

CHRISTIAN WORKER

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

VOLUME 111, NUMBER 2

THE JOY OF A TRIAL

(JAS. 1:2-4)

Andy Baker

You’re going to go for a doctor’s appointment next week and he’s going to tell you that you have irregular test results that might indicate cancer. You’re going to get in your car tomorrow morning, late for work, and the battery is going to be dead. Your sink will begin to drip, and it will keep you awake all night long. You’re going to get a headache behind your eye that will last for the rest of the day. Who’s going to be the first to smile through these trials? Who’s going to volunteer to joyfully have each one of these happen to them or their loved ones? A couple of observations to note as we discuss “the joy of a trial” from James 1:2-4:

- They are called “trials” which has at the root: “unpleasantness” and “suffering.” Trials are not by nature, enjoyable, and they are not generally scenarios that someone would willingly choose for themselves (John 12:27; Matt. 26:38-39).
- James amends this word “trials” by adding the adjective “various” which indicates all manner of them: big ones, little ones, long ones, short ones, repeated ones, annoying ones, life-changing ones, and all those in-between (2 Cor. 11:25-28).
- James says we “fall into” these trials with the picture of someone who has walked unwittingly into a pit and has fallen headlong into it. They come unexpectedly, disrupt our daily life, and can be miserable (2 Cor. 12:7-8).
- Fundamentally, these trials are not anything that anyone would instinctively or normally think that they might find joy. The truth of our God is that He can turn every challenge into an opportunity for patience and maturity... if we will yield to Him (2 Cor. 12:9-10).

Through Jesus, the Christian who finds himself/herself in one of these trials is compelled to and commanded to reckon that trial as joy. Why is that the case?

- It is only through trials that we can gain patience. We learn to wait on the Lord (Isa. 40:31). Patience put into practice means we remain “under the load” of our trials until relief comes (Jas. 5:7-11). We are not seeking to cast it off or deal with the trial in a sinful way. Instead, trials can teach patience when the Lord is at the center of our focus (Heb. 12:1-3).

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FEBRUARY 2025

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FROM THE EDITOR:

THE “PROVERBS” OF THE NEW TESTAMENT

Cody Westbrook

The Book of James has been called “The Proverbs of the New Testament” because of its highly practical nature. Within it you will not find a detailed theological dealing with justification or God’s eternal purpose, but you will find an exposition of God’s will on a number of subjects and challenges which confront Christians the world over, on a daily basis. How do we handle trials? How do we control our tongues? How should we view wealth? How should we manage time? What about prejudice and praying for our brethren? These are the kinds of questions James addresses. As we begin a study of this book, a few matters of introduction are in order.

James, the brother of Jesus, is the author of the epistle. We are first introduced to him in Matthew 13:55 and Mark 6:3 along with his other brothers Joses, Judas, Simon and mention of His sisters. Though James would likely have been present when Jesus turned water into wine (John 2:12), and perhaps other miracles, John tells us that he did not believe in Jesus (John 7:5). That changed when Jesus appeared to him after His resurrection (1 Cor. 15:7). Galatians 2:9 reveals that James would become a “pillar” in the church at Jerusalem, and such is evidenced by his participation in the “Jerusalem council” recorded in Acts 15:1-29. Tradition assigns James a martyr’s death in 62-68 AD. The book was likely written in the early 40s AD.

The question of audience, is an interesting one. James wrote to “the twelve tribes which are scattered abroad,” or, literally, the twelve tribes of the diaspora, or, dispersion. Which dispersion did James have in mind? The traditional usage of the term “diaspora” refers to the Jews who were scattered throughout the ancient world after Babylon. John uses the word in this way in John 7:35. But that usage would make no sense here since James is obviously a letter to the church. Some have suggested that James used the term in reference to all Christians – both Jew and Gentile – scattered throughout the ancient world. The church is “spiritual Israel” (Gal. 6:16). The distinction between Jew and Gentile was abolished at the Cross (Eph. 2:14-16) and thus “there is neither Jew nor Greek, there is neither

slave nor free, there is neither male nor females for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” (Gal. 3:28-29). This view is certainly plausible. A second approach is that James had Jewish Christians in mind as his intended audience. This view makes the most sense of the evidence. Jewish Christians were scattered after Stephen’s death (Acts 8:1) and settled as far as Phoenicia, Cyprus, and Syrian Antioch (Acts 11:19). Additionally, the book is replete with Old Testament allusions and other characteristics which ethnic Jewish readers would have understood well.

What is the primary theme of the book? The purpose statement? Opinions on this vary. Perhaps 1:2-12 provides the thematic foundation of the letter—how Christians must handle trials, true wisdom, and a proper view of poverty and wealth. Johnny Ramsey suggested the following themes for each chapter: Pure religion (1), Faith and works (2), The use of the tongue (3), Sin (4) and Prayer (5).¹ Frank Dunn suggested “Faith,” “Works,” and “doer” as the key words of the epistle with the key phrase as “Be doers of the word” (1:22).² Another author outlined the contents around the subject of spiritual maturity with James 1:4 as the key verse and each chapter describing a different characteristic of the spiritually mature Christian.³ Whatever the case, James is an imminently practical book, pregnant with great truths and application which stand timeless. Christians everywhere would benefit greatly from careful reflection upon its content and the church, as a whole, would grow stronger. God help us to that end.

¹ Johnny Ramsey, *Practical Bible Studies* (Henderson, TN: Hester Publications, 2003), 33.

² Frank J. Dunn, *Know Your Bible* (Damon, TX: Firm Foundation Publishing, 1996), 583.

³ Warren W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, IL: Victor Books, 1996), 333.

CW

THE WAY OF WISDOM (JAS. 1:5-8)

Kevin Cauley

If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways (Jas. 1:5-8).

There is an Internet prayer going around about patience: “Lord, please bless me with patience, not opportunities to be patient. I have had plenty of those. Could I just have the actual patience?” The prayer is funny because, for those of us who have experienced “opportunities to be patient,” we have all failed at one point or another and would just rather skip that part. The truth is that failure at being patient teaches patience because impatience does not produce the same results. Obtaining wisdom can be like this, but it does not necessarily need to be that way.

The very act of praying for wisdom produces instant wisdom because it is wise to open oneself up to the possibility of receiving wisdom. The act of doubting that God will give wisdom is itself unwise because one closes oneself off to the possibility of receiving wisdom, which, in and of itself, is not wise. It is wise to desire wisdom.

Too, praying for wisdom is wise because it recognizes that one lacks wisdom and needs more. It is wise to acknowledge one’s deficiencies. It shows a level of understanding of reality that many do not have. Many assume that all their thoughts are true and wise at the outset; they would not question them. The one who questions himself and prays is a step above those who would not even consider otherwise.

Putting confidence in God is also wise. It is a shift away from confidence in self. The tension between God and self is the ultimate test of faith because each person is always there with himself to challenge whether he will trust in God. Proverbs 3:5-7 make this clear.

Trust in the LORD with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths. Do not be wise in your own eyes; Fear the LORD and depart from evil.

By contrast, doubting God elevates self. Doubts come from rationalizations and self-justifications. The Greek word for “doubt” here is διακρίνω (diakrínō). It means to separate

something thoroughly. Analogically, it means to discriminate or oppose. In James 1:6, it means to oppose oneself, hence, doubt, waver, hesitate. James is painting this scene: At one moment, a person kneels in prayer, asking God to give him wisdom. The next moment, he says to himself, “it will never happen.” His thoughts are contradictory. They have no stability. This man is like the wave of the sea that is up one moment and down the next.

What does a person get who undoes everything he has done? (One minus one equals zero.) How could he receive anything from God? His own behavior prevents God from giving him anything, even under the perfect conditions, and God is the perfect giver. He gives liberally and without reproach. That is, He gives and doesn’t take back, but one who doubts gives up what God gives him by doubting the gift.

James does not say HOW God gives wisdom. He just states the fact of it. Perhaps some expect God to just miraculously insert wisdom into their psyche like King Solomon. (Where are these geniuses?) That’s not going to happen. Even Jesus grew in wisdom (Luke 2:52). It’s a process, like our prayers for patience. Wisdom comes from thoughts; thoughts come from words; words come from experience; experience comes from practice. God will create the circumstances where our practices, experience, words, and thoughts can be forged into wisdom, but we must be open to it at every moment. So, we pray.

One sure-fire way to get wisdom from God is to listen to what God has written in His word. The book of Proverbs was inspired for exactly this intent: “to know wisdom and instruction” (Pro. 1:2a). It would be at least consistent with one’s prayer for wisdom to turn to the word of God and listen to God’s words of wisdom. We do not need to repeat the mistakes of others when we can gain wisdom from God’s word.

CW

WEALTH AND POVERTY (JAS. 1:9-11)

John Haffner

In the wisdom literature of the Old Testament, Agur the son of Jakeh said, “Give me neither poverty nor riches” (Pro. 30:8). The various sufferings that accompany the poor are obvious, but what’s the danger of being wealthy? It seems Agur understood man’s tendency to turn blessings into a curse. Too many have seen the generosity of God in their life but have attributed it to their own genius and strength.

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Third Quarter Class Schedule/Feb 2025 - April 2025
 Southwest School of Bible Studies



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

Time	First Year	Time	Second Year
Monday			
9:00-10:20	Christian Doctrine - Trent Kennedy	9:00-10:20	Minor Prophets - Clay Bond
10:30-11:50	Judges and Ruth - Matt Gibson	10:30-11:50	Greek 4 - Trent Kennedy
1:00-2:20	Geography/Arch. Matt Gibson	1:00-2:20	Biblical Counseling - Steven Lloyd
2:30-3:50	1, 2 Samuel - Clay Bond	2:30-3:50	Daniel and Chald. World - Trent Kennedy
Tuesday			
9:00-11:50	Acts 1 - Carl McCann	9:00-11:50	Preaching Practicum - C. Westbrook
1:00-3:50	John - Steven Lloyd	1:00-3:50	Phil.Col.Phile - Carl McCann
Wednesday			
9:00-10:20	Christian Doctrine - Trent Kennedy	9:00-9:50	Minor Prophets - Clay Bond
10:30-11:50	Judges and Ruth - Matt Gibson	10:30-11:50	Greek 4 - Trent Kennedy
1:00-2:20	Geography/Arch. - Matt Gibson	1:00-2:20	Biblical Counseling - Steven Lloyd
2:30-3:50	1, 2 Samuel - Clay Bond	2:30-3:50	Daniel and Chald. World - Trent Kennedy
Thursday			
9:00-11:50	Adv NT - Ronnie Scherffius	9:00-11:50	Teaching Methods - Trent Kennedy
1:00-3:50	Expository Preaching - Steven Lloyd	1:00-3:50	2 Corinthians - Matt Gibson
Friday			
9:00-11:50	GSP	9:00-11:50	GSP
1:00-3:50	Joshua - Jim Lloyd	1:00-3:50	Ezekiel - Steven Lloyd

See Academic Calendar for Special Events

Forgetting their Creator, they choose to place their trust in what does not endure (Matt. 6:19-21). Furthermore, the unity of the Lord's church is marred when more well-to-do believers see themselves as superior to Christians of more humble means. It is imperative that we hold a perspective of wealth which is informed by the doctrine of Christ. To that end, let us examine the wisdom of God presented in James 1:9-11.

The Lowly Lifted (Jas. 1:9). Christian men and women of more humble circumstances have much about which they should be grateful. They are able to rejoice that they have been delivered from the guilt of sin, to stand approved before God. Additionally, the lowly are elevated to the status of a member of the family of God, united with even the most affluent brothers and sisters of the faith. In the Christian fellowship, one's financial status must not create a barrier. The sin of partiality is forbidden (this concept is discussed at length in the first half of James 2). Servants are on equal terms with their masters in the Lord's church. In just this way the runaway slave, Onesimus, was elevated to become the "beloved brother" of Paul and Philemon (Phile. 1:15-16). In Christ, no social barrier divided them, even though the former working relationship still existed. As Paul wrote, "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. 3:28).

The Wealthy Weakened (Jas. 1:10a). The rich brother also has something to rejoice over: his "humiliation" (this word in verse 10 comes from the same Greek root as "lowly" in verse 9). For some Christians, especially in the first century, intense persecution resulted in a swift reversal of fortune. The rich Christian who retained his faith at the expense of his wealth had good reason to rejoice. For other Christians, the conflict would take place internally. We must correct our minds and hearts, learning that material goods are ultimately unworthy of our trust (1 Tim. 6:17-19). Whether through actual loss of property or by losing his old view of the property, the wealthy believer benefits by being made low. Only when we comprehend our true need, can we properly acknowledge what God offers us in truth. As the Lord said to Paul, "My grace is sufficient for you, for My strength is made perfect in weakness" (2 Cor. 12:9).

The Proper Perspective (Jas. 1:10b-11). In our text, James also emphasized how the power of material wealth is transitory, passing away like a withering flower. The comparison is a powerful one. As the sun overwhelms the fragile blossom's beauty, so the test of time puts an end to the vanity of riches. The mention of the rich man failing in his pursuits would include all purposes or schemes that a man has which have the acquisition of money as their chief motive. The rich are not

always wicked, as is demonstrated by the record of men like Abraham or Joseph of Arimathea. However, Christ warned against the dangers of accumulating wealth at the expense of one's relationship with Him (Matt. 13:22; Luke 12:13-21). You can have both God and riches, but you cannot serve both God and riches (Matt. 6:24).

In conclusion, James 1:9-11 is a powerful passage that highlights for the Christian the contrast between true and false riches. All members of the Lord's church, no matter our circumstances, must serve God humbly together. The poor ought to rejoice, not because poverty is a virtue, but because of their high standing within the family of God. The rich ought to rejoice, not because earthly wealth fades, but because spiritual wealth will never fade. As we seek to follow Jesus, we are called to reshape our values and priorities, trusting that the riches of God in Christ far outweigh all this world's treasure.

CW

OVERCOMING TEMPTATION (JAS. 1:12-15)

Troy Spradlin

An important practice for lion tamers is to train big cats without relying solely on food. Overusing treats can create a dangerous expectation, as the lion may anticipate food at all times. Eliminating such temptation for the lion reduces the possibility of serious consequences, such as the lion tamer getting himself killed! This illustration highlights a valuable spiritual lesson for Christians. If we remove temptation in our own lives, it can help us avoid the consequences that often follow.

Temptation is a fundamental problem all human beings face. No one is exempt. James explains that "one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death." (Jas. 1:14-15) Thus, temptation is based on our own appetencies and emotions, especially toward that which is wrong or unwise. While temptation may differ for every individual, the consequence for giving in to it is the same, it "brings forth death." This is a reference to spiritual death, or eternal condemnation (cf. John 5:29; Rev. 20:14-15).

In the same passage, James states, "Blessed is the man who endures temptation." From the context of the letter, we know that he is writing to Christians, that is, those who have been saved (cf. Jas. 1:1-3, 2:1). Two important principles are found here: (a) those who have been saved can still be tempted to

sin, and (b) it is possible to overcome temptation. Therefore, one is capable of resisting temptation or choosing not to give in to it. How does one overcome or endure it? Here are a few suggestions, to help you in your own spiritual walk:

First, pray! James explains that temptation does not originate with God (Jas. 1:13). It is Satan who attacks us with such enticement (cf. Luke 4:1-13). It is for this reason that Jesus taught His disciples, in the Model Prayer, to ask, “And do not lead us into temptation, But deliver us from the evil one.” (Matt. 6:13) Our first line of defense to endure temptation should be prayer.

Second, determine to resist and overcome. Temptation involves choice. Deciding how you will respond to temptation before it arrives, is a strong first defense. James writes, “Therefore, submit to God. Resist the devil and he will flee from you.”(Jas. 4:7) Some Christians fail to overcome temptation simply because they never try to resist the tempter. Ask yourself, “How strongly do I desire to overcome Satan?” The Apostle Peter encouraged us to, “be even more diligent to make your calling and election sure, for if you do these things you will never stumble,” (2 Pet. 1:10). Overcoming temptation begins with personal conviction.

Thirdly, fill your heart with God’s word. If your mind (figuratively, your “heart”) is filled with Scripture, then you will know exactly what is right or wrong in the sight of God. Such knowledge will better prepare you for the devil’s attacks. The psalmist wrote, “Your word I have hidden in my heart, that I might not sin against You” (Ps. 119:11). Christians are also instructed, “Let the word of Christ dwell in you richly” (Col. 3:16). If we will follow these instructions, we will be better prepared to overcome temptation.

Fourth, imitate the example of Jesus. Learn from Jesus’ response when He Himself was tempted by Satan in the wilderness. Each time the tempter attacked, He relied on God’s word to protect Himself, stating, “It is written.” Like Jesus, we must also use the “shield of faith” and “the sword of the Spirit, which is the word of God” (Eph. 6:17), when we do battle with the tempter. When temptation arrives, search your memory for Scripture. Cite it aloud. Lean on truth! Having the proper weapons for the attack will ensure the victory.

Fifth, find the escape route. Paul writes that, “No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it. Therefore, my beloved, flee ...” (1 Cor. 10:13-14). Sometimes the escape route is found in the planning, such as, not putting yourself in a situation to be tempted. Just as an alcoholic or drug addict must remove themselves from that dangerous environment if they don’t

want to be tempted, so should the Christian. At other times, that escape route may simply come down to self-control, which is a fruit of the Spirit (Gal. 5:22-23).

The bottom line is, you CAN overcome temptation. However, resisting the devil does not happen by accident. You must gain knowledge and be well prepared. James says that the one who endures is “blessed.” Why? It is because “for when he has been approved, he will receive the crown of life.” Therefore, instead of reaping the consequences of temptation by giving in to it, let us overcome it, which brings reward - eternal life

CW



THE GREATEST GIVER (JAS. 1:16-18)

Ross Haffner

I have been blessed to receive many wonderful gifts from friends and family members. But sometimes the gifts we receive are not useful, good for us, or right for us at the moment, though perhaps it once was. The Hebrews writer made an interesting connection between God and our human fathers when he wrote, “God deals with you as with sons; for

what son is there whom a father does not chasten?” (Heb. 12:7). In Luke 11:11 Jesus asked, “If a son asks for bread from any father among you, will he give him a stone?” and concluded that God would therefore give good things to us. We have a Father in Heaven who knows how to give His children gifts! Surely we could describe Him as the Greatest Giver.

God is the greatest Giver because He wants you to know and live in harmony with the truth. We should not trick ourselves into fatalistic thinking that God is always against us or does not care for us (Jas. 1:16). Neither should we think that the natural and spiritual consequences of sin are an indication that God wants us to be lost. God does not want anyone to perish (2 Pet. 3:9). False teaching, improper understanding, or mental illness could lead someone to have these thoughts. But knowing and living according to the truth will lead us the right way (Ps. 119:105). Consider what a gift we have been given that all of the other gifts He gives will align us properly with truth! This makes our lives better and leads us to eternal life.

God is the greatest Giver because He only gives good things. James affirms, “Every good gift and every perfect gift is from above” assuring us that God is for us, not against us (Jas. 1:17). It’s comforting enough that God does not give us anything bad, but the verse implies more than that. Anything and everything given that is good is ultimately from God. Your family, food, peace, and anything you can think of that is good could not be enjoyed without God’s goodness. On the other hand, anything that Satan has to offer that looks good cannot be good. Just ask Adam and Eve. Consequently, what God offers is what’s best for us in the short term, in the long term, and into eternity even if we cannot see it now. Resist the Devil and draw near to God no matter how desirable Satan makes sin look (Jas. 4:7-8).

God is the greatest Giver because He has an unchanging nature. James describes God as One who will not change (Jas. 1:17). The Creator of the stars offers benevolence to us. We can rely on Him because His nature, standards, and promises are unchangeable (Heb. 13:8, Ps. 89:2, Matt. 5:18). Therefore, what He’s given that was good before is still good today.

God is the greatest Giver because He offers salvation. He cannot be the greatest Giver unless He is the One Who has provided the greatest gift. What could fit that description more than the salvation of our souls, the inheritance promised, a crown of life, a heavenly home, available only because He gave His only begotten Son (Jas. 1:21, Eph. 1:11, Jas. 1:12, John 14:2-3, John 3:16). James says He begot us using His word so that we could become His (Jas. 1:18). In other words Christians have been born again (John 3:5).

Recognizing God as the Greatest Giver transforms our understanding of every gift we receive in life. He is the source of all that is good, true, and eternal. His gifts are not just

material; they are spiritual, aligning us with truth, providing us with peace, and securing our eternal home. His unchanging nature offers us an anchor in a world of flux, ensuring that His gifts are always good, always right, and always for our ultimate benefit.

The pinnacle of His generosity is the gift of salvation through His Son, Jesus Christ. This gift is not merely about escaping judgment but about being reborn into a life of fellowship with Him, enjoying every spiritual blessing in Christ. Embrace his gifts, drawing near to our Heavenly Father, who desires to love His children. By aligning ourselves with His truth and resisting the temptations of the world, we experience the fullness of life that He intended for us, both now and into eternity.

CW

CONTINUED FROM PAGE 1

- It is only through trials that we can gain maturity (Jas. 1:3-4). Patience, properly exercised, will yield godly maturity. This is James’ purpose in writing his book: He wants Christians to be and to behave in a mature manner. Many people face trials and become volcanos spewing hot ash and scorched earth in trials. Yet, God’s purpose for Christians: Christ formed in you (Gal. 4:19)!
- It is only through trials that we can suffer with and identify with Jesus (Phil. 3:8-11). Jesus came and gave His life for all humanity (Mark 10:45). He was not shy about declaring the difficulties and suffering of being His disciple (Luke 9:23; John 15:18-27; Acts 9:16). Fascinating truth: the times New Testament writers wanted to make a point about Christian service and virtue, they would tie it back to what Jesus did at the cross (Phil. 2:1-11; John 15:13; Eph. 5:1-2; Eph. 5:22-33; 2 Cor. 8-9). God wants to fashion us into the form of Jesus, but He cannot do that fully without trials and suffering (Heb. 5:8).
- It is only through trials that we can long for and truly appreciate the relief of heaven. One of the beautiful aspects of Christian worship is the ability to sing (Jas. 5:13). As Christians sing together, we reflect on our common hopes for the full realization of the salvation of God. Though it is hard to comprehend, trials faced with patience will make heaven all the sweeter for us. Why do you suppose the Bible ends with a picture of the church glorified in Heaven?

You and I can find joy in trials, because we have a Savior who has conquered death and has given a joy that can never be taken from us (John 16:20-24)! What a fellowship, what a joy divine!

CW



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From the Director's desk



Trent Kennedy
Director
SWSBS

Music in the worship of the New Testament church is integral, beautiful, and unifying. When Christians join together as a congregation to sing words of praise and admonition with only our hearts and voices, God is glorified, and His people are greatly encouraged (cf. Eph. 5:19; Col. 3:16). In order for our assemblies to unite in song, there should be a song leader (cf. 1 Cor. 14:26). Good song leaders make for great song services.

When I was a student at SWSBS, our veteran song leader, Bill Reed, spent time teaching the first-year students the basics of music and song leading. Brother Reed noticed that our class lacked song-leading potential, but he did the best he could! Brother Reed has since gone on to his reward, and brother Andy Baker has been tasked to teach song leading to SWSBS students during the third quarter of odd-numbered years. As I write this, we are gearing up to have Andy in town to teach the basics of music theory, along with tone, pitch, harmony, tempo, hand patterns, and so much more. Our students are blessed to learn from one of the best.

Having learned from both brother Reed and brother Baker, I noticed that both of them stressed the content of the words of our songs and the heart of the worshipper (including the song leader) above tempo, pitch, or proper patterns. They held high the truth of 1 Corinthians 14:15, “I will sing with the spirit, and I will sing with the understanding.”

Brethren, we seek to train men to preach. Additionally, those who come to school at SWSBS will receive practical instruction in and opportunities to serve in various ways that make the church of our Lord wonderful. If you or someone you know is interested in studying the scriptures, learning to preach, learning to lead singing, learning to conduct one-on-one Bible studies, and much, much more, come and see us!

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