

Study on the Book of Philippians 4:1-7;

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Overview of Philippians:-

Paul's Prayer for the Philippians. (1:1-12;)

A) A prayer of thanksgiving:

1. Paul **gives thanks** for the **fellowship** he shares with the Philippians in **the area** of spreading the gospel message.
2. Paul **give thanks** for the sharing he has with them in **the area** of bonds, defence, and confirmation of the gospel.

B) Paul's prayerful **request** for the Philippians:

1. Paul prayed that the Philippians **would grow** in **knowledge** and **discernment**.
2. Paul prayed for the Philippians to have **sincerity and purity** of life.

Paul calls upon the Philippians to live a life worthy of the gospel message. (1:12-30;)

A. Paul rejoices in the fact that the gospel is preached:

- 1. Brethren were motivated by his bonds.**
- 2. Some brethren preached from a pure and sincere disposition.**
- 3. Some brethren preached a pure doctrine; however, their motives were sinful.**

B. Paul desires to be a part of the Philippians progress in the gospel.

C. Paul calls upon the Philippians to walk worthy of the gospel of Christ.

D. God has “granted” the Christian to both believe and suffer on behalf of Christ (1:29;)

Phil 4:1; “Dear brothers and sisters, I love you and long to see you,
for you are my joy and the reward for my work.
So please stay true to the Lord, my dear friends.”

**Paul’s love for the Philippians has been brought out
in this study. He was very thankful to God
that the Philippians shared with him in teaching,
defending, and confirming truth. (Phil 1:3-7;)**

**Paul states, “For God is my witness,
how I long after you all in the tender mercies
of Christ Jesus.” (Phil 1:8;)**

**Paul was concerned about the emotional
and spiritual well being of the Philippians
as they faced the onslaught of false teaching
and persecution that threatened their unity
and eternal heavenly abode.
(Phil 1:27-29; 2:2, 15; 3:2, 18;)**

Phil 4:1; “Dear brothers and sisters, I love you and long to see you,
for you are my joy and the reward for my work.
So please stay true to the Lord, my dear friends.”

The Philippians were **Paul’s “joy and crown”**
in that he had taught them the gospel
and earnestly desired to see them reach
the end of their faith; i.e., a heavenly home.

Philippians 2:16; is a commentary on this verse.

Paul states, “holding forth the word of life;
that I may have whereof to glory in the day of Christ,
that **I did not run in vain** neither **labour in vain.**”

With **the context** looking to heaven, Paul’s earnest
desire was that the Philippians would **hold on**
to their faith until the end when Christ would come
again and their **bodies** would be **“fashioned anew”**
(Phil 3:20-21;)

Phil 4:1; “Dear brothers and sisters, I love you and long to see you,
for you are my joy and the reward for my work.
So please stay true to the Lord, my dear friends.”

To reach this **goal and prize of God** which is **heaven**
the saints would need to
“**stand fast in the Lord.**”

a. To “stand fast” (steko) = “to **stand firm**,
be constant, **persevere**, stay true.”

Paul encourages the Philippians to stand firm
and **persevere** in time of **persecution**.

(Phil 1:29; 3:10), **false teaching**, (Phil 3:2, 18;)
and **evil influences**. (Phil 2:15;)

To persevere in the face of persecution,
false teaching, and evil influences **the Christians**
would need to **be constant “in the Lord.”**

Phil 4:1; “Dear brothers and sisters, I love you and long to see you,
for you are my joy and the reward for my work.
So please stay true to the Lord, my dear friends.”

Interestingly, Paul had told the Philippians
That **gaining Christ** and being **found “in him”**
would come by seeking after **righteousness**
through Christ rather than fleshly wisdom,
sharing in the sufferings of Christ, and
being conformed unto His death. (Phil 3:3-11;)

As I **emulate the life of Christ** I am
in Him through the **forgiveness of sins**
and **a righteousness** revealed
in the **gospel message.** (Gal 3:27; Phil 3:8-9;)

Phil 4:1; “Dear brothers and sisters, I love you and long to see you,
for you are my joy and the reward for my work.
So please stay true to the Lord, my dear friends.”

Paul is clearly encourages the Philippians
to keep **reaching after** the goal of heaven
by **remaining “in Christ”** at all points of life.
(i.e., the perfection of the saint is a constant in life.)

My **actions** must be **based on the authority of Christ**.
(Col 3:17;)

My **teaching** must parallel **truth**. (2 John 9;)
I must **keep myself purified** from the defilements
of the flesh. (i.e., sin) (1 John 1:9-10;)

“If we say we have no sin, we are only fooling ourselves
and refusing to accept the truth.
But if we confess our sins to Him, He is faithful and just
to forgive us and to cleanse us from every wrong.”

Phil 4:2; “And now I want to plead with those two women, Euodia and Syntyche. Please, because you belong to the Lord, settle your disagreement.”

Paul attempts to heal a breach between two feuding Christian women. (4:2-3;)

Not a great deal is known about these Christian women:-

They were, at the time of this writing,
and probably had been for some time,
members of the congregation in Philippi.

At some time in the past they had **harmoniously**
and **enthusiastically laboured** with the Apostle Paul
and his companions **in the preaching of the gospel.**

What they did we do not know, but we know from the later writings of Paul that they had not been preachers.

A serious disagreement had arisen between them,
so serious that it impacted the work of the congregation.

The Apostle found it necessary to publicly mention it,
and **encourage them to do better.** He did this by name!

Phil 4:2; “And now I want to plead with those two women, Euodia and Syntyche.
Please, because you belong to the Lord, settle your disagreement.”

To **“exhort” (parakaleo)** = “plead, to call to aid,
call in, send for, to call on, invoke...
to call to, exhort, cheer, encourage...”

Paul is calling upon, encouraging,
and invoking both Euodia and Syntyche
to be of the “same mind in the Lord.”

Despite their differences, Paul still had high regard
for them, as well as a deep-rooted affection,
He desires that their problem be settled
for it is Hindering the work of Christ.

Is it not strange how the devil can **so easily** convince
us to **quit** the work of Christ who died to save us,
and turn our attention to fighting among ourselves?

Phil 4:2; “And now I want to plead with those two women, Euodia and Syntyche. Please, because you belong to the Lord, settle your disagreement.”

Notice how Paul dealt with these women.

Just as he taught that we should deal with one another in times of difficulties in 1 Tim 5: 1-2;

He implored (entreated, encouraged) Euodia, and Syntyche to be of the same mind in the Lord. **He did not try to figure out who was right or wrong, or remonstrate and place blame,** he simply implored both women to **be of the same mind in the Lord.** Obviously their differences did not involve the pure teaching of the gospel.

Paul has spent a lot of effort in this letter to have the Philippians at one mind in the faith of the gospel so that divisions and loss of souls did not occur through the work of false teachers and persecutors.
(Phil 1:27; 2:2;)

Phil 4:2; “And now I want to plead with those two women, Euodia and Syntyche. Please, because you belong to the Lord, settle your disagreement.”

Here is further identity of what being
“**of the same mind in the Lord**”
is all about.

When I share **a common goal of heaven** with others,
all will seek to have their actions
based on the authority of God. (Col 3:17;)

Teaching nothing but **truth.** (2 John 9.)
avoiding confidence in fleshly wisdom. (Phil. 3:3, 9;)
Keeping oneself **unspotted** from the world
Aiming **to be like the Holiness** seen in God.
(1 John 1:9-10;)

The Christian’s **goal is eternal perfection and glory with Christ.** When the saints have this goal they will be “**of the same mind in the Lord**”

Phil 4:3; “I ask you, my true team mate, to help these women, for they worked hard with me in telling others the Good News. And they worked with Clement and the rest of my co-workers, whose names are written in the Book of Life.”

Paul addressed this letter to the **Philippian Christians**. (Phil 1:1). There was **one specific individual**; however, that Paul knew would be reading and sharing this letter out to the brethren.

We are not told who this individual is:-
(an elder, deacon, preacher,
one of Paul’s travelling companions?)

The only identity of this individual is that he was Paul’s true “**yokefellow**” (**suzugos**) paired, comrade”

As **two farm animals** would be **yoked together pulling for a common cause** so preaching men can be yoked together by the truth **pulling for a common cause**. (i.e., the souls of men.)

Phil 4:3; “I ask you, my true team mate, to help these women, for they worked hard with me in telling others the Good News. And they worked with Clement and the rest of my co-workers, whose names are written in the Book of Life.”

**Paul’s encouragement to this individual
is that he help these two women
who are having a problem.**

**Euodia and Syntyche apparently had a fall out
between each other over some matter that
threatened not only their being one in Christ
but could too affect the congregation as a whole.
(some would side with one of the two causing a division.)**

**Paul’s objective is to straighten the matter out.
These women “laboured with me in the gospel.”**

**Women too shared in teaching, suffering for
the cause of Christ, yet subject to evil influences.**

Phil 4:3; “I ask you, my true team mate, to help these women, for they worked hard with me in telling others the Good News. And they worked with Clement and the rest of my co-workers, whose names are written in the Book of Life.”

Clement is another name that we know nothing about other than the fact that he / she laboured with Paul in the spreading of the gospel message.

Paul reminds his unidentified yokefellow that these women are comparable to **other co-workers in the faith** whose “**names are in the book of life.**”

The phrase “**book of life**” occurs **seven times** in the New Testament (NT). All but one (Phil 4:3;) are found in the book of Revelation.

The book seems to be a registry of individuals who have had their sins forgiven. (Psa 69:28; Mal 3:16; Rev 20:12-15;)

Exodus 32:32-34; indicates that one’s name may be blotted out when found in sin or written again, **through repentance and forgiveness**, in the book of life.

Phil 4:4; "Always be full of joy in the Lord. I say it again-rejoice!"

Rejoice in the Lord always. One would think that we would be **so happy** because **God saved us from our sins** that the last thing we would want to do would be to **nit pick** the lives of our brothers and sisters.

Paul is saying: "**Continually rejoice,** be filled with joy because **you have been Saved from your sins.** Keep on rejoicing, don't stop rejoicing!"

If we are not constantly remembering our **conversion,** and **rejoicing that Christ saved us,** we are likely **to become sour, critical,** and **self-righteous** thus destroying our hopes for eternal salvation.

Phil 4:4; “Always be full of joy in the Lord. I say it again-rejoice!”

Having a **proper perspective of the trials**, persecutions, and suffering that are a part of our life will bring joy. **Our perception of life** ought to be that we are simply citizens of God’s kingdom awaiting with **faithful patience** our eternal kingdom.

Until our time of eternity comes there will be many bumps and bruises yet none are so severe as to remove our joy of heavenly thoughts.

2. Our **rejoicing** thereby is “**in the Lord**” for it is **through Him** that **all heavenly goals and prizes** are made possible.

Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

Considerate “Forbearance” (epieikes) = “in moral sense, reasonable, fair, kind, gentle, good...”
yieldingness, sweet reasonableness
be known to all men, saint and sinner alike.

This **word** teaches that **a Christian** is to have the **personality** or **disposition** that is **willing to forego their rights and privileges** for the **higher good** of other men and women,
Whether they are saints or sinners.

Phil 4:5; "Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand."

**We live in a world where
it is difficult to be good, kind,
forgiving and considerate.
Most days the things that people do
just make us angry**



**Letting
Go
Of Anger**

How can I forgive
when it hurts so much

Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

LETTING GO OF ANGER.



Eph 4:26-27; “Be angry,
yet do not sin” do not let
the sun go down on your wrath,
nor give place to the devil.”

Eph 4:31-32; “Let all bitterness,
wrath, anger, clamour, and evil
speaking be put away from you,
with all malice. And be kind
to one another, tender hearted,
forgiving one another,
just as God in Christ forgave you.

Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

LETTING GO OF ANGER.

“Anger is a strong feeling of **intense displeasure**, hostility or indignation **as a result of a real or imagined threat**, insult, frustration or injustice toward yourself or others important to you.”



**There are Three Main
Categories of Anger:-**
Explosive Rage.
Suppressed Resentment.
Righteous Indignation.

Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

LETTING GO OF ANGER.

Righteous / Unrighteous Anger

God can become angry.

(Num 25:3-11; 2 Chron 36:16; Rom 1:18;)

**14 “All the leaders of the priests and the people
became more and more unfaithful.**

**They followed the pagan practices of the surrounding
nations, desecrating the Temple of the Lord in Jerusalem.**

**15. The Lord, the God of their ancestors,
repeatedly sent his prophets to warn them,
for He had compassion on his people and his Temple.**

**16. “But the people mocked these messengers of God
and despised their words. They scoffed at the prophets
until the Lord's anger could no longer be restrained
and there was no remedy.**

**Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”**

LETTING GO OF ANGER.

**Righteous / Unrighteous Anger
Jesus expressed righteous anger.**

(Mark 3:2-5; John 2:13-17; Rev 6:16;)



**Since it was the Sabbath,
Jesus' enemies watched him closely.
Would he heal the man's hand
on the Sabbath? If He did,
they planned to condemn him.**

**He looked around at them angrily,
because he was deeply disturbed by
their hard hearts. Then he said
to the man, "Reach out your hand."
The man reached out his hand,
and it became normal again!**

**Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”**

LETTING GO OF ANGER.

**Righteous / Unrighteous Anger
Anger can move us out of apathy
to accomplish and achieve:-**



**Exposing sin and false
teachers. Eph 5:11;
Standing up for the truth.
Jude 1:3;**

**Defending someone
who is mistreated.
Isa 10:2; Mat 23:14;**

Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

LETTING GO OF ANGER.

Righteous / Unrighteous Anger

**Righteous anger is not vested
or dependant on sinful self-interest.**



**“Am I angry because
I am questioned or criticized?”**

**“Is my anger without
a justifiable cause?”**

“Am I cherishing anger?”

“Do I have vengeful thoughts?”

**“Do I have
an unforgiving spirit?”**

Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

LETTING GO OF ANGER.

Forms of Sinful Anger:-

“Bitterness” –a spirit of resentment

“Wrath” -is a boiling agitated feeling.

“Anger” -seethes within a man and may break out in some word or action which attacks the person or character of the one against whom it expresses contempt.

“Clamour” -is the outburst of noisy contentions.
The original word meant to cry out.

“Slander” –railing or accusing another.
Same word which is used of those who blaspheme the name of God.

Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

LETTING GO OF ANGER.

**“Do not hasten in your spirit to be angry,
For anger rests in the bosom of fools.”**
(Ecclesiastes 7:9;)

**“A quick tempered man acts foolishly,
and a man of evil devices is hated.”**
(Proverbs 14:17;)

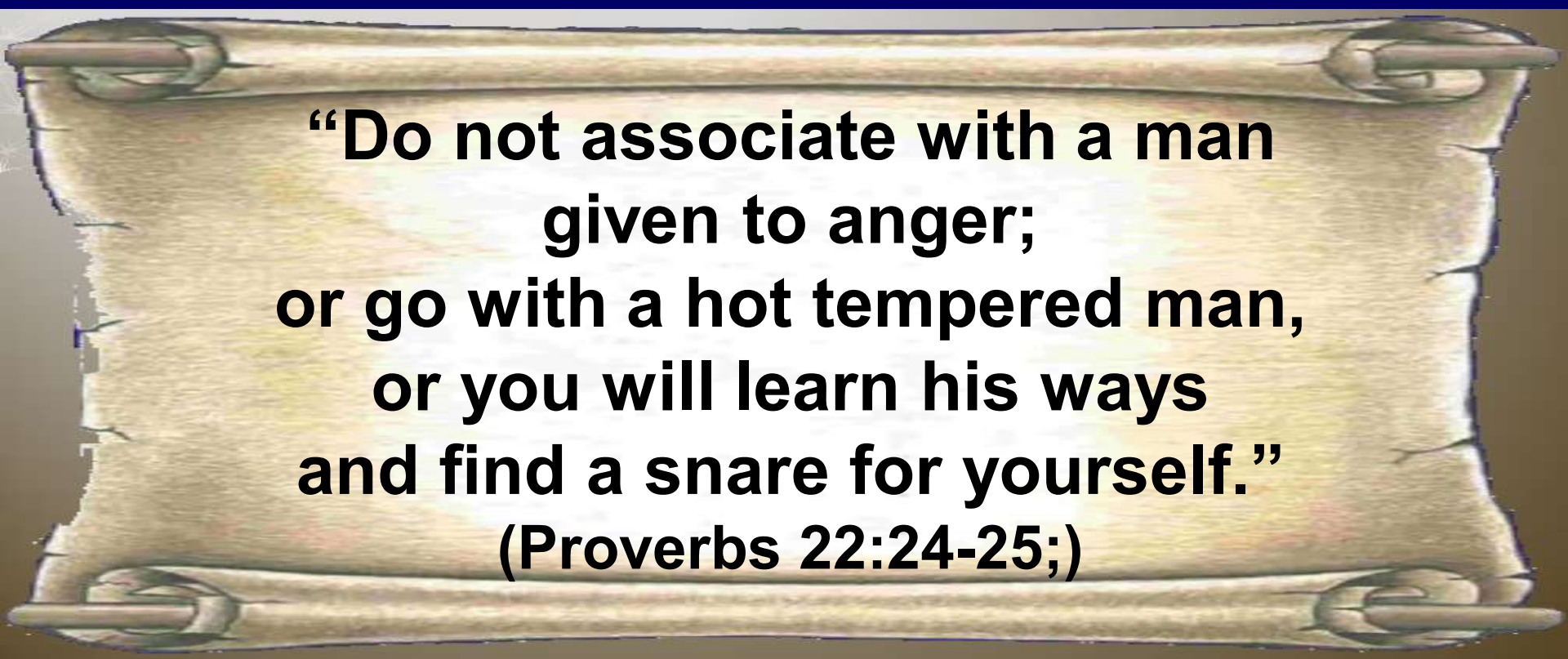
**“A gentle answer turns away wrath,
but a harsh word stirs up anger.”**
(Proverbs 15:1;)

**“A hot tempered man stirs up strife,
but the slow to anger calms a dispute.”**
(Proverbs 15:18;)

Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

LETTING GO OF ANGER.

“He who is slow to anger is better than the mighty,
and he who rules his spirit,
is better than he who captures a city.”
(Proverbs 16:32;)

A scroll with a light beige, textured surface, showing signs of age and wear. It is rolled up at both ends with dark, circular binding. The text is written in a bold, black, sans-serif font, centered on the scroll.

**“Do not associate with a man
given to anger;
or go with a hot tempered man,
or you will learn his ways
and find a snare for yourself.”
(Proverbs 22:24-25;)**

LETTING GO OF ANGER.

Causes of Sinful Anger:-

Not getting our way:- Some people grow angry when they lose control of a situation.

Feeling rejected:- Being excluded, overlooked, or mistreated can stir up hostility.

Loss:- Losing what we cherish, or simply fearing that loss, can make us angry.

Disappointment:- Unmet and Unrealistic expectations can lead to anger.

Injustice:- When we are mistreated, we can become hateful, vengeful, or bitter.

Feeling inadequate:- Comparing our life to the lives of others may upset us.

LETTING GO OF ANGER.

Effects of Sinful Anger:-

The physical effects of anger are both immediate and long-term. -It's devastating to the body to carry bitterness, hatred and an unforgiving spirit.

It Destroys relationships –families, friendships, congregations, businesses, communities, etc.

Passive aggression occurs when we're angry about something but express our negative feelings in indirect or passive ways.
(e.g. sulking, cease communication).

Depression can be chemical, but most often it's the result of **unresolved conflict** in a person's heart.

LETTING GO OF ANGER.

Consequences of Sinful Anger:-

Broken relationship with God. (Matthew 5:23-24;)

Broken relationships with others. (Ephesians 4:29;)

Absence of peace. (Hebrews 12:14-15;)

Critical spirit. (Matthew 7:1-5;)

Emotional Isolation.

Frustration and Anxiety. (Philippians 4:5;)

Obstructionism –oppose everything.

Lose enthusiasm.

Lack of Focus.

**All this grieves God, Hinders His work,
And prevents His blessing.**

Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

LETTING GO OF ANGER.

Three Fold Warning of Eph 4.

“Be angry and sin not.”

**Make sure our anger
is justified and controlled.**

“Do not let the sun go down on your wrath.”

Do not internalize your anger.

“Do not give the devil an opportunity.”

**The devil is looking for any open door
to lead you into sin.**

Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

LETTING GO OF ANGER.

How to handle your anger!

Read God’s Word and Pray for wisdom.

**Always be ready to Forgive.
Imitate Christ.**

**Acknowledge God’s grace
and count our blessings.**

**Apply Mental Discipline.
(Philippians 4:6-8;)**

**Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”**

Letting Go Of Anger

**Anger, unchecked, can lead to a
lonely, miserable and godless life –
The gospel of Christ leads to love
joy and peace – and eternal life -**



Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

Though the ungodly of the world
would bring suffering (Phil 1:29; 3:10;)
and causes of warning. (Phil 3:2;) **The righteous
are to be fair, kind, gentle, and good.**

The Christian's forbearance
is not only among other Christians
but **“unto all men.”**

In Matt 28 **Jesus said** that He would be
with the Apostles to the end and in a sense
He is near to each of us every day
therefore **we should consider this**
When tempted to cause others pain and suffering.

Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

Paul said that **“the Lord is at hand.”**

A great deal of **misunderstanding** results
from an improper interpretation of these words.

Some go so far as to teach that
Paul mistakenly believed that
the return of Christ was imminent in his day.

How could **an inspired Apostle**
Teach **that which obviously was not true.**

Such a concept reflects upon
the **credibility of holy scripture!**

Phil 4:5; “Let everyone see that you are considerate in all you do.
Remember, the Lord is at hand.”

The words **“at hand,”**
are translated from **“eggus”**
which means near, either in time or in space.

When Paul made the point that he had just made,
he simply reminded them that the Lord is nearby.

See:- Matt 28:18-20; Acts 17:22-31;
Notice verse 27; especially.

Also Psalm 19:151;
**“God is near; He is not far from us,
He is with us.”**

See:- James 4:8; as well.

Phil 4:6; “Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your request be unreservedly made known in the presence of God.”

To be **“anxious” (merimnao)** = “to care for,
be anxious about, think earnestly upon,
Scan minutely... to be cumbered with many cares.
Don't be drawn in different directions.
Don't become confused.”

Again, this verse helps us to see that our priorities must be straight in life. My life is **not about the THINGS I have** but rather **maintaining** my **state of holiness** before the Lord with heaven in my sights.

Jesus words on the Sermon on the Mount
Come to mind. (Matt 6:25-34;)

Phil 4:6; “Do not be over-anxious about anything,

Matt 25 “So I tell you, don't worry about everyday life-whether you have enough food, drink, and clothes. Doesn't life consist of more than food and clothing? 26. Look at the birds. They don't need to plant or harvest or put food in barns because your heavenly Father feeds them.

And you are far more valuable to him than they are.”

27. “Can all your worries add a single moment to your life? Of course not.

28. "And why worry about your clothes? Look at the lilies and how they grow. They don't work or make their clothing, 29. yet Solomon in all his glory was not dressed as beautifully as they are. 30. And if God cares so wonderfully for flowers that are here today and gone tomorrow, won't he more surely care for you? You have so little faith!”

31. “So don't worry about having enough food or drink or clothing.

32. Why be like the pagans who are so deeply concerned about these things? Your heavenly Father already knows all your needs, 33. and he will give you all you need from day to day if you live for him and make the Kingdom of God your primary concern.

34. "So don't worry about tomorrow, for tomorrow will bring its own worries. Today's trouble is enough for today.”

Phil 4:6; “Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your request be unreservedly made known in the presence of God.”

This is a highly beautiful, comforting, and unfortunately **misunderstood** verse.

Let us study it carefully.

“**Be anxious for nothing.**” does not mean that the Christian is never to be **caring or concerned** about **situations** and **other people**.

“Don’t be drawn in different directions.
Don’t become confused.”

When you learn **what the will of God is stand firm on it.**
To allow **anxiety to throw us** into
a state of confusion is a reflection on **our ability**
to understand, God’s ability to make Himself clear,
and our faith in His word.

Phil 4:6; “Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your request be unreservedly made known in the presence of God.”

The Peace **OF GOD**

⁶ Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; ⁷ and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

Phil 4:6; “Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your request be unreservedly made known in the presence of God.”

To **be anxious**, as the word is used here, means **to have two conflicting minds** upon some matter, to be **drawn in two different directions at the same time.**

Rather than being anxious we are to **approach God in prayer**, asking Him for help, thanking Him for blessings and help, and lay these matters at His throne and rest on His divine word.

Otherwise we will drive ourselves crazy with indecision and frustration.

Phil 4:6; “Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your request be unreservedly made known in the presence of God.”

We are to **“pray” (proseuche)** = “to offer prayers or vows, to address Him in prayer... to offer prayers, to worship... to pray for a thing.”

We are to offer **“supplication” (deesis)** = “an entreating, asking: a prayer, entreaty.”

These two words; i.e., **pray** and **supplication**, are very similar and illustrate **the communication** that exists **between us and God through Jesus.**

Christians are to make requests, regarding our physical and spiritual life, to God **who hears and knows all things.** (Matt 6:8; I Pet 5:7;)

Phil 4:7; “If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.”

The Lord is the **“God of peace”** (Phil 4:9;) that **reconciles sinful man to Him through the blood of Christ.** (Col 1:20-22; Heb 9:22;)

When the Christian's **priorities** are **spiritual** they will have little anxiety over things of this world. **The peace offered by God thereby is twofold.**

I can have **peace of mind** knowing that my **sins are forgiven** and that as long as I strive for to be like Jesus (aim for heaven) I will not be disappointed.

Secondly, I can have peace of mind in relation to earthly needs for God will take care of me as He sees fit.

Phil 4:7; “If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.”

God's peace “passes all understanding.”

This does **not say** that one **cannot understand** all God has revealed to mankind **that peace may be obtained.** (Eph 5:17;)

Simply put, **Paul tells us** that our **mortal minds cannot fathom just how great God's care and peace** is for His created beings. **All has not been revealed** in this matter. (Deut 29:29;)

Truly **God's care** for me is **not fully understood** when I **sin** against His laws yet **He continues to forgive me as I repent and ask for forgiveness.**

Phil 4:7; “If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.”

The Peace **OF GOD**

Complete
Confidence & Trust
in God

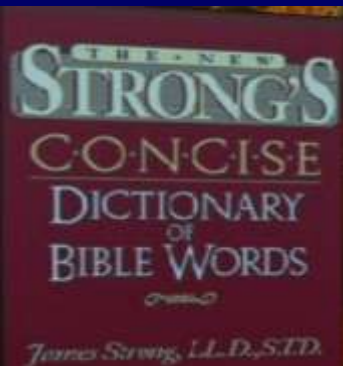
will guard your
hearts and
minds through
Christ Jesus.

**The
peace
of God**

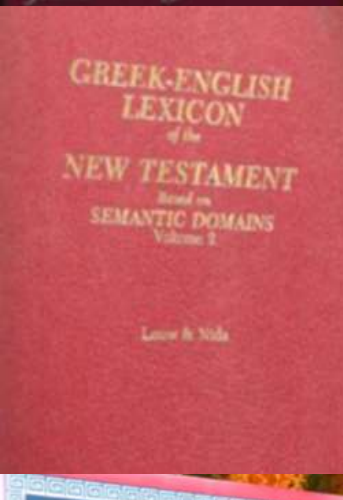
Total
Dependence on
God - the
sovereign of the
universe

Attitude of Contentment
w/ the spiritual, eternal &
certain blessings in Christ

THE PEACE OF GOD.

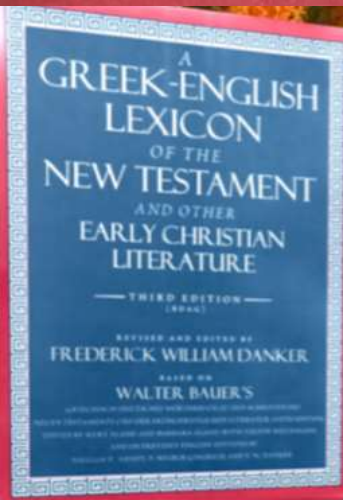


1515 **eirene** from primary verb **eiro** (to join)
Peace (lit or fig) by implication – **prosperity**
Peace, quietness, rest, + set at one again.



1645 **eirene** 1. LN 22.24 **Peace, harmony, tranquility**; in certain contexts seen in the OT concept Shalom, i.e. welfare, health.

Mt 10:34; Mk 5:34; Jn 14:27; 16:33; 20:19-21;
Rom 1:7; 5:1; 15:33; Eph 2:14; Phil 4:7,9; Col 3:15;
2. LN 25.248 **Freedom from worry.** Gal 5:22;

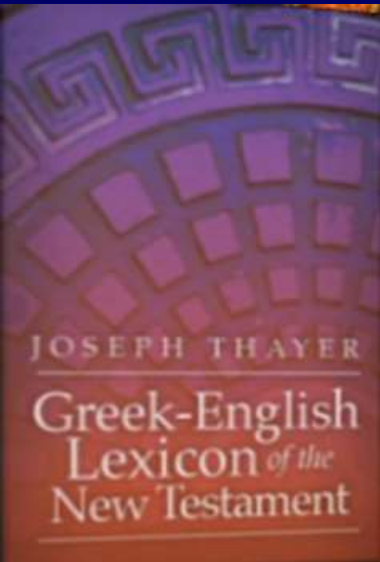


1. **A state of concord**, peace, harmony –between governments. Harmony in personal relationships.
Good order 1Cor 14:33;

2. **A state of well being**, peace, welfare, health – synonymous with messianic salvation.

THE PEACE OF GOD.

5. According to a conception distinctly peculiar to Christianity, **the tranquil state of a soul assured of its salvation through Christ**, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is.



“The deep tranquility of a soul resting wholly upon God:-
the antithesis to the solicitude engendered by the world and worldliness” Ellicott. 102.103;



THE PEACE OF GOD.

John 14:27; “Peace I leave with you; **my peace I give to you.** I do not give to you as the world gives. **Do not let your hearts be troubled, and do not let them be afraid.”**

John 16:33; “I have told you all this **so that you may find peace in me.** In the world you will have **hardship,** but **be courageous:** **I have conquered the world.”**



Phil 4:7; “If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.”

The Christian's **mind (hearts and thoughts)** are **guarded by God's peace** when **our perspective** of life is correct (i.e., when I press on for my future glorious perfection in the here and now.)

Striving to be the best I can be.

Note:- that Paul repeatedly mentions **the Christian's state** with being **“in the Lord,” “in Christ Jesus,”** or **“in him”** (1:14; 2:19, 24, 29; 3:1, 3, 9, 14; 4:1, 2, 4, 7; 4:21;)

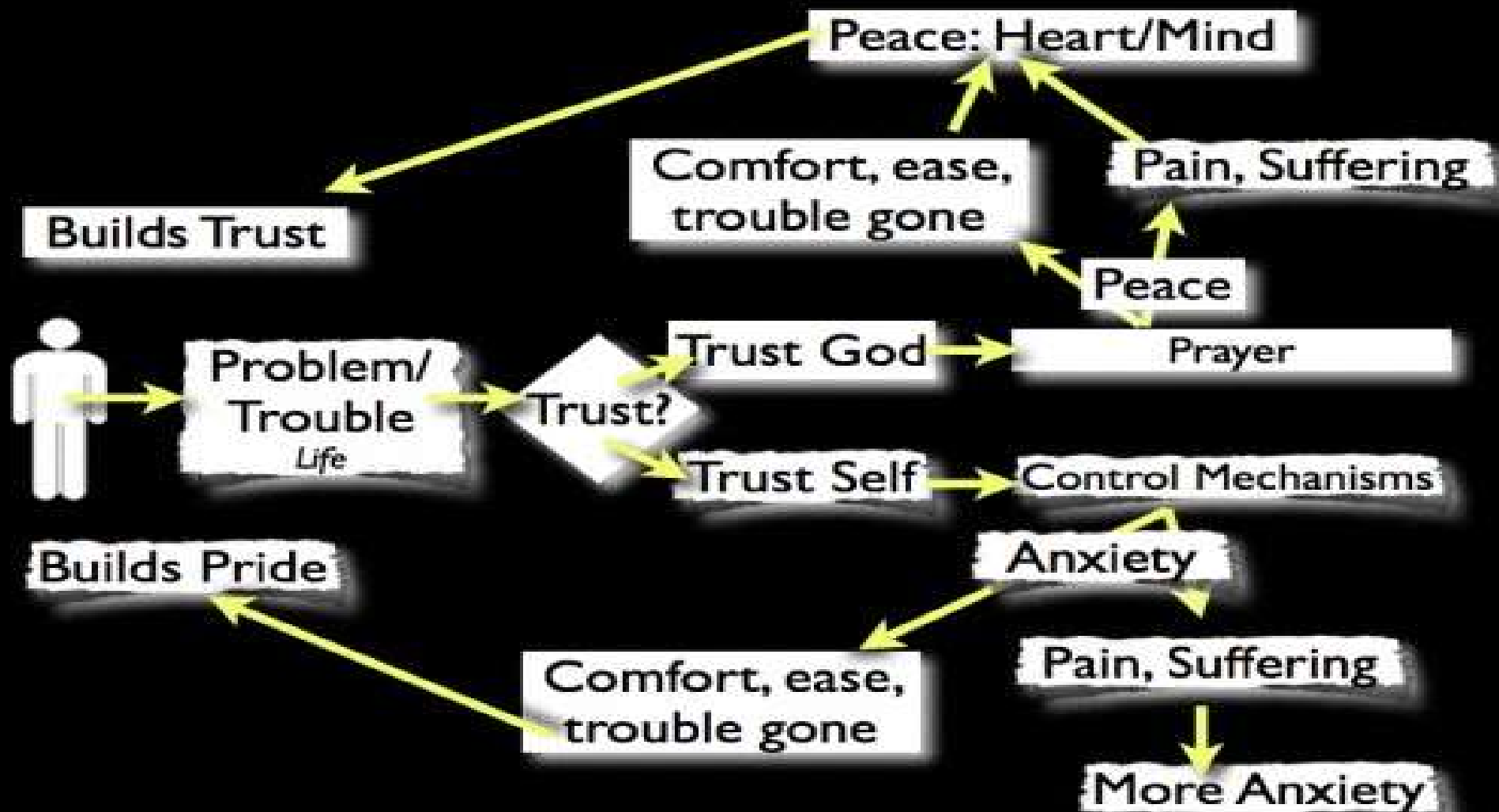
Clearly, the term indicates one's state of being in relationship to the Lord's authorized words.

(Col 3:17;)



THE PEACE OF GOD.

It is all about **who you trust:-**
Matt 6:25-34;



Phil 4:7; “If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.”

EXAMPLES OF PEACE:-

Jesus before High Priest and Pilate - (John 18,19;)

Steven on trial - (Acts 7;)

James put to death,

Herod plans to kill **Peter** –

Peter sleeps - (Acts 12:1-12; - vs 6;)

Paul preparing for death –
2 Tim 1:12; 4:6-8;



**Phil 4:7; “If you do this, you will experience God's peace,
which is far more wonderful than the human mind can understand.
His peace will guard your hearts and minds as you live in Christ Jesus.”**

**Peace with God is based upon
what God has done for us.**

Eph 2:1-14; Titus 2:11-3:8; Heb 13:20-21;

**Peace with God is conditional
upon our acceptance and obedience
To His revealed will.**

Phil 4:9; Col 3:15; Prov 3:15;

Phil 4:7; “If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.”

HOW CAN I HAVE PEACE?

It comes from Jesus.

John 14:27; Isa 9:6; John 16:33;

It is available to us through our acceptance of the forgiveness of sins through His blood.

Matt 28:19-20; Acts 2:36-38; Acts 10:6-43; 22:16;

The result of our acceptance of Christ:-

Peace with God. Rom 5:1; Eph 2:12-13;

Peace with others. Eph 2:14-16;

Peace with self. Phil 4:7; Col 3:5;

Phil 4:7; “If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.”

The Lord is the **“God of peace.”** (Phil 4:9;)
Who reconciles sinful man to Him through
the blood of Christ. (Col 1:20-22; Heb 9:22;)

When the **Christian's priorities** are **spiritual**
we will have **little anxiety** over things of **this world.**

The **peace offered by God** is seen in two ways.
1. I can have **peace of mind** knowing that **my sins**
are forgiven as long as I remain faithful in Christ
His blood will continue to cleanse me.

2. I can have **peace of mind** in relation to **earthly**
needs for God will take care of me **as He sees fit.**
God gives us what we need not what we want.

Phil 4:7; “If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.”

God's peace **“passes all understanding.”**

This **does not say** we cannot understand all God has revealed to man that peace may be obtained.
(Eph 5:17;)

Simply put, Paul tells us that our mortal minds cannot fathom just **how great** God's care and peace is for His created beings.
All has not been revealed in this matter.
(Deut 29:29;)

Truly God's care for me is not fully understood when **I sin against His laws** yet **He continues to forgive me as I ask.**

**Phil 4:7; “If you do this, you will experience God's peace,
which is far more wonderful than the human mind can understand.
His peace will guard your hearts and minds as you live in Christ Jesus.”**

**The Christian's mind (hearts and thoughts)
are guarded by God's peace
when our perspective of life is correct.**

**When out of appreciation of God's grace
I strive to become what God wants me to be.**

**Which a reflection of His son and His example.
I press toward the goal of sharing eternity with God
by striving to help others see Jesus
living and active in my thoughts and actions.**

Phil 4:7; “If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus.”

Note that Paul repeatedly mentions the Christian's state as being:-

“in the Lord,” “in Christ Jesus,” or “in him.”

(1:14; 2:19, 24, 29; 3:1, 3, 9, 14; 4:1, 2, 4, 7; 4:21;)

Clearly, the term indicates one's state of faithful obedience to His word. (Col 3:17;)

“And whatever you do or say, let it be as a representative of the Lord Jesus, all the while giving thanks through him to God the Father.”

Jesus says, “If you love Me, keep My commandments.” John 14:15; God's will is in His word, His commandments. In the new covenant, **God writes His commandments in my heart.**

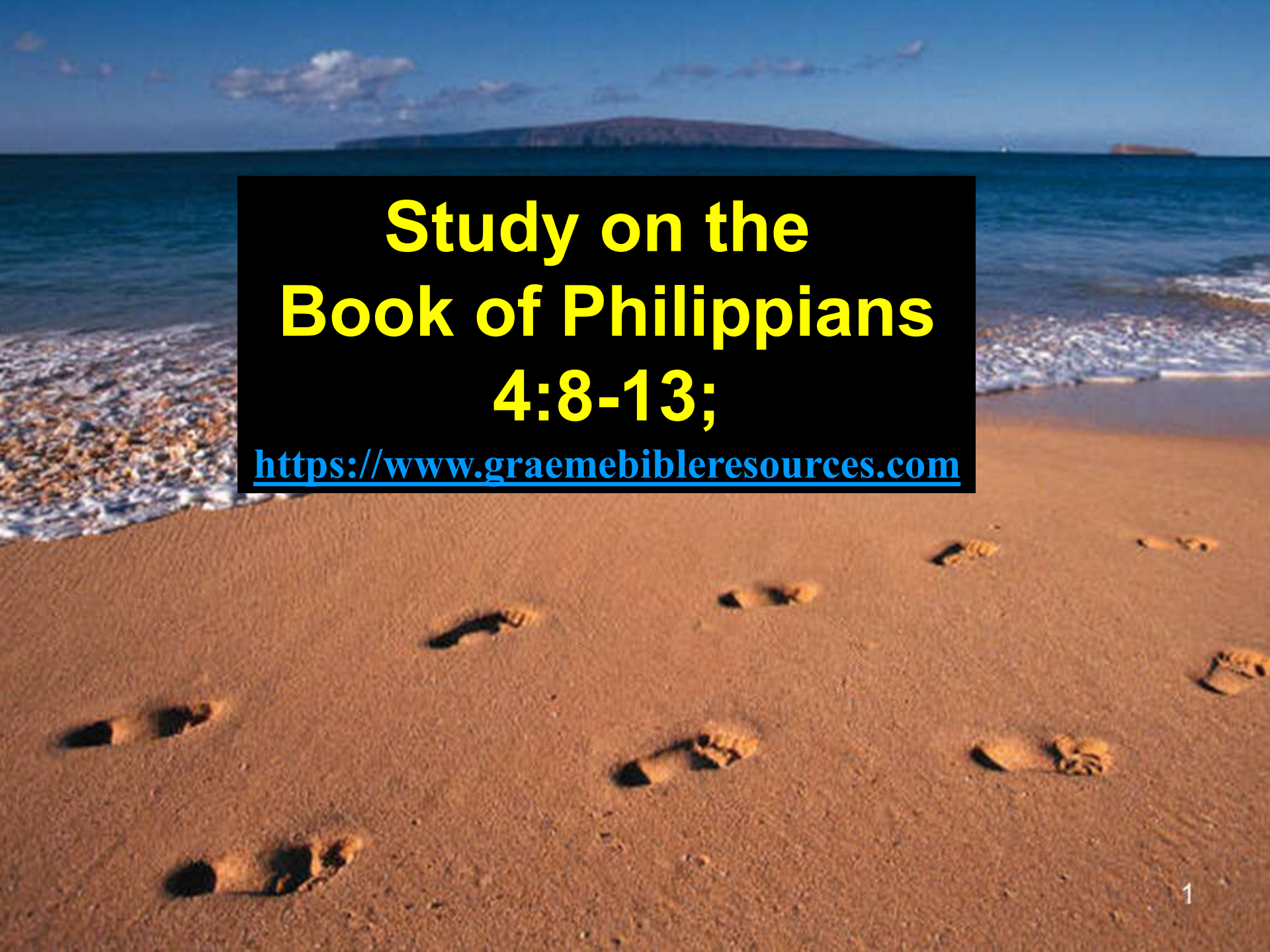
Study on the Book of Philippians 4:1-7;

**Prepared by
Graeme Morrison**

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Next in the series:- Phil 4:8-13;



Study on the Book of Philippians 4:8-13;

<https://www.graemebibleresources.com>

Phil 4:8; “Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

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⁸ Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things.

Phil 4:8; “Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Paul encourages the Philippians to **“think”** on **six things**. The word **“think” (logizomai)** :-
“ to take into account, calculate,
consider or ponder.”

It would be **easy** for the Philippians
to ponder or consider their **suffering**. Phil 1:29;
Evil influences. Phil 2:15;
Dogs and evil workers. Phil 3:2;
and **present problems** revolving around their **unity**.
Phil 4:2-3;

Phil 4:8; “Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Paul encourages the Philippians to rather think about **these 6 things:-**

First, let the Christian think on things that are **“true”** (alethes) = **“unconcealed, true... reality”**

This Greek word is found several times in the NT.
Its meanings vary from speaking of **things that are correct as opposed to false, truth as opposed to a lie,**

The Christian's mind should **ponder** upon **the reality of God and His truth.**
Heaven is real and God's truths reveal it so!

Phil 4:8; “Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Secondly, let the Christian ponder upon
“**honourable**” things.

The word “**honourable**” (semnos) =
“**revered, august, holy, awefull, of things divine**”

The Christian’s mind is to **ponder** the great “**revered, holy, and awefull**” name of Yahweh God.

To have a mind filled with thoughts of God
is to **have a mind or attitude or spirit of truth.**
(John 4:1-6;)

Phil 4:8; “Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Thirdly, the Philippians are encouraged to ponder upon **“just”** things.

The word **“just”** (dikaios) =
“to speak quite exactly, right, lawful, just.
real, genuine, true.”

The word **“just”** (exact, right, lawful, just, true) infers a standard by which men are to be measured.

The standard is revealed in the NT
to be the **word of God** (Rom 7:12;)

The word **“just”** often represents
**the state of the Christian in relationship to
the standard of God’s word.** (Rom 5:19; Heb 12:23;)

Phil 4:8; “Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Fourthly, Paul encourages the Philippian brethren to think and ponder upon thoughts that are **“pure.”** **“Pure”** (hagnos) thoughts are “chaste, undefiled, pure from blood, guiltless... pure upright.”

My mind should ponder thoughts **that represent the standard of truth** as **opposed to** thinking upon those things that **affront truth** (i.e., theft, adultery, fornication, murder, envy, etc.)

Phil 4:8; “Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Fifthly, the Philippians are encouraged to think upon things that are “**lovely.**” (prosphiles) thoughts are “dear, beloved... **of things:** pleasing, agreeable, grateful, dear... **Of persons:** kindly affection, grateful, well disposed.”

This is the only place in the NT that this word is found.

Certainly the Christian is to think thoughts that are kind, grateful, and have a godly demeanour or attitude.

Phil 4:8; “Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Sixth, Paul encourages the brethren to ponder

Upon things of a **“good report”** (euphemos) =

“uttering sounds of good omen, or abstaining from inauspicious words, uttering words of religious thought, i.e. keeping a holy silence...

in positive sense: **auspicious** (favourable or successful) with or in words of good omen.”

Paul’s thought is that we are to **think on words that help us to be saved and stay saved.**

The teaching of Christ is the only set of instructions that leads us to The forgiveness of our sins.

Let us think on these words for they will succeed in saving man’s soul.

Phil 4:8; “Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Sin can cause one to be
Recognized as **unjust (unrighteous)**
and thereby
the true just shall live by faith.
(Heb 10:38;)

Phil 4:8; “Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Paul **summarizes the six virtues** listed above with the words “**virtue**” and “**praise.**”

The **attributes of a Christian** are to be “**virtuous**” (arête) = “virtue (of moral excellence and righteousness; goodness), uprightness.”

The **attributes of a Christian** are to be of “**praise**” (epainos) = “approval, praise, commendation.”

The **six virtues** listed in Philippians 4:8; illustrate **the Christian’s moral excellence** and **approved state before God.**

Phil 4:9; "Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you."

The Peace **OF GOD**

9 The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you. 10 But I rejoiced in the Lord greatly that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity.

Phil 4:9; “Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you.”

It seems apparent that there is **a connection** between **the thoughts of verse 8 and 9.**

Paul is encouraging the Philippians
to make the six virtues of moral excellence
A part of their lives.

When **Paul** was
in **the presence of the Philippians**
this was **how he behaved himself**
and so
Paul serves as an example to them.

Phil 4:9; “Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you.”

Paul taught the truth, and lived the truth.
He exercised reverence toward God,

He stood without condemnation in the presence of God, one whose thoughts were pure, he displayed affection and gratefulness toward men, and relied upon the one truth that will save men’s souls.

The Philippians “learned, received, heard, and saw” these virtues in Paul and so are encouraged to make them a part of their lives.

The entire thought seems to be best summarized in that Paul respected God’s authority and lived in such a way to prove that love. Paul thereby serves as an example that Christians should follow.

Phil 4:9; “Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you.”

HOW CAN WE HAVE THE PEACE OF GOD?

Right Thinking:- Phil 4:8; Isa 26:3; 2 Pet 3:16-18;

Right Doing:- Phil 4:9; Psa 119:165;
Isa 48:18; John 14:23;

Right Attitude:- learning contentment, trusting,
loving, depending on God’s provisions.
Phil 4:10; Mark 12:29-31;

Phil 4:9; “Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you.”

We need to learn to **trust in God**
and **not in ourselves** and **our own abilities**.

We need to learn how **not to live in the past**,
and **not to waste our time worrying**
about **the things we cannot change**.

We need to learn how
to **stop** ourselves
constantly **indulging in self pity**.



Phil 4:9; “Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you.”

**We need to seek to eliminate
Suspicion and resentment.**

**We need to cultivate
Love. Joy, compassion,
good humour and loyalty.**

**We need to be realistic
in our expectations of others
and our expectation of ourselves.**

Phil 4:9; “Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you.”

HOW CAN WE HAVE THE PEACE:-

With God

**Hear Him, Believe Him
and Obey Him.**
Matt 28:19-20; Acts 2:38;
1Pet 3:21;

With Others

First be **reconciled to God**
then **pursue peace with others.**
1 Pet 3:8-12;

With Self

Walk in the Spirit.
Rom 8:1; Gal 5:16;

Phil 4:9; “Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you.”

THE PEACE OF GOD:-

**KNOW JESUS –
KNOW PEACE.**

**NO JESUS
NO PEACE**

**Acts 2:36-38;
Gal3:26-27;**



Phil 4:9; “Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you.”

HOW CAN WE LIVE IN PEACE:-

**Slow down, live Simply,
Live within your means.**

**Value the things that really matter.
Truly put God first:-
everything else will fall into place.**

Phil 4:9; “Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you.”

THE PEACE OF GOD WILL ENABLE YOU TO:-

**Get beyond the regrets
and guilt of the past.**

Manage the anxiety of the present.

Overcome the fear of the future.

Phil 4:10; “How grateful I am, and how I praise the Lord that you are concerned about me again. I know you have always been concerned for me, but for a while you didn’t have the opportunity to help me.”

This thought is closely associated with Phil 2:30; where **Paul commends Epaphroditus** for bringing the much needed monetary relief to Paul.

Paul states, “**because for the work of Christ He came near to death,** hazarding his life **to supply** that which was lacking in your service toward me.”

Paul, as an evangelists, had needs that were to be met by other brethren if the work of evangelizing was to continue.

The apostle now explains that **he understands** the “**lacking in service**” on the part of **the Philippians** was not due to any uncaring spirit but rather **they “lacked opportunity.”**

Phil 4:10; “How grateful I am, and how I praise the Lord that you are concerned about me again. I know you have always been concerned for me, but for a while you didn’t have the opportunity to help me.”

Apparently the Philippians would have sent relief to Paul sooner; however, they may not have had the funds or a messenger to send the funds to Paul.

Here, **Paul** is careful to let them know that **he understands this**.

Receiving funds for the work of an evangelist was a touchy subject in these early days of the church as it is in many congregations today. Some of the Corinthian brethren had **accused Paul of preaching only for money**. (2 Cor 11:7-10;)

Others **claimed Paul was trying to scam the brotherhood** for funds when he set out to collect monies for the needy saints in Jerusalem (2 Cor 12:16-18;)
This may have been a general idea that Paul had to continually fight throughout Macedonia. (1 Thess 2:2:5;)

Phil 4:11; “Not that I speak in regard to need,
for I have learned in whatever state I am, to be content.”

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¹¹ Not that I speak in regard to
need, for I have learned in
whatever state I am, to be content:
¹² I know how to be abased, and I
know how to abound.

Phil 4:11; “Not that I speak in regard to need,
for I have learned in whatever state I am, to be content.”

The word **“Need”** or **“want”** is the exact same word
that was found at Philippians 2:30; translated:-
“lacking” and defined there as a **“deficiency.”**

This seems **difficult to interpret**. Paul has **commended** the
Philippians **for meeting an apparent need**. (Phil 2:30; 4:10;)
yet now states that **he does not say these things**
because of any deficiency, want, or need on his part.

The interpretation seems likely that Paul is saying that
he does have needs; however, it is **not having the needs**
themselves met that **gives him contentment in life**.

His joy comes in knowing that brethren truly did care for him.
(Phil 4:10;) Paul’s **“contentment”** came not in the
monetary gift **but in the knowledge that heaven was his**
if he would but meet God’s standards. (Phil 3:1, 20-21; 4:1-5;)

Phil 4:11; “Not that I speak in regard to need,
for I have learned in whatever state I am, to be content.”

Man cannot experience true joy without “learning.”

Paul had **“learned”** how to be content even
though he faced intense persecution in his life.

When we study God’s word we find that hardships
and afflictions are part of the path to heaven
then we will gladly accept them with contentment.
(Acts 14:22;)

When our spiritual mind views true citizenship
existing in heaven then the things of this life will
fall into different categories in our mind. (Phil 3:20;)

We will not view hardships with such a state
of anxiety, rather our mind will have the bend that
it really doesn’t matter and it will not last forever.

Phil 4:12; “I know how to live on almost nothing or with everything.

I have learned the secret of living in every situation,
whether it is with a full stomach or empty, with plenty or little.”

“I know how to be abased.” To be **“abased”**
(tapeinoo) = “to lower... metaph.: to lessen...
to disparage... to humble, abase... in moral sense,
to make lowly, to humble... **to humble oneself”**

Paul’s point is that **from one spectrum to the next**
he continues to be content. It doesn’t matter if Paul is looked
at by others **as nothing** because of **what he is teaching**
or what he has, he is **content** in times of being **“abased.”**

Neither does it really matter to Paul if he has more than
he needs in relation to good and descent treatment of others.

The reason Paul can approach life with such a mind
is that **he is not emotionally attached to the world** but
rather **emotionally, physically, and spiritually attached**
to Jesus Christ. Paul has **LEARNED** to be this way.

Phil 4:12; “I know how to live on almost nothing or with everything.

I have learned the secret of living in every situation,
whether it is with a full stomach or empty, with plenty or little.”

**Not only did it not really matter to Paul whether
he was treated scornfully or loved by men**

**But it also did not matter to him
if he was hungry or filled with food.**

**Paul was not physically attached to this world.
When you and I detach ourselves,
to a certain degree, from the cares of this world
we too can abound in times of want.**

Phil 4:13; “For I can do everything with the help of Christ
who gives me the strength I need.”

**Paul says based on his trusting Christ, he could
Do all things through Christ who strengthens him.**

This is a terribly **abused passage**,
and **does not have** the **general application**
that so many Christians give it.

Paul did not mean that he had the ability
to leap across the isthmus of Corinth, or that
he could fly to Ephesus, or swim to Caesarea.

The statement, like all scripture statements,
must be seen in its context if one is
to learn the truth of what is being said.

Phil 4:13; "For I can do everything with the help of Christ
who gives me the strength I need."

What is Paul speaking about?

He is speaking about **adjusting, without resentment**
to the **ever changing conditions** of his life.

It is **with regard** to having a **sufficient amount**
of this world's goods, **and not having a sufficient**
amount of this world's goods that Paul could do
all things through Christ who strengthened him.

He could be full, well clothed, and well housed through
Christ, and enjoy this **not worrying about tomorrow.**

(See: Matthew 6:25-34;)

Yet **also through Christ** who **strengthened him**
he could suffer cold, hunger, shipwreck,
Insufficient housing, and all these other things,
And **never feel resentment toward his Lord.**

Phil 4:13; “For I can do everything with the help of Christ
who gives me the strength I need.”

**Paul had earlier learned that
it is through facing weaknesses in life
that one grows in the strength of Christ.
(2 Cor 12:7-10;)**

**When my faith has attained a level that my true
and earnest belief is that heaven is my home then
I will not be affected by the hardships of this life.**

**The more wicked men may afflict me the greater
in the strength of Christ I will be because
I know that He will save me in the end.
(Exodus 1:12; 2 Cor 11:21-30;)**

Phil 4:13; “For I can do everything with the help of Christ
who gives me the strength I need.”

**Jesus had saved the soul of Paul,
forgiven him of all his sins.**

Paul did not expect the Lord
to provide him with every luxury of life.
Having food and clothing he was content,
for contentment with godliness is great gain.

**That is what he taught, and that is the way
He lived.** Let us learn the lesson that he learned.

Remember whether we live in abundance
or privation, **we can do it through
Christ who strengthens us.** All glory to Christ!
(See 1 Timothy 6:6-8;)



Philippians Chapter 4

An Example of Basic Christian Beliefs.

We believe **the Bible to be the only infallible, inspired, authoritative Word of God.** As such it is our final authority for all matters of faith and Christian practice. (2 Tim 3:14-16;)

We believe that **there is one God eternally existing in three persons- Father, Son and Holy Spirit.**
He is the Creator of all things.
(Gen 1:1; John 1:1; Matt 3:16-17; 2 Cor 13:14;)

We believe **in Jesus Christ, God in human flesh**, who came to this world to die for our sins and who was bodily raised from the dead. (1 Corinthians 15:1-8;)

We believe **in the Holy Spirit**, the Spirit of the Living God, who draws people to Christ and who lives in every person who has received Christ.
(John 16:8-9; Acts 2:38; Ephesians 1:13-14;)

We believe that **man**, created by God, **willfully sinned** and as a result is lost and without hope apart from **accepting and receiving Jesus Christ** as Saviour.
(Romans 3:23; 6:23; Acts 4:12;)

We believe **that salvation (forgiveness of sins) is available by the grace of God through the blood of Jesus Christ**.
This free gift of forgiveness is offered to all who receive Christ as Lord and Saviour.
(Ephesians 2:8-9; Colossians 2:6; John 3:16;)

We believe **the Bible clearly teaches the way to receive Christ** is to **Hear about Gods grace**, and the gospel (good news) that God sent His Son to die on our behalf and that Jesus was resurrected from the dead.
(Rom 10:17; John 3:16; Rom 1:1-5; 1 Cor 15:1-8;)

We then need to **believe in Jesus as God's Son and Saviour of the world**, repent of personal sin, confess Christ publicly, and be baptized.
(John 8:24; Luke 24:47; Rom 10:9; Acts 2:36-38; Matt 28:19-20; Mark 16:16;)

We believe that **through our obedient faith, at our Baptism the grace of God through the blood of Jesus washes away our sins.**
(Matt 28:19-20; Mark 16:16; Acts 2:36-38;)

We believe that **full immersion under water** is the prescribed mode of baptism as indicated by Jesus' own example and command, best depicts our union in His death, burial, and resurrection.
(Mark 1:9-10; Matthew 28:19; Romans 6:4;)

**We believe that the called out by God
who have responded to the gospel is the body,
the family, the kingdom, the bride of Christ on earth,
founded on the day of Pentecost,
consisting of all Christians everywhere.
(Matthew 16:13-18;)**

**We believe that death seals the eternity
of each person. (Hebrews 9:27;)**
**Those who are forgiven will spend eternity
with God in heaven, those not forgiven
will be eternally separated from God in hell.
(John 5:28-29; Dan 12:2; 2 Cor 4:14; Acts 17:31;)**

Study on the Book of Philippians 4:1-13;

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Next in the series:- Phil 4:14-30;