

The Good Word – Discussion Ideas for 1st Qtr. (2026) Sabbath School Lessons

Lesson Title: “Uniting Heaven and Earth: Christ in Philippians and Colossians”

PROGRAM INTRODUCTION

[PHIL] “Welcome to the Good Word – I’m Phil Muthersbaugh, your host for today’s Bible discussion.

“Today, we begin a new 13-week study series of two letters written by the apostle Paul to the first century followers of Jesus living in Philippi and Colossae which we find in the Bible’s New Testament.

“My conversation partners for this study series are: Albert Handal, Administrative and Teaching Pastor at Walla Walla University Church, and Brant Berglin, Assistant Professor of New Testament studies. Both Albert and Brant are teaching faculty in the School of Theology at Walla Walla University. Welcome to the program, gentlemen. We’re especially glad you’re joining us for this series since you both are New Testament specialists and will no doubt bring many helpful insights into Paul’s writings to two young churches during our series.

Let’s get started...”

Our Bible lesson study this quarter is entitled, “Uniting Heaven and Earth: Christ in Philippians and Colossians.” It might be helpful by beginning our discussion with several intriguing questions: Think of the hardest job you’ve ever done. What made it hard? Was it the expectations, or the time allotted for the work, or both? Was it your attitude toward the task or perhaps the people you worked with? Maybe the task just seemed like an impossibility to ever succeed? Let’s begin our study by looking at a brief overview of the cultural environment of 1st century towns of Philippi and Colossae and the people who lived there....

(THE FOLLOWING CONTEXTUAL “SETTING” AND “DILEMMAS” MAY BE USED TO INTRODUCE THE CULTURAL ENVIRONMENT AND CHALLENGES BOTH CHURCHES WERE FACING AND MAY INCLUDE OTHER OBSERVATIONS.)

[Setting] First of all, Philippi was a renowned Roman “colony” in the northern Mediterranean region of Macedonia. Under Rome’s control it was also considered a privileged colony and thus given special elite benefits. It was there that Paul organized the city’s first Christ-followers into a growing “house church” of believers. Colossae was another Roman colony located several hundred miles away in the south-central region of Asia. It did not have the elite status as did Philippi, nor had Paul ever personally visited Colossae. Furthermore, the Colossian house church was likely organized by Epaphras, who probably heard Paul preach in nearby Ephesus about Jesus and became a believer. After being baptized, Epaphras was then commissioned by Paul to go and share the “good news” about Jesus and His mission to the people in Colossae.

[Dilemma] The message about Jesus created a real dilemma for citizens in Roman-controlled towns. Every empire had its own historic and revered belief that there were of many “gods.” Suddenly, the news of a messianic “God-King,” Jesus of Nazareth began making inroads into the strong and proud Roman culture. But with the news, people also learned that Jesus had been brutally put to death around 33 A.D., crucified at Jerusalem by Pontius Pilate, the Roman governor there, by colluding with leading religious Jews in Jerusalem to execute him. As people listened to this story they asked, how could this be? How could there now be this living King who had also claimed to be Israel’s rightful King and God himself? Roman religious culture held that emperor Julius Caesar, while an earthly king, was also considered a god among all the pagan gods of Rome. Was this some political plot by Israel to rebel against Rome’s iron rule?

As interest in this startling news about Jesus continued spreading, even more confusion and conflict arose when certain unnamed individuals, posing as religious “teachers,” began meeting with these small Christian church groups, introducing a variety of speculative and “legalistic” religious theories and teachings. These contradictory “ideas” now directly challenged Paul’s message of “salvation by faith” in Jesus Christ which believers had previously accepted with great joy and enthusiasm in both Philippi and Colossae. All of this turmoil was becoming a real threat to the good news about Jesus which Paul had taught them now that he was under house arrest in Rome. Paul had been accused of troubling the empire with this proclamation of Jesus Christ as the King of the universe and supreme Lord and Savior of humanity.

Discussion Questions for SS Lesson, Week #1: “Persecuted but Not Forsaken” (Dec 12-Jan 2)

Memory Verse: “**Rejoice in the Lord always. Again I will say, rejoice!**” (*Philippians 4:4, NKJV*).

INTRO: This week’s lesson theme is “Persecuted but Not Forsaken.” Our “memory verse” for this week is chosen in light of the hardships Paul suffered. Memory Verse: “**Rejoice in the Lord always. Again I will say, rejoice!**” (*Philippians 4:4, NKJV*).

“Rejoice always”? What does Paul mean by that phrase? How are we supposed to do that? Someone you love is sick or dies. You lose your job. You are in great physical pain. Perhaps the key to understanding this is to ask, “Rejoice always” in what? That is, no matter our situation, what can we always rejoice in?

Q: How did Paul view his own suffering for proclaiming Jesus of Nazareth the rightful King of this world? Why was this idea important for the Philippian and Colossian churches as well as us to understand?

Q: Despite Paul’s suffering and imprisonment for preaching the good news about Jesus in the Roman empire, how would Jesus still be considered “the link” for uniting heaven and earth? Why is this such an important goal, yet from our human standpoint a seemingly impossible mission?

Q: How is persecution of Christ-followers and opposition to the gospel of Jesus still part of the world in which we live, including the Western world?

Closing Comments: These two letters to the Philippian and Colossian churches from Paul reveal similar concepts common to both groups, yet the believers at Philippi knew Paul personally and loved him as their leader. However, the believers in Colossae had never met Paul but still developed a trust in his wise counsel through one of their own, a man named Epaphras, who likely helped launch the church there under Paul’s guidance and blessing. Both letters emphasize the importance of unity among believers who were learning about the Lordship of Jesus Christ and how to commit their lives to Him on a daily basis.

NEXT WEEK, we’ll look at Paul’s “Reasons for Thanksgiving and Prayer.” My thanks to Naomi Cueto and Faith Montes, our program engineers, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.

Discussion Questions for SS Lesson, Week #2: “Reasons for Thanksgiving and Prayer” (Jan 3-9)

INTRO: This week’s Bible Lesson turns from the focus on Paul’s suffering in prison for preaching the gospel of Jesus to reasons Paul gives for thanksgiving and prayer despite such challenges which are also facing Philippian and Colossian believers. Note this emphasis in the suggested Memory Verse for this week’s lesson from Philippians Chapter 1, verse 6, “Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.”

Q: When Paul reminds his readers of the “good work” God has begun in them, to what work “in them” is he referring? Is it individual or communal or both? What does Paul’s thanksgiving and prayer as his letter begins reveal about the “good news” of Jesus Christ?

Q: Paul seems to imply in verses 9 and 10 that “choices” made by believers are important when looking forward to the return of Jesus. What “fruit of the Spirit “ is behind these choices (see Galatians 5:22-23)? Why is this kind of “fruit” such a powerful motivator for following Jesus?

Q: How does God produce spiritual “fruit” in us by giving us the Holy Spirit? What does that tell us about God’s graciousness and mercy toward us? What are some of the practical outcomes of God’s “work in” us?

Q: The lesson quotes James and Peter stating, “it is the power of God working through the word that gives birth to spiritual life in a person” (James 1:18, 1 Pet. 1:23), making them a “new creature” in Christ (2 Cor. 5:17). As followers of Jesus, what kinds of spiritual transformation does the Holy Spirit produce in our lives and characters?

NEXT WEEK, we’ll look at another theme in Paul’s two letters, “Life and Death.” My thanks to Naomi Cueto and Faith Montes, our program engineers, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.

Discussion Questions for SS Lesson, Week #3: “Life and Death” (Jan 10-16)

INTRO: In perhaps one of Paul’s most puzzling statements about spiritual growth as we follow Jesus, the Memory Verse this week challenges our thinking, “For to me, to live is Christ, and to die is gain” (Philippians 1:21). This week’s lesson focuses on how disciples (or apprentices) of Jesus are confronted with this paradox of the spiritual life: how do we “live” though we are “dead.”

Q: What did Paul mean by his declaration in this verse in Philippians, chapter 1, verse 21? What does his perspective reveal about “unity” between heaven and earth? Why would Paul choose to present this paradox in his letter to the Philippian church family?

Q: Why did Paul seem less concerned about the outcome of his trial before the Roman court and more about what might happen as a result of his conviction and death? Would that thought encourage or discourage Paul’s church members in Philippi? Why or why not?

Q: How would the possibility of Paul’s death for proclaiming the resurrection of Jesus help clarify the “unity” God longs for between earth and heaven? In other words, how does the paradox Paul declared in Philippians 1:21 reinforce the idea of “unity” between heaven and earth?

Q: The lesson this week, emphasizes that “truth” is indispensable to unity in Christ’s church. How does “truth” impact individuals as well as communities who are united in their beliefs? Does truth alone prepare for believers as they look forward to the return of Jesus?

NEXT WEEK, we’ll look at another theme in Paul’s letters “Unity Through Humility.” My thanks to Naomi Cueto and Faith Montes, our program engineers, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.

Discussion Questions for SS Lesson, Week #4: “Unity Through Humility” (Jan 17-23)

Memory Verse: “Fulfill my joy by being like-minded, having the same love, being of one accord, of one mind” (*Philippians 2:2, NKJV*).

INTRO: In this week’s lesson we are reminded again of Paul’s emphasis on unity among believers through commitment to Jesus Christ as Lord and Savior. To do so, Paul uses a poem, which perhaps also became a hymn in the early church to describe the humility or condescension it required of Jesus to provide the pathway for unity among all believers who claimed to be His followers. Here is how Paul introduces this poem:

Memory Verse: “Fulfill my joy by being like-minded, having the same love, being of one accord, of one mind” (*Philippians 2:2, NKJV*).

Q: What is the significance of the poetic depiction of Jesus which Paul details in vv.5-11? What is Paul’s clear model and purpose for humility?

Q: When Jesus talked about himself as the “Good Shepherd,” what dangers do you think He feared for people who followed his teaching? How is this caution still relevant today?

Q: How is the doctrine of the “Trinity” (Father, Son, Holy Spirit) a solid biblical basis for understanding Paul’s appeal for unity among followers of Jesus (“any partnership in the Spirit”), as referred to in Phil. 2:1?

Q: What are the costs of disunity among Christ-followers? How is the church to find its way when disagreements arise?

NEXT WEEK, we’ll look at Paul’s metaphor, “Shining as Lights in the Night.” My thanks to Naomi Cueto and Faith Montes, our program engineers, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.

Discussion Questions for SS Lesson, Week #5: “Shining as Lights in the Night” (Jan 24-30)

Memory Verse: “Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world” (*Philippians 2:14, 15, NKJV*).

INTRO: This week’s Bible lesson focuses on how the members of the Philippian church were to conduct themselves as followers of Jesus. It seems clear that their reputation in the community was an important component of their witness to the power of Jesus Christ in contrast to the corrupt “generation” surrounding them, including both the citizens of Philippi and the strong influences of the culture of the Roman empire. Let’s start with this question:

Q: What seems to be Paul’s understanding of God’s work “in us” (Phil. 2:13) as it relates to his admonition to “work out your salvation through fear and trembling” (Phil. 2:12)?

Q: How does our obedience to Christ fit into “working out our salvation” without falling into the trap of legalism?

Q: Into what kind of “world” are the Philippians to “shine as lights?” How can they effectively accomplish this? What things could derail this part of these churches’ mission in each of their communities?

Q: How is it possible for us to be as Paul says “children of God without fault” (2:14) as we live out our lives as authentic followers of Jesus?

NEXT WEEK, we’ll look at another theme in Paul: “Confidence Only in Christ.” My thanks to Naomi Cueto and Faith Montes, our program engineers, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.

Discussion Questions for SS Lesson, Week #6: “Confidence Only in Christ” (Jan 31 – Feb 6)

Memory Verse: “That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead” (*Philippians 3:10, 11, NKJV*).

INTRO: There are many believers that remain reluctant about salvation in Christ by “faith alone,” apart from the “works of the law.” For some reason, we seem to confuse obedience to Christ with works of the law as if it could ensure our salvation. Let’s begin our discussion today with question about the difference between “salvation by works” and “salvation through faith in Jesus Christ.”

Q: What is the important distinction between the “obedience” which Paul encourages, and the “works of the law” (see Ch 3, verse 9) which he repudiates?

Q: Life can be very difficult for us all, no matter how well things might be going at the moment. But even if they are not going well now, what things can you and should you and I rejoice about? What things could be stopping you from rejoicing when facing difficulties?

Q: Why is it so important to always keep before us the Lord, His goodness, His power, His love, and His salvation? How can we, both individually and together, accomplish that amid the inevitable challenges of daily life? How does this idea reinforce the idea of unity?

NEXT WEEK, we’ll look at another theme in Paul’s letters to Philippians and Colossians, “A Heavenly Citizenship.” My thanks to Naomi Cueto and Faith Montes, our program engineers, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.

Discussion Questions for SS Lesson, Week #7: “A Heavenly Citizenship” (Feb 7-13)

Memory Verse: “Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” (Philippians 4:6, NRSVue).

INTRO: Paul has repeatedly admonished believers in Philippi not to be anxious. Despite Paul’s imprisonment and pending court hearing, despite the difficulties those followers of Jesus may be facing where they live, Paul strongly encourages them not to be anxious in Phil. 4:6 which is this week’s memory verse. Memory Verse: “Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” (Philippians 4:6, NRSVue).

Q: Why would Paul encourage the Philippians believers not to be “anxious?” What in their lives might cause them to be worried or concerned? What is his antidote for anxiety?

Q: How is Philippians 4:6 instructive about how we come to God in prayer? Why did Jesus urge his disciples and followers to follow his example of daily, private prayer before God the Father where we can make our requests and offer thanksgiving to God?

Q: Why does Paul emphasize our standing as “citizens of heaven” when we accept the salvation Jesus offers us? As citizens of heaven on earth in the Kingdom of God how should we relate to both our privileges and our responsibilities? What would that look like for a believer in today’s world?

Q: Interestingly, near the conclusion of his letter, Paul encourages the Philippian believers to “meditate” (or “think” or “reflect on”) certain things. What things does he mention? How would reflecting or meditating deeply on each of these be helpful in our spiritual development?

NEXT WEEK, we’ll look at another theme emphasized by Paul, “The Preeminence of Christ.” My thanks to Naomi Cueto and Faith Montes, our program engineers, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.

Discussion Questions for SS Lesson, Week #8: “The Preeminence of Christ” (Feb 14-20)

Memory Verse: “He [Christ] is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist”
(Colossians 1:15–17, NKJV).

INTRO: As we welcome our listeners to this week’s Bible lesson discussion, we turn our attention to a term used by Bible scholars called “the preeminence (or supremacy) of Christ,” a term which may need some definition. This term is not used by Paul but has been commonly used by Bible scholars in modern times to describe Christ’s supreme role in God’s plan of salvation. We find Paul’s summary definition of Christ’s “preeminence” by Paul in our memory verse in Colossians 1:15-17. Let’s begin here: {Read Memory Verse above}

Q: Why does Paul focus almost immediately in his letter on the identity and supremacy of Jesus Christ? What teachings does Paul bring to their attention even though he has never personally met the Colossian believers? Why is this an important distinction?

Q: How does Christ as the “head” of the church provide for those who put their faith in Him, leadership, guidance, and nourishment for the church’s unity and growth (see Col. 2:19). Why do you think Paul referred to Jesus as the “Head” of the church on earth?

Q: The lesson author refers to Christ as the “initiator of a new creation” as the preeminent head of all creation. Why is this truth essential for us to understand? How should I understand Christ’s “preeminence” as the means of my reconciliation both to God and to one another?

NEXT WEEK, we’ll look at Paul’s theme of “Reconciliation and Hope.” My thanks to Naomi Cueto and Faith Montes, our program engineers, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.

Discussion Questions for SS Lesson, Week #9: “Reconciliation and Hope” (Feb 21-27)

Memory Verse: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Corinthians 5:21).

INTRO: There is an unsurpassable greatness the “gospel” of Jesus, which Paul describes as a “mystery.” Notice in chapter 1 of Colossians, beginning at verse 26 and concluding in verse 28. Let’s read this passage and see how it connects to our memory verse this week. (READ from Bible, Colossians 1:26-28). Paul talks to believers about “the mystery which has been hidden from ages and from generations.”

Q: What is this mystery, and what all does it envision—for the individual and for the universe? How does this “mystery” relate to the gospel that Paul has so passionately proclaimed?

Q: Paul urges the Colossians to remain “steadfast” in their faith as followers of Christ. Is that admonition still applicable to us today. If so, why? If not, why not? How does this teaching address the popular notion of “once saved always saved?”

Q: If Paul talks about Christ’s redeeming power over sin on our behalf, how are believers to respond to God’s marvelous act of “grace” toward us? When Paul refers to our “growth” in the “knowledge” of Jesus Christ is he talking about “information” or something much deeper than facts.

NEXT WEEK, we’ll look at Paul’s powerful theme of our “Completeness in Christ.” My thanks to Naomi Cueto and Faith Montes, our program engineers, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.

Discussion Questions for SS Lesson, Week #10: “Complete in Christ” (Feb 28 – Mar 6)

Memory Verse: “So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ” (*Colossians 2:16, 17, NKJV*).

INTRO: Let's begin our Bible lesson discussion this week on the Good Word program about what “completeness” in Christ means. Often, Bible Sabbath-keepers are confronted by well-meaning Sunday keepers with the idea that seventh-day Sabbath worship of Jesus Christ is perpetuating Jewish ceremonial practices. Would you agree or disagree? How can Bible Sabbath keepers, like Adventists and Seventh-day Baptists, explain their reasons for worshiping Christ on the seventh day instead of the first day?

Q: What has been your own experience with the need for “order” in your own spiritual life? What is the difference between “too much” and “not enough” order in a person’s spiritual life?

Q: How and why are believers encouraged to remain “rooted” in Christ (Col 2:6) as their spiritual maturity grows from day to day? It may be helpful to think of Jesus words to the disciples in John 15:4-5. Jesus’ parable of the Sower is also instructive (Matt.13:1-8, esp. v.6) What role does the Holy Spirit serve in this process?

Q: How do you deal with those who insist that we must keep the “ceremonial laws” as well? Though, perhaps, one could find some spiritual or theological blessings in keeping them, what problems arise from insisting that they must be kept?

NEXT WEEK, we’ll look at Paul’s theme “Living in Christ.” My thanks to Naomi Cueto and Faith Montes, our program engineers, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.

Discussion Questions for SS Lesson, Week #11: “Living with Christ” (Mar 7-13)

Memory Verse: “Above all, clothe yourselves with love, which binds everything together in perfect harmony.” (*Colossians 3:14, NRSVue*).

INTRO: Admittedly, there is much in the Christian life that defies explanation. How can a person really “die” and be “raised to life” when, to all appearances, he or she is the same person and has had no such physical life-and-death experience? How can a growing believer effectively explain to someone how a living person dies spiritually and why “spiritual death” is essential to receiving and living an “eternal life?”

Q: What is the connection between “love” and “death” that Paul speaks so firmly about in all of his letters? How does the death of Jesus help us understand this concept? How does a person “die” and then “raised” to new life in Christ? Is this a completed act in by immersion baptism or is there more to this experience found in daily life?

Q: In Colossians 3:12-14, Paul mentions certain “qualities” that believers are to pursue and pray for as they grow in spiritual maturity. What makes it possible for believers to reveal these qualities in their lives? (*“Tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another,” and “above all . . . love” – Col. 3:12-14, NKJV*)

NEXT WEEK, we’ll look at Paul’s counsel for “Living with Each Other.” My thanks to Naomi Cueto and Faith Montes, our program engineers, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.

Discussion Questions for SS Lesson, Week #12: “Living with Each Other” (Mar 14-20)

Memory Text: “Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one” (*Colossians 4:6, NKJV*).

INTRO: Last week’s Good Word lesson focused on our new life in Christ. This week we focus “living with others,” which seems to include many and different challenges from our life in Christ. While baptism alone does not perfect our characters, Paul describes how followers of Jesus and “clothe” themselves with the “new self” received in Christ. Colossians 3:1-17 clearly describes these changes which we are to “put away” and other with which we “clothe ourselves.”

Q: When Paul says in Colossians 3:5, “Put to death, therefore, whatever in you is earthly,” why does he use such a strong phrase, “put to death...”? How can a person have such strength to destroy evil in one’s life and still “clothe yourselves with compassion, kindness, humility,” etc. in vv. 12-17?

Q: Why do you think that Paul offers such important advice in Col. 3:18-21 to husbands, wives, and children, in the midst of his admonition to the Colossian church about what makes for a united fellowship? What role does the family play in church unity?

Q: How does Paul’s advice to masters and slaves apply to life in the Christian West where slavery is outlawed today? In what ways does this counsel still apply to Christ-followers today?

Q: What evidence might we look for that indicate the truths of God’s word “dwell in us richly”? What evidence should we see that our individual transformation is uniting us in fellowship with other believers?

NEXT WEEK, we’ll look at our last theme in Paul’s letters to the Philippian and Colossian churches, “Standing All in the Will of God.” My thanks to Naomi Cueto and Faith Montes, our program engineers, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.

Discussion Questions for SS Lesson, Week #13: “Standing All in the Will of God” (Mar 21-27)

Memory Text: “In everything give thanks; for this is the will of God in Christ Jesus for you”
(1 Thessalonians 5:18, NKJV).

INTRO:

As we arrive at this final lesson in our Good Word study series on how Christ “unites” heaven and earth, we address one final important aspect of the unity Christ longs for among his followers. As believers learn to treasure and defend their love for God and their life with one another their unity grows. This final lesson is entitled, “Standing All in the Will of God.” Memory Text: “In everything give thanks; for this is the will of God in Christ Jesus for you” (1 Thessalonians 5:18, NKJV). Many people struggle with the notion of knowing and doing the will of God. What seems to be Paul’s approach to Christ’s followers becoming “united” by living in union with God’s will? Let’s take a closer look.

Q: How do you explain Paul’s insistence that Christ-followers remaining joyful, thankful, and prayerful when facing discouraging circumstances or suffering? Is it really possible to remain steadfast when we experience suffering? How does this attitude impact “unity” in the church fellowship?

Q: Why do you think Paul names specific individuals in Colossians 4 and the tasks that he places before each of them? What specific tasks has God placed before you as you grow in the knowledge of God and serving others. What tasks might God be asking you to engage in as you grow in His love?

Q: How does the work of Christ through the plan of salvation unify the church on earth with the church in heaven? What do you think are the essentials are for “unity” in the churches of our day? What connects our righteousness not only by our faith in Jesus, but is revealed in our daily lives and our relationships with others?

CONCLUSION OF THIS SERIES ON UNITY

“This concludes our 13-week study of the theme of unity in the letters to the Philippians and Colossians found in the New Testament. NEXT WEEK on the “Good Word” podcast there will be a brand new 13-week Bible lesson study entitled: “Growing in a Relationship with God.”

My thanks to our program engineers, Naomi Cueto and Faith Montes, and to all of you for listening in. Until next time, for the “Good Word,” I’m Phil Muthersbaugh.