

CHRISTIAN WORKER

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

VOLUME 111, NUMBER 7

WARS WITHOUT COME FROM WARS WITHIN (Jas. 4:1-3)

Jordan Moore

In beauty pageants, “world peace” became a stereotypical (and sometimes satirized) answer to questions like, “if you could change one thing about the world, what would it be?” It’s an ideal everyone agrees on and no one really thinks that war is a good thing. Sure, there are people who use wars to their advantage, but everyone in their right mind sees the atrocities of war and rightfully concludes that the world is worse off because of it.

So where do wars come from why do wars continue, despite the universal recognition of their folly? These questions are relevant given the current events of the day in the Middle East. But perhaps more relevant to each and every person is this: the “mini”-wars that exist (i.e. conflicts between individuals, whether physical or not) – where do they come from? After all, every global war is the result of thousands of “mini”-wars between people.

Wars begin because of conflict within (Jas. 4:1). Very simply but profoundly, James tells us that all external wars originate from an internal war within ourselves. What exactly is at war within us? Boiled down, there is a battle being waged in our minds over whether or not we should gratify our own desires, or instead fulfill God’s desires for our lives. The Greek word translated as “desires for pleasure” in the NKJV or “passions” in the ESV is the word from which we get our English word “hedonism.” Hedonism is the philosophy that one should pursue (at all costs) the gratification of the flesh and its desires. Paul says that some are “lovers of self, lovers of money... [and] lovers of pleasure rather than lovers of God” (2 Tim. 3:2-4).

Paul makes a similar argument to the churches of Galatia

when he said, “the desires of the flesh are against the Spirit, and the desires of the spirit are against the flesh” (Gal. 5:17). Put another way, our passions and desires are lobbying for us to choose our own self over God and others. In the simplest of terms, I am faced with the internal conflict of whether to be selfish or selfless. When we choose to put ourselves first, it will always result in a battle of wills with others. Long have the wills of men been at odds with other men who want their own will imposed. And even longer has mankind’s will been at odds with God’s!

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FROM THE EDITOR:

BATTLE FATIGUE

Cody Westbrook

Guadalcanal Disorder, exhaustion, combat fatigue, shell shock; the Army wasn't sure what to call it but they knew it was a major problem. Over 500,000 US Soldiers were lost due to "psychiatric collapse" during WWII. Men would shake and scream and stare emptily into the distance. Some would cry, some would run, some would wound themselves, some would desert, and some would take their own lives. Eventually an Army neurologist, captain Frederick Hanson, solved the problem. He recognized that a large number of cases were due to the fact that men had been physically and mentally pushed to their breaking point. They were literally exhausted. So, he created a rehabilitation routine that provided soldiers with hot showers, hot meals, and sleep—sometimes up to 48 hours at a time. Hanson's routine was so successful that it became Army policy in 1943 and remained so through the end of the war.

James described a battle field when he said, "For where envy and self-seeking exist, confusion and every evil thing are there" (Jas. 4:16). He would later ask, "Where do wars and fights come from among you?... You fight and war. Yet you do not have because you do not ask" (Jas. 5:1-2). Christians recognize the reality of the spiritual war in which we are engaged (Eph. 6:12) but, sadly, that war is not always waged against the enemy. The Devil loves to launch missiles into the heart of God's Kingdom by inciting civil war amongst its citizens. If he can cause us to fight, argue, back-bite, and splinter, then he wins. He knows this all too well and thus we must be constantly on guard. But also, just as in physical battle, we become overwhelmed and exhausted by constant conflict. Too much fighting will eventually cause a brother to be downcast, discouraged, and maybe even give up. Thankfully, we are not dependent on a neurologist for the solution to such a problem. The Great Physician has already prescribed the remedy.

In the hours leading up to His death, our Lord had us on His mind. In His prayer Jesus spoke to the Father about Himself (John 17:1-5), His disciples (John 17:6-19), and His church (John 17:20-23). Specifically, Jesus was interested in the unity of His people—the way in which we may fight against Satan's strategy to divide and conquer.

As we consider Jesus' prayer for our unity, five words come to mind.

Desire. In the hours before His death, we were His subject. Of all the things that could have been on His mind, He was thinking about our unity. That was His desire, but is it ours? Unity is beautiful (Ps. 133:1) and we must endeavor to keep it (Eph. 4:3). We must live in peace with one another (2 Cor. 13:11) and pursue the things that make it possible (Rom. 14:19). But none of that is achievable without desire. If unity was important enough to occupy our Lord's attention then it should be important enough to occupy ours as well.

Object. Jesus' desire is the unity of "those who will believe in Me through their word." The Word of God is greatly emphasized in John 17. The disciples kept God's Word (v. 6); Jesus gave them God's Word (v. 8, 14), sanctification is possible through the Word (v. 17), and unity is made possible through the Word (v. 20). If we will be unified then we must all "speak the same thing" and be "perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). The Word of God is what makes it possible!

Pattern. Our unity is to be patterned after the unity of the Father and the Son. Jesus said, "...that they all may be one, as You, Father, are in Me, and I in You..." Jesus said, "I and the Father are one" (John 10:30). The Father and Son have perfect unity in purpose (John 6:37-40), word (John 12:50; 14:10), judgment (John 8:16), work (John 10:38), and being (John 1:1-2; 18). There is no greater example for God's people to follow (cf. 1 Pet. 2:18).

Location. Unity is found "in us"—that is, in the Father and the Son. Unity cannot be found outside of the body of Christ (Eph. 1:22-23; 4:4-6) where a variety of contradictory beliefs and practices exist. Rather, unity is found among those who have been added to the body of Christ (Acts 2:47), speak the same thing (1 Cor. 1:10), and abide in the doctrine of Christ (2 John 9-11).

Goal. Note that there are three: "that they may be made perfect in one, and that the world may know that You

have sent Me, and have loved them as You have loved Me” (John 17:23). There is both an internal and external thrust to unity. Internally, Jesus desires our perfection, or completeness. He wants His people to come to a completed or perfect state of unity. Externally, our unity tells the world that God loves His people and Christ came to die for them. This is the message of John 3:16: “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” When is the last time you thought about unity in terms of evangelism?

Battle fatigue is a real problem in war. Left untreated, the consequences can be serious. Thus, the military takes it seriously and provides a number of resources and strategies to keep its men in top fighting condition. The same is true spiritually. Internal fighting among God’s people is exhausting and unproductive. It distracts us from our mission and purpose, it’s an affront to the Savior, and eventually it will push a man to quit. Let’s follow the Physician’s orders and pursue the unity He desires.

CW

THE FRUIT OF CONFLICT (JAS. 4:4–5)

Josh Walker

Divided affection creates conflict. Compromise becomes comfortable and conviction wanes—peace vanishes, and something atrocious grows. The superior is traded for the inferior, and the sacred is exchanged for the common. What remains is hostility where love once lived and betrayal disguised as balance. The fruit of conflict is rotten.

Spiritual Adulterers

James does not introduce a foreign concept to his audience. Throughout the Old Testament, prophets used the imagery of adultery to chastise the children of Israel. For example, the “faithful city” of Jerusalem became a harlot (Isa. 1:21), Israel and Judah committed adultery by following after idols (Jer. 3:6–10), and Ezekiel used graphic language to expose the betrayal of Jerusalem and Samaria (Eze. 16; 23). Perhaps the most notable illustration is the prophet Hosea’s relationship with Gomer. Hosea rescues Gomer from trouble, only to be forsaken again by the former harlot. Despite her unfaithfulness, Hosea is commanded to take her back—symbolizing God’s unwavering love and willingness to forgive Israel. Hosea’s

life becomes a living parable of redemption, proving that even wayward Israel can be restored through God’s mercy. Unfortunately, James’s audience sits in the place of Gomer—not the faithful Hosea.

The audience’s failure—both then and now—to follow God’s will is not merely a moral lapse but a profound violation of the covenant made through obedient acceptance of His gift of salvation. When Israel turned to idols and alliances with other nations, they shattered the foundational construct that marked them as God’s treasured possession (Ex. 19:5; Deu. 7:6; cf. 1 Pet. 2:9). The marital covenant fittingly illustrates this faithlessness. To commit spiritual infidelity is to betray the God who redeemed us, just as an unfaithful spouse disregards sacred vows in pursuit of another. James leaves no room for misunderstanding: the Almighty does not respond with indifference. He takes it personally when His covenant people turn their hearts to the world.

Enemy of God

James takes it a step further to express that there is no neutrality between God and the world—nor between God and those who cling to it. His phrase “friendship with the world” directly contrasts with “friend of God,” used in James 2:23 of Abraham. This is not a casual friendship but a strong affection, a binding alliance, and a shared value system. To be a friend of one is to reject the other. Spiritual neutrality is a myth. One is either dying or thriving spiritually.

Thus, James uses the word “enmity” to describe the hostility one embraces when choosing the world over God. Again, covenantal language underscores the impossibility of dual loyalty. One is either God’s friend—like Abraham—or a friend of the world.

The enemies of God have never fared well while embracing alliances with the world. Pharaoh suffered when he asked, “Who is the Lord, that I should obey his voice and let Israel go?” (Exo. 5:2). God devastated Egypt through plagues and judgment (Ex. 7–12). King Saul forfeited his kingship and made the Lord his enemy by pursuing his own power (1 Sam. 15:23; 28:16). The Pharisees paid the price for rejecting the Messiah and embracing the devil (Matt. 23:13; John 8:44). Ananias and Sapphira followed greed and died (Acts 5:3–5), while Herod Agrippa pridefully exalted himself and was struck down (Acts 12:21–23). Proximity to the church does not guarantee peace with God. If worldly passions direct our lives, we betray the Almighty and stand in opposition to Him.

Our Loving Pursuer

While verse 4 is difficult to digest, verse 5 presents a beautiful reality: our Creator does not sit idly as we chase lesser loves—He pursues His creation. He does not pursue out of insecurity

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First Quarter Class Schedule/Aug. 2025 - Nov. 2025

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	Cong. Development - Steven Lloyd	9:00-9:50	Greek 2 - Trent Kennedy
10:00-10:50	Intro to NT - Trent Kennedy	10:00-10:50	Matthew 1 - Matt Gibson
11:00-11:50	English Grammar 1 - Matt Gibson	11:00-11:50	Guided Study Period
1:00-2:20	Hermeneutics 1 - Steven Lloyd	1:00-2:20	Psalms 1 - Clay Bond
2:30-3:50	Mark - Clay Bond	2:30-3:50	Ezra, Neh, Esther - Matt Gibson
Tuesday			
9:00-11:50	Genesis - Carl McCann	9:00-11:50	Romans - Cody Westbrook
1:00-2:20	Intro to OT - Trent Kennedy	1:00-3:50	1, 2 Timothy, Titus, Carl McCann
2:30-3:50	Guided Study Period		
Wednesday			
9:00-9:50	Cong. Development - Steven Lloyd	9:00-9:50	Greek 2 - Trent Kennedy
10:00-10:50	Intro to NT - Trent Kennedy	10:00-10:50	Matthew 1 - Matt Gibson
11:00-11:50	English Grammar 1 - Matt Gibson	11:00-11:50	Guided Study Period
1:00-2:20	Hermeneutics 1 - Steven Lloyd	1:00-2:20	Psalms 1 - Clay Bond
2:30-3:50	Mark - Clay Bond	2:30-3:50	Ezra, Neh, Esther - Matt Gibson
Thursday			
9:00-11:50	Exodus - Steven Lloyd	9:00-11:50	Isaiah 1 - Trent Kennedy
1:00-2:20	Intro to OT - Trent Kennedy	1:00-3:50	1-2 Chronicles - Steven Lloyd
2:30-3:50	Guided Study Period		
Friday			
9:00-9:50	Cong. Development - Steven Lloyd	9:00-9:50	Greek 2 - Trent Kennedy
10:00-10:50	Intro to NT - Trent Kennedy	10:00-10:50	Matthew 1 - Matt Gibson
11:00-11:50	English Grammar 1 - Matt Gibson	11:00-11:50	Guided Study Period
1:00-3:50	Tech. in Ministry - Josh Moore	1:00-3:50	Logic - Jim Lloyd

See Academic Calendar for Special Events

or need, but from covenant-keeping love. One who considers the scheme of redemption and its motivation (John 3:16; Phil. 2:5–8; 2 Cor. 8:9) will see that God's pursuit is both a display of faithful love and the fulfillment of His joy in communion with His people. In pursuing us, God acts joyfully—for His pleasure and our restoration.

It is no exaggeration to call it lunacy when one runs after a fickle world and forsakes a steadfast, benevolent God. While the world claims freedom of choice and personal autonomy, it only leads to enslavement to sin and offense against the only One who can restore. And still, many choose pride over reconciliation.

Conflict's true fruit is not just division but broken covenant faithfulness that makes us enemies of God. Yet even so, God's passionate, jealous love continues to seek restoration. These verses challenge us to examine our loyalties and respond to the God who relentlessly pursues us throughout our lives.

CW

THE REMEDY FOR CONFLICT (JAS. 4:6–10)

Bryce Mayfield

The Book of James has been accurately described as the wisdom literature of the New Testament. Much like the Proverbs of the Old Testament, this book covers a variety of topics, and it is extremely practical for the New Testament Christian. In the context of James 4, we find ourselves right in the middle of conflict. James begins the chapter by asking, “What is the source of quarrels and conflicts among you” (Jas. 4:1, NASB 95)? As he then writes the next 4 four verses, he explains the source of the evident conflict: selfishness. When mankind only thinks of himself, conflict will soon follow. So, after identifying the problem and the conflict it causes, James spends verses 6–10 explaining the remedy for the conflict. Throughout the rest of this article, let's consider God's remedy for conflict and what that looks like practically for you and me today.

First, we must understand that we have a choice to make when we find ourselves wrapped up in conflict. James would say in verse 6, “...God is opposed to the proud, but gives grace to the humble.” It is in these words that we find both the

remedy for conflict and the reason conflict thrives amongst us. When we face conflict, whether caused by us or someone else, we must choose between humility and pride. This choice is much like one who looks at a fire. He can choose pride and poor gasoline on that fire, giving it what it needs to aggressively grow and thrive. Or, he can choose humility and put water on the fire, quenching the conflict and giving it no chance to continue. You have the choice, what will you choose?

Consider the choice of pride. It appears that James will equate pride to several things in James 4:6–10. In verse 7, the proud reject God and submit to Satan. In verse 8, the proud distance themselves from God, live a sinful life, and are defined as double-minded. In verse 9, they laugh and seem joyful in their sinful state when they ought to be mourning and full of remorse. Perhaps the saddest reality about a prideful person is that they will not be exalted by God (verse 10). Thinking back to the first 5 verses of James 4, this is a man/woman who is all about themselves. It is that old slogan that the world loves: “Life is about me, myself, and I.” Can we see why this attitude is not the solution to conflict? Can we see why pride is gasoline and not water? When you fight with your spouse, does pushing for your way and what you want help or hurt the situation? If everyone focused on themselves, a remedy would likely not be found because we all have different desires. Pride is like poison to so many aspects of our lives as Christians, especially when we deal with conflict. “Pride goes before destruction, and a haughty spirit before stumbling” (Pro. 16:18). “When pride comes, then comes dishonor...” (Pro. 11:2a).

I hope by now it is evident that humility is the obvious remedy to conflict. When you choose to “submit therefore God” (Jas. 4:7) and “humble yourself in the presence of the Lord” (Jas. 4:10), conflict will be handled properly. When we choose humility, we stop thinking so much about ourselves. The world says, “Love and think about yourself”, but Jesus taught that we must love God, then others (Luke 10:27). The world wants you to constantly think of yourself, but God wants you to constantly think of others. That's why Paul would say, “Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interest, but also for the interests of others” (Phil. 2:3–4). Humility is the water used to put out conflict. If we are submitting to God and His will and thinking about the other people involved in conflict, that fire will be put out. Think about conflict within the Church. How many times do we end up fighting over how things should be done (in matters of opinion and expediency) because we are so focused on what we think is best or what we want, rather than thinking about the congregation? “When pride comes, then comes dishonor, but with the humble is wisdom” (Pro. 11:2).

Conflict is something that we must deal with in our lives. It is like a fire, and what we choose to put on that fire can be the difference between putting it out, or helping it grow. Brother or sister, if you find yourself wrapped up in conflict, you have a choice to make. Follow the wisdom given by James through the inspiration of the Holy Spirit, and choose humility. While in doing so, you give up your ability to exalt yourself, but you allow God to do it instead. “Humble yourselves in the presence of the Lord, and He will exalt you” (Jas. 4:10).

CW



GOSPEL PARALLELS: HEAVEN AND HELL

Dave Rogers

A study by Northwestern University about thirty years ago surveyed the beliefs of 500 denominational ministers and revealed some startling statistics: 59% believed heaven exists; 31% believed hell exists. At the time, roughly 77% of all Americans believed in heaven, but only 58% believed in hell. In a nation once characterized by a fierce fight to obtain freedom for religion, our culture now strives for freedom from religion. Various forces actively seek to eradicate knowledge of God and Christianity, and many people do not consider the Bible to be the verbally-inspired word of God.

The bible speaks of Heaven and Hell as real, and though not geographic locations in our physical universe, many folks seem to think of them in terms of “up” and “down” (probably due to the accommodative language used in the scriptures). Heaven and Hell are spiritual “locations” rather than physical places, descriptions of where people will stand in relation to God in eternity.

Hebrews 6:18-19 presents the hope of eternity in Heaven instead as the “anchor” of our souls; to cast ourselves adrift from that great hope is to reserve for ourselves an everlasting

place in Hell. One may “anesthetize” a guilty conscience by denying the existence of Heaven and Hell or by wishing for reincarnation, but what a person chooses to believe doesn’t change what actually is.

Heaven and hell form a set of “gospel parallels” even as the vividly contrasting biblical imagery of each highlights the extremes of the other.

Jesus warned in Luke 12:5 that we should “fear” the One Who can exile our souls in Hell after the body has been killed: He clearly believed that Hell existed, and warns His disciples to avoid it! In the “judgement scene” of Matthew 25:31-46, He spoke of Heaven and Hell as sharing a common quality: “And these will go away into everlasting punishment, but the righteous into eternal life” (verse 46). The same Greek word is used to describe both conditions – “everlasting” punishment will last as long as “eternal life.”

But “where” are Heaven and Hell? Isaiah 63:15 speaks of Heaven as God’s dwelling-place; “Look down from Heaven, and behold from the habitation of thy holiness and of thy glory...” In Jonah 1:9, God is “the God of Heaven.” In Matthew 5:45, He is the Father “who is in Heaven,” and in Matthew 6:9, Jesus instructed the disciples to pray to the Father “...who is in Heaven.”

Heaven is often portrayed as a place of tranquil song, harps, white robes, and “large houses” fronting gold pavement; alternatively, some imagine that it is a “paradise of self-indulgence.” Much of our over-stimulated generation imagine heaven as nothing more than perpetual boredom, and mock the idea of forever worshipping anything or anyone other than themselves and their own desires.

The bible shows Heaven as the place where our Creator’s presence is most intimately enjoyed. Perpetual joy, peace, and contentment are there, and no sorrow, sickness, or night ever intrude upon that condition (cf. Rev. 21:4 & 25). Only in this respect are Heaven and Hell “counterparts.” As elements of eternity, Heaven and Hell stand in opposition as the extremes of righteousness and unrighteousness. Note that both “locations” lie beyond judgement (not just the grave); Hebrews 9:27 says, “...it is appointed for men to die once, but after this the judgment”.

The bible’s image of Hell, on the other hand, has also fallen into disrepute except as a byword. Often mistakenly presented as Satan’s current “kingdom” (cf. 2 Cor. 4:4), and as the place where sinners will congregate after death, in reality Hell is a place created by God as an “exile” for the devil, his servants, and everyone not found in the Lamb’s book of life (Matt. 25:41; Rev. 20:15 & 21:27). Jesus described it as a place of continuous torment, suffering, and sorrow, calling it “outer darkness” (Matt. 8:12). In Luke 13:28 He said it is “outside”

the kingdom of God. Although the KJV uses the term “hell” indiscriminately, we are speaking of the permanent plight of souls separated from God. This idea translates the Greek word gehenna, drawn from the valley below Jerusalem where apostate Israel sacrificed children in the gruesome fires of Moloch.

The evil one does not now rule in Hell, nor will he ever do so; the “everlasting destruction” of 2 Thessalonians 1:9 represents the only place God has created where His presence is not found! Hell will be a place of unrelieved isolation, having NO prospect of comfort, consolation, or even commiseration among its miserable occupants. The Holy Spirit’s portrayal of it reminds us that there is a far greater potential catastrophe than nuclear destruction, an asteroid impact, or over-population.

The one characteristic that Heaven and Hell share is that both are “avoidable.”

CW



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Was it not the case that when Eve saw “the tree was to be desired to make one wise, she took of its fruit and ate” (Gen. 3:6; emp. added)? It was the inner conflict in her mind over whether she should give into her selfish desires (despite the cost) that ended up being her demise. With God as her foe, a battle of wills was not a skirmish she had a chance of winning.

Is it not the case, also, that conflict arises between people when both parties choose to gratify their own desires instead of having the mind of Christ and looking out for the interests of others (Phil. 2:3)? When two selfish people are at odds and neither is willing to relent, at some point something has to give – and that’s where wars begin to break out, outwardly.

Wars break out when we see we’re without (Jas. 4:2-3). When the battle within us ends up crowning the wrong victor (selfishness instead of selflessness) and our eyes behold perceived injustices or shortchanging of blessings, we lash out in response. The battle of wills is no longer only internal, but is now manifested in outwardly sinful actions. When one unsuccessfully wages the war within, they will see something that they want that another has, and they will do whatever it takes to get it in their possession.

The phrase “that’s not fair” is a phrase that (for the most part) we have outlawed in our home. It’s not that the phrase in and of itself is always incorrect or shouldn’t be used, but that most of the time it is being said by our children to express what they believe to be an injustice. Ultimately, the claim of unfairness often boils down to pride: what my sibling has (or gets to do), not only do I want, but I also deserve. A prideful spirit says, I deserve for my desires to be gratified, not them! The Proverbs writer says, “By pride comes nothing but strife...” (Pro. 13:10).

Sadly, though the phrase “that’s not fair” may not leave our lips, the sentiment is still very much alive and present in full grown adults. It’s the spirit of pride and a failure to win the battle within that one begins to act upon those passions. According to the immediate context of James, it is outwardly manifested in two ways:

We take blessings from others and misappropriate them for ourselves (Jas. 4:2a). When we take blessings from others, we are in effect accusing God of being unfair in his doling out of those blessings. Despite the fact that God “sends rain on both the just and the unjust” (Matt. 5:45), we take from others what we believe they don’t deserve. Outward wars exist in pursuit of others’ wealth, other’s property, other’s relationships, and other’s prestige and honor. Until mankind rids itself of pride and selfishness, battles over these things will remain.

We use blessings from God and misappropriate them for ourselves (Jas. 4:2b-3). To make matters worse, instead of tools for His glory, blessings from God like prayer turn into tools for gratification (Jas. 4:3). Some take prayer and try to make it a personal line of credit to attain whatever they want. God never intended for prayer to simply be a hotline for which we hope to gratify our inward pleasures. Others use prayer as a means to get the respect and recognition that they seek after. This is what Jesus spoke of in the Sermon on the Mount saying, “When you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words” (Matt. 6:7). The desires at war within these people were more concerned about what people could bring them because of their prayers, than they were concerned about what prayer truly had to offer them outside of the physical.

CW



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“To Know Jesus and...make Him known”

From the Director's desk



Trent Kennedy
Director
SWSBS

When we examine the ministry of Jesus, we see compassion as it was (and is!) meant to be practiced.

The compassion of Jesus is seen the following verses: Matthew 9:35-38, Matthew 14:13-14, Matthew 15:32, Mark 1:41, Luke 7:12-14, Mark 9:22, Matthew 20:34.

Jesus came unto his own (John 1:11), being made in flesh and blood (Heb. 2:14). This earthly ministry brought Him into contact with people who were desperate, needy, hurt, handicapped, and misguided. It brought Him to places where others had failed or fumbled. But, each and every time, Jesus put sympathy and empathy into compassionate action.

Since we saw the ministry of Jesus was full of compassion, the Bible student should expect the same in His teaching. Possibly, the greatest example of Jesus' teaching on compassion is seen in the parable of the Good Samaritan in Luke 10:30-37. The man in this parable has become synonymous with helping those in need. From this simple story, the Bible student can take a significant spiritual lesson about compassion. Compassion takes Sight (seeing a need), Spirit (willingness to help), Sacrifice (giving of time, plans, money), Service (meeting the need), and Stamina (checking up on people after helping).

When these are done, it can be said that mercy or compassion has been demonstrated. In light of this parable, Jesus' point is clear: go and do likewise. We can obey Jesus by honing the skills of sight, spirit, sacrifice, service, and stamina.

Through Jesus' life and teaching on compassion, the call to “be compassionate” becomes clear. If we are to “be compassionate one to another,” it will take eyes that are open to the needs around us and hearts that feel in the place of the person and understand how we can help. But, it will take more than that. It takes a willingness to act. Our hands and feet must also be involved. Our houses must be places of hospitality. Our wallets must be open. Our calendars must be cleared. And, we must be willing to keep going and going when others will not.

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