

What Should Your Attitude Be?

Philippians 3

Your attitude determines your altitude.

Philippians 2:5-10 teaches us the attitude of Christ.

Philippians 3 shows us the attitude of Christians.

What Does The Bible Say?

Philippians was primarily written for Gentiles.

3 Finally, my brothers, rejoice in the Lord. To write the same things to you is no trouble to me and is safe for you. 2 Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh. (Philippians 3:1–2 NLT)

We do not have to become Jews first before we become Christians.

The first seven chapters of Acts deal only with Jewish followers of Christ.

Acts 8 deals with Samaritans (half Jewish).

In Acts 10, through the apostle Peter, Gentiles become Christians.

In Acts 11, Peter is criticized in Jerusalem.

In Acts 13, the apostle Paul begins the first missionary journey with Barnabas and preaches to the Gentiles.

In Acts 15, the Council at Jerusalem met and decided that Gentiles did not have to become Jewish proselytes to become Christians.

How Can We Obey?

3 For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh...

(Philippians 3:3 NLT)

How do we know if we have the right attitude toward Christ?

We worship God through the Holy Spirit

We boast in Jesus Christ.

We have no confidence in ourselves.

**Most of us have enough morality to keep us out of trouble
but none of us have enough righteousness to get us into
heaven!**

**Once you separate following Christ from the biblical
narrative, you are following the "I love what Jesus stands
for" cult.**

What is the most valuable thing you have?

What do you have that would cost the most to insure?

What Does The Bible Say?

8 Indeed, I count everything as loss because of the surpassing
worth of knowing Christ Jesus my Lord. For his sake I have

suffered the loss of all things and count them as rubbish, in order that I may gain Christ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—

Your accomplishments, achievements, and valuables are nothing compared to your faith in Christ.

10 that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, 11 that by any means possible I may attain the resurrection from the dead. (Philippians 3:8–11NLT)

It is through persecution and pain that you learn more about Jesus.

How Can You Obey?

How do you know if persecution and pain made you closer to Christ?

- **Did you spend more time with Christ?**
- **Do you fear future tough times less?**
- **Are you willing to share how Christ helped you through these issues?**
- **Has it allowed you to pray more sincerely, Your will be done, not my will be done?**

What Does The Bible Say?

12 I don't mean to say that I have already achieved these things or that I have already reached perfection. But I press on to possess that perfection for which Christ Jesus first possessed me.

13 No, dear brothers and sisters, I have not achieved it, but I focus on this one thing: Forgetting the past and looking forward to what lies ahead, 14 I press on to reach the end of the race and receive the heavenly prize for which God, through Christ Jesus, is calling us. (Philippians 3:12–14 NLT)

We must forget what we once were or did and see ourselves as Christ sees us.

How Can You Obey?

17 Dear brothers and sisters, pattern your lives after mine, and learn from those who follow our example. 18 For I have told you often before, and I say it again with tears in my eyes, that there are many whose conduct shows they are really enemies of the cross of Christ. 19 They are headed for destruction. Their God is their appetite, they brag about shameful things, and they think only about this life here on earth. 20 But we are citizens of heaven, where the Lord Jesus Christ lives. And we are eagerly waiting for him to return as our Savior. (Philippians 3:17–20 NLT)

Paul is judging other Christians. Those whose conduct is not Christ-like are in the "I love what Jesus stands for" cult.

"Do not judge others, and you will not be judged. (Matthew 7:1 NLT)

4 How can you think of saying to your friend, 'Let me help you get rid of that speck in your eye,' when you can't see past the log in your own eye? 5 Hypocrite! First get rid of the log in your own eye; then you will see well enough to deal with the speck in your friend's eye. (Matthew 7:1 NLT)

God judges pagans, but Christians judge other Christians.

We are in this together.

We judge not to attack but to encourage and strengthen. Our intention should be to help, not destroy.

How do you know if someone is part of the "I love what Jesus stands for" cult?

- **They do not feel bad when they discover something they do is a sin.**

- **They have no interest in making disciples along with other Christians.**

- **They have no desire to be part of the Body of Christ or serve in a local community of Christians.**

The apostle Paul says, these people are not citizens of Heaven.

Additional Notes:

If you would like to use your home to disciple others, check out our training at www.crosswaveschurch.com/host. Cross Waves has produced short videos to train you how to use your home to reach others for Christ. So please check it out.

Additional Notes:

Scripture used in Bible & Science:

9 Then God said, “Let the waters beneath the sky flow together into one place, so dry ground may appear.” And that is what

happened. 10 God called the dry ground “land” and the waters “seas.” And God saw that it was good. (Genesis 1:9-10 NLT)

10 A river flowed from the land of Eden, watering the garden and then dividing into four branches. 11 The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found. 12 The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. 13 The second branch, called the Gihon, flowed around the entire land of Cush. 14 The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates. (Genesis 2:10–14 NLT)

8 That is why the Scriptures say, “When he ascended to the heights, he led a crowd of captives and gave gifts to his people.”

9 Notice that it says “he ascended.” This clearly means that Christ also descended to our lowly world. 10 And the same one

who descended is the one who ascended higher than all the heavens, so that he might fill the entire universe with himself.

Tyndale House Publishers, Holy Bible: New Living Translation (Carol Stream, IL: Tyndale House Publishers, 2015), Eph 4:8–10.

4 In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.

Tyndale House Publishers, Holy Bible: New Living Translation (Carol Stream, IL: Tyndale House Publishers, 2015), Ge 6:4.

19 Jesus said, “There was a certain rich man who was splendidly clothed in purple and fine linen and who lived each day in luxury. 20 At his gate lay a poor man named Lazarus who was covered with sores. 21 As Lazarus lay there longing for scraps

from the rich man's table, the dogs would come and lick his open sores.

22 “Finally, the poor man died and was carried by the angels to sit beside Abraham at the heavenly banquet. The rich man also died and was buried, 23 and he went to the place of the dead. There, in torment, he saw Abraham in the far distance with Lazarus at his side.

24 “The rich man shouted, ‘Father Abraham, have some pity! Send Lazarus over here to dip the tip of his finger in water and cool my tongue. I am in anguish in these flames.’

25 “But Abraham said to him, ‘Son, remember that during your lifetime you had everything you wanted, and Lazarus had nothing. So now he is here being comforted, and you are in anguish. 26 And besides, there is a great chasm separating us. No one can cross over to you from here, and no one can cross over to us from there.’

27 “Then the rich man said, ‘Please, Father Abraham, at least send him to my father’s home. 28 For I have five brothers, and I want him to warn them so they don’t end up in this place of torment.’

29 “But Abraham said, ‘Moses and the prophets have warned them. Your brothers can read what they wrote.’

30 “The rich man replied, ‘No, Father Abraham! But if someone is sent to them from the dead, then they will repent of their sins and turn to God.’

31 “But Abraham said, ‘If they won’t listen to Moses and the prophets, they won’t be persuaded even if someone rises from the dead.’ ”

Tyndale House Publishers, Holy Bible: New Living Translation (Carol Stream, IL: Tyndale House Publishers, 2015), Lk 16:19–31.

Explore:

On his second missionary journey Paul visited Philippi. Through his ministry there several people trusted Christ as their Savior.

Some of these were Lydia and her family and the Philippian jailer and his family (Acts 16:14–34).

Soon after Paul's visit a local church was established in Philippi.

The church helped the apostle in different ways so this epistle was written to acknowledge their help, as well as to help them.

Philippians is personal and practical in its tone and teaching.

Paul emphasized the need for believers to rejoice in Christ.

“Joy” (chara) is used four times (Phil. 1:4, 25; 2:2; 4:1);

“rejoice” (chairō) occurs eight times (1:18 [twice]; 2:17–18; 3:1, 4:4 [twice], 10); and “glad” occurs thrice (2:17–18, 28). (In 1:26

the word “joy” is a different Gr. word; there it is the word

“glad,” “boast,” or “glory,” [kauchēma], which also occurs in

2:16 and 3:3.) Paul wrote frequently in this epistle about the

mind of a child of God. One's manner of life is truly a reflection of what occupies his mind.

Robert P. Lightner, "Philippians," in *The Bible Knowledge*

Commentary: An Exposition of the Scriptures, ed. J. F.

Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985),

646–647.

Explore:

The Date of the Epistle

Paul was in bondage when he wrote *Philippians*. But all do not agree which imprisonment he was experiencing when he wrote the book. Most believe he was in Rome at the time; some suggest he was in Caesarea; and a few argue for Ephesus.

The Scriptures give no clear indication of any imprisonment in Ephesus. As for Caesarea, Paul was confined there for two years, but imminent martyrdom is not suggested in the account which

describes this confinement (Acts 23–24). His reference to the palace guard (Phil. 1:13) as well as his concern about facing possible death (vv. 20–26) argue for his writing from Rome. The date of the writing would then be a.d. 61 or 62.

Robert P. Lightner, “Philippians,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 646–647.

Explore:

Since Ephesians gives no hint of his release from prison, as do Philippians (1:19–26) and Philemon (v. 22), it is reasonable to think that he wrote it in the early part of his stay, or about AD 60. This would have been when Paul was kept under guard in rental quarters (Acts 28:30). Following his release he traveled,

wrote 1 Timothy and Titus, was arrested again, wrote 2 Timothy, and was martyred in Rome.

Harold W. Hoehner, "Ephesians," in *The Bible Knowledge*

Commentary: An Exposition of the Scriptures, ed. J. F.

Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985),

614.

Explore:

Other than Jesus Himself, there was no one with a more impressive spiritual resumé than the apostle Paul. His credentials are listed in chapter 3 with a caveat from the apostle that they were worth nothing compared to the value of knowing Christ.

Believers Put No Confidence in Their Own Righteousness

(Philippians 3:1-7)

Verse 1 serves as a transition verse, moving into the next major section. The word finally or further was often used as a transition. Paul began this section with a reminder to rejoice in the Lord. This rejoicing (or joy) is a recurring theme of Paul's letter to the Philippians. Paul understood that when believers rejoice in the Lord, it serves as a safeguard (or confirmation) for their faith. Joy is the natural byproduct of a personal relationship with Christ. Knowing that repetition was a means of effective learning, Paul considered a review of the essentials helpful and necessary for these young believers.

Paul then warned the Philippian believers three times to watch out for those who put their confidence in their own works and not in Christ. Paul knew this form of false self-righteousness because he both experienced and practiced it himself prior to his conversion. In verse 2, the apostle warned the Philippians to beware of those he called dogs. This was a derogatory term and

was often used by the Jews to describe the Gentiles. Here, the term was applied to the Judaizers of the first century.

Scholars describe the ways in which these Judaizers would prowl around Christian congregations seeking to win Gentile converts over to Judaism. Knowing this strategy and their fervent efforts, Paul warned the Philippian believers to beware, a term that means to constantly observe with the intent of avoiding. What these Judaizers did was evil and worked against the gospel. The final descriptive term used by Paul regarding the Judaizers was false circumcision or those who mutilate the flesh. In their deception, they accepted and required circumcision as a means of justification. Instead, according to verse 3, the apostle boldly affirmed that he and the Philippians were the true circumcision because they put no confidence in the flesh and gloried only in Christ Jesus.

Even as Paul condemned those who trusted in the flesh for salvation, he knew his list of credentials surpassed them all (verse 4). Consider the list of seven things in verses 5-6 that Paul could boast about if he relied upon his own righteousness.

Among the Judaizers, whether or not a man had been circumcised was a key issue. Paul could boast not only that he was circumcised, but that he was circumcised on the eighth day. This was his way of saying that he was a pure Jew, circumcised in the specific manner and time prescribed by God in Genesis 17:11-12. He was not a proselyte from another religion or people, something of which any Jew would be proud. He was also of the people of Israel, an expression that indicated that both his parents were true Jews. Paul's heritage also included the fact that he was from the tribe of Benjamin—the youngest son of Israel from the favored wife, Rachel—a tribe that was viewed with great esteem among the Jews. It was from this tribe that Saul, Israel's first king, came.

Paul's credentials also included the fact that he was a Hebrew of Hebrews. The apostle was not only a son of Hebrew parents, but was also an avid student of both Hebrew culture and the Hebrew language. The Pharisees were considered to be the strictest sect among the Jews and Paul was a devout Pharisee. If anyone were to question his zeal, Paul could point to the fact that his zeal for Jewish tradition had led him to persecute the early believers.

Finally, as far as the demands of the Mosaic Law were concerned, he was blameless and had nothing to be ashamed of.

Yet, in spite of all these reasons he had for boasting, Paul considered all these gains as loss and a false basis of spiritual confidence (verse 7). These things were both useless and unimportant when it came to a genuine relationship with God.

Explore:

An often-overlooked theme in the book of Philippians is the idea of dual citizenship. Paul used citizenship as a metaphor only in Philippians. In 3:20 he described the believer as a citizen of Heaven. In 1:27 he stated that one's way of life ought to be worthy of the gospel. The phrase translated as manner of life or conduct yourselves literally means to live like a citizen. There were certain rights and privileges experienced by Paul as a citizen of Rome. Even Paul's treatment as a prisoner and his legal standing depended on this citizenship. Paul's point was to show his readers that being "in Christ" is far superior to being "in Rome." While Roman citizenship was often sought after and was beneficial, citizenship in Heaven is much more meaningful. The members of the church, according to Acts 16, included a businesswoman (Lydia), a retired soldier (the jailer), and perhaps a slave girl (formerly possessed).

Citizens in Philippi might have judged these people as socially inferior, yet Paul described them as citizens of a kingdom far

superior to Rome. As a citizens of Heaven, believers across all ages and walks of life await the return of the Lord Jesus Christ.

Explore:

Believers Press on to Know Christ Deeply and Experience

All God Has for Us (Philippians 3:8-14)

As we grow to become more like Jesus, we discover that He considered the needs of others as more important than His own comfort. Three essential views of reality will help us understand the mind of Christ.

First, Christ-minded people possess a realistic view of themselves. We should remember we are sinners and our sin required that Jesus intervene for us. Learning to think like Christ demands that we understand who we are without Christ. Paul admonished the Philippians not to act out of selfishness or

conceit (Philippians 2:3). Unfortunately, most people live with these problematic vices at the center of their motivations. Before we can change, we must see what needs to be changed. Paul referred to this realistic view of oneself when he instructed us not to think more highly of ourselves than we should (Romans 12:3).

Realizing our sinfulness is like receiving a diagnosis from the doctor; while the news is not fun to hear, at least we know what is wrong and what must be done. John explained to his readers that if we confess our sins, God will forgive us and cleanse us from all unrighteousness. If we claim we have not sinned, we reject the authority of God's Word and make Him out to be a liar (1 John 1:9-10). Denial of our condition does nothing but blind us to its cure.

Second, when we think like Jesus we see other people as God sees them. People are precious to God, even with all their flaws. We can be sure of two facts about any person on the face of the

globe. First, they bear in their person the image of God. This was God's design for humanity from the beginning (Genesis 1:27). Second, they have sinned against God. Paul wrote that all have sinned and fall short of God's perfect standard (Romans 3:23). No matter their ethnicity, nationality, gender, or religion, all people share these two traits with us. When we understood that we were guilty people standing in need of God's mercy, we were glad to receive God's goodness that we did not deserve. Should not we, the recipients of grace, treat others with the same grace that God showed us?

Third, Christ set an example for us by thinking of the needs of others ahead of His own. Our burning desire should be to become like Jesus, and this selfless love is one of the core traits of His life and ministry. We may best construct a proper view of our- selves and others by viewing Christ in His brilliance and glory. No passage explains the mind of Christ better than Philippians 2:3-8.

No one was more opposite the world's mindset than Christ. Three facts in Christ's work commend themselves to us for imitation. First, Jesus placed love for others over His own comfort. Second, He took on the role of a servant. Third, He endured the pain that had to be experienced in order to preserve those He loved.

When those around us witness these traits in us they will see the love of Christ in us. The best thing we can do for those around us is to become more like Jesus. We are most like Him when we are putting others ahead of our own interests.

Explore:

Believers Follow Godly Examples and Look Forward to Christ's Return (Philippians 3:15-21)

Paul exhorted mature readers to share the same attitude he had just outlined, the attitude of people who realize they have not yet arrived (verses 15-16). These people press on, like an intense

runner, to reach the goal of knowing Christ and becoming more like Him. Paul trusted that the Holy Spirit would make the need for this clear to anyone who disagreed. He wanted all believers to live up to and according to the standard of righteousness they had already attained through Christ.

In verse 17, Paul told the Philippian believers to follow his example and to imitate him. While Paul knew he was not perfect, he was seeking to know and follow Christ with all that was in him. The Philippians could certainly follow his lead. (See also 1 Corinthians 4:16 and 11:1.)

In verses 18 and 19, the apostle warned against some who did not share such devotion to the Lord Jesus. He urged his readers to take special note of all who walked according to the example he set. In contrast, then, there are enemies of the cross of Christ that by their false teaching and influence disrupt the work and lead immature believers astray. According to Paul, their destination is eternal ruin. They really worship themselves and

the things that satisfy their physical desires, and they glory in shameful works. In essence, their minds (and way of life) are fixed on worldly things.

Paul reminded his audience that believers' ultimate citizenship is in Heaven (verses 20-21). Believers eagerly await the return of the Lord and the glorified bodies (like Christ's) we will receive. At His return we will fully know Christ and be made like Him.

Explore:

This is the simplest self-identification used by Paul in any of his letters, except for the two to Thessalonica. In nine of the thirteen letters (all but here, Philem., and the Th. letters) he identifies himself as an apostle, either using that word alone or along with another identification. Perhaps he did not feel that his apostleship needed to be mentioned to the Philippians.

Only here, in Titus, and in Romans does he use the word servant in the formal opening. This word (Greek *doulos*) referred to the

bondslave in Paul's world, totally at his owner-master's disposal. By this word Paul indicates that he (with Timothy) is the property of his Master, Jesus Christ. He does the Lord's bidding.

A few writers have preferred to find the significance of "servants" in the fact that the O.T. sometimes refers to the special servants/prophets of the Lord. This would give the word a "higher" sense as referring to God's "accredited" spokesmen.

But Paul is writing to Gentiles, primarily, and the common Greek use of the word is more probable. Ronald Russell suggests that the phrase "servants of Jesus Christ" is anticipatory: "The meaning of being a servant of Christ and the related experience of suffering are definite themes throughout the letter" (297). See 1:13, 17; 2:7, 17, 22, 25; 3:7, 8, 17; 4:3.

Robert E. Picirilli, "Commentary on the Book of Ephesians and Philippians," in *Galatians through Colossians*, ed. Robert E.

Picirilli, First Edition., The Randall House Bible Commentary
(Nashville, TN: Randall House Publications, 1988), 272.

Explore:

In seven of the thirteen letters there is an “associate writer,” as we might express Timothy’s role here. (The others are 1, 2 Cor., Col., 1, 2 Th., and Philem.) In five of those, Timothy has that honor. I do not mean that Timothy helped dictate the letter or was, like Paul, inspired. Furthermore, in this letter Paul does not use “we” (as in some other letters), but “I” throughout.

Philippians is very personal.

Still, considering how sparingly Paul named others with him in these formal openings, the role means more than a mere co-worker present at the time and sending greetings. Paul had other ways of sending greetings from co-workers, usually at the end of his letters. Someone associated with him in the formal opening should be regarded, therefore, as one present at the time,

especially interested in and known to the recipients of the letter, and probably one with whom Paul would have discussed the situation at the letter's destination and what he was writing them. Indeed, he might even have sat in on the session (s) when the letter was dictated. (There is no reason to think he was the scribe; see Rom. 1:1 and 16:22.)

Robert E. Picirilli, "Commentary on the Book of Ephesians and Philippians," in Galatians through Colossians, ed. Robert E. Picirilli, First Edition., The Randall House Bible Commentary (Nashville, TN: Randall House Publications, 1988), 272.

Explore:

The anxiety of the Philippians for Paul's welfare is understandable. His circumstances had changed. No longer was he allowed the relative freedom of living within his own hired house in Rome (Acts 28:16, 23, 30 f.). He had recently come to trial in connection with his appeal to Caesar and was currently in

prison awaiting the verdict. The decision, once reached, was beyond appeal; he would either be released or sentenced to death (1:7, 13, 16, 19–26; 2:17). Paul was not deceived about the seriousness of the moment, nor was he unappreciative of his friends' concern (cf. 4:14). Yet the appropriate response to anxiety was—and remains—a quiet reliance upon God expressed through prayer (1:19; 4:6).

Paul has peace of mind, for behind the troubles that have befallen him he can discern the hand and purpose of God. His altered circumstances had actually served to advance the gospel (12). During the course of his trial it had become known to the whole praetorium guard (Caesar's elite troops) and to all associated with his case that his imprisonment was due to his bold witness for Christ, not for a criminal offense (13).

Moreover, as a direct result of his defense of the gospel, local believers were proclaiming Christ with greater boldness (14).

Their number included slaves and freedmen attached to the

emperor's residence (4:22). In this turn of events Paul saw the affirmation of the principle he had expressed earlier in a Letter to Rome: 'In everything God works for good with those who love Him, who are called according to His purpose' (Rom. 8:28). He knew from his experience that the Christian does not live 'under the circumstances' but above them!

Arthur E. Cundall et al., *Romans–Revelation, Daily Devotional Bible Commentary* (A. J. Holman Company, 2019), 261–262.

Explore:

This profound thankfulness and love led to specific prayers for the Philippians, as it should for us. Christians shouldn't just say, "You're in our thoughts." We should say, "You're in our prayers"—and we should mean it! Paul certainly did. His deep, joyful contemplation of the Philippians prompted him to pray for some specific things, things that can only come from God.

First, he prayed that their love would continue to grow and would be characterized by “real knowledge and all discernment” (1:9). I like to picture love like a river. It needs to be guided by the banks of knowledge and discernment. Paul isn’t telling the Philippians to let their love blind them to truth and righteousness so they end up overlooking sin and compromising holiness. That’s a false interpretation of “love” we often see in the world today. True Christian love is guided by the best interest of others. With true knowledge and discernment, love learns to spot the phony, the wrong, the evil. It learns to “approve the things that are excellent” (1:10). This love, guided by wisdom, will preserve believers in righteousness until “the day of Christ”—the Second Coming, when the Lord Jesus will reward them for faithfulness.

Second, Paul prayed that they would be filled with the “fruit of righteousness” (1:11). Don’t confuse this with self-righteousness, personal piety, or self-motivated works. Paul is

referring to the righteousness of Christ working in us by the indwelling Holy Spirit to produce fruit in our lives (see Gal. 5:22–23). The result of such good works empowered by God will be “the glory and praise of God” (Phil. 1:11)—not our own praise and glory. Jesus said essentially the same thing: “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven” (Matt. 5:16).

What a solid basis for abiding joy! When Paul scanned the ten-year life span of the body of Christ in Philippi, he had every reason to rejoice in confidence, as expressed in thanksgiving, prayer, and praise.

Charles R. Swindoll, *Philippians, Colossians, Philemon*, vol. 9 of *Swindoll’s Living Insights New Testament Commentary* (Carol Stream, IL: Tyndale House Publishers, Inc., 2017), 20.

Explore:

KEY TRUTHS:

1. Believers Put No Confidence in Their Own Righteousness.
2. Believers Press on to Know Christ Deeply and Experience All God Has for Us.
3. Believers Follow Godly Examples and Look Forward to Christ's Return.

HOW IT FITS: Where This Lesson Fits in the Story of the

Bible: In this section of his letter to the believers in Philippi, written around AD 62 while under house arrest in Rome, the apostle Paul taught his readers about the great value of pressing forward to know Christ better.

Explore:

Christianity is about more than going to church and living a good moral life. Being a Christian is about having a vibrant personal relationship with Jesus Christ. Every Sunday School teacher or Bible study leader should want to see each of his or her learners enter into this relationship—their eternal destiny depends on it. As you work toward this goal, keep the following in mind:

Following Christ is about more than a mere decision; it is about a lifelong relationship. Jesus called us to make disciples, not mere decision-makers. Aim for long-term faith, not momentary emotion.

Salvation is a matter of grace, not works. Our works do not save us (Ephesians 2:8-9), nor do they keep us (Galatians 3:2-6).

Good works are a product of salvation, not a prerequisite to it.

Don't confuse sanctification with salvation. Holiness follows salvation; it doesn't precede it. Don't try to impose "Christian" expectations on men and women who don't know Christ.

- Keep it simple. Being born again is not complicated. Here's a simple way to explain it:

- Acknowledge your sinfulness and your need for a Savior (Romans 3:10, 23).

- Trust in Christ's sacrifice for your sins and in His resurrection (Romans 10:9-10).

Surrender your life to God's transforming power (Romans 12:1-2).

Most of all, remember that your job is to tell the truth in a way others can understand, answer their questions, and give them an opportunity to respond. If you do that faithfully, some will respond and join the band of Christ-followers. When they do, Heaven will rejoice!

Question 1 of 5

How would you explain why we do not know where the Garden of Eden was located?

Question 2 of 5

Give examples of how some people today try to depend on their virtuous deeds or behavior to be right with God.

Question 3 of 5

What are signs that someone is following the cult of the personality of Jesus and not the Jesus from Scripture?

Question 4 of 5

Why should knowing Christ be the highest on our priority list?

Question 5 of 5

What does it mean that our citizenship is in Heaven, even though we are here on earth?