

CHRISTIAN WORKER

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

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THE PURSUIT OF HAPPINESS

Steven Lloyd

She was twenty-five. Her live-in boyfriend came home from work, said he did not love her anymore, and left. She was devastated. Her mother believed she might be suicidal and asked if I would speak with her. An hour later, we were in her mother’s living room. I asked her to tell me her story—how she got to this place in her life.

She left church and home when her father died. She moved in with the man of her dreams and envisioned marrying, having children and living happily ever after. Her new life involved drinking and drugs—horse tranquilizers to be precise. Her world came crashing in when the man of her dreams told her that he did not love her anymore. She quit showing up for work, and returned to her mother’s home.

When she finished, I asked, “Would you say that everything you have done to this point you did because you thought it would make you happy?” She looked perplexed and wept, but said, “yes.”

Happiness

How would you define “happiness”? I have asked this question to a number of people. One young lady defined happiness as getting to do what you want. Her definition comes close to expressing what most of us think when happiness comes to mind. This would mean that happiness is dependent upon circumstances. If you want to go shopping or golfing, but it rains that day you might say you are *unhappy*. This is, perhaps, a more modern take on the subject.

But think for a moment about what the founding fathers of America might have meant when they wrote

of “life, liberty, and the pursuit of happiness.” Do you suppose they had in mind doing whatever a person wants to do?

There are two senses in which the word “happiness” is used. We can call one sense *psychological*, and the other *ethical*. Getting to do what we want to do is the *psychological* sense, but the *ethical* sense of happiness points to “a life well lived, a whole life that is morally good because it is the product of virtue (or the habit of right desire)” (Adler, 1995, p. 104). Which of these two definitions do you think our founding fathers had in mind when they wrote the opening lines of “The Declaration of Independence”?

The ancient Greek philosopher, Aristotle, believed *happiness* was the chief end toward which all men live their lives. While it may be true that we all order our lives to that end, I do not think happiness is the chief goal. It is better viewed as a by-product, and not the goal itself.

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SHAME ON US

Cody Westbrook

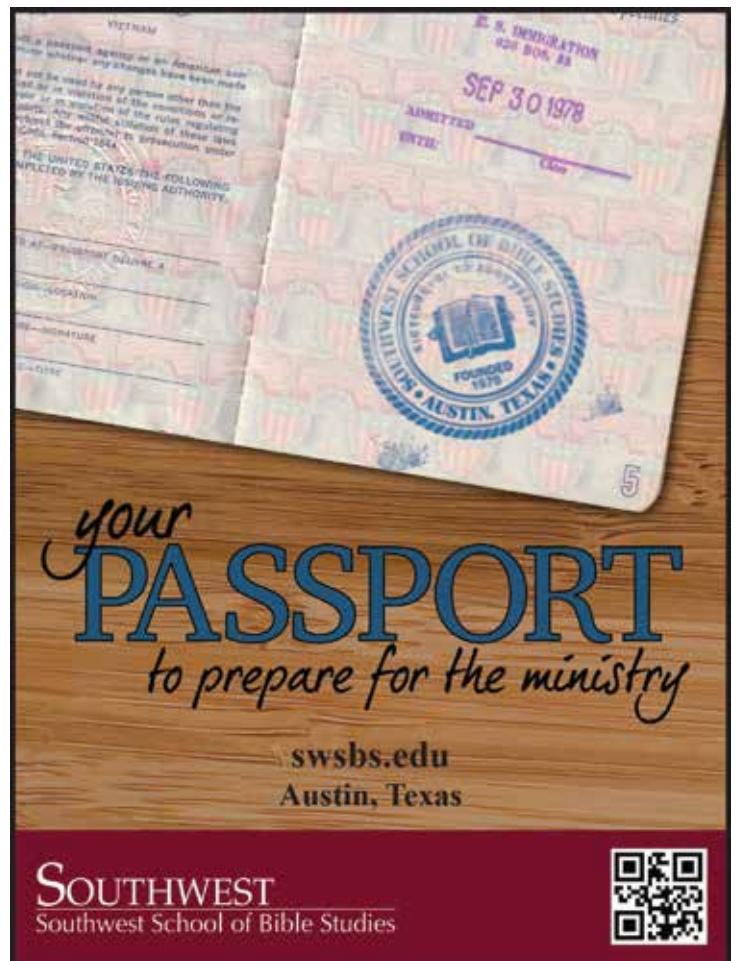
Over the last several months I've had many conversations with friends from different parts of the country. Not surprisingly, the primary topic of discussion has been COVID and how it has affected the church. Sadly, there are places where the virus has hit the church very hard. Not because Christians have caught it but because they are fighting about it. Particularly, about how the church should handle it. I have heard many reports of elders resigning, members arguing and leaving their congregation, and even a church split. Shame on us.

Admittedly, COVID came upon us rapidly and forced us to consider things and make quick decisions on matters that most had likely never contemplated before. Combine its effect on the church with the effect on our country as well as the politics involved, and it is certainly understandable that we all would have very strong concerns and opinions about it. It is also safe to say that at this point, many of us can now look back with clearer and more educated vision and reflect on decisions made that would be different today if we had to make them again. Yet in all of this there is one unchanging truth that should serve as the foundation for making every decision and working through every disagreement—our love for the church of Christ.

Our Lord created the church to be a unified body (Eph. 2:14-18) and every member is obligated to put forth strenuous effort to maintain that unity (Eph. 4:3). Such is possible only when one possesses the attitudes that promote unity—humility, meekness, longsuffering, and a willingness to bear with one another in love (Eph. 4:2). When problems exist in the church, often a lack of these characteristics is the foundational culprit. I suspect that such could be said about some of the issues COVID has caused in the church today.

Consider masks as an example. I was appalled recently to hear that in one state, church members were leaving congregations because of disagreements about wearing masks in the worship assembly. To be transparent, I hate wearing a mask, but that is beside the point. In no way whatsoever will the action of wearing or not wearing a

mask in worship harm my soul. It is entirely a matter of judgment. Therefore, if an eldership decides to ask their membership to wear them, they have that right. If they decide to make them optional, they have that right too. If I disagree with a decision made by the elders or men of the congregation regarding masks, then I should do so with Christ and the church in mind. I should be mindful of God's will regarding submission to the authority of elders (cf. Heb. 13:17). I should also pay close attention to God's will regarding matters of judgment. Romans 14:19 says, "Therefore let us pursue the things which make for peace and the things by which one may edify another." Paul's attitude is summarized well in 1 Corinthians 8:13: "Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother to offend."



One who recognizes Christ's desire for His Bride's unity will do everything possible to promote it, especially in a disagreement. It is certainly possible that one could choose to leave a congregation for a valid reason, and with the right attitude. Suppose an eldership decides to suspend bible classes indefinitely and a family decides to attend elsewhere because they want their children in bible class. Such situations can be worked through in a respectful and godly way, that does not harm the church's unity. Leaving a congregation is not necessarily wrong if done correctly. The problem is when one causes discord in the body and forsakes a sound congregation because of selfishness, obstinance, and a refusal to humble themselves and work through problems.

We often preach and teach about the need for unity and we challenge one another to pursue it. But let me suggest that the question we should be asking one another is "how much do you love the church?" Jesus loves His church. He bled and died for Her (Acts 20:28), and He cares for and provides for Her (Eph. 5:22-33). He prayed for Her unity in the hours preceding His death (John 17:20-23). Does it not follow that one who loves the church of Christ as he should, would gladly see to the unity and needs of the church ahead of his own desires (cf. Phil. 2:1-5)? God wills us to be "knit together in love" (Col. 2:2). We are to "love one another fervently with a pure heart" (1 Pet. 1:22). "And above all things have fervent love for one another..." (1 Pet. 4:8). Brethren, these passages speak to our love for the church as a whole, not just one another individually. If I love the church as I should then I will not allow my own opinions or feelings to harm Her. Even in matters of doctrine, where sometimes we are forced to withdraw and divide, my love for the church should govern the process and force me to do so with the proper attitude (cf. Gal. 6:1-5).

COVID has been difficult for the church and there are several other concerning items about it beyond the scope of this article. However, our reaction is concerning. The possibility of much stronger persecution in the near future is very real, and yet we are arguing about wearing masks and social distancing. How pathetic. Satan rejoices over the way some of us have behaved. We ought to feel ashamed of ourselves and fall to our knees to ask for the Lord's forgiveness. We ought to go before our brethren and let them know that we have sinned in allowing our selfishness to give the Lord's Bride a black eye and ask for their forgiveness as well. Trial and persecution should bring the church closer together, not rip us apart (cf. Acts 12). One wonders how the church will react whenever we are challenged in a far more severe manner.

I remember where I was when I realized how serious COVID had become. I remember some of the thoughts that cross my mind. I am sure you do as well. I can tell you that I never imagined that this virus would be the cause of discord and division in the church of Christ. God forbid. Brethren, let us examine ourselves thoroughly and see that we love the Lord and His church more than our own opinions. Let us work through our problems together, as brother and sisters who love one another, so that God may be glorified and the church may be strengthened. Let us cease allowing COVID to shame us.

CW

SOME THINGS NEVER CHANGE

Ronnie Scherffius

The headline read: *A SOCIETY LIKE NO OTHER*. The article depicted society in a state of near total depravity. Political corruption was beyond description. From the highest office in the land to the most mean local official, oppression was the norm. Justice and equality were strangers. Society at large, like its governing bodies had spiraled out of control. Violence, murder and rioting in the streets were so common in metropolitan cities they were no longer considered "news-worthy."

Immorality raged — drunkenness, public lewdness, public rape, and fornication in every form (adultery, homosexuality, bestiality, pedophilia and incest) were practiced openly and with little restraint. In fact, the dalliances of one of society's most well-known ladies with government officials and the cultural elite were so numerous that the legitimacy of her adult children remain in question to this day. (Even she is uncertain!) One of society's most beloved writers published a book that not only celebrated such immorality but instructed men and women how to be successful in their promiscuity.

The sport and entertainment world captivated society at large. Stadiums were filled to capacity with fans cheering their favorite athletes. Captivated audiences sat in awe of the actor and actress in the theater. The successful athletes and most talented actors, in many quarters of society, both lived as, and were treated as gods.

The home and family was in great decline. Adulterous practices and divorce rates so increased that legislators contemplated restrictions and penalties. Abortion was

practiced on a large scale. Those who could not afford physicians resorted to “homemade” methods. Reports of couples selling their children or even exposing newborns to the elements and certain death (because a daughter not a son was born) were commonplace.

Religion was a free-for-all. Religions that did not violate state mandates or threaten the unity of the nation were given special preference. The older more “noble” religions were allowed and at times even honored. But Christianity was a pernicious superstition. Some officials began to wonder if it should not be declared religio illicita, an illegal religion.

No, this is not our society today. This was ancient Rome. It seems that some things never change.

Why does ungodliness and wickedness prevail in our society today? There is a distinct pattern throughout history that when allowed to go unchecked opens the door to our adversary, sin and corruption. The problem, dear reader, is man! Man has left God. Man is not listening to God. Man is not following God. Man is not serving God. Man is not worshipping God. Man is not standing with God. Man has become opposed to all that pertains to his Creator! Consider the pattern.

Step one — man moves away from God. The first evidence of this is seen in corruption among God’s people and in the church. The doctrine is changed to satisfy the desires of man. Unwilling to submit to God and His will man chooses a doctrine void of God.

That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, **cause the Holy One of Israel to cease from before us** (Isa. 30:9-11; cf. Jer. 5:31; 2 Tim. 4:3; 1 Tim. 4:1; et al).

After changing the doctrine and will of God, man next corrupts the glory and worship of God. God is no longer the object of man’s worship, but man himself becomes his chief god and the center of glory and honor. Man’s doctrines and traditions become the foundation and guide for his worship and service (Matt. 15:3-9). Worship ceases to be a time to honor, praise and glorify God and becomes a time to “celebrate” man’s abilities, glorify his own works, and to be satisfied with the spiritual highs that come with “experiencing holiness.” (whatever that means!) In ceasing to honor God man honors himself (cf. Mal. 1:6-7).

Step two — the home. When doctrine and worship are

corrupted the whole body becomes sick (Isa. 1:6) and the families that make up the church also become corrupt. The church is made up of individual Christians (Acts 2:47), but also Christian families (cf. Acts 8:3). Apart from the unadulterated word (1 Pet. 2:2) and true worship of God the home becomes corrupt. How can God be honored in a home that is part of a spiritual body that has corrupted itself?

In such a home one finds harsh demeaning language between husband and wife. Physical abuse of the husband against his bride and children are commonplace as well as hidden from others. The use of alcohol and drugs become fuel to a fire that rages in the flames of greater violence and even molestation. In time, divorce shatters an already fractured home but the damage is done; the seed is planted. How often does a young man from such an environment continue the practices of his father and establish a home that imitates the godless atmosphere in which he himself was raised? How often does a young woman seek a violent and dominating man that simply continues the nightmare of her childhood? Contrast this to the loving and caring environment that is found in the home of faithful Christians (Eph. 5:22-33; 6:1-4).

Step three — society. The families that make up the church also serve as the building blocks of society, and a nation that once would proudly declare “In God we trust” turns and remonstrates against the precious biblical principles upon which it was founded. Without God, godly homes and pure religion, society breaks down. The educational system molds young minds into the false belief of atheistic humanism denying the Lord that bought them and the God who created them (cf. 2 Pet. 2:1; Rom. 1:20-21). Business and banking institutions are best characterized by practices of false weights and balances of deceit (Pro. 11:1; 20:23; Hos. 12:7; Amos 8:5-6). Entertainment institutions market in the trade of immorality, sexual promiscuity and violence. Government, an institution ordained by God for the protection of the citizenry (Rom. 13:1-7) becomes oppressive and unjust. Hatred is used to divide. Fear is used to oppress. Ignorance is used to increase power. God, His Christ and His inspired Word which alone can bring about true peace to humanity are mocked, ridiculed and held in disdain.

Step four — that nation ceases to exist. No, some things never change. Man continues to repeat the history of turning from God and corrupting himself. But dear reader, God also never changes! There is not one nation that will long continue in opposition to God.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isa. 1:16-18).

This was not spoken to a man but to a nation! “Righteousness exalteth a nation: but sin is a reproach to any people” (Pro. 14:34). Christians, awake from sleep! Stand up and speak with great boldness that God is alive and it is He that “ruleth in the kingdoms of men” (Dan. 4:25). Declare with great clarity that Jesus Christ is risen and reigns today on His throne (Dan. 7:13-14; 1 Tim. 6:15). Let us turn the tide of godlessness, save our fellowman, and save our nation from repeating history.

CW

“AND REJOICE IN HOPE”

Bryan Hodge

What is hope? Biblical hope is more than a mere wish or desire. It is “favorable and confident expectation” (Vine’s). Our hope is based on Jehovah God (Ps. 31:24; 39:7; 71:5; 1 Pet. 1:21), God’s word (Ps. 119:49-50, 81-82, 114; 130:5; Rom. 15:4; Tit. 1:2), and Jesus Christ (1 Tim. 1:1; Tit. 2:11-13; Heb. 6:19-20; 1 Pet. 1:3, 15). Think of the words of the song we sing, “My hope is built on nothing less than Jesus blood and righteousness!”

How important is it to have hope? The Bible compares it to a Roman soldier’s helmet (1 Thess. 5:8 cf. Eph. 6:17). Hope helps us keep our heads and stay alive in spiritual warfare. The Bible also compares it to an anchor (Heb. 6:19). It keeps us from drifting away from where we should be (cf. Heb. 2:1; 3:6; 3:14; 4:14; 6:19-20; 13:9 – nautical references are found throughout the book of Hebrews). As we sing,

*We have an anchor that keeps the soul / steadfast
and sure while the billows roll / Fastened to the
rock which cannot move / Grounded firm and
deep in the Savior’s love.*

Hope is essential to salvation and perseverance (Rom. 8:24-25).

Consider what some have said of hope. “There is no

medicine like hope, and no tonic so powerful as expectation of something better tomorrow” (Orison Marden). “A man can go on without wealth, and even without purpose for a while. But he will not go on without hope” (C. Neil Strait). “Man can live about forty days without food, about three days without water, about eight minutes without air, but only for one second without hope” (unknown).

Hope provides courage and joy even in difficult circumstances. Jesus endured the cross “for the joy set before Him” (Heb. 12:2). The apostles were able to rejoice when persecuted (Acts 5:42). Paul and Silas prayed and sang hymns to God even after being beaten and jailed with their feet in stocks (Acts 16:22-25). Paul wrote,

Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal (2 Cor. 4:16-18).

This optimistic outlook is taught in scripture. Jesus said, “In this world you will have tribulation; but be of good cheer, I have overcome the world” (John 16:33). Paul wrote, while in prison, “Rejoice in the Lord always. Again, I will say, rejoice!” (Phil. 4:4). Let us remember that despite the hardships we may experience in this life, “We are more than conquerors through Him who loved us” (Rom. 8:37). We can “rejoice and be exceedingly glad, for great is (our) reward in heaven” (Matt. 5:12).

Consider some reasons why we can rejoice in our hope: (1) God is trustworthy (Tit. 1:1-2; Heb. 6:19-20); (2) No external force can separate us from the love of God in Christ Jesus our Lord (Rom. 8:31-39; Matt. 5:11-12; 10:28); (3) God is in control (Dan. 4:17) and He can use even evil to accomplish good (Gen. 50:20); (4) When properly approached even the unpleasant trials of life can be used for spiritual growth (Rom. 5:2-3; Jas. 1:2-4); (5) The things we endure in this life are light and momentary and not comparable to our eternal weight of glory (Rom. 8:18; 2 Cor. 4:16-18)

These are trying times in our nation and around the world. First, there is a pandemic. Second, there has been a shut down by many governments of the world in response to this pandemic. This has created economic hardship and uncertainty for many. It has also resulted in families not being able to see one another (e.g. hospital visits being restricted or forbidden). Third, there is social and racial unrest in our nation. Cities are burning. Police, in some large cities, are being defunded. Fourth, this is a Presidential election year.

People seems more polarized than ever. Neighbors and family, in some cases, are alienated by politics.

Here are somethings to remember. First, there is no reason for a Christian to be fearful of death (Matt. 10:28). A Christian has hope (1 Thess. 4:13-18). Do not misunderstand me; I am not suggesting that one should not be cautious. However, we are all going to die someday, whether it be from Coronavirus or something else (Heb. 9:27), unless we are alive at Christ's return (1 Cor. 15:51; 1 Thess. 4:16-17). Let us "work the works of Him... while it is day" (John 9:4). "Let us not grow weary in doing good for in due season we shall reap if we do not lose heart" (Gal. 6:9 cf. 2 Cor. 4:16-18). Moreover, let us remember that "to depart and be with Christ... is for better" (Phil. 1:23).

Second, there is no reason for a Christian to be fearful of a political election. Do not misunderstand me; I do believe that elections have consequences. I also believe that Christian light should not be hidden under a basket but should shine in this world (Matt. 5:14-16). However, one can be a faithful Christian even in less than ideal circumstances. The church was established and grew even during the day, of corrupt and evil Roman rules. Our aim should be to magnify Christ in this life, regardless of what men do (Phil. 1:20). Our ultimate hope is not in political candidates but in Christ. Our highest ambition is not to make America great, but to magnify Christ on earth. "This is a faithful saying: For if we die with Him, we shall also live with Him. If we endure, we shall also reign with Him; If we deny Him, He will also deny us. If we are faithless, He remains faithful; He cannot deny Himself" (2 Tim. 2:11-13). Additionally, let us remember that God is ultimately in control. His will shall be done. The Most High rules in the kingdom of man (Dan. 4:17; Acts 17:26).

CW

A Call to Maturity

Clay Bond

Throughout the Scriptures the call to spiritual maturity is expressed in various ways. For example, in Philippians 3:12-16 Paul used an athletic metaphor to illustrate the need for spiritual growth. If we are to mature spiritually, we must have the attitude of an athlete pursuing a prize. It is not enough to encourage people to study and know their Bibles without teaching them why they should

grow! We are to study and know our Bibles because the Bible teaches us how to live the Christian life and pursue the ultimate goal of Heaven.

Pursuing the prize starts with an awareness that we have not arrived. In the Christian marathon, we are continually striving to reach the end and must keep running steadily until we have reached that finish line (1 Cor. 9:24-27; Heb. 12:1-2). As a maturing Christian, we cannot ever be content with our prayer life, biblical knowledge, or our good works. The call to maturity demands that we constantly strive toward the goal of being more and more like God.

Secondly, one who is pursuing the prize makes the maximum effort. Picture a runner nearing the finish line, reaching forward, straining every muscle, pushing himself to get there first! That type of zeal and effort should describe our spiritual fervor. We should be running to win and straining every spiritual muscle in pursuit the prize (1 Cor. 9:24). The maturing Christian cannot allow the trials, hardships, and temptations of life to overwhelm him. We grow spiritually by enduring the trials (Jas. 1:2-4), overcoming life's hardships (Ps. 27:13-14) and triumphing over temptation (Jas. 1:13-15). Everything that we need to know to pursue the prize has been given to us in the Scripture (2 Tim. 3:16-17; 2 Pet. 1:3). The call to spiritual maturity demands that we continually strive toward the goal, giving our very best effort.

Thirdly, those who are pursuing the prize must continue on the path of spiritual progress. The phrase, "let us walk by the same rule" is used of armies marching in in battle formation. The key is to stay with your unit, stay in step, be consistent, and keep moving forward! In the church, God has provided new Christians and struggling Christians godly examples to follow (Phil. 3:17). If you are reaching for the finish line, surround yourself with strong runners who spur you on. In the Scriptures, God has provided all Christians the spiritual food we need to mature and develop (2 Pet. 1:3). The call to spiritual maturity demands that we continually strive toward the goal, giving our very best effort, staying in step with our unit.

Finally, as we pursue the prize it is imperative that we maintain a proper focus by keeping our eyes fixed on Jesus (Heb. 2:2). Of all the things that may cause a Christian to quit the race, taking our eyes off of Christ is perhaps the most dangerous. Whether we are distracted by entertainments, seduced by the secondary, or looking back longingly at the broad path, we will begin heading toward our focal point and abandon the race. While sin can easily trip up an immature Christian, as we grow spiritually we develop discernment and with that a distaste for sin and

healthy appetite for holiness (Heb. 12:2; Heb. 1:9, 5:11-14; Amos 5:15; 1 Thess. 5:21-22). The call to spiritual maturity demands that we continually strive toward the goal, giving our very best effort, staying in step with our unit and above all keeping our eyes focused on Jesus Christ.

It is a sad reality that there are some who have grown up in the church but have never grown in the Christ. They did not heed the call to spiritual maturity and somewhere along the way, they stopped striving for the finish line. The story is told of a man who tried to climb to the top of a prominent mountain and fell to his death. At the bottom of the mountain, there is a little grave with a tombstone that has the man's name and then it says, "He died climbing." That should be the epithet of every Christian! May we continually strive toward greater spiritual maturity.

CW



CONTINUED FROM PAGE 1

Man's Chief End

When we ask the question, "What is the ultimate goal toward which I should order my life" and look for our answer in the Bible, glorifying God seems to be the ultimate goal toward which I should order my life. By "ultimate" I mean to say that glorifying God is a goal that does not function as a means to any other end.

There are several passages that have an "ultimate" ring to them, like Ecclesiastes 12:13, "Here is the end of the matter. All hath been heard: fear God and keep His commandments," or Matthew 6:33, "But seek ye first his kingdom, and his righteousness." When Jesus was asked which is the great commandment, He said,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment.

And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets (Matt. 22:34-40).

There are others, but consider for a moment whether these goals become means to any other end. Is not fearing God and keeping His commandments the means by which we glorify Him? Is not seeking first His kingdom and righteousness the means by which we glorify God? Loving God with our entire being is a means by which God is magnified by our lives. But to what other end does glorifying God lead?

If I am correct, then, glorifying God is the end or goal toward which I should order my life. When I have done so, God blesses me with *happiness* in the ethical sense. Remember, happiness in this sense is defined as a life well lived. It is well lived because it is rooted in virtue, and virtue is the habit of right desire.

Someone once observed that if we put second things first, we get neither first nor second things. If we put happiness first, we neither get happiness, nor is God glorified. Think back to the young sister I told you about in the opening lines of this article. She forsook a life of virtue determining for herself what would make her happy. Did it lead her to happiness? No, she was ready to take her life.

I cannot tell you how many times I have asked people in their despair if they too ordered their life to be happy. Each one had a puzzled look. It is because they turned a means into an end. The book of Ecclesiastes is a study in turning means into ends. Life ends in vain when we make this mistake, and most of us have made this mistake. This one adjustment on how we view happiness can make a big difference.

A Final Note

What about *psychological* happiness, or getting what we want when we want it? Imagine wanting only what is good and right. If we discipline ourselves to desire only those things God wants us to desire—which is virtue—we come closer to God granting us only those things that are good and right, and heaven itself looks like the ultimate fulfillment of what we are calling *psychological* happiness. So, in the end, we get both—psychological and ethical happiness—not by making happiness the goal, but by glorifying God.

If you were asked, "What is man's chief end?" how you would answer?

Adler, Mortimer J. (1995). Adler's Philosophical Dictionary. New York: Scribner



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“To Know Jesus and...make Him known”

From the Director's desk



Steven Lloyd
Director SWSBS

First Quarter Highlights:

The first quarter of the school year has passed. Michael Wesolowski was a “wrap around” student, which means he began his education in the 2nd quarter two years ago. Our elders will finally sign his certificate and it will be official. Michael and his lovely wife, Kaitlyn, will be working with the Leakey congregation in Leakey, Texas.

The congregation in Hamilton, Texas hosted a two-day lectureship two weekends ago—featuring speakers made up of SWSBS faculty and graduates. Brother Tom Moore, an SWSBS graduate, has been preaching there for many years. Many of our students were privileged to attend for a portion of the event. Our Associate Director, Clay Bond, was scheduled to speak, but because he tested positive for COVID-19, he remained home. I could go on, but to summarize, eight students came down with the virus, and family members of faculty as well. Needless to say, there was an outbreak. Finals were taken online.

The school takes a week off between each quarter. We are on break now, and glad to have the time to recuperate. Our 2nd quarter will begin online with a view toward giving everyone the time to complete the recommended quarantine by CDC.

While some have suffered more severe symptoms than others, it looks like everyone is on the mend.

We solicit your prayers.

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