

# CHRISTIAN WORKER

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

VOLUME 110, NUMBER 6

## MOSES AND PHARAOH

Wade Webster

We often talk about David and Goliath, and we should. It is an amazing story. It has been used in sports, in business, in politics, and in many other arenas to speak of a contest where one of the participants is at a decided disadvantage. For sure, that was the case with David and Goliath. David was a shepherd. Goliath was a soldier. Not only did Goliath think that David had no chance, so did David's kin and David's king (1 Sam. 17). Yet, we know how it turned out. We could as readily and as rightly talk about Moses and Pharaoh. Moses and Pharaoh were every bit as much of a mismatch from man's perspective as David and Goliath. Although Pharaoh wasn't over nine feet tall like Goliath, he was still a formidable foe. He ruled the world. His people thought of him as a god. Moses did not have a sling and five smooth stones like David, but he did have a staff and ten rough plagues. In the end Moses, like David, did the unthinkable. He toppled the giant. Moses and Pharaoh had three great contests. With God's help, Moses won all three.

### Annihilation

Fearing a slave uprising, Pharaoh decreed that all the male babies of the Hebrews were to be killed (Ex. 1:7-14). He first commanded this of the Egyptian midwives (Ex. 1:15-21) and then of all the Egyptians (Ex. 1:22). Boy babies were to be cast into the river. It should come as no surprise that the rivers of Egypt would later run red. God hates hands that shed innocent blood (Pro. 6:16-19). Though Pharaoh commanded the annihilation of all Hebrew baby boys, one got away. Many babies went into the river, but one baby came out. He was drawn out of the water. Hence, he was named Moses (Ex. 2:1-10). Of all people, Pharaoh's daughter, defied her father's decree and saved the baby. The one that was drawn out of the water would eventually lead the Hebrews across the water to freedom. Pharaoh and his

host would be cast into the sea and drowned much as they had cast the Hebrew babies into the river to be drowned.

### Assimilation

As the son of Pharaoh's daughter, Moses was given the best education Egypt had to offer. He was learned in all the wisdom of the Egyptians and was mighty in words and deeds (Acts 7:22). Egypt was at the cutting edge of science, mathematics, engineering, medicine, military maneuvers and many other things. Moses must have been taught all of these things. However, he must have also been taught the superstitions and polytheism of Egypt. It seems clear

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## JUNE 2024

### “MOSES, LIKE NO OTHER PROPHET”

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# FROM THE EDITOR:

## MOSES, LIKE NO OTHER PROPHET

Cody Westbrook

The unique character and work of Moses is well summarized in Deuteronomy 34:10-12.

But since then there has not raised in Israel a prophet like Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt, before Pharaoh, before all his servants, and in all his land, and by all that mighty power and all the great terror which Moses performed in the sight of all Israel.

No other prophet enjoyed the same kind of relationship with Jehovah. To know him “face to face” is an idiom of intimacy. No intermediary was required between the Lord and His servant, Moses. Our minds travel back to the events of Exodus 33. While Israel camped together, Moses took his tent far outside the camp and called it “the tabernacle of meeting” (Ex. 33:7). Whenever he entered the tent, “the pillar of cloud descended and stood at the door of the tabernacle, and the Lord talked with Moses” (Ex. 33:9). “The Lord spoke to Moses face to face, as a man speaks to his friend...” (Ex. 33:11). Later, when Miriam and Aaron accused Moses, the Lord came to his defense by saying,

Hear now My words: if there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream. Not so with my servant Moses; He is faithful in all My house, I speak with him face to face, even plainly, and not in dark sayings; and he sees the form of the Lord... (Num. 12:6-8).

No other prophet performed “the signs and wonders” which Moses did. Jehovah sent him before Pharaoh to demonstrate His great power and superiority. Pharaoh asked “Who is the Lord” and the Lord answered clearly through plagues and parting the Red Sea. Those signs and wonders were not intended only for Pharaoh, but also for the children of Israel, that they would know

Jehovah is God (Ex. 6:2-3; 10:2). From Egypt to the Wilderness to Mt. Nebo, Moses’ leadership, character, and the great things He accomplished for Jehovah are second to none on the roll call of the prophets.

Outside of the realm of the prophets, however, we must say that Moses is second only to the One he prefigured—Christ. There are a number of similarities between Moses and Jesus:

- Both had power to control the sea (Ex. 14; Mark 4:41)
- Both fed a multitude (Ex. 16:26; John 6:1-14)
- Both were intercessors (Ex. 32:32; John 17; Heb. 7:25).
- Both were deliverers (Ex. 14; John 8:36).
- Both were law-givers (Ex. 34:27; Acts 7:44; Luke 22:20; Heb. 9:15).

But Hebrews 3:3 says of Jesus, “For this One has been counted worthy of more glory than Moses...” Both Jesus and Moses were appointed by God, both were faithful, and both were connected with God’s house. But Moses was only part of the house while Jesus is the designer, builder, and administrator. Moses knew God, but Christ is God. Moses was a servant in the house, Jesus is the Son over the house. Therefore, He is more glorious (Heb. 3:1-6).

So we marvel at the faithfulness and accomplishments of Moses. His faith, leadership, and courage are worth noting and following. But most importantly, the greatness of Moses reminds us of, and points us to, the One who is greater—Jesus Christ.

CW

# MOSES AND THE CHRIST

Cliff Goodwin

There must have been excitement in Philip's voice when he said to Nathanael, "We have found him, of whom Moses in the law, and the prophets, did write..." (John 1:45). Not only did Moses write of Jesus in various passages throughout the Pentateuch, he also prefigured (foreshadowed) the Christ personally. Both of these realities are brought out in Deuteronomy 18:15-19. The apostle John gives clear evidence in his gospel account that the Jewish people of the first century were looking for the Prophet of Deuteronomy 18. However, it seems there was not a clear consensus as to whether that Prophet and the Messiah would be one and the same (cf. John 1:21, 25; 6:14-15; 7:40-41).

Inspired spokesmen in the early church made it clear that Jesus Christ was that Prophet. In application to Jesus, the apostle Peter quoted the first and last verses in the Deuteronomy passage.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people (Acts 3:22-23).

Some time later, in the very sermon that would cost him his life, Stephen quoted the same passage. "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear," (Acts 7:37). Stephen had been charged with teaching that Jesus would change the customs delivered to the Jewish people by Moses (Acts 6:14). Using the Deuteronomy passage he pointed out that even Moses himself had said that people would be obligated to follow that Prophet.

**Original Context.** Moses' foretelling of the ultimate Prophet is found in a context that indicates the importance of Divine revelation. Israel would be supplanting many nations that had resorted to various forms of witchcraft and divination. Moses taught these were an abomination to the LORD (Deu. 18:12), and that Israel would not do such things. "For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to

do," (Deu. 18:14). Such a prohibition preceded the great Messianic prophecy of verses fifteen through nineteen. God is the only source of true revelation, and He would one day provide the ultimate revelation through His Son (cf. John 1:17-18). Following the great prophecy, Moses went on to warn Israel about false prophets (Deu. 18:20-22). Jesus would be authenticated not only by His attending miracles (Acts 2:22), but also by His sayings actually coming to pass (cf. Luke 24:5-8; John 2:22; et al.).

**Divinely Ordained.** The great Prophet foretold by Moses would not be a presumptuous imposter, but would be sent from God Himself. "The LORD thy God will raise up unto thee a Prophet..." and "I will raise them up a Prophet..." (Deu. 18:15a, 18a). This characteristic sets the Christ in stark contrast to all false prophets who have ever been or will ever be. Unlike the false prophets mentioned by John (1 John 4:1), Jesus was actually sent into the world by God the Father (John 8:42). He was sanctified, or consecrated by God, for His unique role (John 10:36; cf. Heb. 10:5, 7).

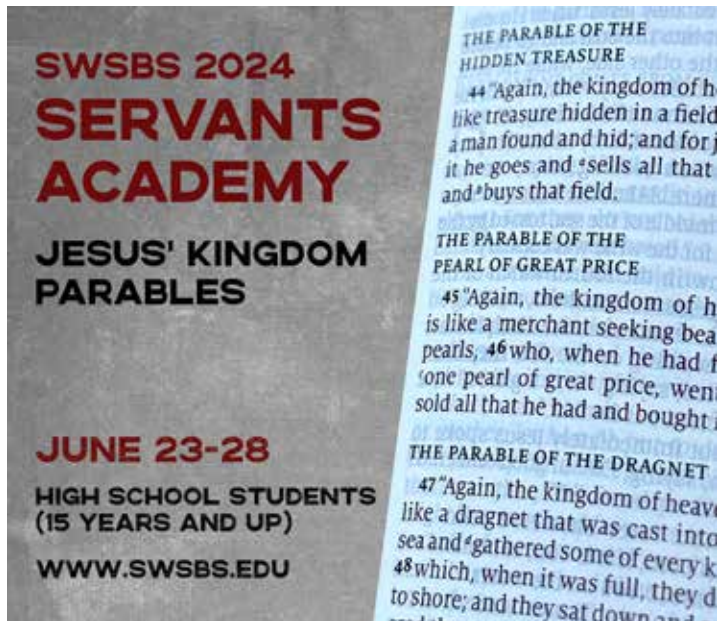
**A Jewish Prophet.** Though Messiah would be "a light to the Gentiles" (Isa. 49:6), Moses made it clear that He would be of the Israelite nation. "...from the midst of thee, of thy brethren..." and "...from among their brethren..." (Deut. 18:15b, 18b). God had promised Abraham that through his seed all families (nations) of the earth would be blessed (Gen. 12:3; 22:18). This promise was channeled through Isaac (Gen. 17:19) and Jacob (cf. Num. 24:17), and further still through Judah and David (Gen. 49:10; 2 Sam. 7:12-13). Simply put, Jesus was born into the Jewish nation and lived as a Jew under the Law of Moses (Gal. 4:4; cf. Rom. 9:4-5). His authority and gospel, however, extend to all nations (Matt. 28:18-20).

**Similar to Moses.** Moses described the future Prophet as One "like unto me" (Deu. 18:15c). Moses had been interposed as mediator between God and Israel at Sinai (Deu. 5:22-28). The people had requested such an arrangement out of their fear at the terrible spectacle observed on the mount, and God had approved the request, stating that the people had spoken well (Deu. 18:17). In this way the mediation of Moses was a source of relief and consolation to the people. At the same time this arrangement emphasized and honored the utter holiness of God. Sinful Israel needed a mediator in their approach before the sinless God. The same can be said of all humanity. God's desire is that all men be saved, and He has thus provided one Mediator sufficient to meet the needs of all (1 Tim. 2:4-6).

Jesus Christ is like unto Moses in a number of ways. Certainly He is a Prophet like none other (cf. Num. 12:7-8; Deu. 34:10), being God's only begotten Son (cf. John 3:35; 5:23; Heb. 1:1-2). He is definitely faithful in all

God's house (cf. Heb. 3:1-6)—even more faithful than Moses (cf. 1 Pet. 2:22). Most importantly, however, He is the mediator of a better testament, the new testament (Heb. 7:22; 8:6; 9:15; cf. Gal. 3:19). All who will be saved today must hear and submit to the words of God given through His Son. “And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him,” (Deu. 18:19). “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him,” (John 3:36).

CW



For centuries prior to the coming of Jesus, God spoke repeatedly through His servants, the prophets (Heb. 1:1-3; 1 Pet. 1:10-12). Thus, the question asked in Deuteronomy 18:21 is especially relevant: “How shall we know the word that the LORD has not spoken?” Consider the answer God provided.

**The Claim of Prophetic Authority** – God knows that people always tend to want “insider information” about their circumstances, especially when they are confused and frightened. Deuteronomy 18:10-11 sternly warns the Israelites not to seek such information from spiritists, sorcerers, or diviners. Furthermore, verse 20 warns them never to listen to anyone who, “speaks in the name of other gods.” Israel was to listen exclusively to messages that originated from the one true God. But Deuteronomy 18:20 indicates that there would also be false prophets who would speak presumptuously in God's name, saying things that He had never commanded them to say. Mark the principle: God warns His people not to automatically accept everything they hear as authoritative, even when someone claims to be speaking for God Himself. We are to test all things and only hold on to what is good (1 Thess. 5:21; 1 John 4:1; Acts 17:11).

**The Test of Prophetic Authenticity** – In Deuteronomy 18:22, the test of prophetic authenticity is stated negatively: “If the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.” This test required several things. First, a so-called prophet had to make a prediction. Second, the people had to wait until the prediction either came true or failed. Third, the people had to use Deuteronomy 18:22 to draw the proper conclusion about the source of the prophet's message. Fourth, the people were to “not be afraid” of the prophet but put him to death if he was found to have spoken presumptuously (Deu. 18:20). Everything hinged on fulfillment. This passage of Scripture made the matter of claiming to speak in the Lord's name a life-and-death proposition!

**Some Considerations about Prophetic Accuracy** – The Old Testament shows several examples of false prophets speaking presumptuously in God's name. Among many others, the Young Man from Judah (1 Kings 13), Micaiah (1 Kings 22), and Jeremiah (Jer. 28) all had to contend with people who falsely declared, “Thus says the LORD.” In each of these situations, God's will was clearly available for those who wanted to see the truth. In the New Testament era, the Lord also warned about many false prophets who would rise up with false predictions about Jerusalem after His resurrection (Matt. 24:11-26). Even in modern times,

## MOSES AND THE FALSE PROPHET

John Baker

**D**euteronomy 16:18-18:22 is a well-defined section of Scripture focused on leadership in Israel. The question under consideration is, “How will Israel get along without Moses?” After all, Moses had been clearly attested by God to be His spokesman both to Pharaoh (Ex. 7:9-12) and to Israel (Num. 16:28-33). But Moses knew that the time of his death was drawing near (Deu. 31:14), and God had not yet finished saying everything He intended to say to Israel. More revelation would be forthcoming.

several well-known religious groups and their leaders have made specific, bold predictions about future events such as the timing of the Lord's return. Each of these predictions have failed, which raises a crucial question: does not the principle of Deuteronomy 18:22 show that such failed predictions prove that these are false teachers should be paid no further heed? Is it not still possible for a person to speak presumptuously in the name of God?

New Testament Christians believe that prophetic revelations have ceased (1 Cor. 13:8-13) because God has said everything He has to say in Jesus and His Gospel (Heb. 1:1-3; Gal. 1:6-8; 2 Tim. 3:16-17). Thanks be to God who clearly reveals His will. And thanks be to God for warning us not to believe everything we hear.

CW

## MOSES AND THE PEOPLE OF ISRAEL

Dave Rogers

**M**oses stood in the minds of ancient Israelites as “THE” prophet, greatest among all those who followed him because of his role as deliverer and lawgiver for his people.

After assembling Israel on Mt. Ebal and Gerizim to recite the blessings and curses prescribed by God, Joshua read to all the people every word Moses had commanded them (Josh. 8:35). First-century Jews referred to the five books of the Pentateuch as simply “the book of Moses” (Mark 12:26), and in Acts 15:21, Peter distinguished Judaism from Christianity by noting that, “...Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.” The apostle Paul likewise described the continued practice of Judaism as the “reading of Moses” (2 Cor. 3:15). The mighty prophet ancient ISRAEL saw (and the faithful servant WE can see—Heb. 3:5) did *not* start out in their minds with such a reputation!

Numbers 12:3 declares that Moses was the meekest of all men on the face of the earth; the Hebrew word here carries connotations of humility and affliction, even poverty, unlike the comparable Greek word, which focuses on behavior (*mild, gentle*). Describing Moses as a “meek” man tells us he was a precursor of the Savior; not only “mild,” but humble and lowly (cf. Matt. 11:29).

Since Moses himself penned these words, they could appear rather vain; until we recall that everything he wrote — including this assessment of himself — was inspired by the Holy Spirit, not by his own ego.

Far from extolling his own character, Moses is simply contrasting his own behavior with that of his brother and sister. They evidently resented the fact that God had chosen to speak directly to — and only through — their brother. They criticized his choice of spouse (vs. 1) and questioned his authority (vs. 2) in what would seem to be a shameless and transparent effort to “elevate” themselves, whereas Moses had earlier celebrated the prophesying of Eldad and Medad (Num. 11:29), displaying no hint of jealousy or resentment toward them.

Moses was certainly not a flawless man; his own record in Exodus 2 reveals that his past behavior had been less than ideal (privilege, vv. 5-10; murder, vs. 12; flight to avoid prosecution, vv. 14-15). Israel's potential image of Moses belies the reality of the man God returned to them AFTER training him for forty years in the wilderness of Midian.

Upon returning to Egypt Moses presented himself to both the elders of Israel and ultimately to the Pharaoh as nothing more than God's spokesman (Ex. 4:27-30; 5:1-3). He did not represent himself as a “great leader” or a “messianic” figure, nor as a ruler attempting to negotiate on equal terms with the Pharaoh, even though he would have been intimately familiar with the customs and temperament of the Egyptian court and ruler. He never offered himself as anything other than God's “mouthpiece.” His initial meeting with the Pharaoh led to greater hardship for Israel, rather than release (Ex. 5:4-21): Yet when they chastised him for it Moses appealed to the Lord (Ex. 5:22-23) rather than attempt to justify his actions to them. After the Lord foretold (to Moses and Aaron) all He intended to do to Pharaoh and his people, to compel them to release Israel, Exodus 7:6 records of them both that, “...just as the LORD commanded them, so they did.”

After the ten plagues foretold by God had run their course, the Pharaoh finally allowed Israel to depart from bondage. During this moment, Moses stands as an exemplar of faith for his people: When they saw the Egyptian army pursuing them to the sea at Pi Hahiroth (Ex. 14) they cried out with terror, ready to return to enslavement. Moses stands forth (vs. 13) to declare that God would deliver them (which He did). Throughout the challenges they later posed for Moses — complaints about food and water in the wilderness (Num. 11; Ex. 15), complaints about his leadership (Num. 16– Korah, Dathan, Abiram and others), even the grumbling of his own family members (Num. 12) — they

consistently saw him appeal to the LORD, to allow HIM to judge between Moses and his accusers.

The humility of this great servant of God shines perhaps more radiantly in Numbers 14:12 than at any other moment in his life: When Israel rebelled at Kadesh-barnea, refusing to enter the land of promise, God proposed to disinherit them and fulfill His promise to Abraham (to make a great nation from his descendants—Gen. 12:2) through Moses himself. Far from embracing the prospect of becoming the progenitor of the Savior’s lineage, Moses remonstrated with God and begged Him to pour out mercy on Israel yet again (vv. 13-19), which He did. Throughout his life, the example of Moses’ interaction with God’s people shows us over and over the image of a man who consistently sought their welfare above his own, even when they failed to recognize and appreciate this.

CW



## MOSES AND MATERIALISM

Mark Miller

**W**e live in a very materialistic society. In this context we would define materialism as “a preoccupation with, or stress upon, material things rather than upon intellectual or spiritual values.” In America we like our stuff. Whether it be homes, second homes, vehicles of various types, clothes, jewelry, guns,

sport vehicles, IT gadgets...we like our stuff! The Scriptures present to us a different set of priorities focused on spiritual blessings rather than stuff. In Matthew 6:19-21 we read, “*Lay not up for yourselves treasures upon earth...But lay up for yourselves treasures in heaven...For where your treasure is, there will your heart be also.*” Such priorities are not presented to deny us of necessities for the Lord concludes this context with these words, “*But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you*” (Matt. 6:33). The emphasis is priorities.

In Hebrews 11 Moses is presented to us as a man of faith and a prime example of a godly man with godly priorities making godly choices.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible (Heb. 11:24-27).

His life began with interesting contrast (Ex. 1,2; Acts 7:22-25). He was born to Amram and Jochebed during a time that the Hebrew people were in hard bondage in the land of Egypt. Placed in a basket of reeds, set afloat in the Nile and found by Pharaoh’s daughter who chose Moses’ own mother to be his nurse; and so the life of contrast and its challenging choices were set in order. On one hand we see that Moses benefited greatly from being raised in Pharaoh’s court. He was well educated and skillful in all the ways of the Egyptians. No doubt he was being groomed for a powerful position and great inheritance. Pharaoh’s food tasted delicious, the best clothes, soft bed, finest chariot in Egypt and the best horses to pull it, possibly even a chauffeur – “treasures.” Oh, and the social circle, servants bowing, men stepping aside, ladies swooning, Moses was a prince! On the other hand, he knew who his people were and cared for them. Even though they were in hard bondage they had a purpose in God’s scheme of redemption of which he played a vital role. What would Moses’ choice be? Scripture reveals that Moses was a man of faith “choosing rather to suffer affliction with the people of God.” The word “rather” indicates that he determined one choice to be better than the other. His choice was rooted in faith. I believe the key to Moses decision is revealed in the closing phrase of verse 27, “as seeing Him who is invisible.” Moses had learned from his

mother that all the material things that he had enjoyed truly belonged to God, he was just a steward of these things. Many in the world today do not understand biblical stewardship and so are given to materialism. This world belongs to God (Ps. 50:10-12). We belong to God (1 Cor. 6:19-20) When we wrap our minds around this simple truth the principles of stewardship, the choices, the priorities all fall into place and the struggle with materialism is overcome.

Christians are expected to be people of faith today and hence the reason these examples are set before us. When I obeyed the gospel to become a Christian I was working in a middle management position in a prominent oil company. I had started with this company as a mechanic but by long hard hours of work I had attained a much better position. However, as I examined my life there were problems. The CEO was embezzling from the company, and I was in a position that I had to turn a blind eye to his sin. I confronted the man with his sin to which he responded, "Have a good life young man" as he pointed to the door. Oh, the choices we face, and each with possible eternal consequences. What would I do? On one hand a profitable job with an easy climb up the corporate ladder. On the other hand, my soul's salvation. I walked out that door that day. The next day as I passed by a local service station, I saw that it was available for lease. I thought to myself, with God's help I can do this. I called the phone number and met the men who would help me enter my own business. Those men were Don Stewart, a deacon, and Bill Siebert, an elder, at the Southwest Church of Christ. Isn't God amazing!

We will all face choices that test us. Like Moses, "choose rather" keeping godly priorities, "as seeing Him who is invisible."

CW

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that Pharaoh was trying to assimilate Moses into Egypt. You might say that Pharaoh wanted Moses to walk like an Egyptian. He wanted Moses to think, act, and look like an Egyptian. We see much the same process take place many years later with Daniel and his friends in Babylon (Dan. 1). It didn't work with Daniel and it wasn't going to work with Moses. It didn't work with Daniel because he had purposed in his heart not to defile himself (Dan. 1:9). Daniel didn't cave because the purpose inside of him was greater than the pressure outside of him. The same was true of Moses. In the short time that Moses' mother had him, she put within his

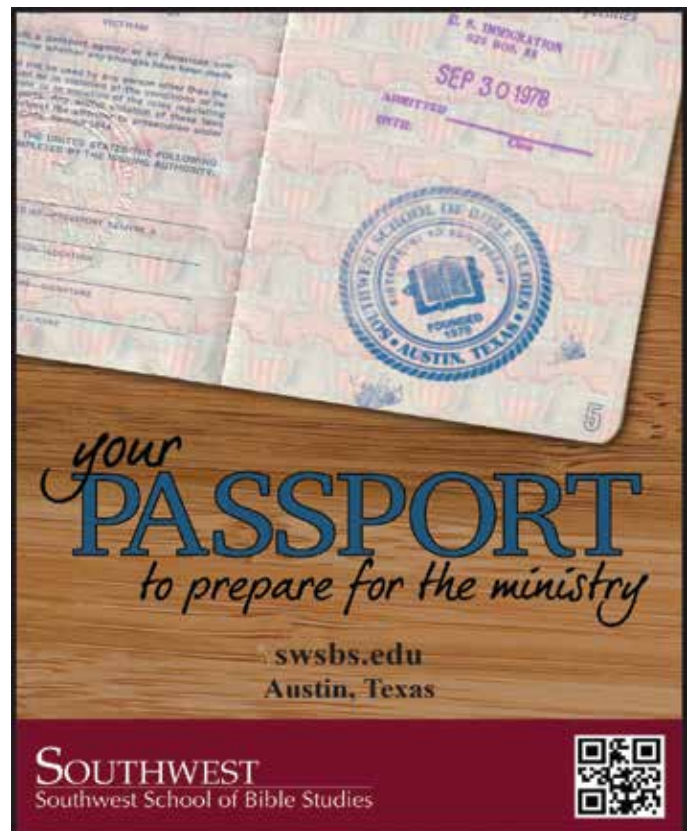
heart the faith that would lead him to refuse the pleasures of Egypt and to choose the pains of God's people (Heb. 11:23-26; Pro. 22:6).

### Accommodation

After several plagues, Pharaoh relented a little and offered Moses a series of compromises. Pharaoh agreed that Moses and the people could go worship as long as it was in the land of Egypt (Ex. 8:25). They could go worship as long as they didn't go very far (Ex. 8:28). They could go and worship as long as they left the women and children behind (Ex. 10:11). They could go and worship as long as they left their flocks and herds behind (Ex. 10:24). It was always on Pharaoh's terms. He was only accommodating them. He didn't want them to go far or to go free. Moses made clear that this was unacceptable. God had said, "Let my people go" (Ex. 8:20). He had not qualified it as Pharaoh tried repeatedly to do. He had not said, "Let some of my people go." He had not said, "Let my people go for a few days." He had simply said, "Let my people go." There would be no compromise. Not a hoof would be left behind (Ex. 10:25-26).

There is a well known adage in baseball, "Three strikes and you are out." At midnight, God called strike three. There was no joy in Mudville (Egypt), mighty Pharaoh had struck out.

CW





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“To Know Jesus and...make Him known”

## From the Director's desk



Trent Kennedy  
*Director*  
SWSBS

For decades the Southwest congregation has hosted a session of summer camp at Camp Hensel. SWSBS has a unique opportunity to be involved in this camp which gives our students valuable experience, exposure, and opportunities. Students are often placed in the role of camp counselor allowing them to guide, encourage, and interact with campers of various ages. These types of scenarios help our students know how to communicate with youth from various backgrounds, knowledge levels, and maturity. They give cabin devotionals, organize cleaning, participate in activities, and mentor campers.

Other students are placed in roles such as operations providing them the opportunity to get up before the sun, work hard, and serve the camp “behind the scenes.” These roles allow students to see that not only are those who are out front working and serving, but usually, the most important pieces to any project are those who are unseen. This lesson will carry them far as they begin to see the people in the local congregation who do not stand in the pulpit but do ensure the success of the work that the preacher champions.

Some second-year students teach in the Bible classes and preach the evening lessons. Here, students are challenged to teach the truth in an age-appropriate environment. Holding the attention of eight-year-olds for two hours is difficult, but the ability to do so is a skill that can be learned and practiced.

While working at Camp Hensel, the student body is afforded the opportunity to work side-by-side with faculty members of SWSBS, elders of the local congregation, elders from other congregations (including some of our supporters!), area preachers, and members from all over Texas and Oklahoma. What a wonderful opportunity to build a network of faithful Christians and cement relationships that should last throughout eternity.

Southwest graduates should be known as sound preachers and teachers, ready evangelists, and hard workers. While these things are emphasized in the classroom, they are put into practice when we go out into the “field” of door-knocking campaigns or preaching opportunities or through a hard week like camp. These events are not a vacation; they are vocational.

For us, Camp Hensel is an invaluable part of the SWSBS curriculum!

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