

christian

WORKER



"We are workers together with Him..." (2 Cor. 6:1)

Volume 105, Number 5

8900 Manchaca Road, Austin, TX 78748

May 2019

WORSHIP IN SPIRIT AND IN TRUTH

Tom Moore

Worshipping God is a matter of great importance and great significance, as is clearly seen in God's word. Jesus taught on worship (John 4:19-26). Paul, on Mars Hill, preached on worship (Acts 17:22-31). The second recorded controversy between God and man was over worship (Gen. 4).

There needs to be more preaching and teaching on Christian worship, because you look around and it seems that many people, evidently, do not enjoy worship, because they are late in coming, they are early to leave, they seem bored, and they don't participate. Someone once said, "Too many church services start at 11:00 dull - then the clock strikes 12 noon and the church gives up her dead."

John 4:24 is the classic text on Christian worship, and an analysis of this text reveals important truths concerning scriptural worship.

ABSOLUTE OF CHRISTIAN WORSHIP – MUST. The word "must" is a modifier. The Bible teaches that: 1) Faith is a must (Heb. 11:6); 2) Baptism is a must (Mark 16:16) and 3) Worship is a must (John 4:24). We can no more omit the "must" in worship than we can the "must" in baptism or faith. The word "must" is the strongest word in English. "Must" is heaven's imperative—it is the Master's mandate. There is no choice in breathing if you want to live. There is no choice in worshipping—that is, if you want to live spiritually—it is a must.

The word "must" modifies three elements that constitute Christian worship. "Must" modifies the object of worship—Him. "Must" modifies the attitude of worship—spirit. "Must" modifies the standard of

worship—truth. Thus, the object, the attitude, and the standard of Christian worship are vital—they are a must.

ACTION OF CHRISTIAN WORSHIP – WORSHIP. Webster defines "worship" as "courtesy or reverence to worth; hence honor and respect. An act of paying divine honors to deity; religious reverence or homage." The most commonly used Greek word translated "worship" is *proskuneo*, and means "to kiss the hand to (towards) one, in token of reverence ... to fall upon the knees and touch the ground with the forehead as an expression of profound reverence" (Thayer).

True worship entails participation. We must be

continued on page 7

THE CHURCH AND IT'S WORSHIP

Worship in Spirit and in Truth	
Tom Moore	1
Concerning Prayer	
Cody Westbrook	2
Lifting Up Holy Hands	
Kevin Cauley	3
The Role of Women	
Johnie Skaggs	4
Making it Count	
Clay Bond	4
5 Acts of Worship	
John Haffner	6

Editor

Cody Westbrook



"We are workers together with Him..." (2 Cor. 6:1)

CONCERNING PRAYER

(1 Tim. 2:1-7)

Cody Westbrook

Prayer is a marvelous privilege granted to the people of God (1 Pet. 3:12), and yet it is one of the more neglected tools in our spiritual toolbox. Every Christian should desire to learn more about prayer so that we may excel in this great spiritual discipline. First Timothy 2:1-7 is one of many passages that will help us in that endeavor. Consider five brief points concerning prayer from this context.

First, Paul emphasized the importance of prayer in the life and worship of God's people. The word "exhort" in this passage carries the idea of a command or an urging (cf. 1:3) and "first of all" speaks to emphasis or importance. The blessing of prayer must occupy a position of great priority in the life of every New Testament Christian. Jesus desires "that men always ought to pray and not lose heart" (Luke 18:1). We must labor in prayer (Rom. 15:30; Col. 4:12). We must pray often (Ps. 55:17; 88:1; 1 Thess. 5:17). We must pray in faith (Heb. 4:16; Jas. 1:6). And, we must pray sincerely (Matt. 6:7-8). Just a casual study of the lives of great men and women of faith demonstrates prayer as a high priority, not to mention the emphasis that our Savior placed on prayer while He was on earth. Does prayer receive the emphasis it deserves in your life? What about the worship of the church? Do we pray as often and as fervently as we should?

Second, Paul described the categories of prayer. The four terms used in the passage—supplications, prayers, intercessions, and giving of thanks—are closely related but also nuanced. Supplication is an appeal to God to meet a need. The term "prayers" is the most general term for prayer used in the New Testament. It encompasses all kinds of prayer and brings to mind the idea of closeness and devotion to God. Intercession

is the act of appealing to God on behalf of another. Thanksgiving is just that—an expression of gratitude to God. Paul identifies these four different kinds of prayer to further cement its importance in our minds.

Third, notice the object of prayer—"all men." If we were to construct an inventory of our prayers over a week's time and place a percentage on the quantity of prayer devoted to other people, what would be the number? It is natural for us to think of our needs and desires in prayer and that is not necessarily a bad thing (cf. 1 Pet. 5:7), but God also desires that we pray for other people, and especially those in positions of authority. Government leaders are under the Lord's power (Ps. 22:28; Dan. 2:21; 4:17), and the Lord desires that we pray for them so that we may "lead a quiet and peaceable life in all godliness and reverence." Notice that the rationale further illustrates the need for selflessness in prayer. Instead of praying that our government make the decisions that *we* want, we are instructed to pray that our government make decisions that will be most advantageous for the sake of righteousness and the gospel of Christ (cf. Phil. 1:27-28).

Fourth, a reason for prayer is given. Why does God want His people to pray for "all men?" Because "this is good an acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth." It is interesting to note here a possible connection back to chapter one. Paul wrote about the danger of false doctrine (1:3-11), and the false teachers who were producing speculation instead of salvation (1:4). He then described the goal of sound doctrine—the salvation of all who would possess an obedient faith, illustrated by the apostle Paul, himself (1:12-17). Christ came to save all sinners, not just some. The gospel is to be preached to all (1:12-17) and we are

CHRISTIAN WORKER

(UPS 109-700)

Third-Class Postage Paid at Manchaca, Texas

Published on a Non-Profit basis by the

Southwest church of Christ, 8900 Manchaca Rd., Austin, TX 78748

E-mail: office@swcofc.org

Cody Westbrook ----- Editor

Editorial Address: 8900 Manchaca Rd., Austin, TX 78748

Single Subscriptions ----- \$6.00 per year

In Clubs of five or more ----- \$5.50 per year

Per family on the Congregation Plan ----- \$5.00 yearly

In a bundle to a congregation or individual ----- \$0.75 each

Foreign (Air Mail postage) ----- \$17.00 per year

FREE online subscription at www.swcofc.org

to pray for all (2:1) because God want all to be saved (2:4). In both our private and public prayers, do we pray often that all men will hear and obey the gospel?

Finally, notice the basis of prayer. Prayer is possible because there is “one God and one Mediator between God and men, the Man Christ Jesus.” Prayer is to occupy a place of priority in our lives (v.1) and we are to pray for all men—especially those in authority—so that righteousness may prevail (v. 2). Such is good in the sight of God (v. 3) to whom we direct our prayers, through our “go-between,” Jesus Christ (v. 5). Thank God that we can approach Him with boldness through our great High Priest (Heb. 4:14-16)!

May we all consider these great truths carefully as we seek to improve our understanding and practice of prayer.

CW

LIFTING UP HOLY HANDS

(1 TIM. 2:8)

Kevin Cauley

The purpose of the book of 1 Timothy is to teach conduct in the house of God (1 Tim. 3:15). Paul addresses the conduct of elders (3:1-7), deacons (3:8-13), evangelists (1:3-17, 3:14-16, 4:1-16, 6:3-21), true widows (5:1-16), masters and servants (6:1-2), and the rich (6:17-19). Paul also discusses the conduct of men and women in the church (2:1-15). He begins by discussing the need for prayer for everyone (2:1), then he proceeds to exhort prayers for those in authority (2:2). Paul undergirds the command to pray with the approbation of God our Savior (2:3). Christ Jesus being the mediator between God and man ensures that our prayers are heard at the highest levels (2:5).

Considering the purpose of the book—conduct in the church of the living God—Paul restricts public prayers in the churches to men (males). First Timothy 2:8 states, “I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting.” The word translated “desire” in the New King James Version, is the Greek word *boulomai*, which means, “I will.” This word does not indicate a passionate desire (*epithumeo*), but a more intellectual one. The Greek word for “men” in verse eight, is not the generic word for mankind, *anthropos*, but the word for males, *aner*. The specific form that is used in

1 Timothy 2:8 is *andras*. It serves as the direct object in the sentence, which translated literally would be, “I will, therefore, the men to pray in all places...” Paul’s will was Christ’s will because the Holy Spirit taught him all things that Christ said (John 14:26). Therefore, it is Christ’s will that men (males) pray.

Where does Christ will that men pray? “In all places.” This means “in all places where there are males” since “males” is the object of Christ’s will regarding prayer. Where there are no males to pray, then females may certainly pray since all Christians are to “pray without ceasing” (1 Thess. 5:17). “In all places” is universal in scope. In other words, not only in the house of God ought men to pray, but “in all places” where Christian males are present. This does not mean that all men are to pray in all places simultaneously. Paul instructed the Corinthians to conduct acts of worship one person at a time (1 Cor. 14:27). “Let all things be done decently and in order” (1 Cor. 14:40).

Men are to lift up holy hands when praying. Does this refer to one’s posture? No, because Paul himself used other postures. In Ephesians 3:14 he said, “For this reason I bow my knees to the Father of our Lord Jesus Christ.” So, the expression “lifting up holy hands” is metaphorical in nature and the emphasis is upon the concept of holiness. The word for “holy” in this verse is not *hagios* (set apart), but *hosios* (pure). The man who leads prayer must be pure, not having the stain of unforgiven sin affecting his prayer. He must ensure that his life is right with God before he engages leading others in this holy act.

Men are to pray “without wrath.” The Greek word for “wrath” is *orges*. It is used to describe God’s wrath (Rom. 1:18). It is also used to describe Jesus’ wrath (Mark 3:5). However, in both of those contexts, God and Christ direct their wrath at impenitent sinners with whom they are at enmity. When Christian men lift up holy hands to pray, their words are being directed toward God with whom they are at peace. Their prayers must be without wrath because to be at peace with God and Christ will occasion no wrath. Why would a Christian man pray to God in anger thus implying that he is somehow upset with or at enmity with God? The leader of prayers must understand and know that he is at peace with God and that “the wrath of man does not produce the righteousness of God” (Jas. 1:20).

Finally, the one leading prayer must pray without doubting. Jesus taught the disciples, “Therefore I

say to you, whatever things you ask when you pray, believe that you receive them, and you will have them” (Mark 11:24). God is the greatest giver, and He gives great things to those who ask (Matt. 7:11, Jas. 1:17). We don’t doubt God when we pray, nor do we doubt that we will receive, if we ask according to His will (1 John 5:14). The faithful Christian who prays according to God’s will, will always have his prayers answered, because he is praying that God’s will be done. May God help us to pray according to His will in both conduct and content.

CW

THE ROLE OF WOMEN

(1 TIM. 2:9-15)

Johnie Scaggs

The apostle Paul wrote, “Let all things be done decently and in order” (1 Cor. 14:40). When we come together to worship our God, there is an order which God has ordained that we must adhere to. Each member of the Lord’s church has a function within the local body, and we must never go beyond what is written.

In the text under consideration Paul is referring to our public worship. In verse 8 he says that “men” should pray “everywhere.” The “men” in the text is understood as men only, not mankind. The “everywhere” is better rendered “in every place,” i.e., when the saints are gathered together to worship God. Hence, men are the ones who are to lift holy hands in worship to God.

Paul puts this in contrast to how women are to conduct themselves in worship. Paul says in “like manner” verse 9, women are to adorn themselves with that which brings glory to God and lifts women to a beauty which has to do with the inward person and not the outer veneer. We must always realize God looks at the heart of man. Hence women are to show their inward beauty in like manner of men who are to lift up “holy hands” referring to their clean life. Women show their true beauty by their good works.

In contrast to men who are to pray in public worship Paul forbids women to do so. Paul writes,

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, or to usurp authority over the man, but to be in silence (1 Tim. 2:11-12).

The word “silence” in the KJV is better translated “quietness.” (ASV) Paul is not saying that a woman can never teach. The Bible clearly shows that they have and can. For example, older women are to teach younger women (Tit. 2:3-4). However, they are not permitted to teach in public worship whenever it would cause them to usurp authority over the man. They are to learn in quietness.

God has placed men in the position of authority over women. Paul gives us the reasons why God has ordained this order of authority. The first reason Paul gives us is “For Adam was first formed then Eve” (1 Tim. 2:13). Adam was God’s original creation of mankind and thus he was placed in a position of authority over all things of the earth.

Lipscomb and Shepherd wrote,

Adam had priority in creation. He was the original human being. Eve was from him and subordinate to him, and was formed a help suited to him. The argument here based on priority of creation is much strengthened by the following statement: “For the man is not of the woman; but the woman of the man” (I Cor. 11:9). This teaching of Paul respecting the public position of woman as regards man, in which he shows that she is to hold a subordinate place, is based upon no arbitrary human speculation, but upon God’s original order in creation... (New Testament Commentaries I and II Thessalonians, I and II Timothy, Titus and Philemon, David Lipscomb and J.W. Shepherd, p.144)

Lest we be misunderstood, make this note: Neither Paul nor we are teaching that a woman is inferior or of less importance than man. This has to do with the position of authority in the church.

The second reason is found in this statement: “And Adam was not deceived, but the women being deceived was in transgression” (1 Tim. 2:14). It was Eve who was deceived by Satan, not Adam. Adam was led astray by Eve. This does not suggest that women are more easily deceived, for throughout the Bible Satan has both deceived men and women. Once again, it is simply showing the order of things from God’s view point. Because Eve was first deceived, she

is not to be in a position of authority in the church.

God has ordained both roles for man and woman. Man has been charged with the position of authority in the church, under the authority of God. Women on the other hand are to bare children and see to the welfare of the home. She is not the head of the home (Eph. 5:23), but she will be saved in childbearing, which includes training and caring for the children in her care. This is not a position that is inferior to man's position in the church, but one that puts women in the position of training young men and women to understand their roles in both the home and the church. The adage "so goes the home, so goes the nation" is so true. May we learn to respect the God-given roles in both the church and the home given to both men and women.

CW

MAKING WORSHIP COUNT

Clay Bond

Of all the responsibilities that accompany New Testament Christianity worshipping God can be one of our more challenging endeavors. Jesus said,

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth (John 4:23-24).

If we are honest with ourselves, we will admit that we sometimes struggle to worship God the way we should. Just because your body is in the pew does not mean you are worshipping in spirit and in truth. We can be present at the assembly, but spiritually absent. Our unwillingness to admit that it takes a tremendous amount of concentration on our part to worship God can be our downfall.

In Exodus 34 Moses came to Mount Sinai the second time to receive the renewed tables of stone that contained the Word of God. Moses had previously broken the tables of stone when he came down from Mount Sinai because he observed the Israelites worshipping a golden calf. What the Lord tells Moses in Exodus 34 can help us make it count when we worship God.

The first thing Moses did in Exodus 34:1-4 was

prepare himself to be the presence of God. Moses got up early in the morning with great anticipation. This is one of things that we can do to prepare ourselves for the wonderful occasion of worship. We can get up early in the morning and be ready to worship. What happens many times is we stay up late Saturday night and we get up late Sunday morning and consequently we run late for the worship service. This of course shows a lack of reverence toward the God we gather to worship. Psalm 89:7 teaches us, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all [them that are] about him." One important thing we can do to better prepare ourselves for worship is to rise up early in the morning in great anticipation to worship our God.

In Exodus 34:5-7, as Moses stood in the presence of God, God proclaimed His own greatness, goodness and graciousness to Moses. God's greatness is seen in what He has created. His creation reveals His glory and His power (Psalm 19:1-6; 24:1). The goodness of God is set before Moses in conjunction with His greatness. From this text there are three words used to describe sin. Sin is described as iniquity, which is gross wickedness, it is called transgression, which means willfully breaking God's Law and finally it is called sin, which means to miss the mark or to deviate from the path that God has marked out. The point is this: we all have sinned and done some pretty horrible things (Rom. 3:23). Even though we have all transgressed God's will in some way, God is good, patient, loving, merciful, and gracious. Because of His goodness, He doesn't give us what we deserve, He gives us what we need and what a dead man needs the most is not a coffin, but salvation which is in Jesus Christ (Acts 4:12; 2 Tim. 2:10). One of the greatest truths we find in God's Word is that when we meet God's terms of pardon we can find forgiveness with Him (Heb. 8:12; Ps. 86:5; 130:4).

In Exodus 34:8-10 when Moses considered who God was, he made haste and bowed down in obeisance to God. I'm not suggesting that we have to physically lower ourselves and bow when we worship God. Under the New Covenant the physical posture of the worshipper is not under consideration. What I am suggesting is that if we are going to worship God in spirit and in truth we need to humble ourselves and exalt our God. This personal humility and Divine exaltation is what makes worship so awesome. When we recognize God's greatness and our own smallness, we will leave our own

preferences at home and totally invest ourselves into the feelings of God. Put simply, we will recognize that worship it is not about me it is about Him (1 Pet. 2:5).

To worship God acceptably takes a tremendous amount of concentration on our part. Worship is a skill into which we have to put some effort into developing. We do not want to just go through the motions of worship. We want our worship to be meaningful to God because God is seeking true worship. Moses' encounter with God shows us the wonder of worship. Next time you worship make it count. The sweet Psalmist declared long ago "O come, let us worship and bow down: let us kneel before the LORD our maker" (Ps. 95:6).

CW

FIVE ACTIONS OF WORSHIP

John Haffner

We gather in worship to honor God. The origin of our English word for worship is found in the acknowledgement of worth or worthiness. We find that the Biblical words translated as worship carry the literal meaning to "kiss toward" or "prostrate oneself". Service to God requires a humble attitude (Ps. 95:6; Micah 6:8). It is never within our authority to decide what qualifies as worship. Let God's Word lead the way and you will find acceptable actions of worship.

1) Prayer: When Isaiah prophesies about the New Testament church, he refers to it as a house of prayer (Isa 56:7). The Bible teaches Christians to be a prayerful people (Luke 18:1; Acts 12:5; 1 Thess. 5:17). It has been said that scripture is God's communication to us, and prayer is our communication to God. The blessing of prayer is our means of making requests and expressing our gratitude (Phil. 4:6-9; Col. 4:2-4). We need prayer to keep our minds and hearts centered on godly things (Matt. 26:41; Eph. 3:14-21). Christians also have prayer as a way back to God, finding forgiveness and restoration (Acts 8:22; Jas. 5:16; 1 John 1:9). From the earliest days of the church, we find men and women continuing steadfastly in prayer to grow closer to God and one another (Acts 2:42).

2) Singing: We use songs of praise to glorify God, declaring His goodness and thanking Him for it

(Ps. 100:1-5). Although we certainly enjoy the song service, it is important for us to remember our goal is not entertainment. We seek to honor God and to please Him. We cannot let others do our worship for us. Choirs and solos do not fulfill the command for us to sing. The focus should be on the meaning of the words and understanding the truth of God (1 Cor. 14:15). In the worship assembly we do not offer God an empty instrument, meaningless hum, or worthless clap – rather the fruit of our lips (Heb. 2:12; 13:15). In this way, each worshipper will vocally and verbally teach and admonish one another (Eph. 5:19; Col. 3:16). Singing from the heart can preach a powerful message, especially in times of hardship (Acts 16:25).

3) Lord's Supper: Also referred to as communion, this is the primary purpose for the church assembling each Sunday (Acts 20:7). Jesus explained for His followers that the unleavened bread represents His body and the fruit of the vine represents His blood (Matt. 26:26-28). Paul repeats this instruction for the church in Corinth and explains how the Lord's Supper is far more important than a common meal (1 Cor. 11:17-34). The communion, or literally fellowship, that Christians have is not just with each other; it includes our Lord (1 Cor. 10:16-17; Matt. 26:29). Around the Lord's Table, we unite in our worship. We bring honor and respect to the sacrifice of Jesus as we remember what He suffered on our behalf (Luke 22:19-20).

4) Contribution: Sometimes simply called giving or the offering, this is one way we give back to God and the work of the kingdom. Christians donate money each Sunday to be used for church work (1 Cor. 16:1-2). In the first century, we can see the church's generosity used to support those facing poverty or disaster (Acts 11:27-30; Rom. 15:26; 2 Cor. 8:1-5). We also read about Paul's support from Christians in his mission work (Phil. 1:5; 4:15-18). Biblically, church money was also used to support widows (Acts 6:1-7; 1 Tim. 5:9, 16). The New Testament does not specify a required amount for us to give – only that it be as we purpose in our hearts, cheerfully, as we have prospered (1 Cor. 16:2; 2 Cor. 9:6-7).

5) Bible Teaching: Listening to preaching and learning from the truth of God is a key part of worship (Neh. 8:2-6; Acts 20:7). The powerful message of the Lord's death, burial, and resurrection brings glory to God (1 Cor. 1:18; 2:1-5). The gospel of God's

grace calls for righteous living and good works, this is sound doctrine (2 Tim. 4:1-5; Tit. 2:11-14). Teaching and abiding in all of God's Word is essential for salvation (Acts 20:27; Rom. 1:16; 1 Tim. 4:16). We must make use of divine revelation and search the scriptures diligently (John 17:17; Acts 17:11; 2 Tim. 2:15). Great benefits come from the application of God's Word (Ps. 119:9, 11, 40, 97, 105; Rom. 10:17).

Human pride wants to label many things as acceptable worship, but we must offer to God only the worship which He has prescribed. Any alternative will draw the response, "You shall not worship the LORD your God in that way..." (Deut. 12:31). Don't make the mistake of bringing something profane and unauthorized before God (Lev. 10:1-2). Today, let us strive together to honor God with lawful actions of worship.

CW

Please join us for the

Southwest School of Bible Studies 41st Graduation Weekend

Graduation Banquet

Friday, July 12 at 7:00 pm | Tickets \$12

Graduation Sunday

Guest Speaker: Trent Kennedy will present lessons for Bible class, morning and evening services.

Graduation begins at 7:00 pm.

Graduating class:

scout Betz, Joshua Dugan, Garrett English,

Rachel Garza, Brennan Hooper,

Jonathan Lopez, McKenna Miller, Danlee Queen

Christian Women's Studies:
Jessica Betz, Brittany English

continued from page 1

participants - not spectators. In true worship we are not the audience—God is. Our aim, then, should be to please

God. Some say, "I just don't get anything out of worship." This shows they have a false concept of worship. If you are not getting anything out of worship it is because you are not putting enough into it. Mere attendance must never be equated with worship (Matt. 15:8). Worship is drawing nigh unto God—not the church building.

AIM OF CHRISTIAN WORSHIP – HIM. The Bible brilliantly teaches us that God is to be the sole object of our worship (Ex. 20:1-5; Matt. 4:9-10). Since God is the exclusive object of our worship, this would exclude all else as an object of worship—e.g. angels, Pope, etc. Remember, in Christian worship God is the audience.

ATTITUDE OF CHRISTIAN WORSHIP – SPIRIT. New Testament worship is spiritual. We are to offer up spiritual sacrifices (1 Pet. 2:5). We are to draw nigh unto God with a true heart, in full assurance of faith (Heb. 10:22). Our worship is to be rendered with grace in our heart unto the Lord (Col. 3:17; Eph. 5:19). New Testament worship must come from the heart: "...singing and making melody in your heart to the Lord" (Eph. 5:19), "singing with grace in your hearts to the Lord" (Col. 3:16), and we are to worship God "acceptably with reverence and godly fear" (Heb. 12:28). Are we worshipping in spirit when we sing: "I want to be a soul winner for Jesus" and yet, never talk to the lost about Jesus? Are we worshipping in spirit when we sing: "More about Jesus would I know" and yet, seldom study our Bible? Are we worshipping in spirit when we sing: "All to Jesus I surrender" and yet, give not as we have prospered?

AUTHORITY OF CHRISTIAN WORSHIP – TRUTH. What is truth? – God's word is truth (John 17:17). Compare also Colossians 3:17 and 1 Peter 4:11. God harshly condemns worship that is not according to truth (Lev. 10:1-2). God authorizes 5 items of worship: Singing (1 Cor. 14:15); Praying (Acts 2:42); Preaching (Acts 20:7); Lord's Supper (1 Cor. 11:20-30); Giving (1 Cor. 16:1-2). All acts of worship must be carried out as God has commanded. God will not accept our worship unless it is offered on His terms.

Worship should be the highlight of each week's activity for the Christian. Coming to worship should be a top priority in our Christian walk. Nothing must prevent us from worshipping acceptably.

CW



SOUTHWEST

Southwest School of Bible Studies

FACULTY

Steven Lloyd *director*

Clay Bond *associate
director*

Wayne Jones

Trent Kennedy

Carl McCann

Ronnie Scherffius

Logan Summers

Cody Westbrook

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.

- **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**



swsbs.edu

*“To know Jesus and...
make Him known”*

Southwest church of Christ
Christian Worker
8900 Manchaca Road
Austin, TX 78748

Non-Profit Organization
U.S. Postage
PAID
Manchaca, Texas
Permit No. 85