

CHRISTIAN WORKER

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

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THE DEITY OF CHRIST

Guy N. Woods

The word God is one of the Spirit’s designations for the divine nature. Under the figure of the synecdoche, where a part is made to stand for the whole, or the whole for a part, the word God is used to designate each of the divine Persons constituting deity; and, while there is but one God—one divine nature—the Scriptures clearly teach that there are three distinct personalities possessing this nature. The Father is called God (John 3:16), the Son is called God (John 1:1), the Holy Spirit is called God (Acts 5:3, 4). In these instances, the word God, the name of the divine nature, is severally applied to each part, under the figure above designated, though there is but one divine nature; hence, but one God (Deu. 6:4).

Thus, when reference is made to “the deity of Christ,” it is meant that Christ possess the divine nature; that He is a part of the godhead; and that He is, therefore, GOD. And, inasmuch as divine attributes are ascribed to each of the persons of the godhead it is entirely correct and in order to refer to them as God the Father, God the Son, and God the Holy Spirit, the three constituting the one God.

The books of the Gospels were written, in large measure to prove the deity of Jesus (John 20:30-31), and other Scripture abounds with evidences to this end. Because of necessary limitations of space, we can do no more than suggest, in barest outline, the vast scope of this evidential material, any one division of which is sufficient to lead reasonable minds to accept, without doubt, His deity: (1) His pre-existence, by which it is meant that he existed before creation, and is thus eternal (John 1:1). (2) His possession of all of the divine attributes, which could never be exhibited by a mere creature (Rev. 1:5; 1 Tim. 1:1). (3) His acceptance of divine titles wholly improper for ordinary mortals (John 10:36; Phil. 2:5-8). (4) His absolutely perfect and sinless life among

men; His fulfillment of all of the Messianic predictions of the Old Testament; His remarkable miracles, and His triumphant resurrection from the dead (Rom. 1:4). Those who knew Him best, on Earth, bore similar testimony to His unique character: and, His enemies, unable to deny the reality of His supernatural acts, conceded they were superhuman, and attributed them to the devil!

Those who are disposed to discount the testimony of inspiration touching our Lord’s nature, must account, in some fashion, for historic proofs which everywhere abound. That such a man as our Lord lived no knowledgeable person today denies. The Roman writers Tacitus, Suetonius, and Pliny all bear witness to this fact. That He was crucified on a cross by order of Pilate is likewise by all admitted. Thus secular history establishes the fact that Jesus of Nazareth both lived and died. To this point, there is agreement between believers and unbelievers. Deposited in a borrowed tomb

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SYMPTOMS OF A DYING CHURCH

Cody Westbrook

How sad it is that so many congregations of the Lord's people are dying. Sadder still, the fact that much of it could be prevented. Major health problems often advertise their presence through minor symptoms. Doctors recommend routine health screenings to look for signs of trouble. In many cases, if symptoms can be identified early then steps can be taken to prevent any major problems. The health of the church operates in the same fashion. By looking closely at symptoms, one can get an idea as to the overall condition of the congregation.

Revelation begins with addresses to 7 congregations scattered throughout Asia Minor. Each one receives commendation and/or condemnation for matters occurring in their midst. These churches stand as a perfect model for congregations today. The symptoms of disease in the first century still occur in the 21st century, and if we can identify them we can treat them. What are the symptoms?

A congregation that leaves its first love (Rev. 2:4). A congregation of God's people can be as straight as a gun barrel in matters of doctrine but empty as an abyss in matters of the heart. This is what we find with the church at Ephesus. They were hardworking, dedicated, steadfast, and faithfully opposed error, yet their heart was not in the right place. They had left their first love. They did all the right things for all the wrong reasons.

God is concerned both with what we do and why do we do it (Matt. 6:1ff). Our labor is to be an outgrowth of our love (1 Thess. 1:3). Without love what we say, what we have, and what we give means nothing (1 Cor. 13:1-3). All things are to be done in love (1 Cor. 16:14). A congregation may have great numbers and engage in many good works, but without sincere and zealous love for the Lord, those things are meaningless.

A congregation that tolerates sin (Rev. 2:14-15; 20). Amos 5:15 commands "hate the evil and love the good." Paul said genuine love abhors what is evil and clings to what is good (Rom. 12:9). These two actions are not

mutually exclusive and yet so often we live as though they are. The churches in Pergamos and Thyatira knew what it was to cling to the good but failed in hating the evil. Pergamos tolerated the doctrines of Baalam and the Nicolaitans while Thyatira allowed a Jezebel to seduce brethren to commit fornication.

Sin, in every form, will spread through a congregation like a poison and kill the church if allowed to go on unchecked. Joshua learned that lesson regarding Achan and the church at Corinth was rebuked sternly for turning a blind eye to sexual immorality in the congregation (Josh. 7; 1 Cor. 5). Though it may not be easy, we have an obligation to deal with sin in the church. Though a body may appear healthy externally, it may be rotting away and dying internally. Such is the reality of a congregation that allows sin to fester in its midst.

A congregation that is lukewarm (Rev. 3:15-16). Laodicea was a wealthy resort town known as a retreat city for the wealthy. It was well-known for its black sheep wool, eye salve, and hot spring bath houses. The congregation had obviously developed the laid back attitude of the city. They were completely indifferent to the Lord and His work. Such an attitude made the Lord sick. "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth" (Rev. 3:15-16).

A lukewarm congregation is one that simply exists. The people go through the motions and trappings of Christianity without any care or passion one way or the other. Evangelism is haphazard, worship is just a duty, and when the final "Amen" is uttered, the people race to see who can exit the building first. Such is the same mentality which existed in the children of Israel when Elijah asked, "How long halt ye between two opinions?" (1 Kings 18:21). A lack of enthusiasm for the Lord is a sure sign of inward decay.

A congregation that falls asleep (Rev. 3:1-2). The

church at Sardis was dying and did not know it. They had fallen asleep. Jesus said, “I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die” (Rev. 3:1-2). Note that they “had a name” but their name was not indicative of reality.

A congregation may be well known in the brotherhood because of its work and large numbers, but numbers and names are not necessarily an indicator of good health. Many are the stories of celebrities who seemed to have it all to the public eye but were privately falling apart. If we allow ourselves to become comfortable with the status quo, always look for the path of least resistance, and be satisfied with simply being satisfied, then we are standing in the shoes of Sardis.

It is tragic to watch a congregation wither away and die needlessly. Thankfully the Great Physician knows the cure. Each of the congregations in Asia Minor were exhorted to repent and assured of their Lord’s approval upon doing so. Nothing has changed. Dying congregations need only to honestly examine their symptoms in light of God’s Word and change. He that hath an ear, let him hear what the spirit saith unto the churches.

CW

THE OFFENSIVE CHRIST

Johnny Ramsey

In Galatians 5:11, we read of “the offense of the cross.” To some in Corinth, nothing was as distasteful as the preaching of the crucified Savior. In Athens, Paul was mocked for preaching the resurrection of Jesus (Acts 17:12). To be perfectly honest, Christ was a “rock of offense” and a “stone of stumbling” to many among His own people and in the Roman Empire (Rom. 9:33). Why did Jesus offend so many?

He was despised in the region of Gadarenes because people there thought more of swine than of lost souls (Mark 5). The Master Teacher offended the Pharisees because of His blunt rebuke of their customs and traditions (Matt. 15:7-12). The absolute authority of the Lord caused a sword of separation within some families (Matt. 10:34-35). When Christ comes on the stage of life, the human scene must give attention to His claims. One cannot be neutral in regard to the Man of Nazareth. Jesus plainly reminds us in

Matthew 12:30 that men are either “for or against” Him. But why was our blessed Redeemer such a controversial person?

His Perfection Made Others Uncomfortable

To be in the presence of the Son of God made anyone else’s fame pale into nothingness. His speech, action, attitude and endeavor formed a matchless framework of beauty. The scribes waned in power when Jesus unfolded the Scriptures. The righteous pretense of the Pharisees disintegrated in the marvelous purity of the Messiah. Arrogant claims of the Sadducees were easily put asunder by one clear word of logic by the Savior. Caesars and Herod’s were always dwarfed by the heavenly countenance of the Redeemer. Since very few people enjoy being “upstaged,” Jesus was intently hated. Pilate realized that “for envy he had been delivered up” (Mark 15:10).

His Salvation Was Spiritual, Not Temporal

“Hosanna” had become a popular cry among the Jews by the time the Lord walked the Judean soil. Since the days of the Maccabees, it was a term of deliverance and meant simply, “Save us, we pray.” In Mark 11 is told the story of Jesus’ triumphant entry into Jerusalem. But however brilliant the palm-strewn road may have seemed that day, our Redeemer was a bitter disappointment to the Jews because He came not to save them from Rome, but to save sinners from Satan’s hold. He told Pilate, “My kingdom is not of this world” (John 18:36), and those coming to Him for loaves and fishes went away distraught.

He Embarrassed The Socially Elite

The Savior’s propensity of eating with sinners caused a revolt within the upper echelon of society (Mark 2; Luke 19). Jesus came “to seek and to save the lost” (Luke 19:10), but the doctors of the law were upset with practical application of that maxim. It bothered them intensely when the large crowds came to hear him teach, because Jesus had not gone to one of their schools (John 7). The piercing logic by which Christ nailed their hides to the wall was constantly embarrassing (Mark 12:14; John 8:39-40). Jesus unveiled their evil hearts of selfishness in the person of the “older brother” (Luke 15:11-31), and their vain ritualistic piety in the story of the priests and Levites who “pass by on the other side” (Luke 10:27-37). No wonder they were offended! Of course, they could have repented, but that would have called for more humility than they could muster. Are there any sadder words in Scripture than John 1:11? “He came unto His own, but His own received Him not.” Rather than being offended in Jesus, may God help us always to stand up valiantly for Him in the midst of a godless, decadent world.

It is hardly conceivable that anyone as wonderful as Jesus

Christ would have had as many enemies as He did. As our minds retrace the beautiful life He led, the perfect pattern He set, we are amazed to recall the fact that many in His day coldly rejected Him. How could anyone spurn such an unselfish love? Even though we cannot answer these questions completely, it remains a sobering, heart-breaking fact that thousands of His day turned a deaf ear to heaven's will, expressed so capably in Jesus, the Son of God.

CW

that we have subscribed to a Discipline, and in living faithful to the Scriptures, we are disciplined ones. We see the term used of some people, without religion even entering into the picture, when they are condemned as being “undisciplined.” We have heard the term used, properly, of unruly children. They are without “discipline.”

We have erred in thinking that the sum of discipline is withdrawal of fellowship. Mention discipline, and that's where the minds of many will go. That withdrawal of fellowship is of course the ultimate in applied discipline, and action that must be taken at times. We are sorry that we see so little of it, and hear so little of it, in our time. But one thing that robs that ultimate action of its proper working is the fact that often there has existed no discipline of any consequence before the action is taken. Such ultimate discipline now applied by people who themselves are undisciplined is a waste of time, and a mockery.

In reality, where the people and congregation are what they should be, there is discipline in effect and ongoing constantly. The design of the Scriptures, with its role to play in providing reproof and correction (2 Tim. 3:16, 17) is to discipline us. The word of elders, in admonishing, rebuking and reproving is the work of discipline. Spiritual ones (Gal. 6:1) who visit those with problems in their application of Christianity are doing a work of discipline. And even the most faithful ones, in diligently studying and applying the Word of God in their lives, are being “disciplined.”

In our “do it yourself” society, evil philosophies have, through liberalism, entered the church. Against all sense of discipline we hear men say, “We in Christ do not abide by a set of rules!” But Paul urged that we all “walk by THE SAME RULE” (Phil. 3:16). Others of the same liberal bent have said that the grace found in Christ has ruled out law, and that “we are not under law!” Again, Paul said that we “serve the law of God” (Rom. 7:25), and James refers to our being under “the perfect law of liberty” (Jas. 1:25). It is clear that some men have turned to obtain their “discipline” (such as it is) at sectarian theological sources, and they thus show that they are not within the Lord's blessings in not being “under his discipline.”

We dare not end this without a word on fellowship. A lack of understanding of fellowship, and the meaning of it, the preciousness of it, and the restrictions of it, has worked to render withdrawal of fellowship ineffective in many instances. If fellowship was not valued, then the loss of it renders no hurt to the offender. We need to work on both of these areas, and we need to do it NOW! We'll not be able to do any of it until we are true disciplined ones! That is within the meaning of being a “disciple.” There is a



THE DISCIPLINED ONES

Bill Jackson

We have repeatedly stated that the child of God is a controlled being. He, after all, once lived to his own will and pleasure, fulfilling all the desires of the flesh and mind (Eph. 2:3), but in coming obediently to the Christ he has denied self (Luke 9:23) and willingly subscribed to the Master's will. He has then said that he will live a controlled and regimented life. As a child of God he is called a “disciple,” and thus a “student, learner, a follower.” The word indicates that, as a disciple, there is before him a Master, a Teacher, a Guide, and that is, of course, the Christ.

We see, then, in “disciple” the fact that this one is a disciplined one. He has undertaken to follow, to abide by, a discipline – the Word of God. One of the modern-day creed books is known as the “Discipline” of that denomination. They were correct in thinking that the organization needed some stated form or rule, but were in error in creating a human creed to guide men in religious matters. The point is

Rule to be followed, and Law we have subscribed to, and a Course laid out by which we are to live. In so doing, we are following a Discipline!

CW

LOOK AT THE CHRIST

Ronnie Scherffius

One of the most well-known paintings of Leonardo da Vinci is “The Last Supper.” Though fraught with biblical contradictions, it stands as the classic representation of Jesus with His apostles on this momentous occasion. Legend says that when Leonardo first revealed the painting to friends, they noted the attention to detail the artist had given, particularly to the fringe of the tablecloth. Disgusted, da Vinci wiped away the ornate border and demanded, “Look at the Christ.”

If you could paint a picture of the Christ from any Old Testament figure, who would you choose? Here are a few suggestions: Joseph, who was sold into slavery by his brothers; Moses, the great lawgiver; David, the shepherd king who slew Goliath; Solomon, the king who built the temple of the Lord; Isaac, who was offered as a sacrifice by his father. However, King Saul provides a picture of the Christ unlike any prominent men of the Old Testament noted above. The following parallels are provided for your study and consideration.

First, consider that Saul, like Jesus, was a son of exception. Saul is identified as “a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people” (1 Sam. 9:1-2). Without controversy, Jesus was a son of exception. He is “the only begotten son” of God (John 3:16). When Jesus preached, “he taught them as one having authority, and not as the scribes” (Matt. 7:29). Seeing Jesus’ miracles the people declared, “We never saw it on this fashion” (Mark 2:12). Jesus, the Son of God was truly a Son of exception.

Second, note that when first introduced to Saul, he is seeking his father’s lost possessions: “And the asses of Kish Saul’s father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses” (1 Sam. 9:3). Jesus also was sent to do His father’s will (Luke 2:49; John 6:38), seeking lost humanity. “For the Son of man is come to seek and to save that which was lost” (Luke 19:10; cf. Matt. 1:21; 1 Tim. 1:15).

The third picture of Jesus seen in Saul is the involvement of a man of God in their anointing. Samuel, the man of God (1 Sam. 9:7-8, 10), anointed Saul to be king over Israel (1 Sam. 10:1). Though anointed with the Spirit by God (cf. Luke 4:18), the Spirit descended on Christ after His baptism by John (John 1:289- 34).

The fourth illustration of Jesus pictured in the life of Saul is the wondering of the people. After being anointed, Saul prophesied among the “company of prophets” (1 Sam. 10:9- 10). Following this, all who knew Saul wondered and said, “What is this that is come unto the son of Kish? Is Saul also among the prophets?” (1 Sam. 10:11). After Jesus was anointed by the Spirit of God and returned to Nazareth, those who had known Him “bare him witness, and wondered at the gracious words which proceeded out of his mouth” (Luke 4:22; cf. Mark 6:2-3; John 6:42; 7:14-15).

A fifth demonstration of the striking parallel between Saul and Jesus is that the work of each man was, at the first, hidden. Saul did not immediately tell others he was anointed to be king: “And Saul’s uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not” (1 Sam. 10:15-16). Similarly, Jesus did not reveal himself at the beginning of His ministry. At the marriage in Cana (John 2:1-11), though He performed His first miracle, Jesus kept his true work hidden: “mine hour is not yet come” (John 2:4). Jesus continued this throughout His ministry and charged His apostles to, “tell no man that he was Jesus the Christ” (Matt. 16:20; cf. Mark 9:9-10; Luke 8:56).

The sixth picture of Jesus in king Saul is that both men were rejected by their own people. When Saul was identified by Samuel “the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace” (10:27). Similarly, we see that Jesus “was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not” (John 1:10-11). Furthermore, when Jesus was rejected, He also “held his peace” (cf. Isa. 53:7; Matt. 26:63; 27:12-14; Luke 23:9).

These are but a handful of the unlikely parallels between the life of King Saul and King Jesus. In truth, there are in total no less than sixteen similarities that could be considered! The point to be emphasized is, the Bible in its entirety is a demonstration of the Christ. When you read the Scriptures, Look at the Christ.

CW

THE END OF THE BOOK

John Haffner

Have you ever peeked at the last chapter of a novel? Maybe you hoped to learn the identity of the culprit. Maybe you just wanted to be assured of a happy ending before committing yourself to reading. When it comes to “The Book” (the word Bible comes from the Ancient Greek for “book, paper, or scroll”), we have many good reasons to peek at the ending. The end of the New Testament is found at the Revelation of John. In the last chapter of Revelation, at the end of the Bible, we are reminded of several important truths.

God alone is worthy of worship (Rev. 22:8-9). After being blessed to hear and see everything God chose to show him, John falls down to worship before the feet of the angel who showed him these things. Immediately, John is corrected. Angels, like Christians, are servants of God. Only God is to be worshipped. The angel’s quick and pointed refusal matches what we find elsewhere in the Bible. Peter would not allow Cornelius to worship him (Acts 10:25-26). Paul and Barnabas would not allow the crowds in Lystra to treat them as gods (Acts 14:12-18). Satan was even rebuked by Jesus with the quotation, “you shall worship the LORD your God, and Him only you shall serve” (Matt. 4:8-11). It is noteworthy that Jesus, having the fullness of Godhood, DID receive worship (Matt. 28:9; Col. 2:8-10).

God rewards faithful obedience (Rev. 22:14). Mankind in every age tries to eliminate the need to obey God. We see “commandment-keeping” as getting in the way of our desires. We all know this side of stubbornness, but God blessed those who obey (Deu. 28:1-2). We also find in the Bible that God punishes disobedience. Today, we cannot overlook the truth that failing to obey the Gospel will bring eternal consequences (2 Thess. 1:8). We should be thankful we have a detailed record of the blessing and cursing of God (Deu. 30:15-20; Heb 2:2-3).

God invites all who will come to Him (Rev. 22:17). The concept of “limited atonement” does not fit with Scripture. Jesus personally invited all (Matt. 11:28-30) and commanded the truth to be spread to all (Mark 16:15-16), because He died for all (1 John 2:2). Simply put, God desires all to be saved (Acts 10:34-35; 1 Tim. 2:3-4; 2 Pet. 3:9). The only ones excluded from the blessings of God are those who refuse to obey Him.

God will judge the world by His Son (Rev. 22:20). The last great day is coming, but nobody knows at what time the

Lord will return (1 Thess. 5:1-2). The verdict we hear will be based on the standard of Christ’s words (John 12:48). No one is exempt from this judgment. Even the things we may keep hidden from all others will be judged by God (Rom. 2:16; Ecc. 12:14).

The end of the book supplies us with powerful lessons. Knowing the certainty of judgment and the unique character of God, let us come to Him with proper worship and faithful obedience.

CW

CONTINUED FROM PAGE 1

in old Jerusalem was the body of a man who all—enemies and friends alike—believed had disappeared forevermore from the Earth. The disciples, dull of mind, and unable to comprehend the Lord’s teaching, believed they would see His face no more, and His enemies rejoiced in this concept. Yet, a movement, destined to shake the Earth in a few short years, was to come forth from that tomb. How?

There was about Him none of those aids and agencies usually regarded as essential to success in the world of men. As House, in His magnificent work, *Can It Be False?* so ably asserts, “He formulated no creed, he left no Koran behind him. He came into the world to establish a kingdom which he called the kingdom of heaven. He disclaimed as unworthy, and discarded as unsuited to his purpose, all the means and methods and appliances by which other men had established kingdoms and founded empires. No sword was drawn in his behalf save the one the impetuous Peter drew in the garden, and which he was commanded by the Master to sheathe and never again take from its scabbard.”

“Was it the blind man to whom he had given sight? Was it the paralytic through whose shriveled veins the ruby currents of life had poured at his command? Was it the miserable leper he had cleansed? Was it Peter and his fellow-fisherman? Was it the poor and humble among whom he had moved and with whom he had associated all his life? Are these the builders of kingdoms and the founders of empires? Yet the kingdom was established. It rises today, after the lapse of nearly nineteen hundred years, in grand and magnificent proportions—the wonder of the world and the hope and refuge of millions.”

To continue with House, “A humble peasant reared amid the sequestered hills of Nazareth, in an obscurity so dense and a seclusion so deep that no one knew of him save his daily associates of the same lowly rank and fortune,

established a kingdom in the world that has outlived the fall of dynasties and the decay of empires. His only herald was the rugged Baptist, with his raiment of camel's hair, as he lifted the trumpet of repentance on the banks of the Jordan. And when, for his fearless reproof of sin and his bold proclamation of the truth, John was thrown into prison, and from its depressing gloom sent his disciples to Jesus to know if he was really the Messiah or whether the Messiah was still to come, the following was the answer he received: 'Go and show John again those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.' The lame, the blind, the deaf, the leper, the dead, the poor, the lowly! Did one ever before, proposing to found a kingdom put such an army into the field to achieve a conquest and establish his dominion?


Where is Rome now? The very eagles have faded from her ensigns, and her name stands inscribed on the broken column that records the downfall of empires. And where is the humble Captain that led his little band of lowly followers over the hills of Judea and by the Sea of Galilee—a sad, homeless wanderer on Earth—where the foxes had holes and the birds of the air had nests, but where he had no place to call his own on which to lay his head? He lives in millions of human hearts with the undecaying vigor of an immortal life, and the sun sets not on all the lands that contain his worshippers! He came to establish a kingdom, but the seat of empire was the human heart. It was not of this world, and to this world belongs none of the glory of the achievement. Her rulers and potentates threw him not even a word of encouragement in his struggles, her armies furnished him not a soldier, her treasures not a dollar, her arsenals not a weapon, and her priests not a prayer! He bore the burden of her scorn while he lived, and she contributed a cross and a crown of thorns to decorate the ignominious death to which she consigned him.

Born in obscurity so dense, and moving on a plane so humble and unambitious that the literature of his day did not deem his birth or his life worthy of the most casual mention, his name stands today the foremost in all history for the results achieved as well as the manner of their achievement. Far in advance of all other men who have ever lived in the mighty influences that he put in motion to sway the world and shape the destinies of men, he threw aside as unworthy to be utilized all the appliances and methods by which others had gained an ascendancy over their fellows and won the chaplet of renown. Everywhere and upon all occasions he utterly refused to countenance, either by word or action, any idea or suggestion of political

power for himself. He flattered no man's vanity or ambition or cupidity to induce him to enlist under his banner. At no time, under no circumstances did he ever hold out to any man, high or low, Jew or Gentile, any promise or prospect or hope of earthly preferment or distinction to induce him to become his disciple. On the contrary, when men came to him voluntarily and proposed to follow him, it seems as if he would discourage them from doing so. He gave them to understand clearly and unmistakably that he had no lands or houses or money or lucrative positions to bestow, and if their object in seeking to ally their fortunes with him was to better their worldly condition, he had no hope or promise or prospect to hold out in that direction. . . . His is a living, direct message to the hungry heart, which he himself proposes to feed and satisfy. Millions have tested his promise and declared it true. All along the march of the ages hungry hearts have received from his hand the bread of life and been satisfied. His religion still reigns a living power in the human soul. It carries within itself the ability to demonstrate its truth to the conscious satisfaction of every heart that will open its doors to receive it. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Only a God-Man could properly make such a promise; or, having made it, enable it to be realized. Such is the Christ we worship!

CW



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— and evangelize —

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From the Director's desk



Steven Lloyd
Director SWSBS

The school is in finals week, second quarter. Several students have missed a few days due to illness over the past few weeks. Jesse and Holly Stuart are now enjoying life with their third child, Caleb Stuart. His entrance into the world was not without challenges.

Prospects for August 2022 are encouraging. Six students have already been accepted. One student is from Malaysia. Her name is Jovita Saras Putri. She was approved over a year ago, but COVID struck the world and one of the things it altered were Jovita's plans to attend in August 2021. She is making every effort to acquire entrance into the United States to attend this August. Joining Jovita are Megan Patterson, Lauralee Simmons and her brother Alex Simmons; Stephanie Saldana, and Bryce Mayfield. I suspect others will apply as well.

This year, brother Trent Kennedy will return home from a 3-year commitment in Singapore. He will work full time with Southwest, initially coming in as Associate Director. This means we will have 3 full time faculty members. Since the departure of brother Logan Summers, we have called in several instructors to make up the difference.

We are always encouraged by the amount of support that comes in for students, for the operation of the school, and for faculty. Currently, our greatest need is for faculty support.

I want to thank supporters for the help you have already sent and continue to send to our work. We are in this together.

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