

# CHRISTIAN WORKER

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

VOLUME 108, NUMBER 8

## I WANT TO PRAY...

### LIKE JESUS

Dave Rogers

If we count the three times Jesus addressed the Father from the cross, there are ten New Testament examples of Jesus praying. His example clearly impressed His disciples, since it motivated them to ask, “Lord, teach us to pray” (Luke 11:1). The most detailed example of Jesus praying is in John 17, often described as His “high priestly” prayer. This particular prayer — offered after Judas departed the last supper, but before our Lord and His disciples reached Gethsemane — occupies the entire chapter. Not only does Jesus touch a variety of subjects in this prayer, He also seems to reflect several different motives and attitudes in the course of it. I want to pray like Jesus! He prayed...

...With a recognition of the **appropriateness** of praying. Approaching the culmination of everything the Father had purposed in history to this moment, Jesus acknowledged the significance of it (John 17:1-4). All the Father had planned, and all that Jesus experienced as a man, led to the night this prayer was offered and He acknowledged the seriousness of the moment with this prayer. How often have I allowed the serious moments of my life to pass without pausing to honor or acknowledge the Father in them? Whether the birth of a new soul in this world, the birth of a saved soul into the kingdom, or the departure of a faithful soul toward eternal glory, there are moments in this life when “we do not well” to overlook the opportunity to thank and glorify the God Who makes them possible! Some situations just “cry out” for prayer, whether giving thanks for blessings or confiding fears, a wounded heart seeking consolation, confession of sins as I beg forgiveness, or the outpouring of anguish or despair when there is no one else to whom I

can turn for comfort (cf. Ps. 142). I want to be mindful of the **appropriateness** of prayer in the “turning points” of my life! Jesus prayed...

...With **focus** on the need of the moment. On the night when Jesus knew He would be betrayed and deserted by His friends and approaching the moment He would complete every detail of His purpose in this world, that purpose nevertheless remained at the forefront of His prayer (John 17:4-8). Jesus was not distracted into self-pity by Judas’ defection, nor diverted with anxiety over His impending arrest, nor terrified by thoughts of pain, suffering, or death. Losing focus in my prayers to distractions and “minor” concerns robs me of the relief and boldness (Heb. 4:16) God wants me to find in His presence. Praying “earnestly” (Luke 22:44; Jas. 5:17) in a situation I don’t want to face can be truly challenging, yet Peter assures me of God’s care

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## AUGUST 2022

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## CONCERNING PRAYER

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 emphasizes 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 describes 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 and 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 to pray for all (2:1) because God wants 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

## ... LIKE HANNAH

Cody Kilgore

**T**he Psalmist said, “He gives the barren woman a home; making her the joyous mother of children. Praise the Lord” (Ps 113:9). In 1 Samuel, we are introduced to Hannah, a woman of God who is deeply afflicted by the fact that her womb is closed by the Lord (1 Sam 1:5,10). As a result, she would carry her supplications and anxieties to the Lord; she prayed for a son, one whom she could devote to the service of the Lord. Hannah had done what she could, making herself vulnerable to the mercy of God. Nevertheless, Hannah went about content with what she had done and with the mercy of God (1 Sam 1:18b). In time, the Lord would reward her with a filled womb, and she would bare a son. This son was Samuel, a name meaning “heard of God.” She knew the Lord’s hand was influencing her life, that He had looked upon His servant and heard her cries. Consequently, we have Hannah’s prayer of thanksgiving found in 1 Samuel 2:1-10.

This context is a beautiful prayer. It conveys a rush of joy as a once anxious servant has now been assured and blessed. In this prayer, we note an overarching theme of the sovereignty of God. He does and chooses as He wills. We can further view this prayer in three parts. God is sovereign, and we see His sovereignty in justice (2-5), reward (6-8), and faithfulness (9-10).

The justice of God turns the tides. The rewarding of God is dealt as He sees fit. The faithfulness of God is extended to those who have been faithful to Him. He is sovereign. First Samuel 2:1-10 provides the believer with a model of prayer,

we should pray ...

...With confidence. We are often ridden with concerns, all varying one person to another. What might be plaguing my brother might not be what is plaguing me. Our concerns can be physical, spiritual, and emotional. Scripture assures us that God is capable of aiding in these times. When it comes to the physical, God cares for us in an unrivaled way. Where will my food come from? Have you considered the birds of the air, the care they receive, and that we are of greater value to God (Matt 6:26)? Where will my clothing come from? Have you considered the lilies of the field, arrayed far better than Solomon and yet of lesser value than you (Matt 6:28-30)? When it comes to what we need spiritually, nobody supplies like God. God made a plan from the beginning designed to bring you to Him (Eph 1:4-5). He executed this plan by sending His Son (Gal 4:4-5). He perfected this plan by sealing us with the Spirit (Eph 1:13-14). Likewise, our spiritual needs are well cared for. Regarding our emotional troubles, nobody is as present as God. His eyes are toward us and His ears listening to our cries (Ps. 34:15). He remains present in the time of trouble to hear our anxieties (1 Pet. 5:7). He is a friend that is always available (1 John 5:15). God has the power to help in times of trouble, have we given Him the reigns?

...With gratefulness. The Lord has looked upon you with favor. What joy must that provoke? David in Psalm 8 is taking into account the vast power of God, the beauty of His creation, and His mindfulness of man. “What is man that you are mindful of Him, and the son of man that you care for him?” (Ps 8:4). Who are we to receive such divine care? Why should my voice be heard? Why should He be considerate of my troubles? Because we are His children, the apple of His eye, the arrows that fill His quiver.

...With persistence. We become troubled at silence when we ask for good things and the answer is not immediately given. What about my ill loved one? What about my marriage? And, What about my children? Imagine if Hannah had stopped praying. What about Samuel? What would have come of that? Hence, the Lord’s admonition that we pray without ceasing (1 Thess 5:16). As we look at the context prior to our text, we see a woman who petitioned her God undyingly until every word had been implored. How sweet, how honest, how vulnerable those prayers must have been.

To pray like Hannah I must approach God with confidence, with gratefulness for His favor, and in persistence with my pleas. His favor might be seen as “yes,” “no,” or “not yet.”

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# Southwest School of Bible Studies

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

Time	First Year	Time	Second Year
<b>Monday</b>			
9:00-10:20	Mark — Clay Bond	9:00-9:50	Greek 1 — Trent Kennedy
10:30-11:50	Hermeneutics - Steven Lloyd	10-10:50	GSP
1:00-1:50	English Grammar - Matt Gibson	11-11:50	Isaiah — Trent Kennedy
2-2:50	GSP	1-2:20	Psalms — Clay Bond
3:00-3:50	Congregational Development—SL	2:30-3:50	Job — Matt Gibson
<b>Tuesday</b>			
9:00-11:50	Genesis — Carl McCann	9:00-10:50	1, 2 Timothy, Titus — Steven Lloyd
		10:30-11:50	Ez/Neh/Esther — Matt Gibson
1:00-2:20	Intro to NT — Trent Kennedy	1:00-3:50	Sermon on the Mt. — Carl McCann
2:30—3:50	Matthew — Matt Gibson		
<b>Wednesday</b>			
9:00-10:20	Mark — Clay Bond	9:00-9:50	Greek 1 — Trent Kennedy
10:30-11:50	Hermeneutics - Steven Lloyd	10-10:50	GSP
1:00-1:50	English Grammar - Matt Gibson	11-11:50	Isaiah — Trent Kennedy
2-2:50	GSP	1-2:20	Psalms — Clay Bond
3:00-3:50	Congregational Development	2:30-3:50	Job — Matt Gibson
<b>Thursday</b>			
9:00-11:50	Logos - Jim Nash	9:00-10:20	1, 2 Timothy, Titus — Steven Lloyd
1:00-2:20	Intro to NT — Trent Kennedy	10:30-11:50	Ez/Neh/Esther — Matt Gibson
2:30-3:50	Matthew — Matt Gibson	1:00—3:50	Galatians/Ephesians — Cody Westbrook
<b>Friday</b>			
9:00-11:50	Exodus — Steven Lloyd	9:00-9:50	Greek 1 — Trent Kennedy
		10—10:50	GSP
1—1:50	English Grammar - Matt Gibson	11—11:50	Isaiah — Trent Kennedy
2:00-2:50	GSP	1—3:50	Logic — Trent Kennedy
3:00-3:50	Congregational Development —SL		

Have you bowed yourself to His mercies? Have you praised God for the answer He has given you? Have you become a regular petitioner at the foot of His throne? Whether it be a barren or filled womb, empty or filled table, new home, or same home - God is mindful of you and is blessing you accordingly. Therefore, rejoice.

CW

## ...LIKE PAUL

John Haffner

God has blessed us by revealing and preserving certain prayers in the scriptures. These accounts enlighten and encourage those who will carefully examine them. Paul's prayer recorded for us in Ephesians 3:14-21 summarizes many of the core ideas of the book and provides a midpoint for this letter. Paul's writing to the Ephesians splits nicely into two sections—the first three chapters focus on the beauty of the church and the last three chapters focus on the duty of the church. Paul's prayer can serve as a bridge, connecting our shared Christian benefits to the obligations we faithfully carry out for our great God. If we take the time to study how Paul approached the Father's throne in prayer and where he put his focus, then we will be better able to shape our prayers. What's more, growing faith and improved activity in the kingdom flow naturally from an improved prayer life.

**Paul prayed with a submissive attitude.** Several lines from this prayer demonstrate Paul's humility in coming before Almighty God. The spiritual strengthening to be had, for any Christian, comes not from self but rather according to God's Spirit (Eph. 3:16). He knew, as he had already described previously, the greatness of the riches of God's glory and grace (Eph. 1:7, 18; 2:7; 3:8, 16). He even began the prayer noting a posture of submission, bowing his knees to the Father (Eph. 3:14). How fitting, when Paul by inspiration had just laid out three chapters detailing the beauty of God's plan—the mystery of the salvation of mankind within the one body of His Son, which is the church. Do we today properly appreciate the masterpiece of His mercy and truth revealed to us (Ps. 8:3-4; Heb. 4:15-16)? Are we in awe of the perfect redemption our God has made available through the sacrifice of Jesus

(Tit. 2:13-14; Heb. 9:12)? Towards the end of the prayer, Paul showed this focus again. Our God holds the power to accomplish all that He has promised (Eph. 3:20). Paul employed special phrasing here to emphasize this truth. God is able, not just to do all that we ask or think, but to do exceedingly abundantly above that amount. Therefore, every prayer and every action of life must be directed toward glorifying our great God (Ps. 115:1; Eph. 3:21).

**Paul prayed in Christian love.** We also should not miss the fact that this is a prayer of intercession. Do we have a deep concern for our brothers and sisters each day and are we moved to cast those cares upon the Father (2 Cor. 11:28; 1 Pet. 5:6-7)? Paul prayed for these Christians, understanding how they each had become a part of something so much greater in Christ Jesus (Eph. 1:10-11; 2:18-20; Heb. 12:1-2). The whole family in heaven and earth wears His name (Eph. 3:15). We share not just the same Father, but also the same ups and downs of our brethren (Rom. 12:15; 1 Cor. 10:13; 12:26-27). Also, there is rejoicing among the angels in Heaven whenever a man or woman decides to turn from sin and submit to righteousness (Luke 15:10). Consider how names speak of ownership and loyalty. We wear the name of Christian and aspire to be Christlike in every respect (John 13:14-15; Acts 11:26; Col. 3:12-17). This bond requires a greater amount of love, even as we together seek to comprehend the enormity in every dimension of the love of Christ (Eph. 3:18; 4:3-6; 1 John 4:19). The unity of Christian love provides such incredible benefits as well, it is like the root system of a mighty tree or the firm foundation of a tall building (Eph. 3:17). Together we are steadfast, immovable, always abounding in the work of the Lord (1 Cor. 15:58). Paul prayed concerning this love, knowing that as Christians model it, we will extol our God to all generations and for all time (1 Pet. 2:9).

**Paul prayed according to God's purpose.** The prayer's opening phrase, "For this reason," seems to refer to an idea expressed at the end of the previous chapter (Eph. 2:19-3:1). Paul went to God in prayer on the Ephesian Christians' behalf because God had joined them together (Jew and Gentile alike), creating a house of God in the church (1 Tim. 3:15). In recognition of this high calling, Christians must always be diligent to conduct themselves properly. The church bringing glory to God is by intention, never by accident (2 Cor. 5:9; Phil. 1:27). Paul's prayer displayed the necessity of seeking God's will if the church hopes to be everything God designed them to be and function in the way which He has laid out. Paul prayed for the church to be granted exactly what God had promised to her (Eph. 3:16).

Do we make our petitions according to His will, showing a unity of purpose shared with the Divine (Jas. 1:5-6; 4:3; 1 John 5:14)? We must also see the need for each Christian to unite his will with the plan of God (Phil. 1:6; Col. 3:1-3; 1 John 3:3). That's why the church is granted these three key items for their benefit and use: God would strengthen them with His might (Eph. 3:16), Christ would dwell in their hearts (Eph. 3:17), and they would be filled with all the fullness of God (Eph. 3:19). In this way, God's power enables the service of Christian men and women in the church, so that we may fulfill our purpose of bringing glory to His name.

We are the workmanship of God, created in Christ for good works (Eph. 2:10). Let us demonstrate the same understanding and determination as Paul did in prayer. And may the church, by supplication and service, continue to stand as a testament to God's wisdom, holiness, and lovingkindness!

CW

## ...LIKE THE EARLY CHURCH

Ronnie Scherffius

Prayer is a privilege. Indeed, prayer is a spiritual blessing enjoyed by those who are in Christ Jesus (Eph. 2:11-18; 3:12; cf. Heb. 14:14-16; 10:19-22). We are assured that "the eyes of the Lord are over the righteous, and his ears are upon unto their prayers" (1 Pet. 3:12; cf. John 9:31; Ps. 65:2; Pro. 15:8, 29). How comforting to know that when we approach our heavenly Father, He will both hear and regard our words. And yet, if there is one area of the Christian's life that is least attended, one spiritual blessing most neglected, it must certainly be the blessing and privilege of prayer. Why? Is it because we do not know how to pray?

One of Jesus' disciples implored, "Lord, teach us to pray" (Luke 11:1). It is both instructive and insightful to study the prayers of Jesus (cf. Matt. 11:25-26; 26:39, 42; Luke 10:21; 22:41-44; 23:34; John 17:6-26). We learn how to pray from Jesus by noting how He prayed, when He prayed, why He prayed, and for whom He prayed. We also learn how to pray from other notable figures of the Bible, such as David (Ps. 16, 17, 51, 2 Sam. 7:18-29; et al.), Nehemiah (Neh. 1:4-11), Hannah (1 Sam. 2:1-10), Zacharias (Luke 1:68-79), or Mary (Luke 1:46-55). Yet, when we consider the subject of prayer, we rarely consider the prayers of the church. Is it possible for an individual to

learn how to pray personally from the first-century church? Imagine if we could be transported back in time and give ear to the prayers of the church in the time of the apostles! Luke provided an inspired account of one occasion when the saints in Jerusalem were gathered together, offering up prayer and supplication to God (Acts 4:23-31). From this record, we discover no less than six qualities of the prayers of the church that "teach us to pray" like the church.

First, when the church prayed, the saints were **fully informed**: "And being let go, they went to their own company, and **reported all** that the chief priests and elders had said unto them. And **when they heard that**, they lifted up their voice to God" (23-24a). Our prayers ought to be informed prayers. For whom are we praying? What are their needs? Some often "ramble on" in their prayers, speaking repetitiously and without thought. The Christian ought to be informed before he approaches the mercy seat of God to beg for favor.

Second, when the church prayed, the saints **glorified God**: "they lifted up their voice to God with one accord, and said, **Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is**" (24b). Every prayer the Christian offers up ought to begin with an acknowledgment of the greatness of God. Such was the practice of Nehemiah (Neh. 1:5) and Hannah (2 Sam. 2:2-4), and it is according to the model prayer Jesus provided for His disciples: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name" (Matt. 6:9). If one desires to pray like the church, he will begin his prayer magnifying the Almighty God before whom he has come to pray.

Third, when the church gathered in prayer, the saints **prayed with an understanding of truth**:

Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together (25-27).

The church understood the prophecies of the Old Testament were fulfilled in Jesus. This understanding not only provided faith in Jesus as the Christ but also a faith and confidence in God to hear and regard their prayers. The Old Testament is as much a part of the truth of God as the New. And the pages of the Old Testament reveal the God of

heaven is a God of covenant, mercy, and promise. To pray like the church is to pray with an understanding of the truth of God that reveals to us God in His fulness. Such a prayer is acceptable and founded upon faith, hope, and confidence.

Fourth, when the church gathered in prayer, the saints prayed **fully aware of the sovereignty of God**: “For to *do whatsoever* thy hand and thy counsel determined before to be done” (28). What confidence, hope, and comfort come when the Christian realizes that the God to whom she prays rules in the dominion of men (Dan. 4:25). To pray like the church, one prays fully aware often the sovereignty of their heavenly Father.

Fifth, when the church gathered in prayer, the saints **petitioned God for favor**: “And now, Lord, *behold* their threatenings: and *grant* unto thy servants, that with all boldness they may speak thy word, By *stretching forth thine hand* to heal; and *that signs and wonders* may be done by the name of thy holy child Jesus” (29-30). The saints made three distinct requests: an appeal to *see* their plight, *strengthen* their resolve, and *stand* with them as they boldly proclaimed the Word. If one desires to pray like the church, he will petition God for needed favors.

Sixth, when the first-century church prayed, they **followed up their prayer with action**: “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and *they spake the word of God with boldness*” (31). When our prayers are according to God’s will, so will our actions be according to His will, and the Word of God will boldly go forth.

Prayer is a privilege. We can best learn how to pray by looking to the saints of God and patterning our prayers, and our lives, after their example.

in John 17! He prayed...

...**Frankly**, without holding back His concern for how the disciples would suffer by His death (John 17:9-14). Though Jesus had prepared them for this moment, He knew their potential for fear and discouragement in the trials they would face for His name’s sake. Even as He recounts what He accomplished with them (vs. 12), Jesus is still “focused forward” — frank — about the things they would suffer by remaining loyal to Him (vs. 14). I want to pray **frankly**, without “compartmentalizing” my thoughts, my shame, or my fears (Ps. 42:1-4). Jesus prayed...

...**Ambitiously**, confident that His disciples COULD fulfill the Father’s will (John 17:15-21). My desire turns far too easily to thoughts of escaping trial, rather than to conquering it! Jesus prayed for the Father to provide strength and resilience for His disciples to weather the storms they would face instead of asking that they be spared having their faith tested (cf. Jas. 1:3). In verses 20-21 He prayed with a far bigger perspective than just the twelve, including even me in His prayer! How easy it is, to remain focused only on self, with a “local and comfortable perspective” to my prayers! Jesus’ example challenges me to acknowledge His admonition in John 4:25, to enlarge my perspective as I pray! Can the prayer of an American Christian affect the lives of his Ukrainian brethren? Only if I don’t believe it can (cf. 1 John 5:14). I want to pray with the kind of **ambition** Jesus demonstrates! My Lord prayed...

...In **anticipation** of the result He desired (John 17:24-26). This point really relates to everything mentioned thus far, and James summarizes it in James 1:5-6 when he instructs us to ask of God (to pray) “in faith, with no doubting.” In Mark 9:23, Jesus gently chided the distraught father of a possessed child for asking His aid in a way that suggested perhaps Jesus couldn’t help him. Every Christian faces the challenge to “ask in faith,” despite the Lord’s assurances in Matthew 7:7 and John 14:13. I want to live so that I can pray with the **anticipation** that God will hear and grant the petitions I bring before Him — and may He forgive me whenever I fail by “asking amiss” (Jas. 4:3)! Finally, Jesus prayed...

...**Intimately** — though He spoke respectfully throughout this prayer, addressing God as “Father” rather than “Abba,” my Lord prayed without reservation, modeling what Paul wrote in Philippians 4:6, letting His requests be known. Jesus was **comfortable** speaking to the Father because He knows Him and did His will in all things (John 17:4<sub>b</sub>) — may God help me to pray like Jesus!

CW



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(1 Pet. 5:7), if I will “follow through” to let go of the cares I lay at His feet. I want to pray with the **focus** Jesus demonstrates

CW



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“To Know Jesus and...make Him known”

## From the Director's desk



Steven Lloyd  
Director SWSBS

The new school year at SWSBS has begun. On the first day of Orientation, students, faculty and elders met in the annex at the Southwest building. Brother Trent Kennedy, our new Associate Director, was present. Clay Bond, a faculty member and the one who oversees the financial aspect of support for the students was present. Matthew Gibson, another full-time faculty member, and Ronnie Scherffius, who teaches every other quarter were present. Cody Westbrook and John Garza, the preachers for Southwest were present as well. Cody is also a member of our faculty. Our secretaries Karen Speir and Valerie Lloyd were present as well.

Our elders, Brett Gerhardt, Bill Siebert and Mark Speir, started the session by greeting the student body and offered them words of encouragement.

Ten students advanced to the second year. Thirteen students entered their first year: Brandon Aguilar, “Bijay” Guzman, Kayla Jenkins, Bryce Mayfield, Weston Moses, Nicole Patterson, Shelby Polk, “Jojo” Putri, “Alex” Simmons, Lauralee Simmons, Jonathan Tabora, Christopher Willcut, and Robert Wood. Most of them are from Texas, but Robert comes to us from Eugene, OR. Jonathan comes to us from Honduras, and Jojo moved here from Indonesia.

This year's student body is one of the largest in the history of the school. I believe this is due, in large part, to the recruiting efforts of our current second year students as well as that of graduates and supporters. We continue to be thankful for the support of each and every one of you, through your prayers, generosity, and various means of encouragement. Please continue to keep the students and staff in your prayers as we begin a busy but rewarding school year.

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