LESSON 7 *February 7–13

(page 52 of Standard Edition)

A Heavenly Citizenship



SABBATH AFTERNOON

Read for This Week's Study: *Phil. 3:17–4:23, 1 Cor. 15:42–44, John 14:27, Ps. 119:165, Job 1:21, 1 Tim. 6:7.*

Memory Text: **"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God"** *(Philippians 4:6, NKJV)***.**

This week's lesson concludes our study of Philippians, and it is packed with valuable lessons and maxims for daily living. It seems that many of the high moral values that guided the apostle Paul's life are found in the closing verses of the epistle. Similar to the teachings of Jesus, which focus on the inner person, what Paul shares with us are secrets to living a joyful Christian life.

Even when things don't go the way we would like, which happens more often than we would like, we don't need to be worried or anxious or discouraged. Instead, there are principles that will help us find inner strength to face the challenges that life brings, and thus we can experience a settled and lasting peace that only God can give. The present and the future are in His hands, and He will supply everything we need.

Most important, we need not place our hopes in earthly systems of government, which regularly disappoint us. As Christians, we are citizens of God's heavenly kingdom. And with that citizenship comes privileges, wonderful privileges. And responsibilities, too.

** Study this week's lesson to prepare for Sabbath, February 14.*

Role Models

All of us have, at one time or another, found people we admire and want to emulate. For children, it's especially important that they have good role models. Ideally, this would be their father and mother. As they grow, they will find other role models, perhaps connected with their chosen career or even in biographies they have read. They can also learn how various Bible characters dealt with challenges and compare them to their own life experiences.

Unfortunately, in today's media, bad role models abound. We are bombarded with clickbait—stories detailing the salacious problems and messed-up lives of celebrities. Paul's readers in Philippi, though of course not dealing with the internet, nevertheless faced similar challenges.

The fact is, the world Paul lived in was very corrupt, immoral, and evil, as is ours today. There has always been—and always will be, at least until the end—more than enough evil to go around. The question for us is: How do we respond to it?

Read Philippians 3:17–19. How are good and bad role models described in this passage? What keys are given to distinguish between them?

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We must not miss Paul's love toward those with whom he disagrees—he weeps over them! Notice also that he doesn't call them *his* enemies but "enemies of the cross of Christ" *(Phil. 3:18)*. Paul recognized that much larger issues were at stake, namely, how the Cross breaks down barriers and places us all on the same level, as sinners in need of a Savior *(see Eph. 2:11–14)*.

Also, not to be overlooked is how Paul urges the Philippians to focus on the good examples, not the bad; to observe carefully those whose manner of life is much like his own. Interestingly, Paul uses similar language in warning the Romans to "note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them" *(Rom. 16:17, NKJV)*. The deceivers in Rome are described as those who "do not serve our Lord Jesus Christ but their own belly" *(Rom. 16:18, NKJV)*.

Though, of course, Jesus is the only perfect pattern, there are others who, at least in certain areas, could be good role models. At the same time, what kind of role model do you present to others?

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"Stand Fast in the Lord"

Read Philippians 3:20, 21. How does Paul vividly describe what Christian "citizenship" looks like?

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Unlike the enemies of the Cross, who "set their mind on earthly things" and have no greater god than their bellies *(Phil. 3:19)*, Christian citizenship is in heaven, and our ruler is Jesus Christ Himself. To underscore the point, Paul highlights the need for "these humble bodies of ours" *(Phil. 3:21, NET)*, subject to disease, deterioration, and death, to be transformed to be like Christ's glorious resurrection body.

How do the following passages describe the glorified state?

- *Job 19:25–27* _____
- *Luke 24:39* _____
- *1 Cor. 15:42–44* _____
- *1 Cor. 15:50–54* _____
- *Col. 3:4* _____

In the end, through Jesus, death, "the last enemy," will be destroyed *(1 Cor. 15:26)*. And that is our greatest hope, the ultimate promise that we have been given in Jesus—not only the end of death but a whole new body, even a "glorious body" *(Phil. 3:21, ESV)*.

In a book about how to find "salvation" without God, which argued, rather foolishly, that overcoming the fear of death is "salvation," author Luc Ferry does admit that Christianity "enables us not only to transcend the fear of death, but also to beat death itself. And by doing so in terms of individual identity, rather than anonymity or abstraction, it seems to be the only version that offers a truly definitive victory of personal immortality over our condition as mortals."—Ferry, *A Brief History of Thought* (New York: HarperCollins, 2011, Kindle edition), p. 90. Quite an admission, coming from an atheist.

Thus, for Paul, our heavenly citizenship includes the promise of the resurrection and eternal life in a whole new existence that we can barely imagine now.

Why is the promise of eternal life so crucial to all that we believe? What could this world possibly offer that's worth forfeiting what Christ offers us?

Rejoice in the Lord—Always

Read Philippians 4:4–7. How are we to experience "the peace of God"?

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After touching on, again, the need for unity *(Phil. 4:1–3)*, Paul moves on to another theme: rejoicing in the Lord *(Phil. 4:4–7)*.

How many times have you been stressed over things that ultimately melted effortlessly away as quickly as they appeared? For good reason, Jesus repeatedly emphasized that we should not worry *(see Matt. 6:25–34, Matt. 10:19)*, and Peter reminds us that we can cast all our worries or anxieties *(ESV)* on the Lord, "because He cares for you" *(1 Pet. 5:7, ESV)*. In fact, the increasing problems worldwide should inspire us with hope that the coming of the Lord is near *(compare Matt. 24:33, Luke 21:28, James 5:8)*.

The antidote to anxiety *in everything*, including every situation, is sending up a prayer of faith *(Phil. 4:6, 7)*. Clearly, we are to believe and act on our prayer as having been answered even before we see its realization, because we are to pray "with thanksgiving." Also added is the word "supplication" (Greek: *deēsis*), signaling times of extremity and urgency *(see, for example, Luke 1:13, Phil. 1:19, 1 Tim. 5:5, James 5:16)*. Our prayers are still "requests," but we can know our petitions have been received as long as we ask "according to His will" *(1 John 5:14, NKJV)*. Then we can rest and have peace, knowing that all our requests are in God's hands.

How do the following passages enlarge our understanding of God's peace? *Ps. 29:11, Isa. 9:6, Luke 2:14, John 14:27, 1 Cor. 14:33.*

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God's peace is something the world can never give, because God's peace comes from the assurance that we have the gift of eternal life through Jesus our Savior *(Rom. 5:1, Rom. 6:23)*. This peace impacts every aspect of life and "surpasses all understanding" *(Phil. 4:7, NKJV)*. It cannot be grasped by the mind alone, as the Greek word *nous* (minds) used here indicates.

How would you describe to someone what it means to experience "the peace of God"?

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Think on These Things . . .

The peace that surpasses understanding will also "guard your hearts and minds through Christ Jesus" *(Phil. 4:7, NKJV)*. Our inner life needs protection. Interestingly, Philippians 4:7 uses a military metaphor in connection with God's peace. The Greek verb (*phroureō*) is used to describe a garrison of soldiers guarding a city against invasion *(2 Cor. 11:32; compare Acts 9:24)*.

Another very important aspect of inner peace involves living in harmony with God's will. "Great peace have they which love thy law: and nothing shall offend them" *(Ps. 119:165)*.

Read Philippians 4:8, 9. What specific actions are urged?

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Paul introduces Philippians 4:8, 9 with "furthermore" *(GNV)* and a list of six virtues, followed by a succinct summary of them and encouragement to imitate Paul's example. This closing cross-cultural exhortation fits well within the Greco-Roman setting of Philippi, with its dual emphasis on virtue and example. Interestingly, though, the focus is on biblical virtues, which is quite obvious from Paul's omission of the four cardinal Greek virtues (prudence, justice, temperance, and courage).

1. *True*—not accidentally, the list begins with the cardinal biblical virtue of truth, which Jesus ("Truly, I say . . .") and the whole New Testament frequently emphasize *(see, for example, Acts 26:25, Rom. 1:18, 1 Cor. 13:6, 2 Cor. 4:2, Eph. 4:15, 1 Tim. 3:15, James 1:18, 1 Pet. 1:22, 1 John 2:21)*.
2. *Noble*—the Greek word refers to a personal virtue *(compare its other uses in 1 Tim. 3:8, 11; Titus 2:2, where it is translated as "reverent" in the NKJV)*.
3. *Right*—this virtue is defined by God's righteous character *(compare its use in Phil. 1:7)*.
4. *Pure*—thought and action flowing from God's justifying righteousness received by faith *(see 1 John 3:3)*.
5. *Lovely*—aesthetic beauty, seen widely in God's creation.
6. *Admirable*—"kind and winsome and gracious" *(AMPC)*.

Paul gives two further qualifications, lest a pagan meaning be imputed to any of these virtues: "If anything is excellent or praiseworthy" *(Phil. 4:8, NIV)*, we are to think on these heavenly virtues. Then, to remove all doubt and potential misunderstanding, Paul calls us to practice what we have learned, received, heard, and seen from his own example *(Phil. 4:9)*.

Keys for Contentment

Read Philippians 4:10–13, 19. What keys does Paul reveal for a contented, happy life?

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When extreme circumstances strike (hunger, illness, injury, loss), one begins to reflect on the things that really count and to dwell on the blessings that are usually taken for granted. When we are "brought low" *(Phil. 4:12, ESV)*, "in need" *(NIV)*, or left with "almost nothing" *(NLT)* is when faith rises to the occasion.

Conversely, when we "live in prosperity" *(NASB)*, it should always be with the recognition that it could vanish in an instant *(see Prov. 23:5)*. As both Job and Paul remind us, we brought nothing into the world when we were born, and we will take nothing with us to the grave *(Job 1:21, 1 Tim. 6:7)*.

Note the following Bible promises:

- Psalm 23:1—"The Lord is my shepherd; I have everything I need" *(GNB)*.
- Matthew 6:32—"Your heavenly Father knows that you need all these things" *(NKJV)*.
- 1 Peter 5:7—"Give all your worries and cares to God, for he cares about you" *(NLT)*.
- Philippians 4:19—"My God shall supply all your need according to His riches in glory by Christ Jesus" *(NKJV)*.

And, most wonderful of all: "I can do all things through Christ who strengthens me" *(Phil. 4:13, NKJV)*. Perhaps none of us can fully grasp what "all things" entails. Certainly, as with any request for God's help and strength, we must ask according to His will. But many times, we don't even ask for things we know fit His will. That's why James 4:2 says, "You do not have, because you do not ask" *(ESV)*.

Here are some things we can ask for confidently because we know they are in harmony with God's will:

- Salvation for a loved one or friend *(1 Tim. 2:3, 4)*
- Courage to share our faith *(Rev. 22:17)*
- Forgiveness when we confess and forsake wrong *(1 John 1:9)*
- Strength to obey God's commandments *(Heb. 13:20, 21)*
- Love for those who hate and mistreat us *(Matt. 5:44)*
- Wisdom for challenging situations *(James 1:5)*
- Understanding the truth in God's Word *(John 8:32)*

How do you deal with the things that you have prayed for that have not yet come, or perhaps might never come?

Further Thought: "Those only who are constantly receiving fresh supplies of grace, will have power proportionate to their daily need and their ability to use that power. Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miraculous fitting up for soul winning, they are yielding themselves daily to God, that He may make them vessels meet for His use. Daily they are improving the opportunities for service that lie within their reach. Daily they are witnessing for the Master wherever they may be, whether in some humble sphere of labor in the home, or in a public field of usefulness.

"To the consecrated worker there is wonderful consolation in the knowledge that even Christ during His life on earth sought His Father daily for fresh supplies of needed grace; and from this communion with God He went forth to strengthen and bless others. . . .

"Every worker who follows the example of Christ will be prepared to receive and use the power that God has promised to His church for the ripening of earth's harvest."—Ellen G. White, *God's Amazing Grace*, p. 117.

"God knows our wants, and has provided for them. The Lord has a treasure house of supplies for His children, and can give them what they need under all circumstances. Then why do we not trust Him? He has made precious promises to His children on condition of faithful obedience to His precepts. There is not a burden but He can remove, no darkness but He can dispel, no weakness but He can change to power, no fears but He can calm, no worthy aspiration but He can guide and justify.

"We are not to look at ourselves. The more we dwell upon our own imperfections, the less strength we shall have to overcome them."—Ellen G. White, *That I May Know Him*, p. 224.

Discussion Questions:

❶ Think of some of your brightest instances of answered prayer. How have they helped you experience God's peace that surpasses understanding? What about those prayers that are not answered? How can you still experience the promised peace?

❷ In the context of Philippians 4:8, what do you spend your time thinking about? How well does what you think about strengthen your faith and walk with the Lord?

❸ Discuss the final quotation above. What are the implications of the statement, "The more we dwell upon our own imperfections, the less strength we shall have to overcome them"? What is the key, then, to overcoming?

INSIDE *Story*

Becoming a Rich Adventist

Little Rene liked everything about Seventh-day Adventists. In his native province in the Philippines, all rich people seemed to be Adventist. They had big rice farms and a good standard of living. Rene wanted a similar lifestyle.

One day, several Adventist children invited him to read the Bible with them. Then the son of his father's employer, an Adventist rice farmer, invited him to Sabbath School and church.

For the first time, Rene heard about the Sabbath. It sounded logical. He also noticed that the Adventist children dressed well. He liked that they didn't swear. He wanted to be like them.

When he was 12, he was baptized and joined the Adventist Church.

He didn't become rich, and his life seemed to grow worse. His family despised him for his faith and stopped supporting his studies. He was forced to quit school. After four years, he had had enough. At 16, he left the church and joined his father in the rice fields of the Adventist farmer. Soon he was drinking, smoking, gambling, and eating all kinds of unclean food.

Two years passed, and a 17-year-old named Rodel knocked on the door.

"I'm a missionary," he told Rene's mother. "Can I come in?"

"What kind of missionary?" she asked.

"1000 Missionary Movement," he said.

"What's that?" she said.

"I'm a Seventh-day Adventist missionary," he said.

"Ahh," Mother said. "My son is an Adventist, but he has backslidden."

"Where is he?"

"He's sleeping."

As a hardworking farmer, Rene was exhausted. Mother led Rodel to him.

"My friend, why have you stopped being an Adventist?" Rodel said.

Rene was surprised but made it clear that he wouldn't return to the church.

"My family hated me as an Adventist."

"Can I invite you to church?"

"I don't think so. I can't go."

Rodel left. But a year and a half later, when Rene was 20, he returned.

"My friend, come fishing with me," he said.

Rodel didn't try to convince Rene to go to church. He simply befriended him. They went fishing together. After a while, Rene found himself back in church on Sabbaths.



Rene Tucaldo is chief financial officer of the 1000 Missionary Movement, whose headquarters in Silang, Philippines, were constructed with the help of a 1996 Thirteenth Sabbath Offering. Read more next week.

Provided by the General Conference Office of Adventist Mission, which uses Sabbath School mission offerings to spread the gospel worldwide. Read new stories daily at AdventistMission.org.

Part I: Overview

Key Text: *Philippians 4:6*

Study Focus: *Phil. 3:17–4:23*

Jesus and the apostles portray Christians as living simultaneously in two different realms. Jesus said, " 'Render therefore to Caesar the things that are Caesar's, and to God the things that are God's' " *(Matt. 22:21, NKJV)*. Although members of human society, believers must ever bear in mind that they may already enjoy some privileges of their heavenly citizenship. More than that, they are warned to seek these benefits as a signal of their union with Christ: "If then you were raised with Christ, *seek* those things which are above, where Christ is, sitting at the right hand of God" *(Col. 3:1, NKJV; emphasis added)*.

As members of the heavenly commonwealth, we must "walk worthy of the calling with which" we were called *(Eph. 4:1, NKJV)*. This calling includes living with joy and peace, regardless of the difficulties we face in our work for Christ, knowing that the heavenly city is our definite home *(Heb. 13:14)*. By faith, Abraham "waited for the city which has foundations, whose builder and maker is God" *(Heb. 11:10, NKJV)*. There is "an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven," for us *(1 Pet. 1:4, NKJV)*.

This week's lesson emphasizes three major themes:

1. Members of the heavenly commonwealth live with maturity, serving as models worthy to be emulated.
2. Christian joy, like peace, is not dependent on external circumstances, for it is rooted in a close relationship with God through Christ.
3. A joyful and contented life is possible, even in this tumultuous world, but it requires obedience to biblical principles.

Part II: Commentary

Illustration

The story is told of Dr. Thomas Lambie, who "went to Ethiopia as a medical missionary. After some time he wanted to buy land for a mission station. An Ethiopian law said that no land could be sold to foreigners. Because Dr. Lambie had great love for Christ and the Ethiopians, he gave up his American citizenship and became an Ethiopian citizen. Then he bought the properties needed for his work."—Paul Lee Tan,

Encyclopedia of 7,700 Illustrations: Signs of the Times (Garland, TX: Bible Communications, Inc., 1996), p. 1176. Likewise, believers are individuals who, because of their love for Christ, are willing to give up their earthly citizenship for the sake of the heavenly citizenship. They see themselves as "strangers and pilgrims on the earth" *(Heb. 11:13, NKJV)*.

Members of the Heavenly Commonwealth

Paul suggests that Christian leaders should be patterns or examples to be copied by others *(Phil. 3:17, NKJV)*. This notion is contrasted with the conduct of false teachers, described as "enemies of the cross of Christ" (Phil. 3:18). They are further portrayed as doomed to destruction, worshipers of their own impulses, "whose glory is in their shame—who set their mind on earthly things" *(Phil. 3:19, NKJV)*. Conversely, Christians must be aware that their "citizenship is in heaven" *(Phil. 3:20, NKJV)* and live accordingly.

The Greek word translated as "example" in Philippians 3:17 is *symmimētēs*. It occurs only once in the New Testament, which suggests that Paul deliberately chose this word so as to convey a very specific and unique message. In literal translation, it means "fellow-imitator," someone "who joins others as an imitator."—William F. Arndt, et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), p. 958. In fact, Paul coined this term "to stress his desire that there be a community effort in following his example: 'Imitate me, one and all of you together!' "—Gerald F. Hawthorne, *Philippians*, Word Biblical Commentary, vol. 43 (Dallas: Word, Inc., 2004), p. 217. This notion is similar to what Paul says in 1 Corinthians 11:1: "Imitate me, just as I also imitate Christ" *(NKJV)*. Ultimately, Christ is the perfect model for Christians. In Christ, believers can become good models for others, as Paul also indicates in 1 Thessalonians 2:14: "For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus" *(NKJV)*.

As citizens of heaven, we must live with purpose, holding on to the hope that our Savior will come from heaven and transform our mortal bodies into glorious ones *(Phil. 3:20, 21)*. Until that day comes, we must wait for Him *(Phil. 3:20)* and stand fast in Him *(Phil. 4:1)*, assured that our heavenly status is far better than our earthly status.

Joy and Peace

Paul teaches that Christian joy and peace are not dependent on external circumstances. He makes it clear when affirming, "Rejoice in the Lord always. Again I will say, rejoice!" *(Phil. 4:4, NKJV)*. As we know by

experience, in a sin-filled world, it is impossible to live always under perfect circumstances. So, how can we rejoice always if joy is dependent on external circumstances? In fact, to experience joy always is possible only "in the Lord." Here we see "the true basis of Christian joy and the sphere in which it thrives."—*Philippians*, Word Biblical Commentary, vol. 43, p. 173.

It is important to note that the call to rejoice in the Lord is not just good advice—it is a command. Living with joy is so important for Paul that he refers to it three times throughout the letter *(Phil. 3:1; Phil. 4:4, 10)*. As an example to his audience *(Phil. 3:17)*, he can urge them to rejoice in the Lord *(Phil. 3:1, Phil. 4:4)* because he himself did the same *(Phil. 1:18; Phil. 2:17, 18; Phil. 4:4)*. Joy is one of the major themes in Paul's letter to the Philippians. The Greek verb *chairo* ("to rejoice") occurs eight times *(Phil. 1:18 [two times]; Phil. 2:17, 18, 28; Phil 3:1; Phil. 4:4, 10)*; the verb *synchairō* ("rejoice together") occurs two times *(Phil. 2:17, 18)*; and the term *chara* ("joy") occurs five times *(Phil. 1:4, 25; Phil. 2:2, 29, ESV; Phil. 4:1)*. What makes this call to joy even more remarkable is that the person who wrote it was in prison!

Christian peace, like joy, is not dependent on external circumstances. Jesus said, " 'Peace I leave with you, My peace I give to you; not as the world gives do I give to you' " *(John 14:27, NKJV)*. Again, this kind of peace is possible only in the Lord. Jesus said, " 'I have told you this so that you might have peace *in me*' " *(John 16:33, NABRE, emphasis added)*. Likewise, when using the phrase "peace of God," Paul indicates that God is the source of peace. The phrase also can mean "the peace produced by God" or "the peace that God gives." Whatever the exact meaning is, believers can experience the peace that "surpasses all understanding" *(Phil. 4:7, NKJV)* only through their relationship with God. Paul would say, **the peace of God** *(Phil. 4:7)* is possible only because "**the God of peace** will be with you" *(Phil. 4:9, NKJV; emphasis added)*. In short, how do believers who are conscious of their heavenly citizenship live? They live with joy and peace.

Instructions for a Happy Life

A joyful life does not happen by chance. It is necessary to follow certain principles and, for this reason, Paul provides a series of instructions in Philippians 4, many of them in the form of imperatives.

"**Rejoice** in the Lord always" *(Phil. 4:4, NKJV)*. The repetition, "Again I will say, rejoice" *(Phil. 4:4, NKJV)*, indicates that this commandment must be taken very seriously.

"**Let your gentleness be known** to all men" *(Phil. 4:5, NKJV)*. "The

Greek word translated as 'gentleness' (*epieikēs*) is an interesting, multi-faceted term. In the context of how we treat others it means to be kind and gentle, while in relationships it is to be courteous and tolerant, and in legal situations it connotes leniency."—Grant R. Osborne, *Philippians: Verse by Verse*, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2017), p. 167.

"**Be anxious for nothing**" *(Phil. 4:6, NKJV)*. This command is likely based on Jesus' teaching, " 'Do not be anxious about your life' " *(Matt. 6:25, ESV; see also Matt. 6:27, 28, 31, 34)*. Achieving this state doesn't sound easy, does it? Paul hints that we can overcome anxiety by presenting our prayers, supplications, thanksgivings, and requests before God.

"**Meditate** on these things" *(Phil. 4:8, NKJV)*. Paul lists a series of good things we should think on: things that are true, noble, just, pure, lovely, and of good report. He adds that these things are virtuous and praiseworthy.

"The things which you learned and received and heard and saw in me, **these do**" *(Phil. 4:9, NKJV)*. In other words, follow good models!

Again, it is noteworthy that the result of following these guidelines is presented through a remarkable statement, "And the peace of God . . . will guard your hearts" *(Phil. 4:7, NKJV)*. Only two verses later, in a near-synonym statement, Paul strongly suggests that the peace of God is possible only because "the God of peace will be with you" *(Phil. 4:9, NKJV)*.

Part III: Life Application

Meditate upon the following themes. Then ask your students to answer the questions at the end of the section.

J. I. Packer rightly said, "Lack of good models always tends to lower standards, and unfortunately good models have been in short supply throughout this century."—Packer, "Some Perspectives on Preaching," in *Preaching the Living Word* (Geanies House, Scotland: Christian Focus, 1999), p. 31. God expects us, as Christians, to fill this gap *(Matt. 5:13, 14)*. As citizens of the heavenly commonwealth, we are called to please God by "being fruitful in every good work and increasing in the knowledge of God" *(Col. 1:10, NKJV)*, until the day we partake in the inheritance of the saints *(Col. 1:12)*.

For now, we can enjoy gladness and peace, even amid the surrounding negative circumstances. Such joy and peace are possible only by means of a close relationship with God. Though there may be no peace on earth, we can find peace in Christ *(John 14:27)*. A life of peace and joy is not the result of

chance. The Bible gives us a series of instructions to help us achieve the abundant life that God intends for His children. In general terms, no other set of instructions can surpass the Ten Commandments. Ellen G. White puts it very masterfully when she says, "Our prosperity and happiness depends upon our unwavering obedience to the law of God. . . . Not one of those ten precepts can be broken without disloyalty to the God of Heaven. To keep every jot and tittle of the law is essential for our own happiness, and for the happiness of all connected with us."—*The Signs of the Times*, March 3, 1881.

Questions:

1. **What are some of the ways that we, as Christians, can be good models today, both in our churches and in our communities?**

2. **What is the connection between obedience to the law and a life of joy and peace?**