

# CHRISTIAN WORKER

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

VOLUME 110, NUMBER 5

## HOW TO STUDY THE PROPHETS

Pat McIntosh

The Bible is a book intended to be read and understood by the reader. It is a book that delivers God’s will to man through the inspiration of the Holy Spirit (2 Tim. 3:16-17; 2 Pet. 1:19-21). Many, however, do not understand it and others see it as a mystical book that cannot be unlocked without some sense of divine aid. Others claim to understand it, but misuse it in various ways. This has resulted in mistaken views and, even worse, false doctrines. Let us focus on the Prophets and principles that will help us better understand their message.

First, we must look at the historical context upon which a given passage is focused. Who wrote it? Who were the recipients of the message? What were the driving events when the thoughts in this passage were first delivered? Thus, we are asking what the passage meant to the intended audience.

Second, before we begin to grasp the original message, we must understand the literary context. What genre of literature is used in the passage? Is it poetry, apocalyptic literature, or is it simply historical narrative? Our understanding of the genre of literature will determine whether we see the passage as literal or figurative as we seek to determine its meaning.

Third, how did a N.T. author use a given passage? In Joel 2:28-32, we see a passage that, without any other help, would provide us only a vague reference to a future event. All we know from examining that passage is that, at some time in the future, some miraculous things are going to be done. But, that passage is quoted in Acts 2 in explaining the miraculous events on the Day of Pentecost. Peter said that

it was too early for those men to be drink (9:00 a.m.). Then he stated that Joel was prophesying of the outpouring of the Spirit manifested in the miracles that resulted (speaking in languages they had never studied). Suffice it to say here that, without Peter’s referencing that passage in explaining what occurred, we would have no distinct timeframe for the prophecy or the details of the miraculous works predicted.

Difficult passages within the book of Ezekiel serve to illustrate the importance of the points above. In Ezek. 40-48 we see an extended description of the temple. However, the details provided in those chapters do not

CONTINUED ON PAGE 7

## MAY 2024

### MY SERVANTS, THE PROPHETS (II)

How to Study the Prophets PAT MCINTOSH.....	1
The Prophets and Jehovah CODY WESTBROOK.....	2
The Prophets and the Messiah JOHN HAFFNER.....	3
The Prophets and the Church WAYNE ROBBINS.....	4
The Prophets and Sin RICHARD MASSEY.....	5
The Prophets and Leaders JOHNIE SCAGGS, JR.....	6
From the Director’s Desk TRENT KENNEDY.....	8

# FROM THE EDITOR:

## THE PROPHETS AND JEHOVAH

Cody Westbrook

The books of the prophets are a deep well of spiritual knowledge. As God's spokesmen they uttered forth His will on a variety of subjects from the wickedness of idolatry to the evils of unjust leadership and the coming Messiah. There is much to learn from their work. One of the greatest subjects addressed throughout the prophets is the subject of God, Himself. As men of God they spent time with God and knew Him intimately. Thus their inspired pens wrote much about His character. Consider, briefly, a few of the characteristics of God as described by the prophets.

### His Holiness

Holiness has to do with "set-apart-ness." It is distinction from the common and profane. It is "the quality which marks off the divine nature, setting God apart from all else, making him the Being that He is."<sup>1</sup> When granted entrance into the throne room of Heaven, the prophet Isaiah heard the seraphim cry "Holy, holy, holy is the Lord of hosts" (Isa. 6:3). The threefold pronouncement is for the sake of emphasis—a superlative! "God is completely, totally, absolutely, the holiest of the holy."<sup>2</sup> Sin and iniquity cannot dwell in His presence (Hab. 1:13). He is the "Holy one of Israel" (Isa. 41:14). His Name is holy (Isa. 57:15; Eze. 39:25), His dwelling place is holy (Isa. 57:15; Joel 3:17), His temple is holy (Jonah 2:4; Hab. 2:20), and all of His actions are holy (Isa. 5:16; Dan. 9:14-16). The prophets proclaimed the "Holy, holy, holy" nature of our God!

### His Justice and Righteousness

God's justice has to do with God's ability to judge impartially and His righteousness has to do with His "moral rightness." God will always do what is absolutely right in conjunction with

1 J. Alec Motyer, *Isaiah: An Introduction and Commentary*, vol. 20 of *Tyndale Old Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 1999), 81.

2 Gary V. Smith, *Isaiah 1–39*, ed. E. Ray Clendenen, *The New American Commentary* (Nashville: B & H Publishing Group, 2007), 190.

His great holiness. "The Lord is a God of justice" (Isa. 30:18). He will be "exalted in judgment" and "hallowed in righteousness" (Isa. 5:16). Jeremiah wrote, "I am the Lord, exercising lovingkindness, judgment, and righteousness in the earth" (Jer. 9:24). God does no wrong (Zeph. 3:5). He is our judge (Isa. 33:22) but will always judge, and do, what is right (Jer. 17:10).

### His Patience

The patience, or long-suffering, of God is the attribute which allows Him to forbear and withhold punishment from His people. Because He is patient with us, He does not treat us as we deserve. Joel described God as "slow to anger" (Joel 2:13). Jonah prayed, "I know that You are a gracious and merciful God, slow to anger and abundant in lovingkindness" (Jonah 4:2). Jeremiah spoke of God's "enduring patience" (Jer. 15:13). The Lord's patience is seen in His delaying of punishment. "I have held My peace a long time, I have been still and restrained Myself" (Isa. 42:14). Of Israel He said, "Nevertheless My eye spared them from destruction. I did not make an end of them in the wilderness" (Eze. 20:17). Yet, His patience must not be confused with indifference and it does not last forever. People can test His patience (Mal. 2:17) and though He is "slow to anger" He "will not at all acquit the wicked" (Nah. 1:3).

### His Wrath

The Old Testament uses 6 different Hebrew terms to describe the anger or wrath of God. It has to do with God's absolute opposition to sin and evil. It is His reaction, governed by and consistent with His holiness, justice, and righteousness, to sin. Nahum wrote, "God is jealous, and the Lord avenges; The Lord avenges and is furious. The Lord will take vengeance on His adversaries, And He reserves wrath for His enemies; The Lord is slow to anger and great in power, And will not at all acquit the wicked" (Nah. 1:2-3). The earth trembles at His wrath (Jer. 10:10). His wrath is like a fire (Isa. 9:19) and it is fierce (Nah. 1:6). He is angry

with idolatry (Jer. 32:29), pride (Mal. 4:1), and injustice (Zech. 7:9-12). Nothing and no one can stand before the day of His wrath (Zeph. 1:18).

Romans 15:4 reminds us that the Old Testament is useful for our learning. Much of what we learn about God we learn from the Old Testament. These, and many other, attributes of our God are explored deeply within the books of the prophets. May their words draw us closer to our Father in Heaven.

CW

## THE PROPHETS AND THE MESSIAH

John Haffner

As two men journeyed along the road to Emmaus, they were joined by Jesus. Their eyes were restrained to the extent that they were unable to recognize the Lord (Luke 24:16). The two conversed with their traveling companion, telling him about the “Prophet mighty in deed and word before God and all the people” (Luke 24:19). They confessed their initial belief that this Jesus was the promised Redeemer of Israel, except He had been crucified so they had grown discouraged. The two men even detailed the discovery of the empty tomb and the first proclamation of the resurrection, though they themselves did not seem to believe. Once the two men had shared their incomplete account of Jesus, the Lord educated them further: “And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself” (Luke 24:27). There are more than 300 prophecies recorded in the Old Testament scriptures which point to the Messiah. Incredibly, Jesus fulfilled every one of them in precise detail! Let us briefly discuss a small sampling from this area of prophecy.

### The Messiah’s Place of Birth

Jesus was born in the city of David, that is, Bethlehem (Luke 2:4, 11). Modern-day students of the Bible can search and find the Old Testament prophecy regarding Bethlehem, but perhaps what is most striking about this matter concerns something in the New Testament record. When King Herod sought to find the baby Jesus, he gathered all the chief priests and scribes together and asked them where the Christ, the King of the Jews, was to be born

(Matt. 2:1-6). They answered according to the writing of the prophet Micah: “But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting” (Mic. 5:2). They revealed the truth to Herod by going to the source. It is so simple and yet so powerful!

### The Messiah’s Price of Betrayal

Jesus was betrayed by one of His apostles, Judas Iscariot (Matt. 10:4). This was also a matter which God revealed beforehand, that the Lord’s “familiar friend” would lift his heel against the Messiah (Ps. 41:9; John 13:18). Judas approached the chief priests of the Jews to betray Jesus to them (Mk. 14:10-11). They were glad and promised to give Judas a reward, counting out to him thirty pieces of silver (Matt. 26:14-16; Luke 22:3-6). Amazingly, when God spoke through Zechariah about five centuries earlier, He revealed the betrayer’s price, “thirty pieces of silver” (Zech. 11:12-13). This connection is further upheld by the discussion of the “potter’s field” in the aftermath (Matt. 27:3-10). It is noteworthy how even the enemies of Christ played a part in building the case for His confirmed identity as the Messiah.

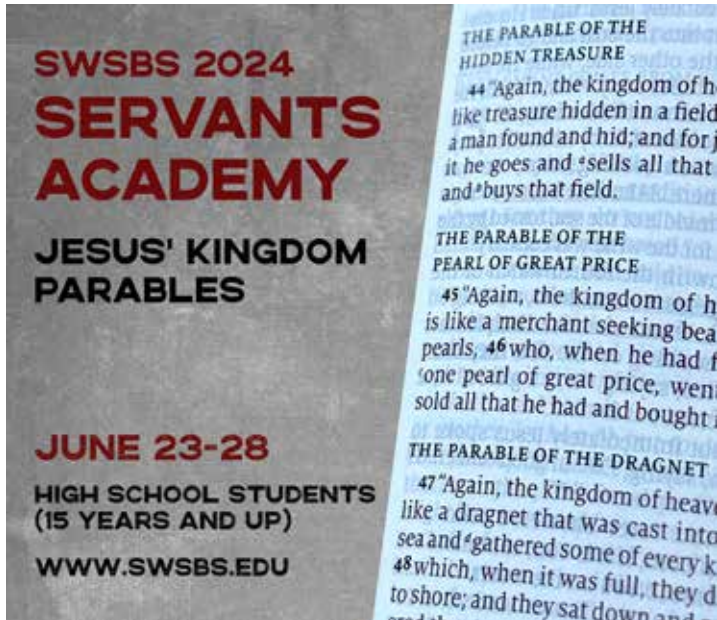
### The Messiah’s Place of Burial

Jesus was taken by lawless hands and put to death by crucifixion (Acts 2:22-23). After a Roman centurion confirmed the death for Pilate, Joseph of Arimathea was granted permission to take the body (Mark 15:42-45). Joseph, assisted by Nicodemus, wrapped the Lord’s body in strips of linen along with spices and laid it to rest in a tomb hewn from the rock, “where no one had ever lain before” (Luke 23:53; John 19:38-42). This tomb belonged to the rich man from Arimathea (Matt. 27:57-61). In doing so, Joseph and Nicodemus helped to provide the fulfillment of prophecy concerning the Suffering Servant, the Messiah. Isaiah spoke concerning the Savior, “He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked— But with the rich at His death” (Isa. 53:8-9).

Truly, there is much in the Old Testament concerning Jesus. The Lord pointed this out to His opponents among the Jewish leaders, saying, “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me” (John 5:39). God’s prophets had been gradually unveiling the divine plan for the redemption of mankind through the Seed of woman (Gen. 3:15). From the first sin and throughout the history of the people of Israel, they have had the privilege to herald out tidings of the

Savior. All mankind must note, when these foretellers spoke of the Messiah to come, they provided specific details—information which only God could impart to them. This preserved prophetic record stands as a key witness in establishing the identity of Jesus of Nazareth as the Son of God and our Messiah.

CW



until after Jesus Christ's death, burial, and resurrection. It was spoken of by the prophets long before. As Jesus walked this earth, He told of the church to come. Jesus said in Matthew 16:18, "I will build My church." This indicates that the church had not yet been established. Jesus states in Matthew 16:19, "And I will give you the keys of the kingdom of heaven." In this context, Jesus is using the church and the kingdom synonymously. This is important because the prophets of old had much to say about an everlasting Kingdom that would stand under the oversight of an eternal King. In Acts 2, we see that Peter had taken the keys and opened the doors of the Kingdom. He did this by presenting information that every human needs. Peter declared that we can have our sins removed by the power of God. It is clear that the church has now been established because of the words found in Acts 2:47 "... And the Lord added to the church daily those who were being saved." Those who obeyed the God-given instructions spoken by Peter were added to the church that the prophets of old had prophesied. "Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38).

The following are some of the passages found in the writings of the prophets concerning the Church / Kingdom. The prophet Isaiah clarified that the house of God would be established and all nations could be a part of it. "Now it shall come to pass in the latter days That the mountain of the LORD's house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it" (Isa. 2:2). Today, everyone in Christ can be a part of the church He established. "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:27-28). The church that Christ established is truly the house of God. Paul wrote these words to Timothy in 1 Timothy 3:15, "but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth." The Book of Daniel gives a clear prophecy of an everlasting Kingdom. And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). As the prophet Nathan speaks to David, he prophesies of an everlasting Kingdom that would come from the seed line of David. "When your days are fulfilled and you rest with

## THE PROPHETS AND THE CHURCH

Wayne Robbins

The personal words I share today may not be remembered or quoted a century from now. However, the words of the prophets, spoken thousands of years ago, still resonate and are frequently cited today. Unlike the prophets, I have never been guided by the Holy Spirit to write (2 Pet. 1:21). When the creator of all existence communicates a word to this earth, and it is recorded for us to read, it demands our attention. The prophets were God's chosen instrument to document His will and His plan for humanity.

A significant part of God's plan is referred to in scripture as the church or kingdom. The church was not established

your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever (2 Sam. 7:12-13). Acts 13:23 Confirms that Jesus Christ was from the seed line of David.

These are a few of the God-given words that the prophets have delivered to mankind concerning the church. Christ, from the seed line of David, was successful in establishing His everlasting church/kingdom (Rom 16:16). The opportunity to be part of this church is not confined to the past. If we have obeyed the Gospel (Rom 6:1-17) and live faithfully unto death (Rev 2:10), we can be a part of Christ's church today. Thank God for His Prophets and His church!

CW

## THE PROPHETS AND SIN

Richard Massey

In past ages God used His holy prophets to deliver messages to mankind (Heb. 1:1). Whatever the prophets said, both vocally and with the pen, was designed to guide people into acceptable behavior before God. The Lord demands that human conduct be righteous, holy, and just. This would aptly describe moral behavior. A moral life is one that is clean, pure, and the which seeks the good of all men. On the other hand, immoral, or sinful behavior is detested by God. If one seeks to be right before God, his behavior must be moral regardless of the dispensation in which he lives. For this cause, the messages of the prophets concerning sin are timeless. The prophets had much to say about sinful lifestyles that are still prevalent in our world today. This article will examine some of the messages on sin delivered by the great prophets.

### Sexual Sin

God is the originator of sexual activity. However, He designed sexual expression to be only within the limits of marriage (Gen. 1:26-28; 2:18-24; Heb. 13:4). Nevertheless, the beautiful things God has designed, man has found ways to pervert. Moses was perhaps the greatest prophet of the Old Testament (Deu. 34:10). Hear his emphatic statements that condemn sodomy: "Thou shalt not lie with mankind, as with womankind: it is an abomination" (Lev. 18:22).

"Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you" (Lev. 18:24). God caused other nations to be cast out of the land of Canaan because of acts that were sexually immoral, homosexuality being one of them. This teaches us that homosexuality is a major offense before God. This sin cannot and must not be taken lightly by men today.

Another sexual immorality the prophets addressed was adultery. Through Jeremiah God said of Judah:

How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are not end gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbor's wife (Jer. 5:7-8).

The Hebrews were acting like animals. A male horse will excitedly and loudly neigh after mares that "come in" at breeding season. How blatantly shameful was the behavior of this nation! The Lord refused to overlook this sin, for He said, "Shall I not visit for these things? Saith the Lord: and shall not my soul be avenged on such a nation as this?" (Jer. 5:9).

### Recreational Sin

When speaking of intoxicating drinks, faithful prophets frequently pronounced "woes" upon individuals who partook of such (Pro. 20:1; 23:29-35). Isaiah said, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink" (Isa. 5:22). "Woe" meant the coming of sorrow, grief and trouble. Hosea said, "Whoredom and wine and new wine take away the heart" (Hos. 4:11). The prophets teach that man's spiritual fervor, his ability to discern, and his relationship with God is damaged through partaking of alcoholic beverages.

Drugs like morphine, marijuana, cocaine, heroine, barbiturates, and the vast assortment of other street drugs are not mentioned explicitly in the Bible, but their effects to our thinking are basically the same as alcohol. If alcoholic beverages are condemned because of their effects to the mind, then it also follows that the illegal use and abuse of drugs would fall into the same category. Let no Christian assume that God will accept the social use of alcoholic beverages or the social use of drugs.

### Sin toward Others

God's law given through Moses identified acceptable behavior that men needed to show toward their peers.

He forbade lying, stealing, murder, adultery, and injury; also cheating, mistreatment, abuse and false witnessing (Ex. 20-23). The prophets upheld each of these laws and condemned all violations. Habakkuk wrote, “Woe to him that builders a town with blood, and stablisheth a city by iniquity!” (Hab. 2:12). Malachi wrote:

And I will come near to you to judgment; and will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts (Mal. 3:5).

Moral behavior demands that no man mistreat, trample upon, unjustly injure, cheat, lie to, oppress or mislead another individual, especially those considered helpless—that is, widows, orphans, and strangers.

The prophets had a strong and definite message on morality. The New Testament upholds every moral principle of the Old Testament. We must not think that God’s high and beautiful standard has been lowered. As hard as man may try, he cannot find a way to improve upon what God has established on moral issues or upon and subject for that matter. When followed, people live safely, happily, prosperously, peacefully, and honorably.

CW

## THE PROPHETS AND LEADERS

Johnie Scaggs, Jr.

**P**eter wrote, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Pet. 1:21). Great men of God, whom God chose to be His Prophets, were given messages to His children concerning great Biblical truths. Sometimes, these messages were directed toward the leaders of God’s people. God often warned leaders to be careful how they lead His people.

And the word of the LORD came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith

the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. (Eze. 34:1-5).

These Shepherds were leaders in name only. They did not care for the people; they only wanted to fill their own bellies, and thus they were not good leaders. Isaiah said, “Yea, they are greedy dogs which can never have enough, And they are shepherds that cannot understand: They all look to their own way, Every one for his gain, from his quarter” (Isa. 56:11).

Great leaders will always put others above their own needs. Because of the lack of leadership, God’s children suffered greatly. Harry S. Truman said, “In periods where there is no leadership, society stands still. Progress occurs when courageous, skillful leaders seize the opportunity to change things for the better.”<sup>1</sup> James C. Hunter said, “...leaders who do not hold their people accountable to a set standard are, in effect, thieves and liars. Thieves because they are stealing from the stockholder who pays them to hold people accountable, and liars because they pretend that everything is OK with their people when in fact everything is not OK.”<sup>2</sup> God said concerning His people, “And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered” (Eze. 34:5).

As a result of not caring for His children, God pronounced a woe on the shepherds. “Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them” (Eze. 34:10).

When God places responsibilities upon His leaders, He expects them to fulfill these duties and watch out for those under their leadership. When this does not happen, He will hold them accountable.

As those of old were under obligation to care for God's people, so are God's shepherds today. Paul warned the Shepherds of the church in Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:28,29).

Notice they were to feed the church. The word "feed" is from *poimaino*, meaning "shepherd." "Sense: to rule – shepherd – to rule over a group of people, conceived of as tending sheep."<sup>1</sup>

Those who do not attend to their duties as shepherds of God's people will suffer severe consequences. Jeremiah wrote, "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD" (Jer. 23:1,2). Yes, the flock will suffer, but make no mistake, God will hold every shepherd accountable for not caring for His flock.

What is needed today is the same thing that was necessary in the days of the prophets: great leaders. Today, the church needs men who will stand in the gap and shepherd God's people, pointing them to heaven.

---

<sup>1</sup> Logos Bible Study

CW

CONTINUED FROM PAGE 1

match any of the three temples of biblical times. If it is not a reference to any temple, what is being referenced? There are no less than four views, two of which seek to apply them to a literal temple. One sees it as a symbolic reference to the church while another sees a fulfillment in premillennial doctrine in a dispensational view. The best view will treat the material in an apocalyptic sense (as other chapters in the book do) and simply see a general promise that, upon the completion of their time in captivity, they will return to the land and God will be "in their presence."

Another difficult passage in Ezekiel is seen in chapter 37 — the vision of the Valley of Dry Bones. Again, there is much

speculation as to its meaning. In keeping with the historical context, the dry bones (Jews in captivity) will be refreshed (returning as the remnant). No other interpretation better fits the events of the time.

Layered fulfillment is seen as a prophecy that has both an immediate fulfillment and a more remote, and stronger, fulfillment in the more distant future. Isaiah is literally filled with this type of prophecy. Let us now address two of these powerful passages.

First, let's look at Isa. 4:2-6. There, the context depicts "the Branch." We know this has a future, Messianic, fulfillment. Yet, the language speaks, at least in some way, of the more immediate context of the captivity of God's people. The language depicts the captivity in Babylon for Judah (and by extension Assyria for Israel) as a punishment from God for their sin. Yet, these people shall "escape" (a reference to the remnant that will return, initially under Zerubbabel). After that punishment, God will "create above every dwelling place of Mount Zion and above her assemblies a cloud of smoke by day and the shining of a flaming fire by night." Using the language of the Exodus, in spiritual Zion will provide God's guidance to freedom.

Second, in Chapters 60-62 we find the concept of the future glory of the city of God. There are those who see this only as a Messianic prophecy. Let us look at it a little deeper. There is a sense, a more immediate one, in which we see the physical city of Jerusalem rebuilt by the remnant. However, the language used in those chapters challenge us to see that a literal interpretation would not refer to a literal city. Yes, God's people would understand the remnant's return and rebuilding. However, the language also clearly, and more importantly, refers to the church to be established in the Messianic Age. The future glory is only possible in spiritual Zion in the work of the Messiah.

### Conclusion

God delivered His will to us in written form, intending for us to be able to both understand and apply it to our lives. May we be willing to put forth the effort to learn the needed principles, the willingness to determine its meaning for ourselves, and the courage to present those lessons to others so that they may grow.

CW



[www.swsbs.edu](http://www.swsbs.edu)

# SOUTHWEST

SOUTHWEST SCHOOL OF BIBLE STUDIES

Southwest graduates serve as preachers, authors, campus directors, missionaries, and school leaders on five continents. Whatever your passion, with strong academics and hands-on training, our collegiate program will empower you to serve Christ and His church.

## FACULTY

Trent Kennedy: Director  
Steven Lloyd: Assoc. Dir.  
Clay Bond  
Matt Gibson  
Carl McCann  
Ronnie Scherffius  
Cody Westbrook

- Two year full-time program for men and women
- Well-respected Bible faculty
- Verse-by-verse study of the entire Bible
- Training in expository preaching
- No tuition
- Living expense assistance available
- Studies in Biblical languages

“To Know Jesus and...make Him known”

## From the Director's desk



Trent Kennedy  
*Director*  
SWSBS

What are your high school students doing June 23-28? I know that the summer is a busy time with many great opportunities to learn, serve, and grow. There will be baseball camps and math camps and fine arts camps and more. But, there are also many opportunities for spiritual growth this summer. Did you know that the Southwest School of Bible Studies offers a Servants' Academy the last week of June? This week is part camp, part future preachers training, part in-depth Bible study, and more.

During this week, high school students who have finished 9-12 grades will get an opportunity to experience SWSBS. Each morning we will begin our day with a chapel. Then we will have classes from 9 am to 4 pm. In the evenings there will be food, games, devotionals, and more.

Our theme this year is “The Kingdom Parables.” Classes will look at the Bible, verse-by-verse, just like we do at SWSBS. This study will be supplemented by classes about the historical setting of Jesus' Kingdom parables. Students will receive instruction in lesson preparation and presentation and personal evangelism. The young men will have the opportunity to present lessons at the daily chapel or to the Southwest congregation on Wednesday night.

The instructors will be SWSBS graduates and instructors. Students will stay in the homes of members from the Southwest church of Christ. On Friday night there will be a catered banquet for attendees and their families. This is a great opportunity to experience SWSBS, grow in your knowledge, share in our hospitality, and build relationships that will last through eternity. There is no cost to attend, but each student is asked to bring some money for incidentals.

If you or someone you know is interested in learning more or applying to Servants' Academy, please go to our website [www.swsbs.edu/s2a/](http://www.swsbs.edu/s2a/)

[www.swcofc.org](http://www.swcofc.org)