

# InterSections

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# Editorial

Welcome to the November 2024 issue of *InterSections*.

In a world that is so often uncertain and confusing, we take comfort in the understanding that above it all, God remains in control. We trust that in his loving wisdom God will work things out for the best according to his plan. As Jesus himself frequently prayed, 'Your will be done'. But when we consider God's will more deeply we are faced with many further questions, from philosophical questions relating to free will, to more practical issues regarding how we best live our lives in accordance with God's will. It's a big topic, but in this issue we offer a few articles to initiate deeper thinking on the subject.

In our *Feature*, Theo Gyau considers whether God has a specific will for each of us. As *Food for Thought* Paul Pollard asks if God's will can be changed by our prayers. Faith Tabalujan reviews Leslie Weatherhead's classic book, *The Will of God*. We also have a new kind of article, *Puzzling Passages*, where we aim to unpack some scriptures that are particularly difficult or misunderstood: this time Nathan Holyoak looks at Phillipians 4:13, 'I can do all things'.

In our *International Letter* Dennis Cady brings us an update on God's work in the war-torn country of South Sudan. And in *News*, we hear about the latest Men's Challenge retreat in New Zealand, Camp Revive in Victoria, the annual WinterSong in Melbourne, and a recent lectureship in Toowoomba, Queensland. We pray that this issue will help to build your trust and confidence in the will of the Lord.

The *InterSections* Team



# Feature

Theo Gyau

## Does God Have a Specific Will for Me?

The question of whether God has a specific will for our lives is one that has intrigued believers for centuries. As Christians, we often seek divine guidance for the many decisions we face, from significant life choices to everyday decisions.

To answer this question, it's essential to understand first the different aspects of God's will. One way is to differentiate between God's general will and his specific will.

God's general will refers to his overarching desires and commands that apply to all believers. It includes principles like living a holy life, loving our neighbours, and spreading the Gospel. Every Christian is called to follow these principles.

On the other hand, many Christians use the term 'God's specific will' to refer to the unique plan or purpose he may have for a person. This might include decisions about whom to marry, what career to pursue, where to live, and other personal aspects of life.

While Scripture doesn't always provide explicit answers to these personal questions, many believe God has specific plans for individuals – one that aligns with his grand scheme. They point to the fact God chose Abraham to be the father of many nations, Moses to lead the Israelites out of Egypt, and John the baptiser as the forerunner of Christ. These examples show God can – and at times does – intervene in individual lives to fulfill his purposes.

However, while God had specific plans for these biblical figures, the way he communicated with them was often extraordinary. Many people today don't experience such direct divine guidance. For some, this can lead to uncertainty and confusion.



This doesn't mean God has no plan or purpose for us. One possibility is his guidance comes in different forms and requires wisdom to decipher. In this case, he gives us general principles for good decision-making and then gives us the freedom to make choices. So let us explore some practical suggestions which may help us discern God's plan or purpose for us.

First, it is essential to cultivate habits of prayer and Bible reading. Through prayer, we express our dependence on God and open our hearts to his guidance. When we are faced with decisions, praying for wisdom and clarity can help us discern what aligns with God's will (Philippians 4:6–7). Also, by immersing ourselves in Scripture, we gain wisdom and insight into God's character and his desire for our lives.

While Scripture may not provide direct answers to every specific decision, it guides us in making choices that honour God. God may not specify the spouse one should marry, but he outlines the characteristics of a virtuous woman (Proverbs 31) and a godly man (Ephesians 5:25–29).

Second, seek advice from mature, spiritually minded Christians who can help us see our situations more clearly. We can safely say Paul guided Timothy to fulfill God's will for him, just as Elijah did for Elisha. In our lives today, God still uses other believers to help us navigate certain situations. We need only to have the humility to ask for help.

Third, God often guides us through circumstances by opening or closing doors of opportunity. When we seek to understand the reasons behind certain events, we may become more aware of God's will for us, and can then choose to pursue it.

Importantly, we must balance a belief in God's plan for us with an understanding of personal responsibility. While God is sovereign and has a purpose for our lives, he also gives us the freedom to make choices. The life of Paul the apostle exemplifies this balance. While Paul was clearly guided by the Holy Spirit in his missionary journeys, he also made strategic decisions based on his understanding of his personal situation.

So, does God have a specific will for you? My answer is yes, he does, but there are at least two provisos. First, God's will may not be as specific as you wish it to be – his will may be more about the biblical principles we follow and the character we develop, rather than instructing us on an exact decision to be made. Second, we must accept God's will may not be revealed directly to us in clear, unmistakable ways. Instead, God's will is often discerned through a combination of prayer, meditating on Scripture, and seeking wise counsel.

Especially in moments of uncertainty, it helps to remember the words in Proverbs 3:5–6, *'Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight.'* ◇

*Married to Maame, Theo Gyau works in finance and administration and is also studying Bible and ministry. Theo and Maame are members of the Belmore Road Church of Christ in Melbourne. [theopreach@gmail.com](mailto:theopreach@gmail.com)*



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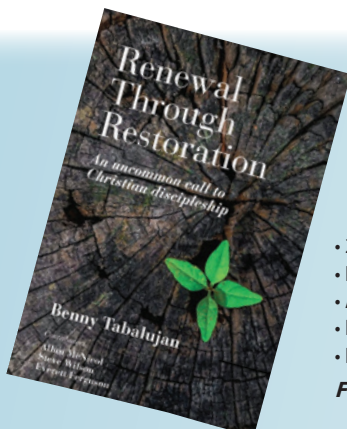
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# Does Prayer Change God's Will?



It was June 1945, in Normandy, France.

The wounded soldier lay in the trench all night hoping to be rescued by his band of brothers. The day passed and no help came.

Night again. Just him, the pain, and a heavy darkness. It was then he did something he, as a new believer, had only done a few times in recent months. He prayed. He prayed as he had never done before. Just as dawn approached, a familiar, human voice called out, 'Joe, we're here to get you!'

What just happened here? Had God predestined long ago that Joe would be rescued, and Joe's prayer exactly fitted what he had intended to do? Or had Joe's misery and pathetic prayer for help moved God to change his mind about what would happen?

Whether Joe knew it or not, he uttered a prayer of petition to God – a prayer some say is useless because our sovereign, omnipotent, omniscient God already knew Joe's predicament. Why ask God to do something he already planned to do?

Most Christians believe God is good and wishes the best for his creation. So we assume that when we pray, God will answer based on his values and his desire to do what's best for us. At the same time, we pray everything be done 'according to his will' and accept that any prayer not meeting that criterion won't be answered.

Every subject can be sliced, diced, shaken, and stirred until the original issue is forgotten. For us, the question here is, 'what does the Bible say about changing God's mind through prayer?'

The starting point is that petitionary prayers are commanded in Scripture (James 5:13–18). We also trust God to do what's best for us since that's his nature. We believe he'll do so without curbing our freedom or violating his values.

Importantly, we have examples from Scripture where God did change his mind – ostensibly with prayer as a key factor. In the golden calf disaster in Exodus 32, God was furious with Israel for violating the second commandment not to make idolatrous images (Exodus 20:23). As a result, God intended to consume Israel.

At this point, Moses offered a fervent prayer pleading for God to not destroy his people. Moses' main argument was that if the people were destroyed, it would give the Egyptians ammunition against God. Also, he urged God to remember how faithful Abraham, Isaac, and Jacob were and his promises to them. The result? Exodus 32:14 tells us '...the Lord changed his mind about the disaster he planned to bring on his people.'

The prophet Jonah was commissioned to go to Nineveh and warn a wicked people of their imminent destruction. Instead, Jonah ran the other way. After his adventure with a huge fish, he decided to submit to God's command and to prophesy to Nineveh after all. Jonah's message was that in 40 days the city would be destroyed. The people believed that God would do what he said; immediately, a great revival broke out in the city and everyone repented. The text does not say they prayed to God, but most of us would in their circumstances. At any rate, Jonah 3:10 says 'God changed his mind about the calamity' he warned he'd unleash upon the city.

Whether or not prayer is always involved, Scripture clearly shows that God can change his mind (Jeremiah 18:5–12, Amos 7:1–6). On the other hand, there are some texts (Numbers 23:19, 1 Samuel 15:29) which state that God doesn't change his mind. One way to reconcile these texts is to accept that God is generally steady and unchanging but,

at his sovereign discretion and compassion, can change his mind and withhold due punishment.

A final clear example of God changing his mind because of prayer is demonstrated by King Hezekiah. The problem in the southern kingdom of Judah was that every good king was usually followed by an evil one. Seeing this play out over decades, God decided he would hand his people over to the enemy and let them suffer.

Isaiah 37 is a commentary on the action of Hezekiah, who knew God had promised to let his people be destroyed and, in fact, had already begun to do so at the hands of the Assyrians. Isaiah 37 contains the fervent prayer of Hezekiah asking God to spare his people, despite the fact that God had long before promised to destroy them. Isaiah 37:21–35 describes how God changed his mind because of Hezekiah's prayer.

Clearly, Hezekiah recognized the sovereignty of God in his prayer (37:16). But evidently his God was not the stubborn, set-in-stone kind of God some classical theists envisage. God is clearly sovereign (Isaiah 46:8–11; Ephesians 1:9–11) but this does not always keep him from changing his mind when we pray to him.

Of course, there is the deeper question as to why God in his sovereignty answers some prayers and not others. That's beyond the scope of this article. Instead our question concerns whether our prayers change God's mind. Apparently so, if Scripture carries any weight.

In any case, I doubt whether soldier Joe, while laying distressed in the trenches, was questioning if a sovereign God could or would answer prayers contrary to his will. Instead, Joe prayed. Then he was ecstatic when he was rescued and lived to tell the story. Praise be to God! ◇

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*The Will of God* (2<sup>nd</sup> ed, Epworth Press, 1955)

by Leslie D. Weatherhead

‘If it’s God’s will.’

That’s a phrase I find myself saying regularly, but often almost as a reflex or afterthought. So reading Leslie Weatherhead’s classic, *The Will of God*, was eye-opening to say the least.

The book began as a series of sermons which Weatherhead penned and delivered to his London congregation in 1944. For his congregants, Weatherhead’s book provided a pragmatic yet profound framework for understanding God’s will amid the suffering of World War II. Eighty years on, it’s helped countless Christians more faithfully submit to God.

The book is simple in structure and forthright in tone. Weatherhead breaks the idea of God’s will into three distinct concepts, with a chapter dedicated to each.

The first chapter addresses what Weatherhead terms God’s ‘intentional will’. This refers to God’s intended or ideal plan. Taking Jesus’ crucifixion as an example, Weatherhead argues that God’s intentional will was for men to follow – not kill – Jesus. Essentially, God’s intentional will is what would happen if we rebellious, selfish humans didn’t get in the way.

The second chapter focuses on God’s ‘circumstantial will’, or his plan within certain circumstances. Jesus dying on the Cross, Weatherhead argues, was the result of evil men abusing God’s gift of freewill. Here, Weatherhead provides several other real-world examples. The most helpful is also painfully real to his original listeners: Weatherhead likens a war, which brings out a soldier’s courage, to sin which reveals God’s gracious character.

Less helpfully, Weatherhead paints being a single, middle-aged woman as being at odds with God’s ideal (or intentional) will. I find this view old-fashioned, as it seems to restrict women to only being wives and mothers.

Later on, Weatherhead concedes that he can’t answer the age-old question of why God allows suffering. What he does affirm is God’s ability to bring good out of every situation – saying that because ‘God is love’, then nothing we experience can be ‘meaningless torture’ (p 25).

In chapter three, Weatherhead describes God’s ‘ultimate will’ as being that which he achieves in spite of – and sometimes through – the evil which humans do. Weatherhead explains by returning to the Cross. He sees the Cross as God’s way of redeeming and ‘winning’ humanity back to him (p 27).

As Weatherhead observes, ‘within six weeks [of the crucifixion] other men were preaching about the Cross as the instrument of salvation’ (p 30). Here, Weatherhead also provides a helpful illustration: a child tries to divert a stream but fails to disrupt where a river ultimately flows; similarly, we may ‘hinder his [God’s] purposes’ but never ‘finally defeat them’ (p 28).

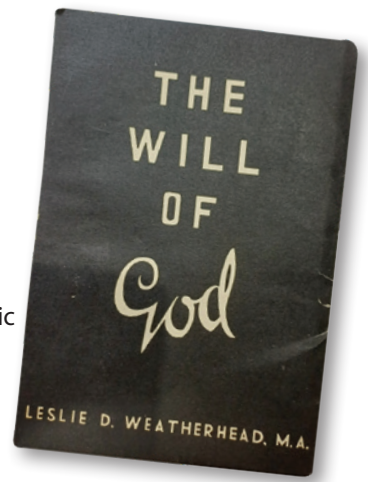
In chapter four, Weatherhead outlines a list of signposts which can help Christians discern God’s will. These include conscience, common sense, Christian counsel, and quiet time with God. More detail and Scriptural examples could have strengthened this section. Weatherhead also stresses the role of courage and fortitude in pursuing God’s will *after* we discern it.

In the last chapter, Weatherhead argues that by resisting God’s will – both individually and collectively – humans rob ourselves of peace. He writes, ‘if not incapacitated in body, thousands are anxious and worried and sleepless’ (p 40) – an observation which rings presciently and alarmingly true in our modern world.

Finally, I appreciate Weatherhead’s closing insights about taking on Jesus’ yoke in Matthew 11:28–30. Specifically, he likens the Christian to a ‘weaker, untried animal’ who needs only to ‘keep level’ while yoked to the stronger animal (i.e. Jesus) as our Lord maintains a ‘straight furrow’ towards God (p 45). A thoughtful take on a familiar verse.

On the whole, I benefited from reading *The Will of God*. While the book featured limited Scriptural references in certain sections and also contains some outdated examples, I’d recommend it to Christians who struggle to understand God’s will for their life. It may also help you confront tough questions around relationships, work, and even grief. And I expect that, like Weatherhead, you too will find comfort knowing that nothing can ‘defeat purposes which God ultimately wills’ (p 26). ◇

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## God's Work in South Sudan

After decades of mission work on Nias Island in Indonesia, in 2011 God opened a door for us to a new work in the newest nation of the world – South Sudan in Africa.

When we first travelled to South Sudan in December 2011, the country was just five months old. In the region of the country we were led to, Churches of Christ were unknown. The people had just ended a 22-year civil war during which over two million people had died. The country was flat on its back.

From the beginning we have combined humanitarian work with evangelism. Most of the humanitarian work is through education. We run a vocational boarding school which currently has 79 students. In addition to Bible teaching, the school trains students in tailoring, computing, electrical studies, and agriculture.

The Jonglei Vocational Christian Boarding School is not a Bible school. Students come to learn a skill. However, it is evangelistic and in the term ending in early 2024, 56% of students were converted.

We also run two primary schools, one with more than 1,000 students and the other with about 500. These two schools are almost self-supporting, with tuition being paid by the students. The schools are recognised as among the best in the nation. They generate goodwill with the government while also opening doors for evangelism.

Currently, the most receptive area is Aweil in northern South Sudan, on the border with Muslim-majority Sudan. The first converts in Aweil were baptised in 2022 after studying World English Institute and World Bible School courses online.

Since then the Gospel has been shared with many. As I write this in October 2024, there are 41 congregations in the Aweil area with more than 1,020 people having been baptised so far in 2024.

Sometimes converts must delay being baptised because of the distance to water in the dry season. Often, Christians start meeting under trees but soon erect temporary buildings from grass.

We support five evangelists (none of whom have formal training) and regularly hold three-day seminars which almost always result in conversions. We struggle to provide more training for village church leaders who use the five Bible correspondence courses we have written. We also run two weekly radio programs.

The leadership training seminars bring two to three men from each congregation together for six days of intensive instruction. Fellowship is of great importance. When church leaders leave their village in the bush and come to an understanding that the church exists and is growing in other places, it is an inspiration to all.

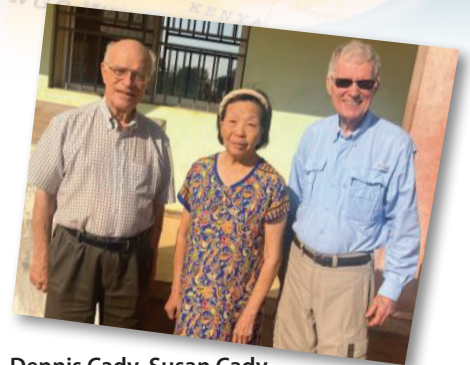
Challenges include the fact that there are so many new congregations and Christians. It may sound strange but it is somewhat true to say that 'success is killing us'!

A major focus is on further teaching and training. As with any growing work, financial needs increase monthly. It has become difficult to keep up with demand but we try our best not to say no any more than we have to.

My co-worker, Chuck Dennis, and I are both 78. We have made about 20 trips to South Sudan and plan to go again later this year. But no one is after our job.

We are highly motivated to equip the South Sudanese people to take the kingdom forward in the near and distant future. Prayers are desperately needed! ◇

*A former church elder in Texas and missionary in Asia, Dennis Cady continues to serve the Lord's work in South Sudan and Haiti. Dennis and his wife, Susan, are based in Wichita Falls, Texas. They work with Chuck Dennis through the Starfish Foundation ([thestarfishfoundation.net](http://thestarfishfoundation.net)). [dcady6@gmail.com](mailto:dcady6@gmail.com)*



**Dennis Cady, Susan Cady & Chuck Dennis**



**South Sudanese teaching at Leadership Training in Aweil**



**62 Baptised at Pagak  
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## News *Men's Challenge, August, NZ*

Men's Challenge is a camp that's been running for well over 40 years in New Zealand. Participants come from across the world to immerse themselves in God's Word and discuss the realities of being a 21<sup>st</sup> century Christian. Coupled with the Leadership Forum that takes place the day before, this unique experience has been attracting more and more men from Australian churches over the last 8 or so years (The Point, Belmore Road, Gosford, Malaga, rural Queensland, etc.)

This year Stuart Penhall spearheaded various lessons on how God uses broken, imperfect men to achieve his will. Although mental health struggles, burnout, spiritual attacks, and criticisms often come with being one of God's ambassadors, God demonstrates his power by using Samson despite his anger and carrying Elijah through his bouts of depression. In fact, it wasn't despite their flaws but *through* them that God's glory was made clear.

Geoff Fairest, who's been organising the camp since 2008, had this to say about the goal of camp: 'It's a time when we can come together to share the blessings and struggles that God has allowed us to experience in the year just passed, and to encourage one another to fight the good fight for the year ahead. We want God to change us so that we can go out into the world to help change others.'

The next Men's Challenge is planned for 28–31 August 2025. To find out more, email Geoff Fairest at [g.fairest@gmail.com](mailto:g.fairest@gmail.com), or check out the Facebook group Men's Leadership Retreat / Challenge. ◇

*Johnathon Atchley, Otumoetai Church of Christ, Tauranga.*



## *WinterSong 2024, August, VIC*

Around 50 people gathered for WinterSong on 18 August 2024. As usual, WinterSong was hosted by Belmore Road Church of Christ in suburban Melbourne.

Initiated years ago by a group of songleaders (including Jules Cseszko, John Cooper, and others), these inter-congregational singing sessions have helped individual Christians as well as area churches to get to know each other better. They offer an opportunity to worship God, enjoy fellowship through singing, learn new songs, and give younger songleaders a chance to improve their skills.

WinterSong 2024 brought together Christians from more than eight congregations. A special guest was John Lim, a minister with the Pasir Panjang Church of Christ in Singapore. John was holidaying in Melbourne and shared with us his enthusiasm for praising God through our voices.

This year WinterSong was held on Sunday afternoon, after lunch. The Belmore Road church ran a sausage sizzle during the lunch break between their usual morning worship assembly and our time of singing. It was great to be able to fellowship with one another over sausages as well as songs!

A huge thanks to all who helped organise WinterSong and made it a memorable time. And, of course, special thanks to everyone who set aside time to come together for the occasion. ◇

*Benny Tabalujan, Belmore Road Church of Christ, Melbourne.*

## *Toowoomba Lectureship, September, QLD*

In the last weekend of September the church that meets at Gipps Street in Toowoomba, Queensland, held a three day lectureship on the topic: 'Teach Us To Pray'. We had nine lessons to focus our minds on different aspects of prayer. The speakers taught through some of the challenging prayers of the Bible, such as Heman the Ezrahite's prayer of lament (Psalm 88), Hannah's prayer of praise (1 Samuel 2), and David's prayer of confession (Psalm 51).



These heartfelt and earnest prayers confront us to examine our own prayer life which, as Jesus warned, can become empty repetition. A particular highlight of the weekend was the prayer evening on the Friday night. We collectively offered up prayers of confession, lamentation, praise, thanksgiving, and submission. It was a powerful moment of experiencing the church united in prayer.

We were blessed by the presence of over 110 attendees, mostly from South-East Queensland, but also from

## Camp Revive, October, VIC

Church youth camps are both an encouragement and a priceless spiritual boost, especially to those who are beginning their walk with God. Over the Friday night to Sunday afternoon, 4 – 6 October 2024, the mission was on to make the most of our time at Camp Revive.

We delved right into it. We unpacked what a Christian is called to do, and be, after the waters of baptism. A huge thanks to Micah Kirkpatrick from Canberra who, over a series of lessons and discussion groups, brought to light many examples from Scripture. Micah shared lessons from the early church and the teachings of the biblical writers on how to put our faith into action. He encouraged us not to have a faith like the lukewarm Laodiceans. He emphasised the call to serve others.

interstate. Many more joined us via livestream from around the country. All the lessons are now available to watch on our YouTube channel.

The lectureship was a powerful reminder of the importance of a strong, sincere prayer life. What a privilege to carry everything to God in prayer! ◇

*Daniel Smith, Gipps Street Church of Christ, Toowoomba.*

Fellowship with like-minded God-fearers is of enormous value too. We had a nice balance between structured lessons and activities (not forgetting the fabulous singing), to unstructured fellowship time. Indoor glow-in-the-dark crab soccer, conventional soccer played in thunderstorms, fun icebreaker games, cards, and chess – these are just a few of the fun activities that we were blessed to participate in with one another.

A huge thanks to the camp committee and all the people who make camp possible! ◇

*Douglas McPherson, Mornington Hill Church of Christ, Hobart.*



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## Puzzling Passages 'I Can Do All Things' (Philippians 4:13)

Nathan Holyoak

There's no doubt that some passages in the Bible are more quotable than others. They capture our imagination, providing inspiration and comfort. But whenever we isolate one short passage there's a danger that it can be misunderstood.

One example is Philippians 4:13 – *'I can do all things through Christ who strengthens me.'* (NKJV). It's certainly an encouraging message, a favourite on inspirational posters. It even graces the shoes of NBA basketball star Stephen Curry!

In these contexts, this Scripture text is commonly seen as a promise that if we put our trust in God, then we can achieve anything that we put our minds to. With Jesus' help we can master a difficult subject, succeed in our careers, or even nail that crucial goal.

No doubt these interpretations are well-intentioned; and there's also no doubting the power of God to achieve incredible things.

However, the flip side of this is: What about when I don't manage to achieve these things? Did I not have enough faith? Does God not have the power after all? Doesn't God deliver on his promises? This can leave Christians feeling disheartened and puzzled. So how should we understand this passage?

Whenever there's something in the Bible we don't understand, it's always a good idea to keep reading – both before and after the immediate scriptural text. So what's Paul talking about here?

Philippians is one of Paul's most encouraging letters. Despite the fact that he's writing from prison, Paul writes with great joy and affection to the Christians in Philippi. They're concerned about Paul, but he reassures them that all is well. In fact, he's convinced that what has happened to him isn't a setback but will actually help him to advance the Gospel (Philippians 1:12). What follows in the rest of the letter can be summarised as Paul explaining this seemingly incongruous mindset to the Philippians and encouraging them to follow his example.

This mindset is driven by Paul imitating Christ who, as he says in chapter 2, gave up his place in heaven to humble himself as a man, even dying on the Cross. That's how little personal circumstances mattered to Jesus. He valued others above himself, and because of his obedience to his Father, he trusted that his Father's will would be sufficient.

For Paul, imitating Jesus in this way is everything. As he explains in chapter 3, he wants to fully identify himself with Christ and experience Christ by participating in the same journey through humility and sacrifice. Because of this Paul is able to disregard the worldly achievements and comforts he once had and commit himself to whatever it takes to serve God.

Now that we have a broad understanding of what Paul is trying to communicate to the Philippians, how does that help us better understand our text? With that background, we can read from 4:12 onwards –

*'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.'* (NIV)

We can see that here, as with the letter in general, Paul's focus is on how he perceives his own circumstances, and thereafter how he is able to deal with them – both the good and the bad. So when he says he can do everything, he doesn't mean literally everything, as if he's Superman. It means he can deal with any and every circumstance, whether that's being successful and having plenty, or being hungry and in prison.

Is it disappointing to understand Paul's words in this way? In a sense, yes – because Paul isn't saying that we can achieve all our dreams. But, in another sense, no – because what we're promised is much better than that. In Christ we can learn to be content whether we achieve all our dreams *or not!*

Such an understanding doesn't mean we should lower our standards or ambitions. Rather, we should recalibrate our sense of contentment in line with God's will, as modelled by Jesus. Our contentment, our deep joy, isn't constrained by our particular circumstances any more than God's will is subject to our limitations. As it was for Paul, it doesn't matter what situation we find ourselves in – we can still find contentment in Christ and use our predicament for his kingdom. Even Jesus' death was no setback to God's plans; instead, his plans were achieved *through Jesus' death*.

Understanding Paul's words in this way doesn't mean that we just push on, accepting our lot with grim determination and stoicism. Rather, for Paul this mindset was the source of joy (Philippians 4:4) and thankfulness (Philippians 4:6) because it was all leading him to his desired destination: being united with Christ in eternity (Philippians 3:10–14). Paul didn't discover this 'secret' overnight. It's something he says he learned through a lifetime of experience. It will take us a lifetime to learn too.

It's great to see people quoting the Bible for inspiration. But what would be truly inspiring, *and biblical*, would be to see Philippians 4:13 quoted by an athlete who has just lost a big game, or missed a crucial goal. When anxiety is crippling so many people in our society, what could be more liberating than knowing that what ultimately matters isn't our circumstances or performance, but what Jesus has already done for us, and what he continues to offer us?

'I can *fail* through Christ who strengthens me' – this won't appear on a bumper sticker any time soon. But isn't that what we all need to hear? ◇



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