Matthew 5:14-16, Jesus said "You are the light of the world. ... Let your light so shine before men, that they may see your good works and glorify your Father in heaven." Paul also wrote,

that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, (Phil. 2:15).

This is such a beautiful illustration, but what does it mean, exactly? How can we put "being a light" into practice in our own lives? How and why does it exalt God?

To better understand the metaphor, we need to step back in time to the first century AD, when the world was a much different place without the widespread use of electricity and other modern amenities. Back then, there was no escaping the obscuring darkness as it rolled across the landscape each day. Beyond the moonlight and stars, fire was the only source of light, which often came in the form of torches, lamps, and candles. Of these, the most common was the humble, portable oil lamp. It was fabricated from clay, metal, or stone to hold a small amount of olive or seed oil and included a wick, which could then be lit. The device could provide light for many hours and was the primary source of illumination for most ancient households. This helps explain the need for oil and trimming of wicks in the Parable of the Ten Virgins (Matt. 25:1-13). It should also be more understandable that even a small lantern could be seen from quite a distance in such a dark environment. That is why Jesus added,

A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house (vss. 14-15).

Those little lanterns could penetrate the darkest of nights!

With that in mind, I remember an experience I once had on a spelunking trip into the Natural Bridge Caverns just outside of San Antonio, Texas. Deep within the earth, our exploration party came upon a large room where everyone stopped, sat down, and turned off their headlamps. The darkness was so intense and obscure, it quickly became rather painful. The sounds of murmuring and shuffling feet indicated a sense of heightened anxiety. An uneasiness had overcome the group. After a few minutes, our guide simply touched his small, led watch ... and it was quite shocking how it lit up the entire room! It was almost as if he had fired up a flaming torch! It proved that even with the tiniest amount of light, we were all able to see each other and it provided an immediate sense of calm. To me, it illustrated the incredible power of light. That is what Jesus and Paul meant about being light; it can illuminate the obscurity, exposing truth, and bringing a sense of security to those who receive it.

When we carefully observe the world around us, it can quickly become overwhelmingly painful to see such prevalence of evil. Evil is equated with darkness in the Scriptures (John 1:5, 3:19; Act 26:18; 1 John 2:11). Such darkness is described as bringing anxiety, suffering, and blindness (Matt. 25:30; Rom. 2:19; Rev. 16:10). The Bible also says, “God is light and in Him is no darkness at all,” (1 John 1:5). So, if we are God’s children, through faith in Christ Jesus and obedience to His commands, then we reflect His light into this dark world. In a sense, there is both reflection and refraction of His light, meaning that if we are its carriers, then we are the delivering agents of light. Thus, when the light reaches others, it can be traced back to God, where it originated, bringing all the glory back to Him. Similar to the moon, which has no source of light within itself, it simply reflects the light of the sun, the original source of light. The sun is recognized as the light giver instead of the moon. When we reflect the light of the Son upon others, it is God’s light that is shining, not ours, which brings honor and distinction to Him.

We become lights of the world, when we openly demonstrate to others our faith in God. When we manifest the “fruit of the Spirit” in our lives (Gal. 5:22-23), or “make our call and election sure” (2 Pet. 1:5-10), and “cast off the works of darkness, and put on the armor of [God] light” (Rom. 13:12; Eph. 6:10-20), then we have become shining lights unto the world. The metaphor is provided to illustrate the type of life we should live as a Christian. How else will the world come to know the truth if it can’t see the light that is within us? So, let your light shine! Live your life in a way that brings glory and honor to God!

CW

CONTINUED FROM PAGE 1

Himself to justify those who had committed sin so that they would no longer be held guilty. The Lamb was the price and He is worthy.

### **The Lamb is Worthy Because He Gives Salvation**

He redeemed humanity by His blood. Redemption means to save from another. Jesus saved from the wages of sin (Rom. 6:23), a conquering tyrant and a horrible taskmaster. Jesus frees from the slavery of sin (John 8:34). Every person serves something, either sin and Satan or

Jesus and righteousness. Serving Jesus makes a person free. “If therefore the Son shall make you free, ye shall be free indeed” (John 8:36). The Lamb is worthy because He brings salvation.

### **The Lamb is Worthy Because He Has Given Us His Station**

The Lamb makes Christians kings and priests who reign on the earth (Rev. 5:10). Conquering kings generally did not bestow nobility on the conquered, but Jesus made the redeemed part of his royal family. Peter says, “... ye are an elect race, a royal priesthood, a holy nation, a people for God’s own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light” (1 Pet. 2:9). Christians are royalty, elevated from being slaves to being heirs (Gal. 4:4-7). Adopted children are full members of the family. Christians are fully children of God. Jesus, the King of kings, is royal family. God sent the Spirit of His Son into their heart, crying Abba Father, the same relationship as Jesus Christ.

### **The Lamb is Worthy to be Praised**

Revelation 5:11-14 is praise for the Lamb.

And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

Millions praise the Lamb as worthy to receive power, riches, wisdom, might, honor, glory, and blessing. Nothing is held back. Every created thing blesses, honors, and glorifies Him forever. This fulfills Paul’s prophecy in Philippians 2:10-11, “that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” The twenty-four elders and the four living creatures also worship. The Lamb is worthy.

CW



www.swsbs.edu

# SOUTHWEST

SOUTHWEST SCHOOL OF BIBLE STUDIES

Southwest graduates serve as preachers, authors, campus directors, missionaries, and school leaders on five continents. Whatever your passion, with strong academics and hands-on training, our collegiate program will empower you to serve Christ and His church.

## FACULTY

Steven Lloyd Director  
Clay Bond Associate Director  
Matt Gibson  
Carl McCann  
Ronnie Scherffius  
Cody Westbrook

- Two year full-time program for men and women
- Well-respected Bible faculty
- Verse-by-verse study of the entire Bible
- Training in expository preaching
- No tuition
- Living expense assistance available
- Studies in Biblical languages

“To Know Jesus and...make Him known”

## From the Director's desk



Steven Lloyd  
Director SWSBS

**A**t the writing of this update, our students are in the throes of finals week. Notebooks are due, term papers need to be handed in—not to mention sermon outlines and memory verses for each book of the Bible studied in the current quarter.

School is certainly about attendance, tests and writing papers, but it is more. The stamina and character of students are tested as well. The school is like a microcosm of the church. Students learn how to get along with one another, and to help one another—to maintain the unity of the Spirit in the bond of peace (Ephesians 4:3).

The church in Ephesus was made up of two groups as divergent as Jews and Gentiles. This was no small challenge. After showing how God brought these two divergent groups into the one body of the saved, Paul concluded:

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace (Ephesians 4:1-3).

Students come from a variety of backgrounds, even within the United States; and some from foreign cultures. They, like the church in Ephesus, must learn the lesson Paul set before the church in that ancient city. Our students are learning their lessons well.

The last day of finals week, they will canvas a neighborhood in Austin hanging information on doors with an invitation to study the Bible with us.

www.swcofc.org