

CHRISTIAN WORKER

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

VOLUME 108, NUMBER 10

IN THE KNOW

Bill Burk

The phrase, "In the know" means "in possession of information which is not generally known." When it comes to the blessings we have in Jesus, the Lord wants us to know what we have. In other words, he wants us to understand what being "in Christ" means and the privileges that go along with it. The first fourteen verses of Ephesians chapter one speak of some of the things we now have in the Lord. We have been blessed (1:3); chosen (1:4); predestined to adoption (1:5); redeemed (1:7); given an inheritance (11) and sealed by the Holy Spirit (1:13-14). After describing these favors, Paul prays for the Ephesians (1:15-23). He desired for God to give to them a spirit of wisdom and revelation in the knowledge of Him (1:17). Being "in the know" would involve these things...

The Eyes Of Your Understanding Being Enlightened (1:18): Literally the "eyes of the heart," Paul desired that, based on the truths given, the Ephesians would have a complete understanding of all that God had done and would continue to do for them, and, that such an understanding would have a profound effect upon their lives. How much better would most Christians live if they really understood these things?

The Hope of His Calling (1:18): The hope of the Christian is the resurrection from the dead (1 Pet. 1:3-4). We are saved in or by this hope (Rom. 8:24). It is this hope that gives our labor in the Lord meaning and validity (1 Cor. 15:50-58). The Lord wants us to "abound in hope by the power of the Holy Spirit" (Rom. 15:13). The same power that raised Jesus from the dead (Rom. 1:4) will raise us as well (John 5:28-29; 2 Cor. 5:1-5). Biblical hope represents our ultimate victory in Christ (2 Cor. 2:14).

The Riches Of The Glory Of His Inheritance In

The Saints (1:18): Six times in Ephesians Paul refers to God's riches. At the resurrection, Christians will receive their inheritance from God, which Peter described as incorruptible, undefiled and reserved in heaven for the faithful (1 Pet 1:4). Blessings abound now, but even greater riches await us.

The Exceeding Greatness Of His Power Toward Us Who Believe, According To The Working Of His Mighty Power (1:19). The same power God used to raise Jesus from the dead is at work in the lives of believers. The gospel is powerful (Rom. 1:16). The same power that saved us can sanctify us and take us to heaven. If we will work out our own salvation God will work in us both to will and to do according to His good pleasure (Phi. 2:12-13).

The Lord wants us "in the know". He wants us to understand the wealth we have as joint heirs with Christ

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THE RUIN OF A RULER

Cody Westbrook

Solomon wrote, “Pride goeth before destruction and a haughty spirit before a fall” (Pro. 16:18; KJV). Scripture provides numerous illustrations of the truth of this proverb. Consider the Assyrian commander who asked, “Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand” (2 Kings 18:35)? He soon learned the answer when the angel of the Lord killed 185,000 Assyrian soldiers in one night. The Pharisees loved “the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi” (Matt. 23:6-7). They delivered Jesus to death because of envy (Matt. 27:18), and yet in three days He arose victorious. Pharaoh asked, “Who is the Lord, that I should obey his voice...” (Ex. 5:2)? He soon learned. The gentiles thought themselves wise but became fools (Rom. 1:22). The church at Laodicea said, “I am rich, and increased with goods, and have need of nothing” failing to realize they were “wretched, and miserable, and poor, and blind, and naked” (Rev. 3:17). In every case pride produced destruction.

The problem with pride is that it is essentially self-deification. One dictionary defines pride as “Arrogance or delusions of greatness on account of one’s achievements, status or possessions” (Manser, DBT). Another says, “Rebellious pride, which refuses to depend on God and be subject to him, but attributes to self the honour due to him, figures as the very root and essence of sin” (Tongue, NBD). The Bible calls us to “know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture” (Ps. 100:3). He alone is to be magnified and exalted, for He alone is worthy (Ps. 34:3; 96:1-9)! But pride causes a man to exalt the creation over the Creator. The prideful person refuses to acknowledge God, and submit to His will (cf. Rom. 8:5-8; Jas. 4:7). Instead, he follows after the dictates of his own heart and seeks to achieve his own glory. Pride produces self-deception (Gal. 6:3), blindness (Jer. 43:2), maliciousness

(Ps. 119:85), contempt (Ps. 123:4), fighting (Pro. 13:10), violence (Ps. 73:6), and oppression (Ps. 10:4), among many other things. God promises that pride will not go unpunished—“Every one that is proud in heart is an abomination to the Lord: thought hand join in hand, he shall not be unpunished” (Pro. 16:5).

Such prideful delusions of grandeur are also vividly seen in kings and nations who magnify themselves against the God of Heaven. It is God who “removeth kings, and setteth up kings” (Dan. 2:21) but so many rule as if they were solely responsible for their own power. “Righteousness exalteth a nation...” (Pro. 14:34) and yet so many nations revel in unspeakable wickedness. The Bible is a practical catalog of kings and nations who exalted themselves against the King of Kings. Moab was destroyed “because he hath magnified himself against the Lord” (Jer. 48:42). To Edom, the Lord said,

The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord (Oba. 3-4).

King Amaziah’s prideful heart led to his destruction (2 Kings 14:9-10). His son Uzziah followed in his footsteps. Scripture says of him, “When he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense” (2 Chron. 26:16).

When an earthly king inflates himself with pride and fights against the God of Heaven, he will be defeated. That truth has played itself out time and time again throughout the history of the world, and it will continue as long as the Lord allows the earth to stand. God rules and God cares for His people. Such knowledge should give us strength and confidence. It should remind us that the answers to the world’s problems lay not in the minds of politicians, who are responsible for more problems

than solutions, but in mind of Almighty God—the King of the Universe. It should also remind us that we should not panic whenever laws are passed designed to persecute and make life more challenging for God’s people. We must trust our God and have faith in His power.

The first century church recognized this point. In Acts 4:24-30 the church in Jerusalem prayed to God during a time of persecution. They said,

Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done (Acts 4:24-28).

The kings of the earth, rulers, the Jewish leaders, Herod, Pilate, and so many others lined themselves up against the Lord to thwart His will. Each one failed. Every King, Queen, Prime Minister, President, Congressman, Governor, Council Member, and ruler of any kind who legislates against and blasphemes the will of God will ultimately fail. Pride will be their Ruin.

CW



GIVING GOOD ADVICE

Ross Haffner

Those who are wise know that there are times when they need the advice of knowledgeable and mature Christians. “A wise man will hear and will increase

learning; and a man of understanding shall attain unto wise counsels” (Pro. 1:5). God says we need advice, not only as individuals, but for the good of the whole society because “where no counsel is, the people fall” (Pro. 11:14). However, we should not make the mistake in thinking that any advice will do. “The counsels of the wicked are deceit” and “there are many devices in a man’s heart; nevertheless the counsel of the Lord, that shall stand” (Pro. 12:5; 19:21). Sometimes I do not know what to say! I must conclude that if I am going to give good advice, it must be founded upon, and in harmony with, the word of God.

Give principled advice. Sometimes the answer is easy. Should I lie to try and serve some greater good? “A righteous man hateth lying; but a wicked man is loathsome, and cometh to shame” (Pro. 13:5). Other times we have to pull together principles and use illustrations to make the point like Jesus did. In Luke 10 when Jesus was asked “what shall I do to inherit eternal life?” and “who is my neighbor?” the Lord answered with questions, used the principles of scripture, offered a parable and then said “go, and do thou likewise” (Luke 10:25-37). If we can correctly apply the principles of scripture to life’s everyday situations, we can give good advice.

Give cautious advice. When faced with a question the answer might seem clear at first. But until we hear both sides of the story we cannot truly help. Faulty assumptions will make a mess of things in a hurry. Peter found out if Sapphira was on the same page as her lying husband before she was condemned and punished (Acts 5:8). The Bible emphasizes the need for witnesses (Matt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19). If we are too hasty with our advice we could lead someone to the wrong answer, and that is unacceptable because souls are in the balance.

Give loving advice. When Paul talked about his ministry among the brethren in Thessalonica he described himself as a gentle mother, an affectionate servant, and a comforting father (1 Thess. 2:1-11). The loving thing for Paul to do was to be gentle, but hold nothing back. To comfort, but charge, and to work hard to help. Advice-givers should be willing to get their hands dirty when appropriate and serve. How do I know if my advice is as loving as it ought to be? Paul’s work was done so that the brethren would “walk worthy of God” and the result was that they “received the word of God” and allowed it to work in them (1 Thess. 2:12-13). Will my advice lead them to further faithfulness or to self-service?

Ultimately our goal in giving advice is to help someone fulfill their purpose as a servant of God. “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man”

(Ecc. 12:13). Godly advice might not be followed, but if it falls short of this aim, it is the wrong thing to say.

CW

THE TRULY WISE

Bryan Hodge

“Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom” (Jas. 3:13).

The truly wise demonstrate their wisdom in two ways. First, they demonstrate it by good conduct. True wisdom goes beyond intellectual learning. Christians should seek to live by God’s word. James instructed, “Be doers of the word, and not hearers only...” (Jas. 1:22). Jesus stated, “Whoever hears these sayings of mine and does them, I will liken him to a wise man who built his house on the rock...” (Matt. 7:24). Second, they do their works in meekness of wisdom. Guy N. Woods comments,

Meekness of wisdom (wisdom stripped of all arrogance, pride, and desire for worldly acclaim)... One may indeed be meek and not wise; but, one who is truly wise will be meek; and, where meekness is wanting there is evidence of the lack of wisdom also.¹

It is possible, even likely, that the words especially apply to the ones who teach. The chapter began by addressing those who would be teachers (Jas. 3:1 cf. 3:13). The term “wise” can be used to refer to spiritual teachers (e.g., Matt. 23:34). Guy N. Woods comments, “The word ‘wise’ is from *sophos*, a teacher; and ‘understanding’ is from *epistemon*, one skilled. Thus, the question raised is, who is really a skilled teacher?”² J.J. Turner comments, “The wise teacher will honor knowledge by putting it into practice in his everyday life.”³ R.L. Whiteside commenting on another passage said this,

Any man is a poor teacher if he does not teach himself while he is teaching others. He is a

poor preacher that cannot preach better than he can practice, but he is a poorer preacher if he does not try hard to live up to his preaching.⁴

“But if you have bitter envy and self-seeking in your hearts, do not lie against the truth. This wisdom does not descend from above but is earthly, sensual, demonic” (Jas. 3:14-15). Boasting of one’s wisdom does not make one wise. In truth, it is evidence to the contrary. Here are two signs that one is not truly wise. First, bitter envy is a sign that your wisdom is not from above. Here is how other translations render the original word: bitter jealousy ASV; NASB; ESV. The original word, *zelon*, means here “an envious and contentious rivalry, jealousy” (Thayer). Christians should not be envious of each other (cf. Num. 11:25-29; Phil. 1:15-16, 18); Second, self-seeking is another sign, which is closely related to the first. Here is how other translations render the original word: faction ASV; selfish ambition NASB, ESV. The original word, *eritheian*, means “ambition, self-seeking, rivalry... party-making” (Vine’s). “Used of those who electioneer for office, courting popular applause... a partisan and factious spirit” (Thayer). We should not seek to make followers of self (cf. Acts 10:25-26; 14:11-15; 20:29-31; 1 Cor. 1:10-13; Tit. 3:10-11).

Any wisdom which promotes envy and self-seeking is not from God (Jas. 3:15). It is earthly (of earthly origin), sensual (springing from human desires), and demonic (demon-like). Such wisdom produces confusion (disorder) and evil (Jas. 3:16). It will lead to problems between brethren. It will cause damage in the church.

“But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality, and without hypocrisy” (Jas. 3:17).

Here is true wisdom, God’s wisdom. It has these characteristics.

- First, It is pure. The original word, *hagne*, means “pure from defilement, not contaminated” (Vine’s). The word is sometimes used of sexual purity (e.g. Tit. 2:5; 1 Tim. 5:1-2; 2 Cor. 11:2). It can also be used of purity from sin (e.g. 1 Tim. 5:22). The wise seek to maintain purity (cf. Jas. 1:27).
- Second, it is peaceable. The original word, *eirenike*, means, “peaceable, pacific, peace-loving” (Thayer). The wise seek to live at peace with their fellow man (cf. Rom. 12:18; Heb. 12:14).

¹ Guy N. Woods, *The Epistle of James*, p. 182.

² *Ibid*, p. 181.

³ J.J. Turner, *The Book of James*, p. 107.

⁴ R.L. Whiteside, *A New Commentary on Paul’s Letter to the Saints at Rome*, p. 60-61.

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First Quarter Class Schedule/October 2022 - January 2023



Southwest School of Bible Studies

Chapel @ 8:30 AM / Lunch @ 11:50-1:00

Time	First Year	Time	Second Year
Monday			
9:00-9:50	Hermeneutics 2- Steven Lloyd	9:00-10:20	Psalms 2 - Clay Bond
10-10:50	GSP	10:30-11:50	Isaiah 2 - Trent Kennedy
11-11:50	Godhead - Steven Lloyd	1-1:50	Greek 2 - Trent Kennedy
1-2:20	Numbers - Clay Bond	2-2:50	GSP
2:30-3:50	Geography/Arch - Matt Gibson	3-3:50	Christian Doctrine - Steven Lloyd
Tuesday			
9:00-11:50	Luke - Ronnie Scherffius	9:00-10:20	Phil/Col/Phile - Matt Gibson
		10:30-11:50	Jeremiah/Lam - Steven Lloyd
1:00-2:20	English Grammar 2 - Matt Gibson	1:00-3:50	Church History - Ronnie Scherffius
2:30-3:50	Intro to OT - Trent Kennedy		
Wednesday			
9:00-9:50	Hermeneutics 2- Steven Lloyd	9:00-10:20	Psalms 2 - Clay Bond
10-10:50	GSP	10:30-11:50	Isaiah 2 - Trent Kennedy
11-11:50	Godhead - Steven Lloyd	1-1:50	Greek 2 - Trent Kennedy
1-2:20	Numbers - Clay Bond	2-2:50	GSP
2:30-3:50	Geography/Arch - Matt Gibson	3-3:50	Christian Doctrine - Steven Lloyd
Thursday			
9:00-11:50	Leviticus - Trent Kennedy	9:00-10:20	Phil/Col/Phile - Matt Gibson
1:00-2:20	English Grammar 2 - Matt Gibson	10:30-11:50	Jeremiah/Lam - Steven Lloyd
2:30-3:50	Intro to OT - Trent Kennedy	1:00-3:50	1 Corinthians - Mel Hutzler
Friday			
9:00-9:50	Hermeneutics 2 - Steven Lloyd	9:00-11:50	Romans - Cody Westbrook
10-10:50	GSP		
11-11:50	Godhead - Steven Lloyd	1-1:50	Greek 2 - Trent Kennedy
1:00-3:50	Intro to Preaching- Matt Gibson	2:2-50	GSP
		3-3:50	Christian Doctrine - Steven Lloyd

See Academic Calendar for Special Events

- Third, it is gentle. The original word, *epieikes*, means, “seemingly... equitable, fair, mild, gentle” (Thayer). Foy Valentine comments, “That is to say it is forbearing, patient under provocation, respectful of the feelings of others, considerate, moderate.”⁵ The wise have this quality. It is especially needed in teachers (e.g. 2 Tim. 2:24-25; 1 Thess. 2:7).
- Fourth, it is willing to yield. Other translations read: easy to be entreated KJV; reasonable NASB; open to reason ESV. The original word, *eupeithes*, means – “easily obeying” (Thayer). Adam Clarke comments, “Not stubborn nor obstinate; of a yielding disposition in all indifferent things” (studylight.org). The wise are of this nature (e.g. Rom. 14:19; 1 Cor. 8:13; 10:31-33).
- Fifth, it is full of mercy. The original word, *eleous*, means – “kindness or good will toward the miserable and afflicted, joined with a desire to relieve them” (Thayer). “The outward manifestation of pity” (Vine’s). We are to be a merciful people (e.g. Luke 10:36-37; Jas. 2:1-3, 13).
- Sixth, it is full of good fruit. The fruit of the Spirit should characterize us (cf. Gal. 5:22-23). We should bear fruit with patience (Luke 8:15). We should be full of good works (Tit. 2:14; 3:8; 3:14).
- Seventh, it is without partiality. Other translations read: variance ASV; unwavering NASB. The original word, *diakritos*, means – “to separate, make distinction, discriminate” or “to be at variance with one’s self, doubt” (Thayer). Some take this to mean that one should not hold the faith with partiality (cf. Jas. 2:1-4). The wise views each soul as precious. Others take this to mean variance within the person. Guy N. Woods comments, “The wisdom which is from above enables one to be firm in his views, and to entertain complete confidence in God and in his word.”⁶ The word was used earlier in this book (James 1:6; 2:4). The wise avoid both of these meanings of usages of the word.
- Eighth, it is without hypocrisy. The original word, *hupokritos*, refers to – “an actor, stage-player” (Thayer). We should not be simply playing Christianity; we should be genuine (cf. Rom. 12:9).

This wisdom does not produce confusion and evil. It produces righteous behavior (Jas. 3:18 cf. 1:20) and peace (Jas. 3:18). If every Christian lived by this wisdom, the church would be at peace among its members.

⁵ Quoted by Rubel Shelly in *What Christian Living is All About*, p. 67.

⁶ Woods, p. 194.

CONFESS... ONE TO ANOTHER

Johnie Scaggs, Jr.

James said, “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much” (Jas 5:16). What does it mean to “confess your faults (sin)?” And to whom should we confess our sins? These are questions that have a biblical answer.

It is becoming a trend among those who use Facebook and other media outlets to lay out one’s whole life history for the world to see. This is worldly and is not of God. It is unfortunate that in our modern “woke” world, even within the church, we have left biblical principles and adapted to the world’s ways. The wise man warned of such foolishness: “There is a way which seemeth right unto a man, But the end thereof are the ways of death” (Pro. 14:12). It is only natural when men of the world lead men, they will do as men of the world do.

Some tell us that the way to confess your sins today is by acknowledging them on the “World-Wide-Web” for all to see. They want to place it on Facebook, where they will receive all kinds of accolades for their “bravery” in confessing those sins to all. They call it “having accountability.” Accountability to whom? To whomever will read what they post! The problem with this type of reasoning is it is not of God but of the world. That is, it is worldly. Once again, remember, when men of the world lead men, they will do as men of the world do.

What does the Bible say about confessing our sins? In James chapter five, James set forth three questions: (1) “Is any among you afflicted? Let him pray.” (2) “Is any merry? Let him sing psalms.” (3) “Is any sick among you? Let him call for the elders of the church....” (5:13-14a). In this context, James is writing to Christians. He informs us that if we are afflicted, we should pray about it. If we are merry, then we should lift up our voices in song, singing praises to the Lord, for it is He who has made us be merry. But if we are sick, we should call for the elders to come and pray over us or for us.

This sickness is both physical and spiritual. When we are physically sick, we should call for elders to come and pray for us. However, the same is true when we are spiritually sick. The Bible teaches us that they (the elders) have the rule over us, and they watch for our souls (Heb. 13:17). They also tend to and feed our spiritual needs (1 Pet. 5:1-4;

Acts 20:28). These men are mature and spiritual men who can help us in times of trouble (Tit. 1:9).

After calling for the elders and having prayed for the one who is sick, the text says “and if he have committed sins, they shall be forgiven him” (5:15b). Then in verse 16, the text says, “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much” (Jas. 5:16).

In the context we are to confess our sins to the elders “one to another.” This does not exclude confessing to our brethren, nor does it exclude coming before the church. We have examples/commandments of such, Matthew 18:15-20, if they do not hear you after two or three witnesses, then take them before the church.

Also, when a brother was committing fornication (1 Cor. 5:1-11), he was to be brought before the church in order to save his soul. This was done before the church in order “to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus” (1 Cor. 5:5). In doing so, he would be restored to the fold of God. How often should this be done? Matthew wrote, “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven” (Matt. 18:21-22).

As we confess our faults one to another, we are to pray for each other. The text says: “The effectual fervent prayer of a righteous man availeth much” (5:16). The prayer of righteous people has great power as we continue to pray for each other.

John wrote,

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us (1 John 1:6-10).

If we continue to walk in the light, His blood continues to wash all our sins away. Because when “we confess our sins, he is faithful and just to forgive us our sin and to cleanse us

from all unrighteousness.” To whom do we confess our sins? God! Not to the world! Why would Christians take their sins before the world? Can the world pray for the Christian? NO! The world has no access to the Father of lights; only the child of God has this right.

The Bible teaches that we are a family, and the family takes care of their own. We cry with each other, we rejoice with each other (Rom. 12:15), and we pray with each other. Jesus said, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you” (Matt. 7:6). When we put our business on Facebook for the world to see, we are casting our pearls before the swine. Furthermore, we are giving people the means to be busybodies in business which they have no business knowing about. Peter wrote, “But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters” (1 Pet. 4:15).

I understand the need for accountability. When I was younger, I had a smoking problem and needed help quitting. I tried for many years to stop, but it seemed hopeless. Finally, I went to a brother (a fellow Christian, not the world) and told him my problem, and we prayed about it. Knowing that he knew and that he and I were praying about it, I was able to quit smoking. But remember, the accountability was to a church member, not the world.

Brethren, Facebook, social media, the World-Wide-Web, etc., are good tools to use for God’s glory. But, beware because they are also tools used by Satan to destroy your influence and the church’s influence. So, if what you place on these platforms is not for the edifying of the church (Rom. 14:19; 1 Cor. 10:23; 14:26; 2 Cor. 12:19; Eph. 4:29), then please for the love of the church and the salvation of souls, do not let Satan use you to the destruction of your soul and the soul of others.

CW

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(Rom. 8:14-17). The understanding of these things ought to move us to greater dedication and service. Knowledge is powerful. Let us use what we know to glorify God in all that we do.

CW



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SOUTHWEST

SOUTHWEST SCHOOL OF BIBLE STUDIES

FACULTY

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"To Know Jesus and...make Him known"

From the Director's desk



Trent Kennedy
Assoc. Director SWSBS

The first quarter of the school year has come to an end, and the students sat for final exams. Finals for the ten second year students have come in the form of papers, exams, and presentations. The thirteen first year students have tasted their first finals' week and lived to tell about it. In addition to coursework, the students and faculty at SWSBS have travelled to Fruitvale, TX for a student lectureship; and, more recently, we took a group of over thirty to the Lubbock Lectureship hosted by the Southside church of Christ. On the last day of the quarter, the students were able to support the local evangelism of the Southwest congregation by distributing information door-to-door. It has been a busy but rewarding quarter in Austin, TX. The student body at Southwest is made up of recent high school and college graduates, those who have left successful careers to attend school, and international students. All of these different backgrounds and abilities make the student body complimentary in many ways similar to 1 Corinthians 12. Each unique student offers so much to their classmates, the school, the local congregation at Southwest, and the brotherhood.

The two-year program at SWSBS revolves around Bible study in the classroom, but our emphasis is complemented by opportunities to preach, meet brethren, serve the local congregation, evangelize, and more. Does this sound like something that would benefit you or someone you know? It is not too early for you to begin thinking about attending Southwest in August of 2023. Or, if you know of individuals in your family or congregation that would benefit from an intense two-year program of Bible study, then encourage them to apply.

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