

“BE ANXIOUS FOR NOTHING”

PHILIPPIANS 4:6

INTRODUCTION:

1. Jesus wants to help calm the heart of those who are troubled.
 - a) **JOHN 14.27:** “*My peace I give to you.*”
 - b) **JOHN 16.33:** “*in Me you may have peace.*”
2. Philippians 4 tells us how to be people filled with peace by giving us five imperatives that will give us peace when obeyed.
3. **PHILIPPIANS 4:6:** “*Be anxious for nothing*”

I. INTERPRETATION

- A. The command.
 1. **PHILIPPIANS 4.6:** “*Be anxious*”
 2. Imperative: Why do we obey? (John 14.15)
- B. The composition.
 1. **PHILIPPIANS 4.6:** “*for nothing.*”
 2. Work, health, money, family? Nothing!

II. DEMONSTRATION

- A. Reflecting back on Gethsemane. (Heb. 5.7)
 1. Jesus offered up the prayer of a beggar. (cf. 1 Tim. 2.8)
 2. Jesus cried mightily. (Heb. 5.7)
- B. Jesus in Gethsemane. (Matt. 26.36-45)
 1. Anxiety: Jesus was concerned. (vs. 36-38)
 2. Asking: Jesus took His concerns to God. (vs. 39-44)
 3. Acceptance: Jesus accepted God’s answer. (v. 45)

III. APPLICATION

- A. To deal with your anxieties, think about your value.
 1. **LUKE 12.22:** Do not keep on worrying.
 2. **LUKE 12.23-28:** You are valuable to God.
- B. To deal with your anxieties, think about your values.
 1. **LUKE 12.29-34:** What is most important to you?
 2. **COLOSSIANS 3.2:** “*Set your mind on things above...*”

CONCLUSION: Are you anxious about your eternal destination?

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“Go into all the world and preach the gospel to every creature”
-Mark 16.15

March 15, 2026

MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM
SUNDAY MORNING WORSHIP: 9:50 AM
SUNDAY EVENING WORSHIP: 6:00 PM
WEDNESDAY EVENING BIBLE CLASS 7:30 PM

Who are You Trying to Please?

The philosopher, Dr. John Dewey, once wrote, “the deepest urge in human nature is the desire to be important.” In all of our relationships, the people in our lives need to know that that are important to us.

Some act religiously just to appear important (Matt. 6.2,5,16). The Pharisees sought a place of honor in the eyes of the Jewish community. They loved to be “*called by men, ‘Rabbi, Rabbi’*” (Matt. 23.1-7). Jesus summed up the motives of the Pharisees: “*But all their works they do to be seen by men*” (Matt. 23.5).

There is nothing wrong with wanting to feel important. However, we must ask ourselves this: Who are we trying to please? Paul reminds us that it is not he who commends himself or who is commended by men, “*but whom the Lord commends*” (2 Cor. 10.18).

Who we seek to please, the one in whose eyes we want to be valued and seen as important, will govern our actions and decisions. It was this desire for the praise of men that led to some of the rulers refusing to confess the name of Jesus (John 12.42,43). It is that desire to be people “*whose praise is not from men, but from God*” (Rom. 2.29), that drives us to do the things we do and live the way we live. Let us always have the goal expressed by Paul: “*Therefore we make it our aim...to be well pleasing to Him*” (2 Cor. 5.9). CLP

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MARCH 15, 2026

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JESUS IS KING

Acts 8:12

INTRODUCTION:

1. Before Jesus was taken up and ascended into the clouds, He gave His disciples a command. (Acts 1.8).
2. Acts is often studied from the perspective of the church. But from this book, we can see Him as He was seen by His disciples.
3. Acts 8 sees a major shift in the book as the gospel is spread out from Jerusalem into the surrounding regions.

I. UNFOLDING THE TEXT

- A. Persecution: A great persecution arose.
 1. **Acts 8.1:** *“Now Saul was consenting to his death.”*
 2. **Acts 8.1-3:** *“a great persecution arose...”* This was a social shift. (cf. Acts 2.47; cf. 1.8)
- B. Preaching: The gospel was preached in Samaria.
 1. **Acts 8.4,5:** *“preaching the word.”*
 2. **Acts 8.6-8:** The message confirmed. (cf. Mark 16.20)
- C. Profit: Simon the Sorcerer profited from the people.
 1. **Acts 8.9:** He was *“claiming that he was someone great”*
 2. **Acts 8.10,11:** The whole city was influenced by him.
- D. Persuasion: Philip persuaded the people to obey the gospel.
 1. **Acts 8.12:** *“But when they believed Philip”*
 2. **Acts 8.12:** *“preached the word”* lit., “good news.”
 3. **Acts 8.12,13:** They were all baptized, including Simon.

II. JESUS IS THE KING OF THE KINGDOM

- A. Philip preached Jesus as the King.
 1. **Acts 8.12:** *“the kingdom of God”* (cf. Acts 1.3,6)
 2. A kingdom needs to have a King. (Rev. 19.16)
- B. Philip preached Jesus as having all authority.
 1. **Acts 8.12:** *“and the name of Jesus Christ”*
 2. This is a reference to authority. (cf. Acts 4.7,10)
 3. **Acts 8.12:** *“both men and women were baptized.”*
- C. Philip preached Jesus as all inclusive.
 1. **Acts 8.5:** *“Philip went down to the city of Samaria”*
 2. The gospel is for all. (Gal. 3.27,28)
- D. Philip preached Jesus as forgiving. (Acts 8.22)

CONCLUSION: This is the Jesus we need to know.

If There is No God

The question of God’s existence has been debated as far back as the ancient world. The Bible does not begin by offering proof of God. It simply begins, *“In the beginning, God”* (Gen.1.1). Repeatedly, the inspired writers of the Bible equate those who do not believe in God with foolishness (Ps. 14.1; Rom. 1.20-22). Instead of making a case for God, I want us to think about what this world would be without God.

If there is no God, then there would be no life. How ironic that the very existence of God is why we can argue and debate about the very existence of God. Why? Without God, you and I would not be here. To say that there is no God is to say that lifeless, inert matter produced life. It is an established scientific fact that life begets life. Through our observation of the universe, you will never see an example of non-life producing life. The Bible also teaches us that it was God who brought forth every kind of life including man (Gen. 1).

If there is no God, there would be no morality. Many in the world consider morality to be relative. What is considered wrong to you is not what is considered wrong to me. Yet there is a moral standard by which all of humanity lives. If I kill someone, is it wrong? If there is no God, then by whose standards is it wrong? And why is their standard better than the standard established by someone else? I can commit whatever atrocities I choose and claim that there is no inherent wrong in what I do, because without God, right and wrong become arbitrary. Yet our observation of the world teaches us that there is an established moral code by which every human lives. The moment you admit that there is even a single moral absolute, you admit there is a higher standard who established that moral absolute - God (Rom. 2.14-16).

If there is no God, there is no hope. In 1 Thessalonians 4, Paul tells brethren who have lost loved ones not to *“sorrow as others who have no hope”* (1 Thess. 4.13). Contextually, those who have no hope refer to those who do not have heaven in their future. There is hope for our continued existence when we leave this body. And for Christians, that hope is of an eternal heaven (Rev. 21.3,4). However, without God, there is no heaven, no hell. There is only nothingness. The other day, an atheist was asked if it bothered him to believe that he will cease to exist after his death. He said that it didn’t bother him before he existed, and so why would it bother him after he ceased to exist?

I cannot fathom a world without God. God lives in heaven (Isa. 57.15). But His presence is everywhere. Everyone enjoys the blessing of His presence and the abundance of His provisions (Matt. 5.45| Luke 6.35). Hell is described in a variety of ways, but ultimately, it is a place without God (2 Thess. 1.9; Matt. 25.41). Only through Jesus can we be saved from an eternity of living without God.

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