



Mooroolbark Christian Fellowship

Study Supplement No. 3

1. Can You Trust the Only One Way?

by Joseph Tkach

2. Another Look at Faith

by Michael Feazell

3. Think on good things (Bible Study)

by Michael Morrison

July 2002

Something worth thinking about...

By Joseph Tkach

Only one way?

People sometimes object to the Christian belief that salvation is available only through Jesus Christ. In our pluralistic society, tolerance is expected, even demanded, and the concept of freedom of religion (which permits all religions) is sometimes misinterpreted to mean that all religions are somehow equally true.

All paths lead to the same God, some say, as if they have travelled all of them and have come back from the destination. They are not tolerant of the narrow-minded folks who believe in only one way, and they object to evangelism, for example, as an insulting attempt to change the beliefs of other people. Yet they themselves want to change the beliefs of people who believe in only one way. What about it—does the Christian gospel really teach that Jesus is the only way of salvation?

Other religions

Most religions are exclusive. Orthodox Jews claim to have the true path. Muslims claim to have the best revelation of God. Hindus believe that they are right, and Buddhist's believe what they do, not surprisingly, because they think it is right. Even the modern pluralist's believe that pluralism is more right than other ideas.

All paths do not lead to the same God. The different religions even describe different gods. The Hindu has many gods, and describes salvation as a return to nothingness—certainly a different destination than the Muslim emphasis on monotheism and heavenly rewards. Neither the Muslim nor the Hindu would agree that their paths eventually lead to the same destination. They would rather fight than switch, and the Western pluralist's would be dismissed as condescending and uninformed, and an offence to the faiths that the pluralist's do not want to offend.

We believe that the Christian gospel is correct, while at the same time allowing people to not believe it. As we understand it, faith requires that people have liberty not to believe.

But while we affirm the right for people to believe as they decide, this does not mean that we believe all faiths are true. Allowing other people to believe as they wish does not mean that we have to quit believing that Jesus is the only way of salvation.

Biblical claims

Jesus' earliest disciples tell us that he claimed to be the one and only path to God. He said, If you

don't follow me, you will not be in the kingdom of God (Matthew 7:26-27). If you reject me, you will not be with me in eternity (Matthew 10:32-33). Jesus said that God "has entrusted all judgment to the Son, that all may honour the Son just as they honour the Father. He who does not honour the Son does not honour the Father, who sent him" (John 5:22-23). Jesus claimed to be the exclusive means of truth and salvation. People who reject him are also rejecting God.

"I am the light of the world," he said (John 8:12). "I am the way and the truth and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well" (John 14:6-7). People who claim that there are other ways to salvation are wrong, Jesus said. Peter was equally blunt when he told the Jewish leaders, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

Paul also made it clear when he said that people who did not know Christ were "dead in your transgressions and sins" (Ephesians 2:1). They had no hope, and despite their religious beliefs, they did not have God (verse 12). There is only one Mediator, he said—only one way to get to God (1 Timothy 2:5). Jesus was the ransom that everyone needed (1 Timothy 4:10). If there were any other law, or any other path that offered salvation, then God would have done it (Galatians 3:21).

It is through Christ that the world is reconciled to God (Colossians 1:20-22). Paul was called to spread the gospel among the gentiles. Their religion, he said, was worthless (Acts 14:15). It is like the book of Hebrews says, Christ is not just better than other paths—he is effective whereas they are not (Hebrews 10:11). It is an all-or-nothing difference, not one of relative benefit.

The Christian teaching of exclusive salvation is based on what Jesus himself said, and what the Scriptures teach. And this is tightly linked to who Jesus is, and our need for grace.

The Bible says that Jesus is the Son of God in a unique way. As God in the flesh, he gave his life for our salvation. Jesus prayed for some other way, but there was none (Matthew 26:39). Salvation comes to us only through God himself entering the human world to suffer the consequences of sin, absorbing the penalty himself, to free us from it, as his gift to us.

Most religions teach some form of works as the path of salvation—saying the right prayers, doing the right things, hoping it will be enough. They teach that people can be good enough if they try

hard enough. But Christianity teaches that we all need grace because we cannot be good enough no matter what we do or how hard we try.

It is impossible for both ideas to be true at the same time. The doctrine of grace teaches, whether we like it or not, that no other paths lead to salvation.

Future grace

What about people who die without hearing about Jesus? What about the people who lived before Jesus was born, in a land thousands of miles away? Do they have any hope?

Yes—precisely because the Christian gospel is the gospel of grace. People are saved by God's grace, not by pronouncing the name "Jesus" or having special knowledge or special formulas. Jesus died for the sins of the whole world, whether they know it or not (2 Corinthians 5:14; 1 John 2:2). His death was an atoning sacrifice for everyone—past, present, future, Palestinian or Peruvian.

We are confident that God is true to his word when he says he "wants everyone to come to repentance" (2 Peter 3:9). Although his ways and times may often be invisible to us, we nonetheless trust him to love the humans he has made.

Jesus said plainly: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him" (John 3:16-17).

We believe that the resurrected Christ has conquered death, and therefore not even death can pose any barrier to his ability to lead people to trust him for salvation.

Certainly, we don't know the hows or whens, but we can trust his word. Therefore we can believe that one way or another he urges every person who ever lived, or who ever will live, to trust in him for salvation—whether before they die, at the point of death, or even after they are dead. If some people in the last judgment turn to Christ in faith when they at last learn what he has done for them, then he will certainly not turn them away.

But no matter when people are saved, or how well they understand it, it is only through Christ that they can be saved. Well-intentioned good works will never save anyone, no matter how sincerely people believe that they can be saved if they try hard enough.

The whole point of grace, and of Jesus' sacrifice, is that no amount of good works, no amount of religious deeds, can ever save anyone. If such a path could have been devised, then God would have done it (Galatians 3:21).

If people have sincerely tried to attain salvation by working, meditating, flagellating, self-immolating or

any other humanly devised means, then they will learn that their works do not earn them anything with God. Salvation is by grace, and only by grace. The Christian gospel teaches that no one can earn it, and yet it is available to all.

No matter what religious path a person has been on, Christ can rescue them from it and set them on his own path. He is the only Son of God who provided the only atoning sacrifice that everyone needs. He is the unique channel of God's grace and salvation. This is what Jesus himself taught as true. Jesus is exclusive and inclusive at the same time—the narrow way and the Saviour of the entire world—the only way of salvation, yet available for all.

God's grace, shown most perfectly in Jesus Christ, is exactly what everyone needs, and the good news is that it is freely given to all. It's great news, and it's worth sharing—and that is something worth thinking about.

By Joseph Tkach

Copyright © Worldwide Church of God, 2002

Another look at faith

By J. Michael Feazell

One night recently I couldn't sleep, and after an hour or so of tossing and turning I got up and went to the kitchen. I stared into the fridge for a minute or so, then stared into the freezer for a while, and finally into the food cupboard, and then started over. At last, sometime during the third or fourth survey of the fridge, I pulled some leftover meatloaf from behind the milk and made myself a sandwich, and went to see if anything good might be on TV at 2 o'clock in the morning.

Flipping through the channels I ran past a Star Trek re-run, an old M.A.S.H. episode, and a Steam Buggy infomercial. Then I came upon a bespectacled, white-haired preacher who, with furled brow, was pointing threateningly and warning his listeners with an air of authority that they had better "wake up" and start "keeping God's law," including, he emphasised, "God's holy Sabbath day," or they would not be in God's kingdom. He was scary. He had a string of verses lined up, right out of the Bible, that sounded like God was mad at just about everybody, and that the only way out of the horrible mess we've gotten ourselves into is to "repent" and "start keeping God's law."

"Oh, you've heard that it's just by faith, but that is not true," he said. "All those preachers are just preaching an empty faith, without meaning. God will not save you if you are not keeping his law." I wondered just what this preacher counted as "keeping God's law." Does he really mean what he says? Does he mean that even one sin will doom you to hell, regardless of your faith? Just how well does one have to keep God's law in order to be saved? Is, say, 95 percent good enough? Or does one have to be perfect?

To be fair, he finally admitted that nobody can keep God's law perfectly, "at least not on our own," but with Christ in us keeping the law, he said, we can. I felt sick. This finger-waving professing prophet was telling people that if Christ lives in them, then not only *can* they keep the law of God perfectly, but they *must*, or they will assuredly not be saved. Wait a minute.

I would like to point out that no Christians, not even the sober-faced, stone-jawed preacher on the TV screen or the apostle Paul himself, have ever, EVER, finally got to the point, even with Christ living in them, that they no longer sin.

I am baffled as to why the Law Brigade has never seemed to notice that. Or maybe they have, but quickly put it out of their minds, since it doesn't fit their tidy view of how salvation works. Or maybe it's never occurred to them, and they really do believe, that somewhere, somehow, somebody finally, at

last, with the Spirit's help, actually overcame all sin and got perfect and died without ever sinning again.

Only in Christ

The gospel teaches us that "because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved" (Eph. 2:4-5). The righteous us—the sanctified us, the perfect us—is a *miracle of grace* performed by God in Christ. That perfect us is "hidden with God in Christ" and won't be seen by us or anyone else until Christ comes back (Col. 3:2-3). We do not get perfect in this life by trying really hard, by setting goals for overcoming, by following Preacher Fearmonger's seven-point program, or any other form of Christian work, jargon or platitude.

We are accounted righteous by God for the sake of Jesus Christ—and Jesus Christ alone—and that is only because God is holy and good and full of grace and loves us and *did it*, period (Col. 1:19-20). That's why we trust our salvation to him alone and not to the latest overcoming model. With a sense of peace, I went back to bed and fell fast asleep.

What must we do?

Salvation is by God's own grace, given freely in spite of our sins for the sake of Jesus Christ, and we experience and enjoy that gift by trusting him. If we don't trust him, we don't enjoy the gift he has given us; if we trust him, we do. It's that simple. We don't have to know deep theology, or sign the right statement of faith, or recite the right phrases, or read the right books, or belong to the right club. He is already our Redeemer; he has already redeemed us. All we have to do is trust him to do what he has already done and to be who he already is.

"But you had better stop sinning!" warns Preacher Iron-jaw, who forever seems to be lurking behind the lamppost. Well, when Preacher Iron-jaw stops sinning, maybe we can too. But he won't, because he doesn't have it in him, and neither do we. And the sooner we figure that out, the sooner we will cast our burdens on Christ and find our true rest in him.

A crowd beside the Sea of Galilee once asked Jesus, "What must we do to do the works God requires?" Jesus answered, "The work of God is this: to believe in the one he has sent" (John 6:28-29).

"But my sins!" your weary conscience protests. Listen. Jesus knows you are a sinner. That's exactly why he died for you. Don't let your sins talk louder than the Creator and Redeemer of the whole universe. Sin and death are done for. *Your* sins and

your death are done for. They are done for because God condemned them and destroyed them and reconciled all things to himself through the blood of Jesus Christ (Col. 1:19-20). That's the gospel; that's what the Holy Spirit empowers you to know and believe so you can start resting in Christ instead of worrying so much.

Not saved by faith

We are saved by *grace*, by God's own kindness toward us, which he expressed perfectly in Jesus Christ. No work of ours, not even our faith, can save us. Salvation is entirely God's work for us from beginning to end. Our faith is simply the act of accepting what God has already given us even though we didn't deserve it. Faith doesn't cause him to give it to us. It doesn't convince him to give it to us. He doesn't even withhold it from us until we have faith; he died for us while we were still sinners, before we ever had any faith (Rom. 5:8). But without faith, we will not, indeed cannot, see, experience and enjoy his gift. In other words, if we don't trust him, we won't believe him, which means we won't accept and make use of his gift. And when you don't believe you have something and therefore make no use of it, it amounts to the same thing as not having it. Faith doesn't save us, but without faith, the salvation we have in Christ by God's grace is meaningless to us.

So we lament, "But I'm not sure I have faith." By God's grace, the answer to that concern is not to worry about it. Jesus has enough faith for all of us. He provides not only the obedience and perfection, but also the faith (compare 2 Pet. 1:3: "His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness"). So instead of worrying that we don't have enough faith, we can simply trust Christ to save us in spite of our doubts and weakness. We can trust *him* to have *for us* the faith we need to believe in him.

We can trust Christ to save us in spite of our sins, in spite of our past, in spite of our ignorance, our fear and our doubt. We can trust him to be everything for us that God requires, because he is. "Wait a minute," you say. "You just said we have to have faith, and then you said if we don't have faith, don't worry about it. What kind of shell game are you playing?"

It's no shell game. It's just that we need to learn to *trust in Jesus, not in faith*. Listen. When we start analysing our behaviour to see if it is good enough to make God happy, we are playing a losing game, because our behaviour is never that good, for starters.

In the same way, when we start to analyse our faith to see if it is good enough, we have already aced ourselves right out of real faith, which is simply

trusting Jesus. Instead, we have set up faith as the new work of salvation, and ruined the whole thing. That is why, when we start to worry that we don't have enough faith, we should just trust Jesus, whose faith is perfect, to be everything we need for salvation. We trust *him*, not our faith. We can set aside our worry about how much faith we have, and remember that we have decided (by God's grace—through the Holy Spirit freeing us and prodding us) to trust Jesus to save us no matter how things look.

Looks are deceiving

Looks are deceiving. Sometimes things look bad because we feel depressed. Sometimes things look bad because we are plagued by doubt. Sometimes all we can see is our mountain of sins and failures. But we don't trust in looks and feelings; we trust in Jesus Christ. Feeling good about our progress in holy living does not save us. Feeling bad about it does not condemn us. Christ saves us. We trust in him, not in how things appear to us.

The Bible says that there is *nothing* that can separate us from Christ's love (Rom. 8:31-39). Our worries are no match for his love. Our doubts can't overpower his love. The shortcomings of our church, our pastor, our friends, or our families are no match for his saving power.

The noise, lack of space, and even chaos of our home, which might keep us from the kind of prayer and Bible study we might hear about others enjoying, cannot keep Christ from saving us. Not even our roller-coaster-style emotional instability can keep him from making us into his new creation. When we trust Christ, when we rest in him, we can quit the futile game of counting up our good deeds and our bad deeds. We can cast all our cares on him. We can confess, without fear or reservation, all our sins to him. We can rest in his forgiveness, in his acceptance, in his love.

God has not called us to worry, to fret, to fear (Rom. 8:15). The Holy Spirit leads us to courage, to boldness, to confidence in the one who loves us and gave himself for us. He is on our side, (vs. 31-32) why should we worry that he, the very one who is indescribably *for us*, might somehow be *against* us? It makes no sense. Yet every time we fall short, it seems, we go through this traumatic worry session that God is going to pound us instead of forgive us.

Sin lies to us

Sin lies to us in countless ways. It tells us that it is fun. It tells us that we need it, that we deserve it. It tells us it won't hurt others or us. All lies! Once we fall for its lies, though, sin takes off its mask and laughs in our faces while it beats us senseless. And then it starts lying all over again.

But maybe the worst lie of all is when sin tells us that God doesn't like us any more. Don't ever forget: Christ died for us while we were *still sinners* (Rom. 5:6, 8). God does not hate sinners. He loves them. That's why he died for them.

Are you a sinner? What a surprise! Well then, sinner, God loves you. And he loves you right in the midst of your sinfulness; in fact, it is right there in your sinfulness that his greatest display of love took place on the cross.

That means that when we confess our sins, we are not begging for God to do something that he might not otherwise do. We are, in a word, *celebrating* the forgiveness he has already given us. We admit our need and then celebrate the restoration of fellowship we have with God through Jesus Christ. We celebrate our friendship with God, who loved us and saved us, coming to us in our sinfulness and taking it away. (And in the joy of such celebration of God's love and grace toward us sinners, we likewise forgive those who have sinned against us.)

Trust his mercy

When we trust in Christ, we believe he knows what is best for us. That means we listen to what he tells us to do, and we do our best to do it. Still, even though we commit ourselves to live by every word of God, we fail in so many ways. But because we trust in Christ, we do not *ever* have to despair! We ask forgiveness, *in full assurance* that we have it, and we get up and try again.

This very process is an exercise of faith, of trusting in the One who both saves us and who is at work in us. As C.S. Lewis wrote: "We learn, on the one hand, that we cannot trust ourselves even in our best moments, and on the other, that we need not despair even in our worst, for our failures are forgiven. The only fatal thing is to sit down content with anything less than perfection" (from *Mere Christianity*, chapter five).

Keeping faith strong

Faith is not a feeling. It is not an emotion. It is a gift of God that prompts a decision, a decision to trust in Christ no matter how we feel. Sometimes we mistake our emotions for faith, and we think that because we have bright feelings toward God we are full of faith, or that because we are in the dumps we lack faith. But that is a mistake. Faith is not based on moods. It is a gift, ministered to us by the Holy Spirit, and it must be held onto even when the winds of doubt and fear threaten to pull it away. But it is not usually the wind that causes us to lose faith; winds usually motivate us to hold on tighter. No, it is usually neglect—just setting it down someplace and planning to get back to it sometime, but rarely getting around to it. That is why Christians make it a point to pray and read the Bible and

confess their sins every day, as well as meet together every week. When we do that, we are reminded of what we believe, and therefore less likely to let our confidence slip away (see Eph. 3:12; Heb. 10:25).

By J. Michael Feazell
Copyright © Worldwide Church of God, 2002

Bible Study

By Michael Morrison

Think on good things:

A study of Philippians 4

As Paul nears the end of his friendly letter to the church in Philippi, he encourages his readers to focus on the positive, and he closes with thanks and praise that can encourage us.

A plea for peace

Verse 1: "Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!" As he explained in chapter 3, we cannot trust in our imperfect performance—we must trust in Christ and in the transformation that he will bring us when he returns (3:21). By keeping a clear focus on Christ, we can stand firm until the end.

As he exhorts them, Paul reveals how much he likes these people who have helped him: he loves them and longs for them. They give him joy and honour, and he can appeal to them as friends. Paul then turns to a specific problem within the Philippian church, mentioning two women by name: "I plead with Euodia and I plead with Syntyche to agree with each other in the Lord" (4:2). The disagreement between these Christians was apparently not a private matter, but had caused problems within the congregation. Paul does not cast blame and does not give orders, but treats them both the same.

Paul then asks someone to help: "Yes, and I ask you, loyal yokefellow, help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life" (v. 3).

Paul not only pleads—he praises. These women had been a big help in Paul's evangelistic team, but good gospel workers can have weaknesses in other areas, and these two needed some help in patching up their differences. So Paul calls on an unnamed but faithful friend to be a mediator. After all, these women are in the book of life and will live forever with each other, so they ought to try to get along now.

Peace and joy

Paul then goes back to a persistent theme in this letter: "Rejoice in the Lord always. I will say it again: Rejoice!" (v. 4). But it's hard to rejoice when we have persecution and personal disagreements. Nevertheless, we are to rejoice, for we are in the Lord. We have much to be happy about, a salvation that no one can take away from us.

"Let your gentleness be evident to all. The Lord is near," Paul exhorts. This is good advice for anyone, anytime, whether in a time of persecution or a personal squabble. Gentleness is better than retaliation.

"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God" (v. 6). We are encouraged to pray about everything that concerns us, confident that God will take care of our needs. Rather than worrying or fighting back, we can be thankful, even in times of trial. Paul is helping the Philippians to concentrate on the positive.

"And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (v. 7). With confident prayer, we can have inner peace. Although circumstances around us may be in turmoil, we can have a peace that by normal standards doesn't make sense. But our faith is in Christ, not the circumstances of this world.

"Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things" (v. 8). If you want inner peace and interpersonal peace, then think on good things. Love looks for good things, not bad (1 Cor. 13:5-6). If you have a problem with someone, look for whatever is true and good and praiseworthy. Give your problems to God, and you will find peace.

"Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you" (Phil. 4:9). Paul again appeals to his own example among the Philippians. He tried to live the gospel as well as to share it, and he encourages the readers to do the same.

A thank-you note

Paul then thanks the church for the help they sent him while he was in prison: "I rejoice greatly in the Lord that at last you have renewed your concern for me. Indeed, you have been concerned, but you had no opportunity to show it" (v. 10). Although Paul is thankful for the physical help they gave, he also uses this opportunity to point the readers away from the physical, toward faith in Christ: "I am not saying this because I am in need, for I have

learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength" (vv. 11-13).

Paul had times of plenty, and times of poverty. In both cases, he looked to the Lord, not to his physical circumstances. He was content even when in poverty, because he looked to Christ. Christ did not give him strength to break out of jail, but to stay in jail. Christ did not give him the ability to turn stones into bread, but to endure hunger. This is the kind of strength Christ gives—perhaps not the kind we want, but the kind we need most.

Verse 13 is sometimes lifted out of context to say that Christ enables us to do anything we want, such as to succeed in business. But this is not what Paul meant. Rather, Christ enables us to endure all circumstances. The new revision of the NIV makes it clear that we need to consider the context: "I can do all *this* through him who gives me strength." Paul does not preach in order to get a salary, and he is not dependent on anyone. But Paul praises them for the help that they gave, because it reflects a spiritual virtue within them. "Yet it was good of you to share in my troubles. Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only; for even when I was in Thessalonica, you sent me aid again and again when I was in need" (vv. 14-16). When Paul was ministering in Corinth, for example, he received financial help from Philippi (2 Cor. 8:1-2) rather than being supported by the Corinthians (1 Cor. 9:7-14). Although the church at Philippi was poor, and some of the Corinthians were wealthy, the Philippians supported Paul's missionary work. And in Thessalonica, too, they continued to help him.

Paul appreciates this not so much for his own benefit, but because it is a spiritual value for the Philippians. "Not that I am looking for a gift, but I am looking for what may be credited to your account" (Phil. 4:17). Frank Thielman says, "The imagery is of a bank account that receives compounded interest" (*Philippians*, p. 237). God will reward them for the good that they have done, and Paul was eager for them to be blessed as a reflection of their generosity. When we serve God in physical ways, we benefit spiritually as God is working in us.

"I have received full payment and even more; I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God"

(v. 18). This financial help is more than enough for me, he says, and then he points out its spiritual significance: It is a sacrifice that pleases God. We worship God in our offerings, whether they are given to the poor or to missionary workers. And in return, "my God will meet all your needs according to his glorious riches in Christ Jesus" (v. 19). The reason that we can be generous is because God will supply everything we need, including the strength to endure difficulties.

Closing comments

Paul ends his letter with a traditional doxology, praising God: "To our God and Father be glory for ever and ever. Amen". (v. 20).

Then, as a customary postscript, he adds a few personal greetings: "Greet all the saints in Christ Jesus. The brothers who are with me send greetings. All the saints send you greetings, especially those who belong to Caesar's household" (vv. 21-22).

Who are these people from Caesar's household? We do not know—they may have been part of Caesar's staff that worked in various parts of the empire. Paul mentions them here perhaps to drop a hint that the gospel is bearing fruit in significant places.

"The grace of the Lord Jesus Christ be with your spirit. Amen". (v. 23).

Questions for application

1. Would I want my name to be in a public letter, with an apostle asking me to quit arguing with another member? (v. 2)
2. Am I willing to give all my anxieties to God in prayer? (v. 6) Am I willing to be thankful even in difficult times?
3. How well do I concentrate on the praiseworthy, rather than the things that irritate me? (v. 8)
4. Poor people are more likely to be Christians than wealthy people are. Do I find it easier to trust in God when I am poor, or does wealth tempt me to trust in my money? (v. 12)
5. What kind of strength is Christ giving me in my circumstances? (v. 13)
6. Do I view my offerings as a form of worship, or as payment for services that I want to benefit from? (v. 19).
7. How often do I greet saints in other cities? (v. 22)

Michael Morrison
Copyright © Worldwide Church of God, 2002

If you would like to discuss with us any information printed in this free booklet please contact:

The Mooroolbark Christian Fellowship

Tel. (03) 9726 8898