

CHRISTIAN WORKER

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

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TRANSFORMED RELATIONSHIPS

Trent Kennedy

When a person has committed himself to Christ, when a person has been buried and raised with Christ, when a person has put his old life to death, when person has put on a new man and does all things in the name of Christ, that person will see a great change in every aspect of his life. This great change, this transformed life, may be most evident in their interpersonal relationships. It is true that the gospel reaches down to affect the way we deal with people. As the third chapter of Colossians closes, the inspired writer turns his attention to those close relationships that his first century audience would have enjoyed from day to day. There is much for us to learn from this section of Scripture.

The list begins with wives and husbands. The wives (vs. 18) have an obligation to submit or “order themselves” under their husband. This is less forceful than the commands to “obey” in vs. 20, 22. Women who choose to marry must put themselves under the headship of their husbands. If this is not acceptable to women, then it is better for them not to marry. However, the motivation for ordering herself under her husband is not the greatness of her spouse but the greatness of her Lord. In a similar fashion, husbands (vs. 19) are commanded to love their wives and not to be bitter against them. To love here is the selfless love (agape) that God demonstrates to us through Jesus Christ (cf. Rom. 5:8). This is the kind of love that is embodied by God himself (1 John 4:6-7). Love is to be put on by every Christian (cf. Col. 3:14), the bond of perfectness. Each husband is to direct this selfless love to his wife. When done genuinely and completely, Christian wives should find submission easier. Further, the husband in loving the wife who is submitting to his headship should not treat her with

harshness or bitterness. The marital relationship is meant to be joyful, and each spouse should work to this end because they are Christians (cf. Pro. 5:18).

The next pair is children and parents. Children (vs. 20) are commanded to obey their parents in all things. Of course, this would not be sinful things (cf. Eph. 6:1; Acts 5:19). We should note that these children would be those who could listen and understand the public reading of this epistle. Babies are not under consideration here. Children, as they reach the age of accountability and go beyond that age are probably the primary “children” under consideration here as the Greek word (tekna) does not denote a specific age. However, parents should be training children to obey them long before the child reaches an age of accountability. In doing this, parents set the foundation for children to respect authority; to understand sovereignty, accountability, and

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JULY 2022

APPLYING CHRIST (PART 2)
(Colossians 4)

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TRANSFORMED COMMUNICATION

Cody Westbrook

It is said that for every word of Adolf Hitler's book, *Mein Kampf*, 125 people lost their lives in WWII. Every word, written or spoken, has power—even the insane musings of a madman, and as children of God, we should consider this truth very seriously. “Death and life are in the power of the tongue” (Pro. 18:21). Our words can indeed accomplish great things for the Lord (or against Him), yet it is also true that “no man can tame the tongue. It is an unruly evil, full of deadly poison” (Jas. 3:8). Thus, we must mark our words carefully to ensure they are worthy (Eph. 4:1).

In view of the power of our words, it is no surprise that the apostle Paul would conclude the practical section of Colossians by discussing our communication (Col. 4:2-6). Christians live transformed lives because the gospel changes everything about us. When we enthrone Jesus as the King of our lives, He will dictate our priorities (3:1-4), direct our moral decisions (3:5-14), determine our worship (3:15-17), and bless our relationships (3:18-4:6). He must also dictate our discussions and interactions with people, especially those who are outside of Christ. Colossians 4:2-6 emphasizes this truth clearly. The section includes two imperatives with explanations following each one. Following the directives in these verses will help to transform how we communicate with God and with others.

The first command is found in Colossians 4:2. Paul wrote, “Continue earnestly in prayer, being vigilant in it with thanksgiving.” Prayer is our method of communicating with God and as such, it is a spiritual discipline to which we should devote great effort. To “continue earnestly” has to do with persistence. It means “to busy oneself with” or “be devoted.” Prayer was an important part of the life and ministry of the apostle Paul, and it should be of ours as well. Note also that Paul elaborates his call to constant prayer by describing the way we should pray. Namely, vigilance

and thankfulness. To be vigilant is to be aware or alert. But of what, in this case, must we be watchful? It could be about the return of Christ (cf. 1 Thess. 5:6). It could be in reference to watching for the enemy (cf. 1 Pet. 5:8). Perhaps he has in mind the threat of false teachers and their doctrines (cf. Col. 1-2). Or maybe all of the above. No matter, Christians are to always be on alert as they pray, and they must pray with all thanksgiving. It is interesting to note how often the Bible enjoins an attitude of gratitude on the part of Christians. This is because the absence of thanksgiving is the beginning of the journey toward apostasy (cf. Rom. 1:19ff), while its presence reminds us of God's goodness and pushes us toward Him. As one writer said,

A true appreciation of the believer's status, “dead” to the world and its powers, “alive” to God in Christ with all one's sins forgiven, and destined for glory, will inevitably produce thanksgiving. And such an attitude of thanks will serve as a powerful deterrent to the inroads of the false teachers as well as a stimulus to pray.¹

Indeed, our communication to God should be thoughtful, watchful, and thankful, but this does not exhaust the meaning of the passage. We often concentrate the majority of our prayer toward ourselves, and though it is not wrong to pray for ourselves (cf. 1 Pet. 5:7), it should not be the exclusive content. Colossians 4:3-4 relays Paul's desire for the saints to communicate with God on his behalf, not for his own benefit but for the benefit of others. They were to ask God to open doors of opportunity for Paul so that he may be able to speak the mystery of Christ boldly and openly to people all over the world. Note the selflessness of his request. Such is the result of a Christ-centered prayer life. When Christ

¹ Douglas J. Moo, *The Letters to the Colossians and to Philemon*, *The Pillar New Testament Commentary* (Grand Rapids, MI: William B. Eerdmans Pub. Co., 2008), 321.

is the essence of our existence (Phil. 1:21), the content of our prayers change. Instead of focusing the majority of our time communicating with God about ourselves, we tend to focus more time talking to Him about others.

The second command in this passage is found in Colossians 4:5—“Walk in wisdom toward those who are outside, redeeming the time.” The verb “walk” is used frequently in Scripture to denote a manner of life and such is the case in this passage as well. To “walk in wisdom” is to “be wise in the way you act.” There are those with whom we come in contact who may never hear a sermon, but they should see one in action whenever they look at us. Christians have a responsibility to reach the lost and impact the world for the good (Matt. 5:13-16). Thus, we must be ever mindful of how we behave ourselves among those who are lost. We do so by (1) redeeming the time and (2) speaking with grace. To redeem is literally to “buy out of.” The idea is to make the most of every opportunity. Our speech should be gracious, or kind, and seasoned with salt, or thoughtful and tactful.

It is too easy for Christians to be caught up in the cultural affairs, political concerns, and societal trends of the day. Naturally, as we interact with co-workers or parents at the baseball field, we will discuss current events and challenges along with any number of other things. But in those interactions, we must remember that our purpose is to win souls for Christ. We must always be mindful of our goal and choose our words and opportunities carefully to that end. Use a discussion about the economy as an opportunity to remind a friend that God provides. Show a respectful attitude toward government leaders during a heated political discussion. Deal with disagreements at work in a way that honors God. Avoid complaining, even when things are difficult. We interact with those outside of Christ every day and the examples are infinite. For a Christian, one who enthrones Christ Jesus as the King of their lives, those interactions take on a greater meaning.

Friedrich Nietzsche said, “All I need is a sheet of paper and something to write with, and then I can turn the world upside down.” Unquestionably, Nietzsche understood the power of words to influence minds and bring about change. But Solomon also understood the power of words when he wrote, “The mouth of the righteous is a well of life...” (Pro. 10:11). That is the case because the righteous man speaks words that point people to the Prince of Life (Acts 3:15). Brethren, our words matter. Because we have put on Christ, we must use our words to honor Him. Our communication must be transformed to His glory.

CW

TRANSFORMED FELLOWSHIP (1)

Kevin Cauley

God said regarding Adam in Genesis 2:18, “It is not good that man should be alone.” Not only was the Lord concerned for Adam, but he was planning for the future as well. God told Adam and Eve “Be fruitful and multiply; fill the earth and subdue it” (Gen. 1:28). He wanted a world with relationships. Jesus understood this principle when He sent His disciples out in twos (Mark 6:7). Having fellow laborers creates comradery and provides a source of encouragement and help. The apostle Paul had many fellow workers who aided his ministry. We see two of them in Colossians 4:7-9, Tychicus and Onesimus.

The name “Tychicus” means “fortunate, fortuitous, or lucky” and Paul was fortunate to have him as a fellow worker. The Bible first names him in Acts 20:4 as one of the brethren who accompanied him on his way to Jerusalem to deliver the contribution made by gentile Christians (Acts 20:16, Rom. 15:25-26). These men likely served as a vanguard against highway robbers. Tychicus also served Paul by delivering news of his work to the churches. We know specifically that he delivered information to the churches at Ephesus, Colossae, and on the island of Crete (Eph. 6:21, Col. 4:7, 2 Tim. 4:12, Tit. 3:12). To the church at Colossae, Paul said that Tychicus would “know your circumstances.” This means that he also communicated information back to Paul as he traveled back and forth from these churches. The work that he did for Paul supported his efforts to care for all the churches (2 Cor. 11:28).

Paul described Tychicus as a “beloved brother,” “faithful minister,” “fellow servant,” and said that he would “comfort their hearts” (Eph. 6:21-22, Col. 4:7-8). The expression “beloved brother” shows Paul’s affection for Tychicus and communicated to the churches Paul’s relationship with him. “Faithful minister” was in reference to Tychicus’ ability to carry out the tasks that Paul assigned to him. The word “minister” is the Greek word “*diakonos*.” The word does not necessarily imply that he held the office of a deacon in a local church. The origins of this word signify someone who can run errands and accomplish tasks. Paul also described him with the Greek word “*sundoulos*,” a fellow slave. This showed Tychicus’ devotion to the Lord Jesus Christ. No doubt he was a fine preacher who was able to preach the word of God in such a way as to bring great comfort to the

brethren. The word “*parakaleo*” was a Greek word used for “encouragement” and “exhortation.” Here it is translated “comfort.”

The name “Onesimus” means “useful, profitable, or beneficial.” This was the same Onesimus about whom Paul writes to Philemon. According to that letter, Onesimus was a run-away slave who became a Christian (Phile. 1:10). Paul wrote to his master to encourage him to receive him back without any punishment. Paul wrote, “[Onesimus] once was unprofitable to you, but now is profitable to you and to me” (Phile. 1:11). Colossae, evidently, was Onesimus’ hometown since Paul said that he was “of you.”

Paul also calls Onesimus a “faithful and beloved brother,” whom he was sending to report his affairs to the church in Colossae. The subtext to this comment is the letter to Philemon, which likely was delivered along with the letter to the church in Colossae where Philemon was a member. The fact that the letter to Philemon is extant is remarkable of itself. In this public letter to the church of Colossae, Paul does not mention this private letter to Philemon, which means that Philemon must have published it himself, even though, he was under no obligation to do so.

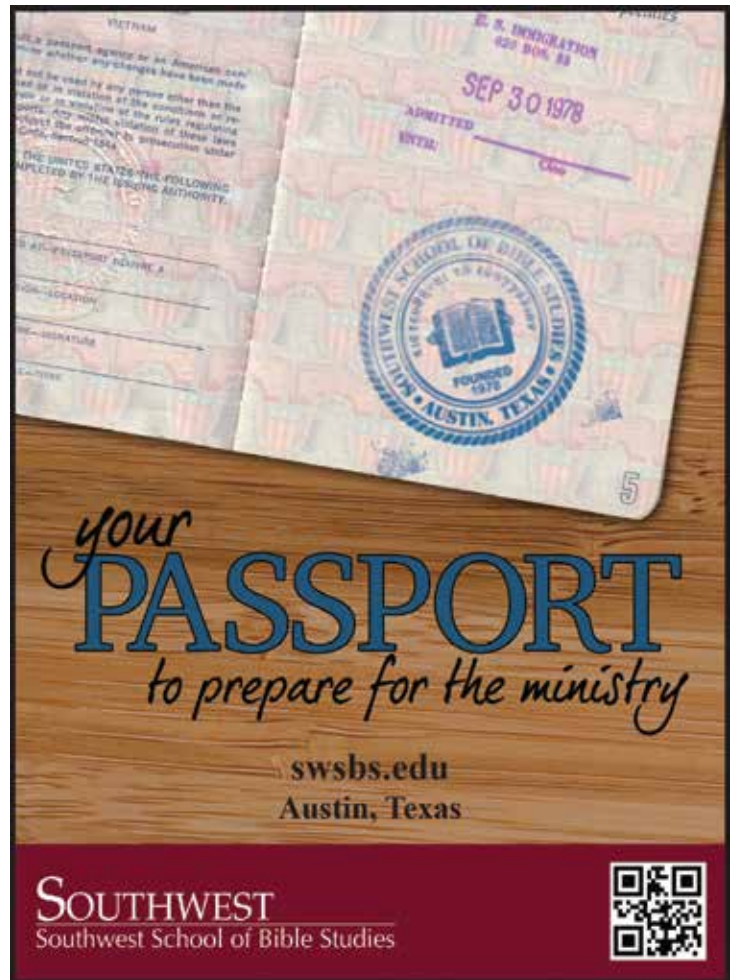
It must have been quite a surprise to the church to see Onesimus return to Colossae with Tychicus. He had not been a Christian when he left, but now he returns in full fellowship. No doubt it was difficult for Onesimus to walk back into their midst knowing that Philemon was among them. This demonstrated great courage on his part and trust in the message of the gospel “where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all” (Col. 3:11).

Onesimus’ returning to Colossae to face Philemon demonstrated repentance and showed to all that he had truly become a Christian. Given the fact that we have Philemon’s letter, he must have forgiven him and effected a great reconciliation between the two. Christians who believed in the message of the gospel often freed their slaves, and the church sometimes paid for their freedom.¹

Today we can look back on these two brothers, Tychicus and Onesimus, and learn from their good example of cooperation. Not everyone in the brotherhood is an Apostle Paul! We need plenty of Tychicus-types and Onesimus-types who will engage with our local congregations to do the Lord’s work. These men serve as a great example that the gospel is to be lived daily.

¹ Everett Ferguson, *Backgrounds of Early Christianity*, Eerdmans: 2003, p.61.

CW



TRANSFORMED FELLOWSHIP (2)

John Garza

Throughout the book of Colossians, we learn that we are "complete in Christ" (Col. 2:10), and certainly, this is to be the goal of every Christian. Does this mean that you and I are to be exactly alike in every way? In other words, should we expect every mature Christian to be duplicates of another in ability and service? Certainly not (1 Cor. 12:12-31; Eph. 4:16). Being in the fellowship of the body (partnership; participation; partakers) means that each will do their share to strengthen the body, and this becomes even clearer as we consider Paul's closing comments concerning different individuals who were instrumental to the success of Paul's ministry.

First, we are introduced to the men who were comforters (Col. 4:10-11). Aristarchus is known as a "fellow prisoner." According to Acts, he had been a fellow traveler of Paul

(Acts 20:4), who nearly lost his life to the riot in Ephesus (Acts 19:29) and who sailed with Paul to Rome (Acts 27:2). Now, he was in Rome with Paul, sending greetings. Then, there is Mark, the cousin of Barnabas who started out with Paul and Barnabas on their first journey but turned back (Acts 13:1-13). Later, he became a point of contention between Paul and Barnabas (Acts 13:36-41), but eventually, he proved "profitable" to Paul for service (2 Tim. 4:11). Even now, he is included with those who Paul said, "proved to be a comfort to me." Finally, there is "Jesus, called Justus" (Col. 4:11). We know little of this man, except that he was a Jew "of the circumcision" and a "fellow worker for the kingdom." Yet, what is known of him is enough; he was a comfort to Paul.

Friends, the truth is, we cannot accomplish what we are capable of accomplishing, unless we receive the right kind of encouragement (comfort). Just as Barnabas, the "son of encouragement" (Acts 4:36), had been the one to encourage John Mark who made a mistake and made him profitable, now Mark, along with two others, was comforting the apostle Paul in his trials. Even so, we need comfort from one another so that we will be able to continue our work in the kingdom of the Lord. Next, let us notice the man who prayed, Epaphras (Col. 4:12-13). We know that he helped start the church at Colossae, and he was from that location ("one of you"). Therefore, he cared deeply for them and those in Laodicea and Hierapolis. According to Philemon 23, he was a "fellow prisoner" of Paul's. Therefore, being in Rome and far away from the brethren in Colossae, what could he do for them? He could at least pray for his brethren, and that he did! He prayed "constantly" (always), "fervently" (laboring fervently), "personally" (for you), and he prayed "with a goal in mind" (that you may stand perfect and complete...).

Friends, the truth is, we do not have to be at the same location, in the same situation, at the same time to contribute to one another's success. In other words, we do not have to be present to be a blessing to others! Even Paul himself realized this truth, and he often requested the prayers of others on his behalf (2 Thess. 3:1-2). Even so, we need these prayers for one another so that we will be able to continue our work in the body of the Christ. Finally, let us consider the two men of contrast (Col. 4:14). First, there is Luke, the "beloved physician." According to Acts, he was a fellow traveler with Paul on a number of his journeys (Acts 16:10; 20:5; 27:1). In addition, he wrote the Gospel of Luke and the book of Acts, which in total make up the majority of the New Testament, and most importantly, Luke was faithful to Paul to the end (2 Tim. 4:11). On the other

hand, at the time Colossians and Philemon was written, Demas was a "fellow laborer", but not long after, it was said of him, "Demas has forsaken me, having loved this present world" (2 Tim. 4:10). He serves as a sober reminder of the need to remain steadfast to the end (Rev. 2:10).

Friends, from this context, we learn that the spread of the gospel during the first century was not accomplished through the efforts of great men like Paul and the twelve apostles alone. It was greatly assisted by humble men and women willing to serve as comforters, prayer laborers, and servants to those in positions of great influence. By those who opened their hearts and their homes to the service of the church, as did Nymphas (Col. 4:15). Friends, the truth is, if the gospel is going to spread today, there is a need for us to do whatever we can in service to the Lord, whether it be great or small. Whatever our role in the body of Christ, whatever our ability, we work together (fellowship), and as a result, we are to pray and comfort one another to be faithful to the end!

CW



TRANSFORMED CONSIDERATION

Kevin W. Rhodes

Christianity should change you in the deepest and most profound ways possible. It should reshape your worldview until it becomes your worldview. It should change your temperament, creating balance and perspective. It should change your relationships by affecting all your associations and interactions. It should change

your life so much that every thought, every word, and every action is first informed by your Christianity. But all of this depends on having the proper view of Christ and what He Himself requires. The book of Colossians demonstrates this principle perfectly as Paul corrects these Christians doctrinally and challenges them morally. As he closes this brief epistle in Colossians 4:16-18, he points them to consider three principles to cement the lessons taught throughout.

Make scripture truly meaningful to you. “Now when this epistle is read among you, see that it is read also in the church of the Laodiceans, and that you likewise read the epistle from Laodicea” (Col. 4:16). God designed His Word to bring people together in multiple ways. He provided it to be the standard followed by all His people (John 12:48). He inspired it so that it maintains its relevance beyond the original audience (1 Pet. 1:22-25). And He thus created the path for fellowship between congregations and throughout the brotherhood (1 John 1:5-7; 1 Pet. 2:17). In the last phrase, “you” is emphatic, demonstrating Paul’s insistence that Christians need as much inspired instruction as we can get (but enough about the sad disparity in attendance between Sunday morning worship and other gatherings). All of the benefits and blessings offered by God’s Word can only be ours when we love the scriptures enough to let them guide us—all of us—all the time (2 Tim. 3:16-17).

Encourage your preacher to do and say all that God expects of him. “And say to Archippus, ‘Take heed to the ministry which you have received in the Lord, that you may fulfill it’” (Col. 4:17). God expects the preacher to take His work seriously and keep it his focus (1 Tim. 4:16). The directive used here emphasizes the importance of looking at the role God has offered with deep appreciation. God also expects the preacher to minister, to serve, with a life filled with spiritual activity and readiness to do God’s bidding because this is the very nature of ministry. Moreover, God expects the preacher to respond to Jesus’ authority without question and give Him priority in everything because it is a ministry—and a responsibility—He gave (Col. 1:25). God expects the preacher to have a heart ready to maximize his opportunities and his abilities (2 Tim. 4:5). Preachers should do better than treat their work as a job; it is a divine opportunity with accompanying divine expectations. And because this is what God expects of a preacher, He expects Christians to encourage Him accordingly, because this is what it takes for a preacher to accomplish all that God expects of him.

Reflect regularly on what has made your blessings possible (v. 18). “This salutation by my own hand—Paul. Remember my chains. Grace be with you. Amen” (Col. 4:18). Three simple sentences close this epistle, but each one draws attention to an element essential for all that we enjoy in Christ. Paul’s signature draws attention to the necessity of apostolic work and inspired communication for us to have knowledge of and access to Christianity at all (Acts 2:42; 2 Tim 3:16-17). Paul’s bonds remind us of the true cost of meaningful conviction (2 Tim. 1:12). It is only because others suffered for the cause of Christ that we can enjoy peace and freedom in Christ. Moreover, it reminds us that God expects this kind of conviction from us as well (2 Tim. 3:12). Paul then closes with a phrase filled with meaning. While some might treat “Grace be with you” simply as a euphemistic way of saying farewell (and, to some degree, it was), at its core, it includes the full expression of God’s love in action aimed positively at mankind to make salvation from sin, fellowship with Him, and eternal life possible.

In the final three verses, Paul has emphasized what all Christians need to be faithful. We need God’s Word (1 Pet. 2:2). We need one another (John 13:13-34; Heb. 10:24-25). We need a dedicated minister (2 Tim. 4:1-8). We need conviction regarding everything God has done for us and taught us (Rom. 12:1-2). The Colossians needed to know how much they needed this epistle, and so do we. They had allowed Jewish tradition, contemporary philosophy, and wild speculation influence their view of Christ and Christianity more than God’s inspired testimony. Some today suffer from the same problem. Regardless, we should take Paul’s words to heart and let these heavenly considerations transform us.

CW



45TH SWSBS ORIENTATION

August 8th & 9th



To Know Jesus & Make Him Known

CONTINUED FROM PAGE 1

responsibility; and to view God in the proper light. When children of any age obey their parents, their God-assigned leaders, God is pleased. Corresponding to children, parents (vs. 21) are the next group of characters considered by Paul. The word in vs. 21 could be translated either “fathers” or “parents.” While Paul could be tilting to the job of ruling the house which belongs to the father, it is more likely here that both parents, mothers and fathers, are addressed as both have unique roles in raising godly children (cf. Pro. 1:8). Children have a zeal for life. Christian parents should encourage and direct this energy in a productive and Christ-like manner. This is done through teaching and admonishing, through training and discipline. In raising children, parents must make sure not to become a source of discouragement to their children. The command here is to “not provoke” children or not to stir them to negative action (i.e., rebellion). Parents should never encourage rebellion in children. This can be done through certain actions where parents push children into rebellion because the parents do not act wisely (cf. Genesis 27 when Rebekah pushed Jacob to deceive Isaac). On the opposite side though, it might be more likely that parents encourage rebellion by inaction (cf. 1 Samuel 3 and Eli’s sons who were not restrained by their father). Parents, and especially fathers, must be balanced in our training and discipline because we love our children and want to be godly examples in their lives.

The final pair of relationships is that of bondservants and masters. Over half of this section is dedicated to the responsibilities of slaves (*duloi*). History testifies to

the great number of slaves in the Roman Empire, and it is possible that a great number of slaves were a part of the congregation in Colossae. However, there is another possibility: remember that the epistle to the Colossians was sent with the epistle to Philemon. That short epistle deals with a runaway slave, Onesimus, from Colossae who was going back to the congregation and his master, Philemon (cf. Col. 4:9). The duty of the bondservant (vs. 22-25) was to obey their master in the flesh, but each one also had a greater responsibility to their Master in heaven. Therefore, slaves could not work half-heartedly, nor could they only work when others were watching, nor could they view themselves as hopeless because God is their Master. Even slaves had and have an inheritance in God’s kingdom who views each and every person equally. Slavery is a very difficult subject to discuss in the USA because of the horrid past of men-stealing, slavery, and racial prejudice. While colonial slavery and Roman slavery were not the exact same thing, to seek to apply this passage by using the current corporate model of boss and employee is also not the direct parallel that some among us make it out to be. In fact, there is not a slave-master relationship currently in America. However, Christians can see the principles of obedience to those who are over them. Principles of hard work still apply in the family, the church, the community, and the workplace — even though those are not the primary places that Paul had in mind when he wrote to first century slaves in the provincial city of Colossae. Masters (4:1), those who had slaves, were commanded to grant to their bondservants those things which were just or righteous and to grant them fairness (cf. Matt. 7:12). Why should masters who were Christians act differently than the other masters of their day? The answer was and is a simple one that carries implications far beyond the master-slave relationship: “ye also have a Master in heaven.”

With each relationship, we Christians are to base those relationships in our relationship with God first. This leads to viewing our homes and lives very differently. I am not just a husband but a Christian husband. It is this identification that changes everything. When we live transformed lives, we will have transformed relationships - relationships that keep eternity in mind. When we express our faith in God through our interpersonal relationships, it is fitting in the Lord, God is pleased, we extend the love of Christ, we give godly examples to those around us, and we look to an eternal inheritance as part of the household of God. May the gospel shine through in our lives and in our relationships every single day.

CW



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“To Know Jesus and...make Him known”

From the Director's desk



Steven Lloyd
Director SWSBS

Imagine traveling to another country, to a different culture. Scary? Intimidating? Two students from different countries join us in August.

The process begins with the prospect filling out an online school application. If approved, the school fills out a form on the government website known as SEVIS (Student & Exchange Visitor Information System). We let the government know when the student intends to begin and end their studies. This is known as an i20 form.

The student must then go to another government site and pay several hundred dollars to obtain an i90 form. With these two forms in hand, the prospective student makes an appointment with the US Embassy in their area. The US Embassy interviews the student to determine whether they will issue them a student VISA. Some students are not granted permission.

If approved, the student must obtain the funds to travel to Austin, TX. They must also have funds for their return trip home. They must raise their support for the two years they are in school. Typically, they know no one in the United States and fund raising is difficult—very difficult, but it has been done due to the generosity of so many.

Jovita Putri was approved to attend Southwest a couple of years ago, but due to COVID was restricted from traveling. The restrictions were lifted and Jovita is here. She is John Grubb's daughter.

The other student is Jonathan Tabore. Jonathan is from Honduras. He is already in the States and, like Jovita, looking for support. Jonathan is married and has one child with one on the way.

There is another brother who wants to study with us, but was denied. Many are denied for one reason or another. Isaac Golegeor has another appointment in September. You can reapply.

Eleven more students join us this August. One thing every student has in common is their need for support. If the past is any indication of the present, we are confident they will find the support they need. The Lord will provide.

We are all different, but something significant unites us: the one body, the one Spirit, the one hope, the one Lord, the one faith, the one baptism, the one God (Ephesians 4:4-6).

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