

# 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?

# 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.*

