

CHRISTIAN WORKER

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

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WHY DID JESUS WEEP?

Ronnie Scherffius

One of the most well-known verses, and the shortest in our English Bibles, is “Jesus wept” (John 11:35). How incredible that the gospel which most forcefully expresses Jesus’ deity (cf. 1:1-3, 14; 5:17-18; et al), also, in such a simple way beautifully portrays the depth of His humanity! But have you ever pondered upon the thought of “why” did Jesus weep? At first this may seem to be a nonsensical question, for the context of the statement is the death of a dear friend (John 11:5). However, one of the greatest and most encouraging lessons for us may be realized if we will but consider this question: Why did Jesus weep? Let’s note four possibilities.

First, it may be that Jesus wept because He was saddened over the death of a close friend (John 11:5). Again, such would demonstrate the humanity of Jesus. Paul wrote of Jesus’ humanity when he highlighted that Jesus, “was made of the seed of David according to the flesh” (Rom. 1:3). The Hebrews writer also spoke of Jesus humanity affirming: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same” (Heb. 2:14). Because Jesus being Deity took on the nature of man we know that our High Priest can sympathize with our sorrows and struggles (Heb. 4:15). However, should we conclude that Jesus wept because He was saddened over the death of a close friend when He knew that death was not the end (John 5:28-29; Luke 16)?

Second, it may be that Jesus wept because He was grieving with family over their loss. This would demonstrate Jesus’ compassionate spirit for others. The gospel writers note the compassionate Christ on multiple occasions. Matthew wrote of Jesus’ compassion for the people because of their

spiritual needs:

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd (Matt. 9:36).

Matthew also noted the Lord’s compassion for human suffering (Matt. 14:14) and Luke the physician recorded the compassionate Christ reacting to a widow’s loss of her only son (7:13). It is possible that Jesus wept with family over their loss. However, why would Jesus weep when He knew that He was about to raise Lazarus from the dead?

Third, it may be that Jesus wept because He was sorrowful that He was about return Lazarus into a world of sin, suffering and temptation. This would emphasize that Jesus understands the difficulties humanity faces in a world filled with temptation. Again, the Hebrews writer affirmed, “For we have not an high priest which cannot be

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HELP WANTED!

Cody Westbrook

From coast to coast throughout our nation hang signs from the doors and windows of businesses reading “help wanted.” A vast labor shortage exists in our country and businesses of every kind and size are struggling to manage. The culprit behind this phenomenon is COVID-19 and its gargantuan ripple effects. Some are still afraid to leave their homes and go back to work, lest they catch the virus. Others have seen their industries crumble or their previous employer shutdown. But many, it seems, prefer not to return to work because they don’t have to. Government programs throughout the last year have prevented foreclosures and evictions and provided financial assistance and other forms of welfare to the extent that many are able to make more money staying at home than they would by going back to work. Several economic concerns could be raised concerning this problem, but the real concern is moral. Scripture is not silent on this problem—far from it. As far as God is concerned, those who are able must work to provide for themselves and their families.

God’s expectation for human work-ethic is found throughout the entirety of scripture. When the Lord placed man in the garden He also placed responsibility for the garden into his hand. Genesis 2:15 says, “And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.” This responsibility intensified after the fall. Jehovah said to Adam, “In the sweat of thy face shalt thou eat bread, till thou return unto the ground...” (Gen. 3:19). The Law of Moses commanded “Six days thou shalt do thy work, and on the seventh day thou shalt rest...” (Ex. 23:12). Though dealing specifically with the Sabbath, the implication of the passage is clear. How can a man rest if he has nothing to rest from? If he does not work? Referencing Leviticus 19:13 and Deuteronomy 24:14 the apostle Paul remarked, “...the laborer is worthy of his reward” (1 Tim. 5:18). First Thessalonians 4:11 reminds the Thessalonian saints of the command to “work with your own hands.” Ephesians 4:28 commands, “Let him that stole steal no more: but rather let him labor,

working with his hands the thing which is good, that he may have to give to him that needeth.” In passage after passage God’s will is clear— “If any would not work, neither should he eat” (2 Thess. 3:10).

Though COVID-19 deserves a good portion of blame for the current employment and overall economic problems, the true culprit is more dangerous and pervasive. For years, influencers have worked diligently to inoculate American culture with an entitlement mentality. The fruit of their labors grows larger by the day. The over-emphasis on recreation and self-actualization, the failure to emphasize the importance of a good work ethic to each generation, and a number of other factors have produced a situation in which many feel it is their right to demand more for doing less, and in some cases, nothing. Many are able but unwilling to do an honest day’s work for an honest day’s pay. Scripture condemns this sort of behavior. A similar mentality existed in Thessalonica. Paul said that those who refused to work displayed a lack of brotherly love (1 Thess. 4:9-12) and were “disorderly” and should be withdrawn from (2 Thess. 3:6-15). First Timothy 5:8 further emphasizes how God views this mindset by saying, “But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”

As Christians we must learn to view work in a biblical way and teach our children to do the same. Scripture says “In all labor there is profit” (Pro. 14:23) and “the sleep of the laboring man is sweet” (Ecc. 5:13). The ability to work to earn a living is a blessing, not a curse. It produces happiness (Ps. 128:2) and fulfillment (Ecc. 2:24). What a man earns through hard work is precious (Pro. 112:27) and the laborer is worthy of his hire (1 Tim. 5:18). Christians should be employers and employees who are fair, honest, and hard-working (Eph. 6:5-8; Col. 3:23-24). When the call for laborers rings out, Christians should be the first in line to answer. The ability to work to earn a living, then to enjoy the blessings that God

provides through hard work, is a great thing and we should thank Him for it daily. Though it is true that God makes allowances for the willing but unable and commands His people to be generous and ready to meet the needs of their fellow man (cf. Eph. 4:28; 1 Tim. 6:17ff), it is also true that God expects all who are able to be willing to work hard to provide for themselves and their families.

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and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Gen. 2:23-24). Shortly thereafter, a dereliction of duty on Lamech’s part was evident when he “took unto him two wives” (Gen. 4:19), which introduced the first multiple partner situation. Today, this sad commentary on human failure has escalated from unauthorized divorce and remarriage to partner hopping, and the sanctity of sexuality in our society has become no more sacred than shaking hands. One purpose for the marriage bond is “to avoid fornication” (1 Cor. 7:2). A husband must realize that the physical privileges he shares with his spouse are only right and beautiful within in that covenant relationship. In spite of a society that showcases nudity, men must commit to physical purity and “drink waters out of thine own cistern, and running waters out of thine own well” (Pro. 5:15).

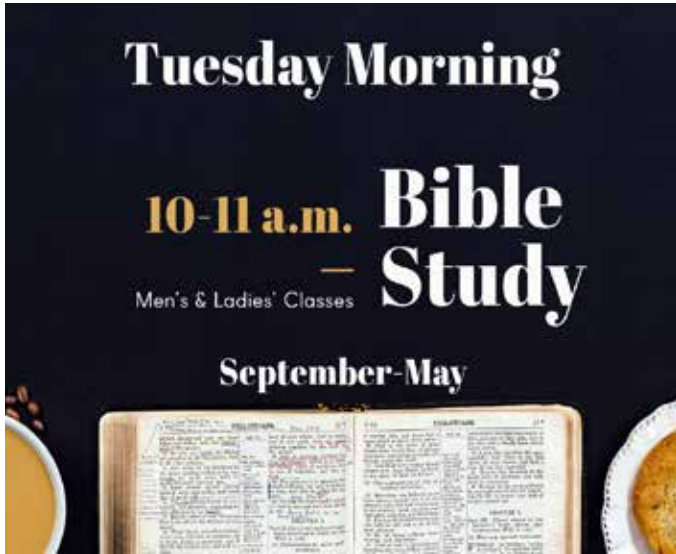
God’s design in role-responsibility predates human innovations. Abdicating the role of leadership and authority in the home is simply an adulteration of God’s conception of permanent partnering. God delegated oversight and management to the husband. Husbands have the responsibility of charting a path for wife and children to follow. He must be the Moses in the marriage who patiently directs by divine revelation. So, Paul would say:

Husbands, love your wives... So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church... let every one of you in particular so love his wife even as himself (Eph. 5:25a, 28-29, 33b).

Additionally, this passage reveals the nurturing nature of the husband. Defining the difference between faithfulness and infidelity, Paul would say: “But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel” (1 Tim. 5:8). A man cannot hope to be a Christian husband unless he is willing to sacrifice himself for the security and safety of his spouse. Provision is a minimum requirement in a godly husband.

God’s design for spiritual guidance in the home predates human machinations. Relegating the duties of spiritual leadership to the wife is diametrically opposed to God’s plan. Husbands should take their cue from Jesus, Who sacrificed everything for the eternal benefit of His bride, the church of Christ.

The world has a different view of the husband’s role. From “Mr. Mom” to homosexual civil unions, our country has



THE BIBLE SPEAKS TO HUSBANDS

Jeff Sweeten

The struggle in our society to deal with changing roles in marriage should be lain squarely at the feet of husbands. The failure to live according to the Divine paradigm has produced a host of single moms, a generation of delinquent children, and a public willing to pass off every conceivable perversion as a “marriage.” If we are to reclaim a sense of godliness in design for a partnership that began in the Garden, men must step up to their God-given responsibilities. We are not evolved primordial slime, animals groping senselessly and experimentally for pleasure and propagation. We are divinely made after the likeness of God, and given distinctive roles in a one man/one woman relationship that is intended to last for life. And, men have a definitive role as leaders, providers, and spiritual guides in the family unit.

God’s design in physical intimacy predates human substitutions. The first marital adjustment was made shortly after Adam pronounced that “This is now bone of my bones,

digressed into a distressing state where the clear roles of husband and wife have been blurred beyond correction. Hollywood's influence on the man-woman relationship is a popular topic in many movies, dealing death to marital sanctity and marital fidelity in general. Pop music embitters men and denigrates women to objects of pleasure to be randomly used and discarded. Even gossip columnists are quoted as authorities in domestic conflict resolution.

It is a sad state that we find ourselves in today, where deadbeat dads must be forced through litigation to provide for their wife and/or children. It is pitiful that "church going" is perceived as a woman's work. It is to the ruin of right living that family units are decimated by divorce. We must teach the world the proper, manly role of the husband as God has revealed him. We must invest in our husbands in terms of education and support, exercising discipline in the church in the form of training and correction. We must never apologize for demanding that God's pattern be practiced; we must never compromise the divine mandate concerning the husband's role in a marriage relationship, and we must never fail in commending those who attempt, however imperfectly, to live as godly husbands. To do less is to undermine the foundation upon which civil societies subsist and bring shame upon the church of Christ.

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RESPECT OF LIFE

Tom Moore

For us to properly respect life we must ask: "Who am I?" The question "Who am I?" is a very important question for every human being to consider. It is difficult to overestimate how powerfully we are affected by the way we think about ourselves: our self-concept, our sense of personal identity. This has a huge impact on our view of life. The reason our nation has such a low view of life is their failure to understand who humans really are.

Scripture declared, "And God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). The Bible affirms that we are made in God's image. God is a personal being and so are we. We are not merely things, or even animals we are persons. The difference between us and the animals is not merely quantitative - it is qualitative. We do not merely have more cells than an animal, nor are we merely a more complex

organism - we are of a different order of being altogether. Man has a soul and animals do not.

The difference between a human being and other beings in the world is vitally important. To murder a human being, for example, is a fundamentally different act than to take the life of an animal.

And surely your blood, the blood of your lives, will I require; at the hand of every beast will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man (Gen. 9:5-6).

This, incidentally, is why abortion and euthanasia is so wrong - it is the illicit taking of human life.

To say that we are persons created in God's image is to say that we have personal worth. We are truly worth more than any of the lower creatures.

Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value then they? (Matt. 6:26).

Again, we are worth more than animals because we were made in the image of God and possess a soul.

It is important to note also that God made us male and female - we are not just generic persons, we are men and women. It is an astonishing thing, really, to contemplate that God has made us to be persons like Himself with whom He can communicate and have fellowship. Since we have been created in God's own image as personal beings, the central concern of our existence is our relationship to the God who created us.

This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil (Ecc. 12:13-14).

Because we are held accountable to the law of God we have a biblical obligation to preserve life.

Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body (1 Cor. 6:19-20).

We have an obligation to preserve our body and the life and

body of others because we are not our own - we are bought with a price.

The Psalmist declared,

Judge the poor and fatherless: Do justice to the afflicted and destitute. Rescue the poor and needy: Deliver them out of the hand of the wicked (Ps. 82:3-4).

God's moral principles never change We have an obligation to protect those in danger.

If thou faint in the day of adversity, Thy strength is small. Deliver them that are carried away unto death, And those that are ready to be slain see that thou hold back. If thou sayest, Behold, we knew not this; Doth not he that weigheth the hearts consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his work? (Pro. 24:10-12).

We have a moral obligation to "rescue" them who are in danger. Would you not say that abortion is danger to the unborn child and needs to be rescued?

We are not to have the attitude: "I know him not, he is no friend of mine; why should I trouble myself about him?" These principals of righteousness are brought forward in the New Testament - the Law has changed but the principals remains the same.

Because of the value of human life in the eyes of God we have an obligation to do what we can to show respect for life and teach others to have that same respect. For this reason we must oppose abortion, euthanasia, suicide, and any other evil that is a danger to life. Remember, "And God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27).

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THE LORD'S ANGER

G. K. Wallace

Jesus became angry (Mark 3:5). We usually think of anger as a vice and not a virtue, and yet Jesus became angry. We usually regard anger as littleness and not bigness, but Jesus became angry. The angry man is the likely man to sin. Anger is strictly forbidden in God's Word. In Psalm 37:8 the writer says, "Cease from anger, and forsake wrath." The teacher of old said, "He that is slow to anger appeaseth wrath," and we are exhorted, "Make no friendship with the man that is given to anger." In Ecclesiastes 7:9 we read, "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." Jesus said, "whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matt. 5:22). One of the qualifications of an elder is that he be not soon angry (Tit. 1:7).

Why then is anger so severely condemned and yet we read the startling statement that Jesus became angry? There is a difference between the anger manifested by man and that which Jesus possessed. There is a difference between the anger that is condemned by the Holy Spirit and the anger by Jesus our Lord.

The anger that is ours is often produced by a selfish motive. Criticism against others does not make us angry; however, we let out howls of rage when criticism is directed against us. We become indignant when we are not selected as the leader or make the head of a committee. If for some reason we are not invited to the party we feel insulted. Too, if we fail to get the glory or the credit for a deed, we become angry. This indicates that our motive is not proper and right. When Jonah went down to Nineveh and prophesied, "Yet forty days, and Nineveh shall be overthrown," the people repented and Jonah became angry. He should have rejoiced that they corrected their lives. He really did not care for the people; he cared for himself. He was utterly selfish, and nursing his wounded pride, he went out and sat down under a booth that he had made. In the shade of the booth he nursed his injured pride and was angry because he could not have his way. He was not angry because men were sinful and the heart of man was corrupted.

Such anger as we often have and that which was manifested by Jonah is wrong in its objective. The anger that we have, prompts us to destroy, to hurt, to give pain. Sometimes we are like Samson when we give vent to our feelings. We destroy not only the building we pull down, but ourselves. If we see ourselves slighted, we break off diplomatic relations

First Quarter Class Schedule

Southwest School of Bible Studies

August 2021-November 2021

Time	First Year	Second Year
Monday		
9:00-11:50	English Grammar - Matt Gibson	Psalms, Clay Bond
1:00-1:50	Matthew - Matt Gibson	Logic - Stan Crowley (1:00-3:50)
2:00-2:50	GSP	↓
3:00 - 3:50	Congregational Development - Steve Lloyd	
Tuesday		
9:00-11:50	Genesis - Carl McCann	Ezra, Neh., Esther—Mel Hutzler
1:00-3:50	Exodus- Mel Hutzler	Sermon on the Mount - Carl McCann
Wednesday		
9:00-11:50	Study Skills & Methods - Faculty	Galatians/Ephesians - Cody Westbrook
1:00-1:50	Matthew - Matt Gibson	Greek 1 - Steve Lloyd (1:00-2:20)
2:00-2:50	GSP	
3:00-3:50	Congregational Development - Steve Lloyd	GSP
Thursday		
9:00-11:50	Intro to New Testament- Gibson	Job - Ronnie Scherffius
1:00-3:50	Mark - Clay Bond	Timothy & Titus-Steven Lloyd
Friday		
9:00-11:50	Hermeneutics 1 - Steve Lloyd	Isaiah - Matt Gibson
1:00-2:20	Matthew - Matt Gibson	Greek 1 - Steve Lloyd
3:00-3:50	Congregational Development - Steve Lloyd	GSP



09/17-19 - Fruitvale Lectures

10/18-22 - Finals Week

10/25-29 - Break Week

with the church. We resign the Lord's work; and like the elder brother, we stay out and pout. The elder brother refused to go in and have a part in the feast prepared for his wayward brother. He was trying to hurt someone. He did hurt his father and himself.

Often the type of anger that we manifest is ridiculous and silly. I have seen men who when playing golf become angry and throw away a golf club. I have seen mechanics beat an engine and swear when the engine would not respond as they wanted it to do. Jesus was not angry after any such fashion. The anger of Jesus was born of love, and not of hate. He became angry with the people because they were unwilling to help a man with a withered hand. Jesus did not become angry when he was mocked, spat upon, and even when he was crucified. His anger had the right objective. He desired to help someone and not to hurt. He opposed the sin of the people who were making laws to govern the Sabbath that God did not make, but he loved the sinner. His anger was righteous indignation. His condemnation of those people was not born in a fit of madness. His emotion was a holy indignation.

From this we see that any selfish anger must be destroyed. Too, we have an example of righteous anger which needs to be stirred. One of the signs that a church is running down spiritually is the fact that it has lost its power to become indignant about wrongdoing. Some congregations are very indifferent about the work of the Lord. Many members of the church are too indifferent about Sunday evening and Wednesday night and a vast majority of brethren would know nothing at all about it. If Jesus were here, He would do as He did in time of old, "when he had looked round about on them with anger, being grieved for the hardness of their hearts." We need the type of anger manifested by our Lord.

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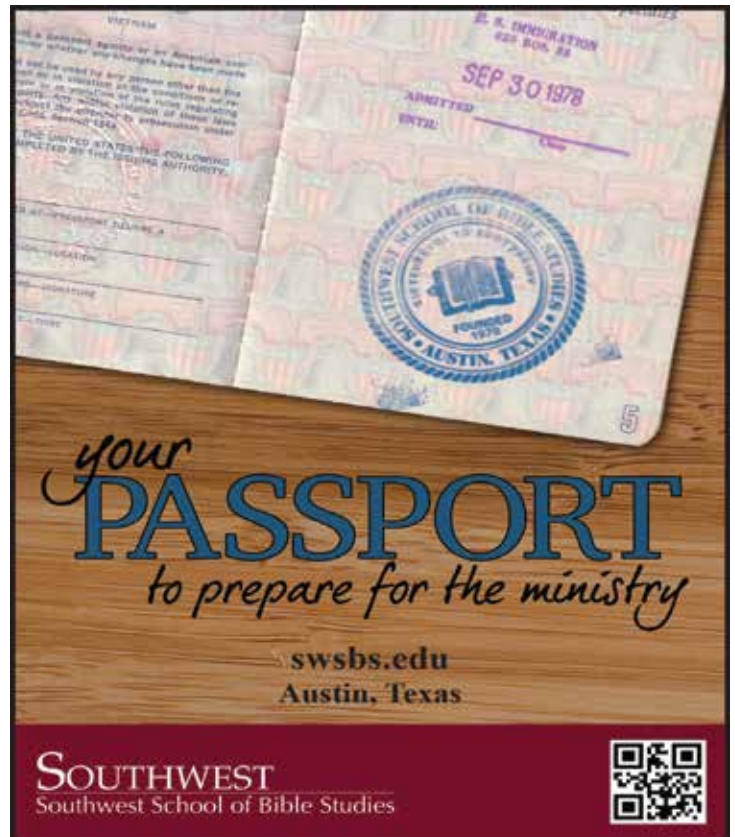
the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). Jesus did not simply have knowledge of human suffering but by reason of common experience with man truly understands our weaknesses! To return Lazarus back into such a climate would certainly give occasion to cause the Son of man to weep.

Finally, it may be that Jesus wept because of the state of mind of those who, in the face of such an undeniable miracle, would nevertheless reject Him as their Savior. John records

just how filled with hate some were and just how far they would go to deny the Christ: "But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus" (John 12:10-11). The ability of Jesus to weep even for those who continually deny Him demonstrates the true love that the "man of sorrow" had even for humanity.

What then is the conclusion of the whole matter? Why did Jesus weep? In the final analysis of things, the reason why Jesus wept is of very little consequence! What is significant to us is that Jesus did weep! The fact that Jesus wept demonstrates the love and concern of God for humanity! Jesus does care when we are saddened by death or struggling with earthly difficulties. Jesus does care that we live in a world of temptation, sorrow and suffering. Jesus does understand the feelings and infirmities of man because He walked where we walk! Jesus faced temptations. Jesus endured hardships. Jesus lost friends and even family to death. Why did Jesus weep? I do not know specifically, but I am thankful that He did!

CW





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“To Know Jesus and...make Him known”

From the Director's desk



Steven Lloyd
Director SWSBS

Southwest has worked in conjunction with sister, Earlene “Rusty” Holland for the past three years to get two young brothers from Africa to attend the school. Our papers are in order, we have paid the government fees and sent the proper documents for them to attend. It has been an exercise in “two steps forward, three steps back.”

If all the stories I have heard about these two young men are true, a major motion picture could be made that would capture everyone's hearts and imaginations. John Dak and his best friend, Bidong Tut Banang, have experienced things hard to imagine.

Their last effort to come to school ended with these two young men as victims of fraudulent activity outside the US Embassy. Bidong was hospitalized due a bad back caused by a beating he suffered at the hands of vicious men in an earlier incident.

The majority of our students come from surrounding towns in Austin, Texas. One brother comes from California. Adan and Karen Hernandez come from Mexico. John and Bidong are not the only ones trying to make it to Austin, Texas. For three years, another brother from India tried to make it to Southwest but to no avail. He eventually enrolled in the Four Seas Bible College.

There are a variety of reasons why people do not make it to Southwest. COVID is one reason. It created a huge barrier. Others simply cannot convince the US Embassy that they should be allowed to come. No doubt, other doors will open. No doubt, students seeking enrollment at other schools in our great brotherhood are challenged in the same way. Perhaps we could pray for doors of opportunity to open.

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