

CHRISTIAN WORKER

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

VOLUME 109, NUMBER 11

REPENTANCE FROM A POSITIVE VIEWPOINT

Wendell Winkler

Repentance has been called “the hardest command”; yet, what wonderful blessings attend the command, “Repent” (Acts 2:38). Yes, and what notable sources we have to motivate us to repent (Rom. 2:4). Jesus had difficulty getting people to repent (Matt. 11:20-22). It is not hard to get a man to believe; in fact, it is far more difficult to overthrow the testimony and evidence that produces faith. It is not hard to get a genuine penitent to consent to baptism. But repentance is different. Noah could not get the antediluvians to repent (2 Pet. 2:5). Jeremiah largely failed in pleading for Israel to repent. John the Baptist preached repentance to Herod, but Herod did not repent (Matt. 14:3-12). Repentance is the most difficult command in the Bible because it strikes at the very taproot of our troubles—pride. It is hard for a man to say, “I’ve sinned”; and this is involved in repentance. Now, in more detail, and from a positive viewpoint, what is repentance?

1. Repentance is the making up of one’s mind to cease doing evil and to do good, to stop serving Satan to begin serving God, to do an about-face, to stop going in the wrong direction and turn again and start going in the right direction.

Thayer, in his monumental lexicon, defines the word as “to change one’s mind for the better, heartily to amend with abhorrence of one’s past sins.” Matthew 12:41 states that the Ninevites repented; and Jonah 3:10 says, “They turned from their evil way.” Therefore, repentance is turning from evil. In Matthew 21:29, we read of one who said he would not go, but afterwards became regretful and went. Therefore, repentance is a change of mind, prompted by godly sorrow, resulting in a change of life. Impenitence is to say “No” to God. The prodigal (Luke 15:11-24) repented and, in so doing, he made an about-face, turned again, and went home. In 1 Kings 8:47-49, we

read that when the people would repent, they would return unto the Lord with all of their heart and with all of their soul. Therefore, repentance is turning again. In Ezekiel 18:30-32, God’s people were called upon to “repent and turn yourselves.” In so doing, they would cast away their transgressions and make themselves a new heart and a new spirit. This is repentance. Marshall Keeble used to tell of a little dog snapping at his heels. He said he tapped him on his head with his walking cane and “he repented”; that is, the dog turned and went in the opposite direction. From these observations, we can see why repentance and turning are so often mentioned together

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FROM THE EDITOR:

IN REMEMBRANCE OF ME

Cody Westbrook

The Tomb of the Unknown Soldier stands as one of the most revered places in the United States. It was instituted by the United States Government in 1921 as a symbolic place of burial for those who gave the ultimate wartime sacrifice for the cause of freedom—their lives and their identities. Thousands of Americans visit the Tomb every year to memorialize and show their respect to those who gave all to preserve our way of life.

As important as The Tomb of the Unknown Soldier is to those who love our country, it pales in comparison to the memorial which Christians observe weekly, The Lord's Supper. Jesus instituted it the night before His death and declared, "This is my body which is given for you: this do in remembrance of me" (Luke 22:19). As we assemble each Lord's Day to observe this memorial, it is important that we examine ourselves and partake in a manner that is worthy (1 Cor. 11:17ff). Our minds should go back to the Cross to remember the ultimate sacrifice made there on our behalf. Jesus said "remember me," but what things should we remember?

We should remember the suffering of Jesus. The Cross was the Roman instrument of death and it forever stands as a symbol of shame and suffering. In fact the idea of crucifixion was so abhorrent to the ancient world that it was seldom spoken of. It was "foolishness" to the Greeks and a stumbling block to the Jews (1 Cor. 1:18-23), and yet Christ took it upon Himself and endured it willingly on our behalf (Phil. 2:8; 1 Pet. 2:21). Isaiah foresaw the suffering of Jesus on the Cross when he wrote, "His visage was so marred more than any man, and His form more than the sons of men" (Isa. 52:14). The physical abuse He would suffer would be so great that those who passed by would look upon Him and wonder, "Can this be human?" He would be "wounded" and "bruised" (Isa. 53:5). David would describe Him as being surrounded by dogs. His strength dried up, His hands and feet pierced, and His bones exposed (Ps. 22). These prophetic portraits foreshadow His flesh being ripped from His body by

scourging, the bruises on His face from the slaps of the soldiers, the humiliation of thorns being smashed into His head, and the screams of agony as spikes were hammered through His hands and feet. As Peter said, "For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit" (1 Pet. 3:18).

We should remember the grace of God. God's grace is "exceedingly abundant" in Jesus Christ (1 Tim. 1:14). His grace is "given to us" and has appeared to all in Christ (2 Tim. 1:8-10; Tit. 2:11-14). Paul said that we are "justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24) and thus we have access to God and rejoice in the hope of His glory, through His grace (Rom. 5:1-2). Simply defined, grace is a gift. Those who sin are dead (Rom. 6:23) and dead people do not possess the ability to restore their own life. They are completely dependent upon God to bestow such a blessing (Eph. 2:1-3). God's willingness to provide life to the dead, not because of their deservedness, but because of His love and desire to save, is His grace. Ephesians 2:4-5 captures the beauty of the thought perfectly, "But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved)." God's grace is revealed in its fullest form in Jesus Christ and His death on the Cross for our sins (John 1:16-17).

We should remember the wisdom of God. The cross was the result of God's wisdom (1 Cor. 2:6-8). The idea of a crucified Messiah and King was unthinkable to those in the ancient world but God has made foolish the wisdom of the world (1 Cor. 1:20-25). From eternity Jehovah had a plan for man's redemption (Eph. 3:9-11). He knew that sin and death would enter the world (Rom. 5:12) and that blood was the only means of atonement (Heb. 9:22). In previous dispensations, the blood of a lamb was required (Lev. 17:11) but now, and forever, the only permanent solution for sin is the blood of THE Lamb

(Heb. 10:3-4; John 1:29). Thus Peter could proclaim, “Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death” (Acts 2:23). The Cross was no accident. It was foreordained (1 Pet. 1:18-20) because God, in His infinite wisdom, knew it was necessary. “Known to God from eternity are all His works” (Acts 15:8). Thus Jesus is the Lamb slain from the foundation of the world (Rev. 13:8).

We should remember the love of God. Without the love of God the cross is impossible. “God demonstrates His own love toward us in that, while we were still sinners, Christ died for us” (Rom. 5:8). John wrote “For God so loved the world that He gave His only begotten son...” (John 3:16) and “In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins” (1 John 4:10). God’s love is on vivid display in the Cross of Jesus, but so too is the love of Jesus, Himself! Christ has “loved us and given Himself for us” (Eph. 5:2). He “laid down His life for us” (1 John 3:16) and no greater love could ever be shown (John 15:13).

A memorial is designed to prevent people from forgetting. Thus the weekly observance of the Lord’s Supper is designed to keep the sacrifice of Jesus, all that it entailed, all that it accomplished, and all that made it possible, at the forefront of our minds. “This do in remembrance of me.”

CW

THE IMPORTANCE OF CONTEXT

Rick Brumback

The politician accuses his opponent, “You took my words out of context!” And according to the Oxford English Dictionary, the word “right,” comprised of a brief five letters, has sixty-nine major definitions and numerous sub-meanings. If we should come across this word in a text, which of these myriad meanings are we to assign at that point? Both these examples highlight the significance of what is known as “context”—the setting in which a particular word or statement is found and which shapes the meaning of that word or statement. We are familiar with the first example: someone claims that what they said has been made to mean or say something not intended by the speaker. And the second example is also familiar: we cannot know which meaning of a word we should understand until we use the context to specify which definition is meant in the text.

It is important to make sure words are used as intended and with a meaning fitting the situation, so we should not be surprised that good Bible study, just as in any careful reading and study of a text, depends heavily upon attention given to context. There are two kinds of context that are important for good study of God’s word: historical/cultural and literary.

The historical/cultural context indicates the historical setting of a text or statement that shapes the meaning in that situation. Giving attention to the historical/cultural context means answering questions like these:

- Who spoke or wrote the text?
- To whom did they speak or write?
- When and where did the speaker/writer and recipients live, and in what circumstances?
- What common understandings did the speaker/writer share with the recipients?
- What values, beliefs, and practices did the speaker/writer and recipients have that shaped how they would have meant or understood these words?
- What occasion necessitated the speaker/writer to communicate to the recipients?

We can see the importance of answering these questions when considering Acts 16:16-40. Paul and Silas had cast a spirit of divination from a young maiden, and her masters became angry. They forced the two Christians into the presence of the city leaders, made accusations against the two men, and as a result Paul and Silas were summarily beaten and cast into prison (v. 19-23). The chapter concludes with the magistrates, on the next day, sending men to release Paul and Silas from prison. When Paul informs the authorities that they were both Roman citizens, the magistrates became afraid (v. 38-39). Why would the magistrates have reacted so? In Roman law of the first century, a person holding Roman citizenship was protected against this type of violent action; citizens had a right to a trial and conviction before any punitive measures could be taken. Knowing this fact means we can understand both Paul’s statement and the reaction of the magistrates. A familiarity with aspects of the historical/cultural context enables an accurate understanding of the text.

The literary context involves the text in the Bible before and after the passage under investigation. This literary context can be broken into two different sections: the near context, meaning the words and sections immediately around our passage, and the larger or remote context, meaning the sections of text that are found well before or well after our passage. Knowing both contexts is crucial. As an example of the near context’s significance, consider Colossians 3:1—“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” What does Paul mean by the phrase

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Second Quarter Class Schedule/Oct 2023 - Jan 2024



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

Time	First Year	Time	Second Year
Monday			
9:00-9:50	Hermeneutics 2 - Steven Lloyd	9:00-9:50	Greek 2 - Trent Kennedy
10:00-10:50	Cong. Dev. 2 - Trent K/Steve L	10:00-10:50	Cong. Dev. 2 - Trent K/Steve L
11:00-11:50	GSP	11:00-11:50	GSP
1:00-2:20	English Grammar 2 - Matt Gibson	1:00-2:20	Psalms 2 - Clay Bond
2:30-3:50	Numbers - Clay Bond	2:30-3:50	1 Corinthians - Matt Gibson
Tuesday			
9:00-10:20	Leviticus - Trent Kennedy	9:00-11:50	Church History - Ronnie Scherffius
10:30-11:50	Godhead - Steven Lloyd		
1:00-3:50	Luke - Ronnie Scherffius	1:00-2:20	Isaiah 2 - Trent Kennedy
		2:30-3:50	James - Matt Gibson
Wednesday			
9:00-9:50	Hermeneutics 2 - Steven Lloyd	9:00-9:50	Greek 2 - Trent Kennedy
10:00-10:50	Cong. Dev. 2- Trent K/Steve L	10-10:50	Cong. Dev. 2 - Trent K/Steve L
11:00-11:50	GSP	11:00-11:50	GSP
1:00-2:20	English Grammar 2 - Matt Gibson	1:00-2:20	Psalms 2 - Clay Bond
2:30-3:50	Numbers - Clay Bond	2:30-3:50	1 Corinthians - Matt Gibson
		Thursday	
9:00-10:20	Leviticus-Trent Kennedy	9:00-11:50	Romans - Cody Westbrook
10:30-11:50	Godhead - Steven Lloyd		
1:00-3:50	Deuteronomy - Mel Hutzler	1:00-2:20	Isaiah 2 - Trent Kennedy
		2:30-3:50	James - Matt Gibson
Friday			
9:00-9:50	Hermeneutics 2 - Steven Lloyd	9:00-9:50	Greek 2 - Trent Kennedy
10:00-10:50	Cong. Dev. 2- Trent K/Steve L	10:00-10:50	Cong. Dev. 2 - Trent K/Steve L
11:00-11:50	GSP	11:00-11:50	GSP
1:00-3:50	Preacher & His Work - Matt Gibson	1:00-3:50	Jeremiah/Lamentations-Steven Lloyd

See Academic Calendar for Special Events

“risen with Christ”? The precise meaning only becomes clear when we look back to Colossians 2:12, “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” So the immediate context of 2:12 informs us that “risen with Christ” in 3:1 is referring to the Colossian Christians, those who had been baptized into the faith.

An example of the remote context’s significance comes from Acts 26:32, where Paul had made an impassioned appeal for Christianity before Festus and King Agrippa II. At the end of the episode, the king said to Festus, “This man might have been set at liberty, if he had not appealed to Caesar.” We read in Acts 25:11 that the apostle had indeed appealed, as a Roman citizen, to have his case heard in the imperial court. Knowing this, we might read Agrippa II’s words and feel as if freedom had just slipped from Paul’s grasp! But no, the remote context informs us otherwise. Acts 23:11 tells us that Jesus had, a couple of years prior, told Paul that he would preach in Rome, and it turns out the appeal to Caesar provided the means for the apostle to travel to the capital city under imperial aegis. It is only by taking into account the larger context that we learn God planned for Paul to remain under Roman guard.

We need the utmost care in reading the Bible text, and paying attention to context, both historical/cultural and literary, is vital for good understanding. And having good resources like reliable history texts and Bible dictionaries helps make it possible to do justice to a passage’s context.

CW

SHALL I SPANK MY CHILD?

B.J. Clarke

That all depends upon whom you ask. Joan Lunden says absolutely not. Most child psychologists oppose it. Parents often say, “I love my child too much to ever spank him.” But what does Almighty God, the author of the home, have to say about the subject? Does God think you should spank your child?

Yes! At times it is necessary to discipline a child with a spanking. Whereas, it is not the only form of discipline a child should receive, it is a divinely approved form. The book of practical wisdom, Proverbs, has much to say on the subject. Consider the following:

- “He who spares his rod hates his son: but he who loves him disciplines him promptly” (Pro. 13:24).
- “Chasten thy son while there is hope, and let not thy soul spare for his crying” (Pro. 19:18).
- “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (Pro. 22:15).
- “Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell” (Pro. 23:12-14).
- “The rod and reproof give wisdom, but a child left to himself brings shame to his mother... Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul” (Pro. 29:15, 17).

Do these verses make you feel a bit uneasy? Does the phrase “beat him with a rod” cause you to feel squeamish? The propaganda of the “no spanking” crowd seeks to convince us that all spanking involves child abuse.

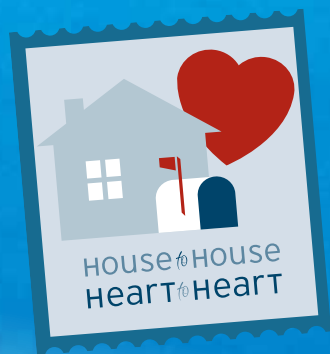
PRACTICAL GUIDELINES FOR SPANKING

1. Remember The Purpose of Spanking - The purpose of spanking a child is not to vent parental anger. Rather, the purpose is to teach a better way of behaving. Inherent in the word “discipline” is the concept of being a “disciple” or “learner.” The purpose of discipline is to instruct. Spanking should be used in certain situations to teach the child that a certain form of behavior is unacceptable. But what form of behavior deserves a spanking?

It is my conviction that spanking should generally be reserved to punish deliberate disobedience and rebellion to previously given instructions. I did not spank my son Daniel the first time he wrote on the walls. I explained to him in great detail why such behavior was unacceptable and gave advance warning that a spanking would be forthcoming should such happen again. Some weeks later “Michelangelo” struck again. This time there was no choice. He admitted that he did something that he knew was wrong and I spanked his bottom for it. He had deliberately ignored my instructions and needed to learn that consequences are attached to rebellion.

Consider another example. Suppose one of your children accidentally spills a drink at the dinner table. Does he/she deserve a spanking or slap on the wrist? Obviously not! But suppose that your child is playing with their drink. Suppose that you admonish the child to quit playing with the drink. Suppose that the child temporarily stops only to resume minutes later. Suppose that the child spills the drink because they were playing with it after you had instructed them not to do so. What are your choices? You must punish them for deliberately ignoring your instruction and spanking is one way you can do so.

2. Remember To Explain To Your Child The Purpose Of The



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2024 Topics

JANUARY • How Good Do I Have to Be?

FEBRUARY • Can God Really Forgive Me?

MARCH • What Is the Bible?

APRIL • Worthy of Praise

MAY • Did the Apostles Make Up the New Testament?

JUNE • Are You Covered?

JULY • What Must I Do to Be Saved? A Study of Acts 2:38

AUGUST • Looking for Love

SEPTEMBER • The Peace Jesus Offers

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Spanking -- The rod and reproof give wisdom (Pro. 29:15). Help the child to associate the pain they feel with a certain behavior. Soon, they will avoid the behavior to avoid the pain. Some say this is barbaric, but it is what our Heavenly Father does. He has told us that in order to avoid the pain of hell we must avoid certain forms of behavior.

For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth...Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence... Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (Heb. 12:6,9,11).

3. Remember To Reassure Your Child Of Your Great Love For Them - Explain to your child that the purpose of the spanking was not because you don't love them, but rather because you do love them. Hold them in your arms and explain how difficult it is for you to have to spank them.

OBJECTIONS TO SPANKING

1. Some say, "Hitting a child will teach the child that it is acceptable to hit other human beings. Thus, spanking should be avoided." Such an objection is unsound because it ignores the fact that God gave parents the authority to hit their children on their backsides for the purpose of teaching them a better way.

God has not given children the authority to hit other children in anger. There is a vast difference between a parent administering a measured dose of discipline to a child's rear end, and a child hauling off and smacking another child on the playground. The former action is divinely authorized while the latter is not.

2. Some argue that they have tried spanking and that it doesn't work. When this is the case there is usually a problem with the manner in which the spanking has been done. Perhaps the spanking wasn't given with enough force to get the message across. The truth of the matter is that spanking a child may not accomplish all that is desired after the first dose anymore than one dose of an antibiotic will completely eliminate an infection. The spankings must be consistent enough to let the child know that you are not "kidding around." Besides, it is often an endurance contest between the child and the parent. The child will push you to see if you'll get weary. Don't let the child win or else you'll regret it.

To be sure, spanking is not the only form of discipline parents ought to utilize. Putting the child in "time-out," taking away privileges and assigning extra chores are all valid methods of administering discipline. But if there comes a time when nothing else seems to work and you ask yourself, "Shall I spank my child?", remember that God says "Yes!"

CONTINUED FROM PAGE 1

in the Lord's Word (Acts 26:20; Ezek. 14:6; 18:30). Too, we can understand why Hebrews 6:1 speaks of "repentance from dead works."

2. Repentance is a privilege granted from the Lord after one believes.

"Him did God exalt...to give repentance to Israel" (Acts 5:31). "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). (See also 2 Peter 3:9 and Revelation 2:21). When God shut the door of paradise, he opened the door of repentance. Now, as far as we know, God never granted "repentance unto life" to the fallen angels. It appears that when they sinned, they were lost forever (2 Pet. 2:4). Thank God for the blessing of repentance! Indeed, repentance is a privilege granted from the Lord to each of us.

3. A brief study of the original words translated "repentance."

In the New Testament, when the word "repent" is used as a command to an alien sinner (Luke 14:47; Acts 2:38; 3:9), which he must obey to obtain forgiveness of sins, it always conveys the thought of a change of mind resulting in a change of life, preceded by a sorrow for the past. In such cases, it is always a translation of the Greek word *metanoëo*. When the word "repent" is used to indicate sorrow or regret, it is a translation of the word *metamelomai*, a different word. By a reading of 2 Corinthians 7:8-10 (KJV), the difference in these words can be seen:

For thought I made you sorry with a letter, I do not repent [*metamelomai*, regret], though I did repent [*metamelomen*, regret]: for I perceive that the same epistle hath made you sorry thought it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance [*metanoian*, reformation]: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance [*metanoian*, reformation] to salvation not to be repented [*metameleton*, regretted] of: but the sorrow of the world worketh death.

4. Deductions:

It can be seen readily that repentance relates itself to the mind, the will of man. Yes, it involves the getting of a new mind (Phil. 2:5). And, since the mind controls the actions (Prov. 4:23; 2:7), one can readily see how important repentance really is! In fact, when one genuinely repents, the battle is 90 percent over! Yes, and when one genuinely repents, he does not (1) try to rationalize himself out of sin by saying, "It's not so bad," nor (2) does he offer God an apology for his sin by saying, "It's not my fault," nor (3) does he blame someone for his sin by saying, "If it had not been for him." Have you genuinely repented?

CW

CW



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From the Director's desk



Steven Lloyd
Associate Director
SWSBS

We are well into our second quarter of the school year. COVID and the flu have struck our student body and at least half a dozen students have missed school wrestling with their illnesses. Our Director, Trent Kennedy, and his wife, Lisa, and their children, Ella, Troy, Luke and Annie, are in Singapore for ten days. He is slated to speak numerous times in lectureships, Sunday worship services, and camps.

The school will take a break, November 22-26. When we return the students will engage in a week-long study of 1 & 2 Thessalonians with John Baker, a preacher in Katy, Texas. John has been with us before teaching a variety of subjects, one of which was “The Preacher and His Work.” We have had nothing but favorable responses from our students on John’s classes.

On another note, the school has had a number of students outside the United States express more than casual interest in attending the school—one in Africa and another from Pakistan. The logistics of getting them to the states are in progress.

Samuel Dill from Basil, Switzerland visited Southwest several weeks ago with his wife Rebecca and their two sons, Caleb and Jason. They are making every effort to join us August 2024. Some have already expressed interest in helping support them while in school. I am meeting with one of the elders from his home congregation this Saturday to show them around the school, and our elders and I will be meeting with Dan and his wife on Sunday to talk about the Dills’ plan to attend. We are thrilled at the prospect of Samuel and his family joining us. If anyone is interested in helping support Samuel and Rebecca the two years they are in school please let us know.

We hope you have a safe holiday season

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