

# CHRISTIAN WORKER

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

VOLUME 111, NUMBER 4

## THE PROBLEM WITH PREJUDICE (JAS. 2:1-7)

Neal Pollard

When one continues reading James' letter and comes to what we know as chapter two, he is confronted with three key words of the letter--brethren, faith, and judgment. The judgment words may be more subtle, depending on translation. In the NASB 95, one finds “made distinctions” (4), “judges” (4), and “court” (6). All are forms of κρίνω (KRINO), meaning to pass judgment upon someone or something. That, by very definition, strikes at the heart of what prejudice involves. Some form of this word is found throughout James, a total of 20 times in 11 verses and in all five chapters of the general epistle. “Doubting” is a form of poor judgment that runs contrary to faith (1:6). Bible teachers will face the perfect judgment of God (3:1). Divine wisdom is totally lacking in prejudice (3:17). Yet, even in the body of Christ, there is a tendency to judge a brother (4:11) and consequently and foolishly to judge the law of God (4:11-12). Our treatment of our brothers subjects us to the perfect discernment of the heavenly judge (5:9,12).

In a context full of admonitions cautioning improper judging of others and the perfect judgment of God, one comes to James 2:1-7. A brief outline of this section yields the following four observations.

- There is the issue (1), holding faith in Christ with an attitude of personal favoritism (ESV--partiality; NLT--“you favor some people over others”).
- There is the illustration (2-3). Two men come into the assembly, one rich and the other poor, and you favor the rich and dishonor the poor.
- There is the iniquity (4). This is more than poor taste and improper judgment. Evil motives are involved, and one puts himself on the opposite side from God (cf. 5).

See verses 8-13.

- There is the imploring (5-7). James makes a twofold appeal to his readers. First, consider God's attitude toward the object of your prejudice (5). Second, consider the practicality of common sense. The rich to whom they pandered (unfairly showing favorable prejudice, incidentally) oppressed and sued them and blasphemed the name by which they were called (undoubtedly the name Christian; cf. 2:1; 5:10,14).

The prejudice under consideration in James' letter centers around economic status. The Christians gave preferential treatment to some based on their wealth while at the same time

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## APRIL 2025

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# FROM THE EDITOR:

## FULFILLING THE ROYAL LAW (JAS. 2:8-13)

Cody Westbrook

“Love your neighbor as yourself.” The command is simple enough to understand but, as is evidenced so often by our failure to do it, sometimes difficult to obey. There are several reasons why this could be the case. Perhaps the culprit is laziness. Love requires action and we are sometimes too lazy to put forth the effort. Sometimes it’s selfishness. Love requires sacrifice but occasionally we are too selfish to give anything. But sometimes it’s prejudice. We may look at a person and judge that they aren’t worthy of our love, or be afraid of what social stigma may come upon us for helping them, or even about what we may or may not get in return. This is the problem which James addresses in James 2:1-13.

Evidently some in the church had a habit of showing partiality toward wealthy and well-to-do individuals in the assembly. A poor man, whose soul was just as valuable, would be pushed to the back in shame and dishonor when the rich man walked through the door (Jas. 1:2-4). Such behavior was illogical (Jas. 2:5-8) and sinful (Jas. 2:9-13). The “royal law” - the King’s law which summarizes all of our responsibility toward our neighbor (cf. Rom. 13:8-10) - demands that we love our neighbor as ourselves. James 2:8-13 discusses why it is paramount for us to remember it, and obey it.

The section begins with a warning:

If you really fulfill the royal law according to the Scripture, you shall love your neighbor as yourself, you do well; but if you show partiality, you commit sin, and are convicted by the law as transgressors (Jas. 2:8-9).

The problem was not that they did not love their neighbor, but they did not love all of their neighbors. To “show partiality” is to show favoritism. It is the act of looking only at a person’s outward appearance, to the exclusion of their inward. Like the Lawyer who sought to test Jesus on the definition of “neighbor” (Luke 10:25-37), some Christians were happy to extend their love toward some of their neighbors - the rich (Jas. 2:3) - but not all. Such an act is “sin” - it misses the mark and those who do so are “convicted by the law as transgressors.” Which is to say that

they stand guilty of violating God’s law.

James follows the warning with an illustration:

For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all. For He who said, ‘Do not commit adultery,’ also said, ‘Do not murder.’ Now if you do not commit adultery, but you do murder, you have become a transgressor of the law (Jas. 2:10-11).

The Jewish religious leaders viewed the law as a series of minute, unrelated regulations. They created tradition as a kind of fence around it, and had a habit of choosing which laws to emphasize and obey, and which laws to push to the back of the line (cf. Matt. 15:1-9). Could it be that the same attitude had crept into the early church? Lusting and stealing are both violations of God’s law. If a person does not steal but he lusts in his heart, has he not sinned? Does his avoidance of theft cancel out his lust? Certainly not. So it is with favoritism. If a person serves the Lord but practices prejudice, does his service in other things cancel out his failure in showing love to his neighbor? By no means.

The section concludes with an exhortation:

So speak and so do as those who will be judged by the law of liberty. For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment (Jas. 2:12-13).

The verbs “speak” and “do” are both present imperatives. James is describing a general characterization, or, way of life. Christians must carry themselves as those who will be judged by the law of liberty - the gospel (John 12:48). This reminder stretches back to 1:21 and includes being doers of the word, controlling his tongue, practicing pure religion, and not showing favoritism. The one who withholds his brotherly love and mercy from someone based on a superficial judgment not only violates the standard by which he will be judged, but he also cannot hope to receive mercy himself in the judgment.

These passages ought to give us pause, even in the 21st century. A person may come into our assembly in raggedy clothes. Perhaps homeless, maybe they look odd. How easy is it for us to overlook them, for whatever reason?

Perhaps we assume something about a person, like “he’ll never be interested in the gospel, so why bother?” Practicing the royal law demands that we display brotherly love to everyone, regardless of the situation or station in life.

CW

## FAITH WITHOUT WORKS IS DEAD (JAS. 2:14-16)

Bill Burk

The word “belief” or “faith” serves as a synecdoche; each stands as a part of the whole. “I believe in Jesus,” when said genuinely, is the most essential claim a person can ever make. To say that one is saved by faith means that at some point, he obeyed the gospel (Rom. 10:16; 2 Thess. 1:6-10; 1 Pet. 4:17). Having heard it (Rom. 10:17), he believed it (Rom. 1:16), repented of sin (Luke 13:3; Acts 17:30), and was baptized into Jesus for the forgiveness of sins (Acts 2:38). That same person would then choose to live by faith (Gal. 2:20), working out his salvation so that God may work in him (Phil. 2:12-13). Living faith is always working, vibrant, active, and alive. Genuine faith is something others can see (Mark 2:5).

Sadly, Churches of Christ are filled with people who say, “I believe in Jesus.” Yet very little about their lives indicates that they do. They say Jesus is Lord, yet obedience often lacks (Heb. 5:8-9). They claim to believe in the importance of his church (Matt. 16:13-20) and her work (1 Cor. 15:58), yet they attend her services sporadically, doing nothing more than filling a pew, and they seldom, if ever, voice their love for the Lord in public. They rarely pray, read their Bibles even less, and tend to leave the Lord out of practically every decision they make. Yet, they say, “I believe in Jesus.”

With these thoughts in mind, is a faith that lacks any substance real? If my faith lacks works, does it please the God of heaven? James answers these questions and more in James 2:14-26. As we consider the passage, we must ask: “What describes my faith?” James mentions three kinds.

**Does your faith lack a heartbeat? Is it dead (14-17)?** *First, a dead faith lacks.* What does it lack? It lacks a relationship with Jesus that brings about genuine spirituality. Genuine spirituality results in the following.

- A loving relationship with God (Deut. 6:4-5; Mark 12:30-31).
- A love for others (Lev. 19:18; John 13:34-35)

- A joyful relationship with God (Ps. 16:11): God is most satisfied with us when we are most satisfied with him.
- Obedience to God’s word (Jas. 1:21-22)
- A Transformed Heart (Eph. 1:18): “... The eyes of your heart being enlightened.”
- Walking according to the Spirit/ Filled with the Spirit (Rom. 8:1; 14-17; Gal. 5:16-26; Eph. 5:18)
- Kingdom priorities (Matt. 6:33; Luke 12:31)

*Second, a dead faith doesn’t act.* In James 2:14-17, the Lord’s half-brother illustrates dead faith.

What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If a brother or sister is naked and destitute of daily food, and one of you says to them, “Depart in peace, be warmed and filled,” but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead.

Let’s consider the flow of the book. James describes pure and undefiled religion in 1:27, that is, to take care of the less fortunate (widows, orphans). In James 2:1-13, he speaks of sinfully showing partiality to the rich while neglecting the poor. This naturally segues into 2:14-17. James points out the inconsistency in claiming faith in God but not caring for the poor and needy (1 John 3:17-18).

James says that if our faith consists only of words, it is dead. In this case, it lacks love for others and, thus, love for God. James makes it clear four times in the passage: Faith without works is dead (2:14, 17, 20, 26). Is your faith alive or dead? Ensure it is not dead because a dead faith is a...

**Does your faith mirror the faith of demons (18-19)?** The Bible teaches that Demons believe in Jesus.

- They believe in God (Jas. 2:19)
- They acknowledge Jesus as the Son of God (Matt. 8:29)
- They do what he says (Mark 1:25-26)
- They worship him (Mark 5:6)
- They believe in the Judgment Day (Matt. 8:29)

Let that sink in for a minute. We have professing Christians who say they believe in God, acknowledge Jesus as His Son, outwardly may do some of what he says, worship him (at least they go through the motions), and believe in the Judgment Day. However, like the Devils, they have no relationship with Jesus, nor do they desire one. Once again, they profess faith but do not practice what they say they believe, and the little

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# Fourth Quarter Class Schedule/April 2025 - July 2025

## Southwest School of Bible Studies



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

Time	First Year	Time	Second Year
<b>Monday</b>			
9:00-9:50	Greek 1 - Steven Lloyd	9:00-9:50	1, 2, 3, John - Trent Kennedy
10:00-10:50	1, 2 Kings - Matt Gibson	10:00-10:50	Hebrew - Steven Lloyd
11:00-11:50	Prov. Ecc, SoS - Trent Kennedy	11:00-11:50	1, 2 Peter, Jude - Matt Gibson
1:00-2:20	Acts II - Clay Bond	1:00-2:20	Personal Evangelism - Matt Gibson
2:30-3:50	Apologetics - Matt Gibson	2:30-3:50	Minor Prophets II - Clay Bond
<b>Tuesday</b>			
9:00-11:50	Gal. - Eph. - Cody Westbrook	9:00-11:50	Restoration History - R. Scherffius
1:00-3:50	Job - R. Scherffius	1:00-3:50	Hebrews - Steven Lloyd
<b>Wednesday</b>			
9:00-9:50	Greek 1 - Steven Lloyd	9:00-9:50	1, 2, 3, John - Trent Kennedy
10:00-10:50	1, 2 Kings - Matt Gibson	10:00-10:50	Hebrew - Steven Lloyd
11:00-11:50	Prov. Ecc, SoS - Trent Kennedy	11:00-11:50	1, 2 Peter, Jude - Matt Gibson
1:00-2:20	Acts II - Clay Bond	1:00-2:20	Personal Evangelism - Matt Gibson
2:30-3:50	Apologetics - Matt Gibson	2:30-3:50	Minor Prophets II - Clay Bond
<b>Thursday</b>			
9:00-11:50	Messiahship - Wade Webster	9:00-11:50	Preaching Practicum II - Trent Kennedy
1:00-3:50	Topical Preaching - Wade Webster	1:00-3:50	Revelation - Steven Lloyd
<b>Friday</b>			
9:00-9:50	Greek 1 - Steven Lloyd	9:00-9:50	1, 2, 3, John - Trent Kennedy
10:00-10:50	1, 2 Kings - Matt Gibson	10:00-10:50	Hebrew - Steven Lloyd
11:00-11:50	Prov. Ecc, SoS - Trent Kennedy	11:00-11:50	1, 2 Peter, Jude - Matt Gibson
1-3:50	GSP	1-3:50	GSP

See Academic Calendar for Special Events

they do is couched in a lack of sincerity. Is your faith any better than the demons?

**Does your faith possess power (20-26)?** James describes powerful faith as...

- A faith that works (20)
- A faith, like that of Abraham, that trusts (21-24; Gen. 12:1-3; Heb. 11:8-10)
- A faith like Rahab's, who feared God (25; Josh. 2:1-24; 6:22-25; Heb. 11:31).

James concludes, "For as the body without the spirit is dead, so faith without works is dead also" (26). How's your faith? What describes it? Dead, Satanic, or Powerful?

CW

## GOSPEL PARALLELS: LAW AND GRACE

Dave Rogers

Many years ago I attended an area-wide meeting of preachers where a brother presented his beliefs about law and grace. He contended that God's law and His grace effectively cancel out one another; that we can be subject to law or grace, but not both. This is a common doctrine in protestantism, with deep roots in John Calvin's assertion that God's grace is "irresistible" (that is, God chooses who receives His grace, and no person can "do" anything to affect or alter that random choice).

In the scriptures, certain things that complement and complete one another are always coupled: Man and woman; day and night; right and wrong. Removing one part of the combination leaves the other incomplete, inadequate, and ineffective. Law and grace form just such a combination: Separating them effectively neutralizes each. God's law and His grace are complementary, not contradictory, concepts.

God has interacted with humanity on the basis of LAW since the time of Adam: There were both "positive" and "negative" laws in the garden of Eden (Gen. 2:15, 17). There was law concerning sacrifices to God given long before Moses was born (Gen. 4). In Genesis 14:18 Melchizedek was called a priest of God; priesthood implies a moral code (a law). Paul states in Romans 5:13 that sin was in the world before Moses' covenant — which means God did give law for that ancient time — for law is what defines sin (Rom. 3:20;

7:7).

Much of christendom assumes that any law instituted by God takes no account of a person's ability or inability to obey that law. Should God command people to "walk," a crippled person would stand condemned for "violating" a command which God did not enable him to obey. No scripture shows God ever judging anyone in this way.

Humanity today is no more perfect or sinless than in biblical times: Like the ancients, we too "go astray" (Isa. 53:6). We need a way to obtain God's favor other than flawless observance of His law (Gal. 2:16). "...for all have sinned and fall short of the glory of God," (Rom. 3:23). "For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all" (Jas. 2:10).

These passages show that justification under law alone is beyond humanity's grasp (which was Paul's point in Ephesians 2:8-10). When John the apostle declared that "...the law was given through Moses, but grace and truth came through Jesus Christ" (John 1:17), "law" describes the standard by which God measures man. John wrote that "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4), but in Romans 4:15 we learn that "...where no law is, there is no transgression" (i.e., no violation).

Just as modern christendom's image of "law" contradicts what the bible reveals about God, so the modern concept of "grace" does not accurately reflect what the bible states: There is no dispute as to whether God offers us grace, but plenty of disagreement about "how" He does so.

The word "grace" appears 159 times in the King James version of the bible (37 times in the Old Testament and 122 times in the New Testament). The Hebrew word for grace (khane) means favor, charm, or acceptance. The Greek word (charis) means pleasure, delight, charm, or good will, and the common New Testament use of this word refers to favor from God. In Luke 1:30, Mary "found favor" with God. Likewise, Jesus grew "...in wisdom and stature, and in favor with God and men" (Luke 2:52) and "dwelt among us...full of grace and truth" (John 1:14).

Very few in protestantism and the community church movement actually assert that God's grace is a "completely NO strings" gift. Most require the "sinner's prayer" or some acknowledgment of personal belief in Jesus ("accept Jesus as your personal savior") as "proof" of salvation; some will also recognize that one must also depart from sins (repent); and a few will even admit that a person must publicly confess faith in Jesus as the Son of God. If nothing beyond asserting belief in Jesus is required to obtain God's grace however, why did Peter tell believers to repent and be baptized in order for

their sins to be forgiven (Acts 2:38)?

The modern definition of “grace” is generally expressed as “unmerited” favor, which encompasses something MORE than the scriptures show. “Unmerited” implies that we have no part whatsoever in obtaining God’s favor, which makes a mockery of passages like Philippians 2:12 (“...work out your own salvation with fear and trembling”). The words “merit” and “unmerited” do not appear in the scriptures in connection with God’s grace: We would be wise to simply use the bible’s term in the bible’s way, and just define “grace” as God’s favor.

God’s grace recognizes a person’s inability to save himself, even through a system of laws. Paul emphasized in Romans 9:11 that God’s purpose in old testament times was not based on human perfection under law, and in Ephesians 2:8-10 he stressed that a Christian’s basis for “glorying” is not flawless obedience to law but the fact that God extended His grace to us through Jesus Christ. His “favor” is what makes possible the salvation of an imperfect person!

Being freed from the law of sin and death (Rom. 8:2) did not result in Paul being exempted from all law; rather, it was “the LAW of the spirit of life in Christ” that made his freedom possible, and though he became “as without law” to those who were “without law” in 1 Corinthians 9:21, he plainly acknowledged being under law to Christ. James described this as the “perfect law of liberty” in James 1:25, and the “Royal law” (Jas. 2:8).

What the bible shows is that God’s law and His grace are interdependent, not independent: Neither can exist without the other. Law is what DEFINES “grace,” for in the absence of law there is no need of grace and in the absence of grace there is no hope in law. Through sin we become slaves condemned by submission to Satan’s temptations: In Christ, we are freed to become His grateful servants. In sin, we have no hope because we stand condemned by God’s law: In Christ, we have perfect hope because we are justified by His grace through our faith.

CW

## HOW THE CHURCH CAN LOVE HER NEIGHBOR

Chris Willcut

If you were to ask a Jew in Jesus’ day what the greatest command of the law was, you would likely receive a variety of answers. Some might say the most important

thing is consistent tithing, others might think about the many feasts to remember, and some might consider the dietary restrictions the most important command of the law to keep. However, when a Jewish lawyer asked Jesus this question, He told this man, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets” (Matt. 22:37-40). Jesus’ first response was likely not very shocking, as this was already a well-known and frequently memorized verse. Jesus’ second response, on the other hand, probably turned some heads in surprise. Was loving your neighbor really so important that the Law hung upon it?

Even more surprising to the Jews would be who Jesus considered to be their neighbors. When a man asked Jesus what he needed to do to inherit eternal life, he recognized that he needed to love the Lord God and love his neighbors. He then asked Jesus who his neighbors were, to which Jesus replied with the parable of the Good Samaritan (Luke 10:25-37). Jesus taught this man that his neighbors were not exclusively other Jews but all people, even Samaritans.

So what does this mean for the New Testament Christian? Is the command to love your neighbor just as important, or was it just something for the Jews to be concerned about? James would say, “If you really fulfill the royal law according to the Scripture, ‘You shall love your neighbor as yourself,’ you do well” (Jas. 2:8). Paul, also speaking to Christians, writes, “For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. For all the law is fulfilled in one word, even in this: ‘You shall love your neighbor as yourself’” (Gal. 5:14). Truly, this command is just as important for a Christian as it was for a Jew. However, remembering Jesus’ words on who our neighbor is, how do we as Christians love those who are not Christians?

The Bible is clear that Christians are to do “good works” to all men (Tit. 3:8; Gal. 6:10). This is the work of the Church, which we might call “benevolence.” Such benevolence looks like helping widows and orphans (Jas. 1:27), providing and aiding those who are in need (Rom. 15:25, 26), and supplying what may be lacking (2 Cor. 8:14). As Paul shows the purpose of the Corinthians’ giving, he writes, “For the administration of this service not only supplies the needs of the saints...” but also, “...for your liberal sharing with them and all men” (2 Cor. 9:12, 13). There is Biblical authorization for the congregation to use its funds in order to help those in need and share with “all men.” Yes, we as Christians have an obligation to do good to those who are outside the faith, but

is this the extent of our love?

If we want to know how to truly love our neighbor, we should look to Jesus as the perfect example. Jesus said, “This is My commandment, that you love one another as I have loved you” (John 15:12). When we consider the life of Jesus, His love for all who were around Him is undeniable, but His focus was on those who needed His help. Jesus was constantly surrounded by the sick because He had compassion on them and made them well (Matt. 14:14; Luke 4:18, 40). However, Jesus’ love for those around Him did not stop with meeting their physical needs. The Great Physician’s work was about treating their spiritual needs (Luke 5:31, 32). Yes, Jesus did many good works for those who were around Him, but the purpose of these good works was to bring them eternal life. When Jesus fed the five thousand, He told them the next day, “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you...” (John 6:26, 27). Jesus’ purpose was not simply to provide for their hungering stomachs, but to satisfy their starving souls.

If we are to love our neighbors like Jesus, our benevolence must ultimately lead to evangelism. How can we truly love those outside the faith, knowing their spiritual condition, if we do nothing to bring them to the Great Physician? Paul had this as his motivation for his preaching, saying, “For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body; according to what he has done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men...” (2 Cor. 5:10, 11). If the extent of our benevolence stops in the kitchen or with our wallets, we have failed to love like Jesus. The command to love our neighbors is not one to ignore, and, as we strive to follow Jesus’ example, let us always make it our aim to bring the lost to our loving and compassionate Savior!

CW

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treated the poor with contempt and indifference. Such prejudice is so galling to the inspired writer that he will make a failure to provide for the poor his illustration in the value of faith needing to show works to be acceptable to God (2:14-17).

It is still relevant to church culture today to appeal to this text for similar circumstances. What congregation does not struggle with embracing the well-dressed, well-to-do, picture-perfect family with far greater enthusiasm and acceptance than those who appear to be have-nots, impoverished, coarse, unhygienic,

and the like? Yet, the principle in this context spreads far beyond mere economic disparity.

God Himself makes clear that He does not view people with prejudice based on external appearances. In fact, Peter asserts, “I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him” (Acts 10:34b-35). This is a principle rooted in the character and nature of God, irrespective of covenant. It was true under the Old Law (Deut. 10:17), reaffirmed by Jehoshaphat centuries later during the divided kingdom period (2 Chron. 19:6-7). The statement is reiterated by multiple New Testament writers this side of the church’s establishment (Rom. 2:11; Gal. 2:6; Eph. 6:9; Col. 3:25; 1 Pet. 1:17). The point is unmistakable. God will not bless a people who, contrary to His very nature and character, interact with others from “an attitude of personal favoritism.”

Do we shy away from neighborhoods and parts of town based on who lives there? Do we avoid initiating a Bible study with someone because of a sinful lifestyle (or the appearance that such is the case) in which he or she is engaging, whether fornication, homosexuality, alcoholism, drug use, etc. (cf. 1 Cor. 6:9-11)? Do we give preferential (or prejudicial) treatment in the local church, from leadership to service tasks, based on their race or ethnicity? Do we size up people through the lens of a political party, theirs and/or ours? Prejudice is a timeless temptation, and it is one which those of every age, race, income, and education and those of both genders wrestle with on an ongoing basis.

God’s remedy in the context is profoundly simple. Don’t let personal favoritism taint your faith in Christ (1). Don’t treat people differently based on superficial differences (2-3). Don’t make distinctions among yourselves (4). Don’t let the world taint your thinking and distort your values (5-7). This remedy leads to functional relationships based on the “royal law” of brotherly love (8), the antithesis of prejudice! This is intrinsically tied to a healthy, God-approved faith (14ff).

CW





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## From the Director's desk



Trent Kennedy  
*Director*  
SWSBS

This is the time of year when we really get a clear view of next year's incoming class. Currently, we have admitted 17 students to begin their studies in August of 2025. Two of those are foreign students, and their studies depend on the approval of the US Embassy. We also have three more students who are considering SWSBS. Whether it is 15 students, 20 students, or somewhere in between, this looks to be a very large class. This is exciting for the students, the faculty, and the congregation. I hope it excites you that so many people have a desire to study God's Word.

I ask for your help in supporting the incoming class. While a few of the students will be “self-supporting,” the majority have started raising funds to come to school. We do not want anyone who wants to study the Bible and is willing to work to raise support to fall short. With this large incoming class, we ask you to consider supporting SWSBS OR adding to your support for SWSBS. Also, if there are congregations you know interested in supporting the training of preachers, teachers, missionaries, and servants of Christ, please recommend us to them and them to us.

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