

christian

WORKER



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

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PHILIPPIANS: AN INTRODUCTION

Bill Burk

The great apostle Paul wrote the power packed, four-chapter book of Philippians between A.D. 60 and 62. He most likely wrote the letter while in Rome where he dwelt by himself while being continually guarded by a Roman soldier (Acts 28:16).

During his second missionary journey, the apostle travelled through the region of Macedonia eventually arriving in the city of Philippi (Acts 16:11-12). Through the preaching of the gospel, two households were converted to the Lord. The first was the household of a wealthy woman by the name of Lydia (Acts 16:11-15). The second involved the household of a certain jailer whom Paul and Silas encountered after being imprisoned for casting "a spirit of divination" from a certain slave girl (Acts 16:16-24). While in jail, the influence of Paul and Silas, as well as an earthquake, helped set the stage for the jailer and his family to hear the gospel (Acts 16:25-32). This led to the jailer's house, along with Lydia's, becoming the nucleus of the Philippian church.

Paul wrote the letter to remind the brethren of his love for them (1:3-8; 4:1) as well as to encourage them to joyfully serve the Lord, in unity, despite difficult circumstances (1:27-2:4; 4:2). Joyful Christian service and unity serve as the main themes running through the book.

Because the idea of joy plays such a role in the book, it should not be surprising that words like joy (4x), rejoice (9x), rejoicing (1x), glad (2x) and gladness (1x) are found throughout the book. Some have concluded that Philippians 4:4, "Rejoice in the Lord always. Again I will say, rejoice" (Phil. 4:4), sums up the book as well as anything. Despite being

imprisoned (1:12-14), Paul wrote about a joy, not dependent on circumstances (4:10-12) but rather on a relationship with Jesus (John 15:11).

In the same way that the concept of joy is highlighted, the need for unity is as well. Throughout, Paul pleads for unity (1:27-2:2). He sets forth the personality traits that lend to unity (2:3-4). He holds up the selfless, humble, obedient Jesus as the epitome of those traits and the perfect pattern to follow (2:5-11). Like Paul (2:17-18), Timothy (2:19-24), and Epaphroditus (2:25-30), any diligent saint (2:12-15) can come to possess the mind of Jesus. And when saints possess the mind of Jesus, joyful unity will follow (Psa. 133:1). On the other hand, Paul warns of things perilous to unity, like false teaching (3:1-2, 18-19), spiritual immaturity (3:15-17), and festering problems between otherwise good brethren (4:1-3).

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Editor

Cody Westbrook



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

THE PROGRESS OF THE GOSPEL

How important is the gospel to me? That is a question that every Christian should ask, and the answer will be evident through their actions. Such is the case with the apostle Paul in the book of Philippians. Certainly Philippians is a book of joy (18x) and unity (at least once per chapter), but it also very much a book about the gospel. The proclamation and defense of the gospel occupied a place of extreme importance in Paul's life, and it was not something that he just wrote about; he proclaimed it (Phil. 1:5), suffered for it (Phil. 1:12), defended it (Phil. 1:17), and desired that others do the same (Phil. 1:27).

It is important for us to note Paul's desire in Philippians 1:27-28 because it sets the tone for the book as a whole. He wrote,

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries which is to them an evident token of perdition, but to you of salvation, and that of God.

There are at least three specific things that are mentioned in the context. First, Paul desired that their daily life be worthy of the gospel. They were citizens of Heaven (Phil. 3:20) sojourning in a Roman colony, and as such their conduct was to reflect positively on their heavenly homeland. Second, they were to be unified in their defense and proclamation of the gospel. It is evident from chapters 2 and 4 that there was some division in Philippi. Paul's desire was that they be of one mind and one spirit (1 Cor. 1:10) so that they may proclaim and defend the gospel as a single, solid unit.

Third, they were to be bold and unafraid. The potential for punishment at the hand of the Roman governor was a constant reality for them, but they were not to live in constant fear—they were to be unified, not terrified!

Paul's rationale behind the command of Philippians 1:27-28 is simple—the progress of the gospel (Phil. 1: 12). As we previously noted, the proclamation of the gospel of Christ was of extreme importance to Paul, and he wanted it to be extremely important to the church at Philippi as well. So Philippians 1:27-28 serves as the purpose statement for the epistle. Note how the progress of the gospel appears throughout its contents.

He expressed his thanksgiving for the assistance that the Philippian brethren had given him in his work of preaching the gospel, and expressed his confidence that the work will bear fruit (Phil. 1:4-6).

1. He highlighted the fact that though he was in Roman custody, his struggles should not be viewed negatively because they opened doors for the progress of the gospel (Phil. 1:12-21).
2. He expressed his desire that the Philippian brethren be unified in their work for the gospel (Phil. 1:27-28). He wanted them to live lives that embodied the gospel, stand together in defending it, and not be afraid of suffering for it.
3. He made it clear that in order for the command of 1:27-28 to be fulfilled there must be unity, and in order for there to be unity, there must be self-sacrifice (Phil. 2). He then supplied them with four examples to follow with Christ being the most important.
4. He warned them to be aware of those who would hinder the gospel's progress (Phil. 3:1-2).

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5. He told them that he had sacrificed everything for the sake of the gospel (Phil. 3:3-14) and he urged them to do the same (Phil. 3: 15-21).
6. He encouraged them to deal with the division that existed between two sisters—two fellow-laborers—that the gospel not be hindered (Phil. 4:3).
7. He thanked them for their financial assistance in supporting his work as a gospel preacher (Phil. 4:14-18).

As we consider the important role that the gospel played in Paul's life, and in the Philippians, we must carefully inspect our own lives to see what role the gospel plays for us. Is it of utmost importance? Is its defense and proclamation our chief desire? If not, why not?

CW

JOY IN PHILIPPIANS

Bruce Ligon

Joy is the central theme of the epistle to the Philippians. In defining joy, Burton Coffman's comments are helpful: "Christian joy is an emotion unspeakably higher than that which may be occasioned by mirth, pleasure, hilarity, gladness, laughter, delight, and a whole family of related emotions unworthy to be compared to Christian joy, that glorious emotion which is not only eternal but sacred, pure, and holy as well."¹ The strength of the presence of joy in our lives is that "it will make the bright days brighter and the bleak day endurable."²

Joy was the prism through which the apostle Paul viewed life. The depth of his joy is emphasized by the phrase "in the Lord." As Paul was contained and held captive, his joy and faith did not weaken. We recall his valiant confidence, "For to me, to live is Christ, and to die his gain" (Phil. 1:21). As Paul pressed toward the goal (Phil. 3:12-14), his joy in the Lord was an important "spiritual vitamin" that helped propel him to victory.

¹ James B. Coffman, *Commentary on Galatians, Ephesians, Philippians Colossians: Coffman New Testament Commentaries* vol. 8 (Abilene, TX: Abilene Christian University Press, 1974), 261.

² Avon Malone, *Press to the Prize* (Nashville: 20th Century Christian, 1991), 104.

As you and I strive to imitate Paul, as he imitated Christ (1 Cor. 11:1), our ardent aim should be to consistently have the joy of the Lord deep in our hearts. How will joy in the Lord make a difference in our lives? Please consider these examples.

- Joy should characterize our prayers (Phil. 1:4). To go to the throne of God with our petitions is a privilege (Heb. 4:16). Paul's devotion to making requests in his prayers for the Philippian brethren with joy is a wonderful example for us. We should never feel that prayer is only a duty and obligation. Joy should characterize our prayers to our Heavenly Father.
- Our brethren should bring us much joy (4:1). In a world that overflows with wickedness and evil, our brethren help provide us with a respite. It is strengthening to be reminded that there are like-minded brethren who are focused on following Jesus instead of following the world. Our precious bond in the Lord enhances our fortitude to stand strong for the Lord.
- Our joy in the Lord energizes us to endure the discouragements and disappointments that come to us in daily life (4:4). The storms we encounter in life are sometimes overwhelming. But Paul's admonition, "Rejoice in the Lord always. Again I will say, rejoice!" (4:4) is not an exaggeration or an impossibility. The strength to observe this command comes from a strong and abiding trust in the Lord. For example, we have the assurance of the Lord's faithfulness (Heb. 13:5-6).

Joy is only possible when you and I give it the proper priority in our lives. A danger we face is that even good and honorable things can cause us to put joy "on the backburner" of our lives. Gary Henry succinctly stated regarding this danger, "Our 'busyness' produces so much clamor and clatter, the voice of joy is drowned out. It simply gets lost in the shuffle. Even if joy were to appear it would go unnoticed."³

Recently while working with a group of troubled teenagers, I could not help but notice the absence of joy in their demeanor. Sadly, most of these young people have only known chaos, turmoil, and violence in their lives. While they try to demonstrate toughness, it is readily apparent that deep in their hearts they are

³ Gary Henry, "Stillness and Joy," La Vista Church of Christ, accessed May 7, 2017, <http://lavistachurchofchrist.org/LVarticles/StillnessAndJoy.html>.

crying out for joy. Most of these teenagers have already reached the point where they believe that joy is only an elusive dream for them. Of course, these teenagers will never admit their true feelings. At the end of the day, a continuing thought I had was that if these young people could be reached with the gospel of Christ, they would learn the true meaning of joy. They would then be able to grasp the blessing of joy.

Can the people with whom we regularly associate see joy in our lives? It is always true that such things as complaining and negative attitudes erase the presence of joy in our lives. You and I need to be impressed anew with the emphasis that the apostle Paul placed on joy. It should therefore follow that you and I will give joy its deserved priority in our lives.

CW

UNITY IN PHILIPPIANS

Todd Clippard

The name of God is nowhere to be found in the book of Esther, yet discerning, considerate readers see the handiwork of God throughout its pages in the form of Divine providence. The same might be said concerning “unity” and Paul’s epistle to the Philippians. Unity is clearly an undergirding principle of the book, even though the word cannot be found within the text. Most of us consider Philippians to be a call to joy or rejoicing in every circumstance, but such is not possible apart from unity within the local body.

Unity is evident among the Philippian church as seen in Paul’s opening statement of thanksgiving for the brethren, particularly in verse 5 where the apostle speaks of their “fellowship in the gospel from the first day until now.” Unity inheres in the idea of fellowship, for the word so translated (*koinonia*) includes such concepts as partnership and communion. Of necessity, unity should be present because the gospel is a uniting message (Phil. 1:27). The gospel unites men to God and one another (cf. Rom. 1:16; 2 Thess. 2:13-14).

By any measure, unity is vital to every theme under discussion in this issue of Christian Worker. Consider for a moment, how important is unity within the local body to the preaching and furtherance of the gospel? The church at Corinth was a disjointed train wreck,

fraught with division as evidenced by Paul’s opening statements in 1 Corinthians 1:10-15. Moreover, many of the errors and other issues among the church there were evidences of a lack of unity: the sectarianism of chapter 3, going to law in chapter 6, insensitivity to scruples in chapter 8, and division caused by the exercise of spiritual gifts in chapters 12-14. No church can effectively preach the gospel to those who are outside when too much focus is required on those inside.

The requisite of unity is also seen in the other themes under consideration. Without unity there can be no real and lasting joy (cf. Phil. 2:1-2, 4:1-2). Where there is no unity, brethren are bereft of peace, trapped in a continual state of anxiousness and anxiety (cf. Phil. 4:6-9). Finally in this regard, unity contributes to spiritual maturity as it permits the body to...

...grow up into all things into Him who is the head—Christ— from whom the whole body, joined and knit together (unity—TC) by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. (Eph. 4:15-16)

Paul exhorts the brethren to unity in Philippians 1:27, as he desires to hear that they “stand fast in one spirit, with one mind striving together for the faith of the gospel.” Shortly thereafter, he calls them to be “likeminded, having the same love, being of one accord, of one mind” (2:2).

Unity was also encouraged among the Philippians in view of their collective persecution and suffering (1:27-30). This unity is seen in the phrase “striving together.” The word here is *sunathleo*, a compound of *sun*, noting union or togetherness, and *athleo*, to strive or contend. Inherent in this phrase is the presence of unity. The brethren were not striving against one another, but wrestling together against those who were adversaries of the gospel. Paul described this suffering as a Divine token of the proof of their salvation (v 28), being a manifestation of God’s graciousness (v 29). Moreover, this striving (*agona*, think “agony”) not only united them together with one another but also to Paul himself.

How desperately is this kind of unity needed among God’s people today! Until recently, infidels were

content to “live and let live” concerning professed Bible believers. However, such is no longer the case. Unbelievers have become increasingly militant, and many who pay lip service to God’s existence are now openly antagonistic toward Bible believing people. Most mainstream media outlets are nothing more than mouthpieces for the anti-Christian left.

I recently heard a faithful gospel preacher declare that in last November’s election, Christians and professed believers “dodged a bullet” concerning religious persecution. But he also warned that we would be fooling ourselves if we did not continue to prepare for its mounting onslaught in our cities and communities. Friends, it’s coming, and putting our heads in the sand will not change that fact. Our Christian unity will provide the solace and comfort we need in a hostile world.

Our unity and dedication to the preaching of the gospel and striving together for the faith of the same is a Divine imperative and the only panacea for the present and coming distress.

“The grace of our Lord Jesus Christ
be with you all. Amen.”

CW

PEACE IN PHILIPPIANS

Kevin Cauley

The book of Philippians is about Christian living; “For to me to live is Christ and to die is gain” says the apostle Paul in 1:21. What does it mean to live for Christ? It means to let our manner of life be worthy of the gospel of Christ (1:27). It means to have the mind of Christ (2:5). It means to forget what is behind and live by faith in Christ (3:9, 13). It means to experience the joy and peace of Christ (4:4-7), but the joy and peace of Christ doesn’t come without understanding that life must be lived for Christ. It is the culmination of these other Christian traits that produce the life of peace and contentment, but not without learning for Paul says “for I have learned in whatever situation I am to be content” (4:11).

Remarkably, in spite of all of our sins and failings, the very things that create enmity, the Christian may live in peace with himself and his neighbor. This is not the kind of peace provided by the world and typically



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—2 Corinthians 4:7

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defined as mere cessation of hostilities and highly dependent upon external conditions, but it is an internal state of mind founded on the Christian’s relationship with God that flows outward into his life. It is calm, serene, placid, undisturbed, and unmolestable. It radiates toward others bringing blessing to all who encounter it. It is accompanied by joy and contentment, and it brings hope to the life blessed by it (Rom. 15:13). The mind of the flesh cannot comprehend it because it is not obtainable by a carnal spirit. It is truly the peace that passes all understanding, a gift from God to those who set their minds on Christ.

It is setting our mind on Christ that must be pursued. Prayer must be the immediate focus for the mind when trouble presents itself. “Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God” (Phil. 4:6). The fact is that lack of peace comes because I don’t pray enough; you don’t pray enough; we don’t pray enough. And what reason is there not to pray? Would we rather trust foolish and risky things than God? We don’t want to believe; we want to trust in self to provide, yet there is nothing so foolish and risky as trusting in self because “The heart is deceitful above all things, and desperately sick; who can understand it?” (Jer. 17:9). We cannot bring peace to our own lives.

Our prayers must contain thanksgiving. This is the notion of giving God the credit for what good things happen in my life. I am not the author of goodness; God is. Hence, all blessings come from Him, and this

must be acknowledged for peace to enter. Taking credit for the good things in my life is an empty pursuit, always elusive, impossible to attach to self. It is the mindset of the rich fool who reasoned: “Soul, you have ample goods laid up for many years; relax, eat, drink, be merry” (Luke 12:19). He was not thankful, and he did not have peace in his life (as evidenced by the fact that he thought he needed to build more barns), nor did he have the peace of knowing where his life would take him, though he deceived himself into thinking that he had plenty. God required his soul, and all that he thought he had he lost in one night! True peace—God’s peace—cannot be taken away.

Peace comes from living a life of faith and trust in God and Christ. Paul wrote, “And my God will supply every need of yours according to his riches in glory in Christ Jesus” (Phil. 4:19). Peace comes from understanding that our only need is Jesus. Martha was anxious and troubled about many things. Jesus said, “but one thing is necessary” (Luke 10:42)—It was Him; Jesus was the one thing that was necessary, and that is what Mary chose, “the good portion that will not be taken away from her.” We tell ourselves that we “need” so many things, or that we “have to have” this, that, or the other, but it is all a lie designed to shift trust away from God and to self. We give away our peace and wonder why we have anxiety. “God will provide” is the ancient lesson of faith learned by Abraham (Gen. 22:14). God will provide peace when we trust in Jesus, acknowledge Him with thankfulness, and lay our worries at His feet.

CW

SPIRITUAL MATURITY IN PHILIPPIANS

Trent Kennedy

From his place of detention in Rome the apostle Paul, through the Holy Spirit, called on the Christians in Philippi, and by implication Christians throughout the ages, to be perfectly minded by saying, “Let us therefore, as many as are perfect, be thus minded...” (Phil. 3:15). This great epistle calls us to have a specific mind geared towards eternity (Phil. 2:2-5, 4:2) and the author detailed those things which make for a perfect mind. In chapter one the idea of perfection is seen in a Christian who acknowledges

heaven as gain and this life as one dedicated to His service (Phil. 1:21-23). Chapter two notes that the perfect mind thinks like Christ in its humility and selfless action (Phil. 2:2-5). Chapter three discusses perfection as one who counts this world and its glory as a personal loss for all things pertaining to Christ (Phil. 3:7-8). Chapter four explains perfection as a Christian who finds contentment despite present circumstances (Phil. 4:11-12).

The English term “perfect” in Philippians 3:15 (ASV 1901 and KJV) can sometimes cause confusion because it brings to mind sinless perfection or something of that sort; this simply is not the case with the original word. A further explanation of this perfection can be seen in an alternate translation of Philippians 3:15 where the NKJV translates the same word “mature.” If we wanted to dig deeper into this word we would study 1 Corinthians 13:9-11 and Ephesians 4:12-14 to see that the word is further described as being an adult. To be perfect or spiritually mature is to be a spiritual adult; to put off childish things; to become a man (or woman); to be stable; to be steady; to be like Christ.

To fully understand the idea of Christian maturity or perfection as seen in the letter to the saints in Philippi, the Bible student can settle in chapter three and see a description of this type of mind, attitude, and life.

Spiritual maturity is...

- 1. Aware of potential dangers (3:1-2, 17-19)**
A perfect Christian is not blind to the possibility of himself or others being lead astray. Because of this fact the mature Christian will not ignore the snake in the grass nor will he choose to allow others to step on it without warning.
- 2. Confident in the glory of Christ (3:3-6)**
While many Christians have impressive resumes like Paul that include past experiences, family or personal name recognition, academic credentials, the ability to name drop, and amazing past deeds/works/careers/etc., no perfect Christian will put their faith in these things. No mature Christian will put pride in these things. No adult in the faith will see these passing, temporary achievements as the definition of their life. Neither letters like Ph.D. or M.D., nor bank accounts with seven zeros, nor whom you know, nor what you know is of any account before Him with whom we have to do.

3. **Sacrificial of self (3:7-8)**

Since the spiritually mature Christian is not depended on self and selfish accomplishments; since we have crucified that old man; since we have a transformed mind; now we can live our lives in selflessness.

4. **Dependent on the righteousness of God (9)**

No longer dependent on my education, career title, my bank account, my past experiences, my ability to call names or to be associated with certain schools, congregations, professors, or anyone but Christ, I can place my full confidence in and dependence on Him. This is growth—this is maturity.

5. **Hopeful for an eternity in heaven (10-11, 20-21)**

The perfect Christian knows that this life is so very temporary, seemingly a vapor, just a few days long, and an imperfect home. Instead, we, with citizenship in heaven, a home with foundations, a village that is a city four square, live this life giving regard to the next life. We know that attaining to the resurrection of the dead is gain.

6. **Persistent in reaching for the prize (12-14)**

Finally, the true mark of perfection, while confident in Christ and concerned about eternal things while holding on to our present salvation, is to know that we have not achieved total perfection; that is to say, absolute, complete spiritual maturity. Spiritually mature Christians will continue to reach for the prize, continue to grow, continue to stretch and strive, not to satisfy other men nor to satisfy the desires of our own belly, but because of the highly exalted One whom we serve. In fact, this is the very rule or standard by which we will, in maturing growth, walk each and every day.

CW



continued from page 1

To provide some touchstones that can help us remember the contents of the book, we turn our attention to some well-known highlights in each chapter.

The Christian's Purpose: "For to me, to live is Christ, and to die is gain" (1:21). In this simple phrase, Paul sums up life for the disciple of Jesus. If indeed living for Jesus is our main priority, then relationships with brethren will be sweeter (1:3-11); remaining faithful in adverse circumstances will be easier (1:12-26); our conduct will be nobler (1:27a); and unity will be considered grander (Phil. 1:27-2:3).

The Christians Pattern: "Let this mind be in you which was also in Christ Jesus" (2:5). Jesus is the perfect example of true love and self-sacrifice (2:6-11). When we determine to work out our own salvation with fear and trembling, believing that God will work in us (Phil. 2:12-13), we can trust that following Jesus and possessing His mind is possible (2:17-30).

The Christian's Prize: "I press toward the goal for the prize of the upward call of God in Christ Jesus" (3:14). Nothing is more important in life than

pursuing intimacy with Christ (3:10-11) and the glory to come (3:20-21). This can only be done through denial of self (3:1-7), taking up the cross daily (3:8-13), and following Jesus (3:14-21; e.g. Luke 9:23).

The Christian's Power: "I can do all things through Christ who strengthens me" (4:13). If I am in Jesus then I can do whatever God desires. I can be a peacemaker (4:1-3, 5). I can rejoice in any circumstance (4:4). I can possess the peace that surpasses all understanding (4:6-7). I can think higher thoughts (4:8-9), and I can be content in any situation while trusting God always for what I need (4:10-24). In Christ, by His power, I can.

The Book of Philippians has long been a favorite of Bible students because of its joyful tenor and practical teaching. Anyone who drinks deeply from its well will find his life immeasurably blessed as sorrow turns to joy, pessimism to optimism and apathy to a greater appreciation for what it means to dwell joyfully in Jesus. "Rejoice in the Lord always. Again, I will say rejoice" (Phil. 4:4).

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