

CHRISTIAN WORKER

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

VOLUME 109, NUMBER 8

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; Phi. 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

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FROM THE EDITOR:

HOW TO LIVE WITHOUT REGRET

Cody Westbrook

The poet John Greenleaf Whittier said, “For of all the sad words of tongue or pen, the saddest are these: ‘It might have been.’” Regret is a bitter fruit which we all taste at some point in life. It’s only natural for us to look back at some time or event in the past and wish we had said or done something different. Some regret is good because it motivates us to be better (cf. 2 Cor. 7:8-10). Some, however, is extremely painful and weighs heavily upon us. But the greatest regret imaginable would be to enter into eternity after having squandered years of life which the Lord had given. How can we avoid that tragic circumstance? Listen to Paul as he reflected on the years of his life; “I have fought a good fight, I have finished my course, I have kept the faith” (2 Tim. 4:7).

To live without regret we must stand firm, without compromise. A palliative care specialist was asked to list the top five most often heard end of life regrets. Two of the five were “I wish I would have lived true to myself” and “I wish I would have expressed my feelings.” When Paul said “I have fought a good fight” he used a term that most literally means, “to agonize.” It was a term used by the ancient Greeks in reference to a race or competition but also to a struggle against opposition. Paul was an old soldier of the Cross. He withstood a sorcerer to convert a governor (Acts 13:6-12), and leading political figures in Pisidian Antioch (Acts 13:49-52). He endured stoning at Lystra (Acts 14:19-20), fought false teachers in Jerusalem (Acts 15), was beaten and jailed at Philippi (Acts 16), and disputed with philosophers in Athens (Acts 17). In all of this Paul stood firm on the truth and therefore could look back on his life knowing that he had not compromised or given in to fear. Like Paul, we are engaged in spiritual warfare and we must fight valiantly, without compromise (1 Tim. 1:18; 6:12). Even when the battle is hot and the circumstances uncomfortable, we must stand firm. Ask yourself, “Do I really want to look

back on my life and wish that I had fought harder for the truth? Or that I had stood up and said something? Or stood for something?”

To live without regret we must keep running. Paul said, “I have finished my course.” The word “course” refers to a race course, or race track. Some years before he used the same terminology while speaking to the Ephesian elders—“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy...” (Acts 20:24). At long last, the course was completed. But it was never easy. Read 2 Corinthians 11:22-28 and note carefully the difficulties of Paul’s ministry. Yet in all the tribulations, Paul persevered, and so must we. Roger Bannister became the first man in history to run a mile in under four minutes. Less than four months later, John Landy beat his record by 1.4 seconds. On August 7, 1954 the two met for a historic race. Landy held the lead on the last lap and would have won had he not turned to look over his shoulder for Bannister. He later told a Time Magazine reporter, “If I hadn’t looked back, I would have won.” The Christian life is a race, but it is a marathon not a sprint (Heb. 12:1-2). At times we become fatigued and may feel discouraged but we must endure by looking to Jesus and keeping the goal in mind (Phil. 3:13-14). Sadly, some give up and drop out of the race.

To live without regret we must not squander what God has given us. Paul said “I have kept the faith.” To keep means to “guard” and it has to do with stewardship. Remember Paul’s commands to Timothy, “Guard what was committed to your trust...” (1 Tim. 6:20) and “That good thing which was committed to you, keep by the Holy Spirit who dwells in you” (2 Tim. 1:14). To the Thessalonian Saints he said, “But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts” (2 Thess. 2:4). Paul understood himself to

be a steward of the gospel of Jesus Christ and he dedicated his life to giving the Lord the best possible return on His investment. Thus, by the end he could say that he had safely kept, or preserved, the gospel treasure committed to his trust. Open any list of top regrets and somewhere you will find something about time. What will we do with the time the Lord gives us? Will we use it as good stewards of the faith with which we were entrusted? Will we learn it thoroughly? Will we apply it faithfully? Will we teach it actively?

No one wants to reach the end of life full of regret about what might have been. Make the decision now to live like Paul, with firmness, perseverance, and good stewardship. So that when life comes to an end you may be able to look back and say, "I have fought a good fight, I have finished my course, I have kept the faith."

CW

RADICAL OBEDIENCE

Stephen Wiggins

In Luke 16:18 the Bible records Jesus saying, "Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery." Here is an intriguing passage uttered by the Son of God. Anyone interested in spiritual matters will want to explore the meaning of this statement. They will want to know what the verse means in order to avoid the immoral consequences of adultery.

The sin of adultery is horrible. It is a work of the flesh that keeps one from inheriting the kingdom of God (Gal. 5:19-21). Adultery causes people to be eternally lost. Not long ago a denominational preacher told me that if I teach what Jesus said in Luke 16:18 I will be condemning a majority of the human race to hell. No. I don't condemn anyone. That is the Lord's business. I am simply telling people what the Master said.

I know divorce and remarriage is rampant. People do it all the time with no regard for the Lord's will. But this should not keep one from teaching the truth on the subject. Murder and incest are rampant as well and many will be lost because of these sinful acts. Should we stop exposing these sins just because people keep committing these crimes? I hardly think so. The only way people will ever be brought to a state of repentance is to first recognize that they are living

a sinful lifestyle.

Jesus says when a person divorces his or her spouse and remarries another person that they enter an adulterous union. And they who marry the divorcee commit adultery as well. This is the general rule. There is one exception to this rule (Matt. 19:9). But generally speaking when one seeks a divorce from their spouse they sin. They then compound that sin by marrying another mate of which they have no God-given right to do. This is the meaning of Luke 16:18 and how it applies to us today. We can either accept it by faith as God's will or reject it out of unbelief. I encourage you to cultivate deep faith in God that leads to an obedient response to His word.

An interesting thing happened to me recently. After I wrote the above article for the local newspaper where I live I was approached by a San Augustine "pastor" who preaches for one of the denominations in town. He informed me that he had a question concerning my article. The gist of which went something like the following: "If it is true anytime anyone divorces and enters a second marriage they commit adultery then you've got a tremendous amount of people walking around that are in adultery. Divorce and remarriage is so rampant. I want to know, then, what do you tell these people concerning their salvation? What do you tell them to do about their adultery?"

Notice that, as is so often the case, the question posed does not pertain to the meaning of the passage but to the application. But, still, the answer is easy. You tell people to do the same thing you would tell them in regard to any sin whether it is thievery, incest, homosexuality, or adultery. It does not matter what the sin is the answer remains the same. You politely show people what God's will is from the Bible and encourage them to repent, turn from their sin, extricate themselves from its bondage, and seek God's forgiveness in harmony with His divine will. Stop committing the sin.

Get out of the adulterous union or you will die and go to the judgment having lived and died an adulterer. It is not a pretty picture. But sin is always messy. The difficulty comes about when people are stubborn and refuse to comply with God's standard. They are sinfully selfish and want to continue to live as they so choose. This difficulty is compounded many times when children have been produced by the adulterous union. But the solution remains the same. You cannot continue to live a life of sin and still go to heaven when this life is over. God will graciously forgive but not apart from humble and loving compliance with His word.

CW

First Quarter Class Schedule/Aug 2023 - October 2023



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

Time	First Year	Time	Second Year
Monday			
9:00-9:50	Congreg. Devel. 1 - Steven Lloyd	9:00-9:50	Greek 1 - Trent Kennedy
10:00-10:50	Intro to OT - Trent Kennedy	10:00-10:50	1 & 2 Chron - Matt Gibson
11:00-11:50	GSP	11:00-11:50	GSP
1:00-1:50	English Grammar 1 - Matt Gibson	1:00-1:50	1 & 2 Tim, Titus - Steven Lloyd
2:00 - 2:50	Exodus - Steven Lloyd	2:00-2:50	Isaiah 1 - Trent Kennedy
3:00-3:50	Intro to NT- Matt Gibson	3:00 - 3:50	Logic - Trent Kennedy
Tuesday			
9:00-10:20	Hermeneutics 1-Steven Lloyd	9:00-11:50	Sermon on the Mount - Carl McCann
10:30-11:50	Mark-Clay Bond		
1:00-3:50	Genesis - Carl McCann	1:00-2:20	Ezra, Neh, Esther - Matt Gibson
		2:30-3:50	Psalms 1 - Clay Bond
Wednesday			
9:00-9:50	Congreg. Devel. 1 - Steven Lloyd	9:00-9:50	Greek 1 - Trent Kennedy
10:00-10:50	Intro to OT - Trent Kennedy	10:00-10:50	1 & 2 Chron - Matt Gibson
11:00-11:50	GSP	11:00-11:50	GSP
1:00-1:50	English Grammar 1 - Matt Gibson	1:00-1:50	1 & 2 Tim, Titus - Steven Lloyd
2:00 - 2:50	Exodus - Steven Lloyd	2:00-2:50	Isaiah 1 - Trent Kennedy
3:00-3:50	Intro to NT- Matt Gibson	3:00 - 3:50	Logic - Trent Kennedy
Thursday			
9:00-10:20	Hermeneutics 1 - Steven Lloyd	9:00-11:50	Galatians/Ephesians - Cody Westbrook
10:30-11:50	Mark - Clay Bond		
1:00-3:50	Technology in Ministry - Jim Nash	1:00-2:20	Ezra, Neh., Esther - Matt Gibson
		2:30-3:50	Psalm 1- Clay Bond
Friday			
9:00-9:50	Congreg. Devel. 1 - Steven Lloyd	9:00-9:50	Greek 1 - Trent Kennedy
10:00-10:50	Intro to OT - Trent Kennedy	10:00-10:50	1 & 2 Chron - Matt Gibson
11:00-11:50	GSP	11:00-11:50	GSP
1:00-1:50	English Grammar 1 - Matt Gibson	1:00-1:50	1 & 2 Tim, Titus - Steven Lloyd
2:00 - 2:50	Exodus - Steven Lloyd	2:00-2:50	Isaiah 1 - Trent Kennedy
3:00-3:50	Intro to NT- Matt Gibson	3:00 - 3:50	Logic - Trent Kennedy

See Academic Calendar for Special Events

A CITY OF TRUTH

Don Walker

“Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of Truth; and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof” (Zech. 8:3-5).

What a beautiful picture the prophet paints for us in this scene. It is a picture showing peaceful serenity. Chaos and conflict are no where to be found. It reminds us of days gone by in our country when we could walk the streets of our cities without fear. It was a time when our older citizens could walk the streets without fear and a time when we as children could play in the streets without concerns of what evil men would do. It is a time many of us long to see again. Where have those days gone?

In this passage found in Zechariah 8, we find the key to peace and serenity with the absence of chaos and conflict. It says, “Jerusalem shall be called a city of TRUTH”. In 1 Timothy 3:15 we read, “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the TRUTH”. The church is the bulwark of truth. She is the protector of truth. I believe it is significant that she is also a place of refuge from the wickedness that lies at the door.

In the Church we have fellowship with the father, and with believers. “If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:6,7). This fellowship however, is based on our walking in the light. In Psalm 119:105 we read, “Thy word is a lamp unto my feet, and a light unto my path”. Notice how our fellowship with the Father hinges on our walking in the light of God’s Word, or in his truth.

In Ephesians 2:13-16 we learn that it is in one body in which we find peace. “But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace,...Having abolished in his flesh the enmity...for to make in himself of twain one new man, so

making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby”.

Though our country has digressed to the point in which the picture the prophet paints for us seems foreign, we need not despair to the point in which we lose hope. For the description that is painted is very well present in the Spiritual realm of the church. However, its reality is known only to them who handle truth properly. That is we must be obedient to Truth (Heb. 5:8,9), and an upholder of truth (1 Tim. 3:15). Truly we should “buy the truth and sell it not” (Prov. 23:23). For the peace and comfort God provides through truth cannot be surpassed.

May we each one meditate on these words as we study our Bibles more and more.

CW

JESUS, THE MASTER TEACHER

Carl Garner

In the Greek society and culture, no profession was more respected than that of the teacher. One who had information that he was able to impart to another was on the highest rung of their social ladder. To speak of one who was a “Master Teacher” was to describe a person who had the capability of skillfully and interestingly imparting knowledge to others. While it may not always have been so, the term implied that this Master Teacher was careful in his way of life, so as not to tarnish the strength and application of those truths entrusted to him as a teacher.

The term “Master Teacher” has correctly been applied to Jesus of Nazareth, who was and is truly the Master Teacher in every area of life. By what reasoning do we describe Him as The Master Teacher?

He Was A Great Teacher

First of all, Jesus was a teacher; the Master of all Master teachers. The Greek text calls Jesus “teacher” 45 times in the Gospel accounts. Also, that which Jesus did is called “teaching” 45 times, and those who followed Him were called disciples (learners) 215 times. It is interesting to note that Jesus’ beloved Sermon on the Mount (Matthew 5-7) is described as a time when Jesus “opened His mouth and taught them” (Matt. 5:2). There is an element of teaching in any effective sermon, but an absence thereof diminishes its effectiveness, and may indicate

an improper motive. He was, truly, The Master Teacher. He Knew The Value of Teaching

Like it or not, Christianity is a taught religion. It does not come upon one without instruction in the Word of God but depends upon the energy, commitment and preparation of a teacher. And Jesus had all of the above qualifications. He taught under a tree, on a mountain, by a river, from a boat on a lake, in the synagogue, and in the streets and in the houses. He did what Ezra and the priests had done 500 years earlier, as recorded in Nehemiah 8:8: Jesus “read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.” Truly, He was and is a Master Teacher.

He Spoke Plainly

We must remember that teaching does not take place until learning takes place and Jesus spoke in such plain terms that no ‘one whose heart was honest could misunderstand. In John 10:24, we read that those who saw and heard Jesus wanted to hear plain language. People today still want to hear plain words. Obscure, ambiguous, convoluted, cryptic and complicated words may sound good in the college classroom and look good in academic papers, but people need to hear the truth, all of the truth, and nothing but the truth. Jesus spoke plainly to Nicodemus concerning his need to be born again, John 3:3-7. The woman of Samaria needed practical truths, not hollow, meaningless words, so He taught her that “God is a Spirit: and they who worship Him must worship Him in spirit and in truth” (John 4:24). The scribes and Pharisees needed words that were clear and to the point, and Matthew 23:23 records Him as saying, “Woe unto you, scribes and Pharisees, hypocrites! If you want to be an effective teacher, start now by learning to speak plainly, clearly. Teaching does not begin until learning begins. Don’t forget it.

He Never Avoided Controversy

There may be some who go about looking for trouble, but that was not Jesus’ way. However, controversy followed Jesus in His years of teaching and preaching. It can be an easy maneuver to evade an issue, thereby avoiding controversy but little is accomplished by such cowardice. Jesus was neither cowardly nor contentious, but faced issues with manly courage and wisdom. When confronted with the adulterous woman in John 8, He was thrust into a dilemma, but instead of evading a difficult question, Jesus demanded that their deeds must be in harm my with God ‘s written law. Similarly, when asked about the propriety of paying taxes to Rome, Jesus said they should “Render therefore unto Caesar the things which be Caesar’s and unto God the things which be God’s” (Luke 20:25). Jesus did not avoid

the difficult questions.

His Material Was Practical

Jesus did not speak that which was merely philosophical, devoid of any practical use. Jesus parables were not used to show off His story-telling ability. His debates did not merely provide a means of boasting for Jesus, but opposition to error. His miracles were not merely an exhibition of magical powers but proved the validity of His words. His logic was utilized because God’s truth is rational and reasonable. And the Bible itself is the most practical book ever written. Jesus demanded something of His hearers (Matt. 7:21). To be Jesus’ disciple demanded total commitment to Him. And it still does even two thousand years later. He still teaches. He is The Master Teacher.

CW

CONTINUED FROM PAGE 1

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 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 treasuries 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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From the Director's desk



Trent Kennedy
Director
SWSBS

Each August is exciting at Southwest. As the school prepares to start a new school year, we love seeing our second-year students return from their breaks. We were especially glad to welcome back the Tabora family, who spent a month in Honduras, and Christopher Willcut, who spent the month in South America. Both of these students spent their entire break doing short-term mission work. The other students were busy preaching, reporting, seeing family, and catching up on their studies. In all, eleven students will be continuing their second-year studies at SWSBS.

We also love seeing new faces and families as the first-year students move to Austin and begin to settle in. This year we welcome nine new students to SWSBS. All of them are from Texas: Kirk Fitzsimmons (Victoria), Greyson Freiley (Mathis), Jerry Hill (Winnsboro), Joshua Hutzler (San Antonio), Jaston Richter (Houston), Fred Scherffius (Buda), Alejandro Viquez (San Antonio), Annabelle Bond (Marble Falls), and Kylie Lloyd (Buda). Each of these new students brings energy, perspective, experience, skills, and interests that will make their class unique. Moreover, each of them, as members of the Southwest congregation, makes the body of Christ in South Austin stronger. Most of these students will only be members here for two years, but they contribute as song leaders, evangelists, babysitters, servants, teachers, drivers, and all-around workers.

One of the strongest assets of SWSBS is the Southwest church of Christ. The congregation embraces the students each new year. For nearly fifty years the Southwest congregation has overseen and worked hand-in-hand with the school. And, each August the congregation buzzes with excitement as our student body begins their studies. Families adopt students. Plans are made. Friendships are formed. Please keep our congregation, school, and individual students in your prayers as we begin our forty-sixth year of training Christian soldiers.

www.swcofc.org