

Servants and Saints

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[0:00] Acts chapter 16. We'll read the entire chapter. Would you stand together with me for the reading of God's holy word.

! He came to Derbe and then to Lystra where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek. The brothers at Lystra and Iconium spoke well of him. Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek.

As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey. So the churches were strengthened in the faith and grew daily in numbers.

Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to, so they passed by Mysia and went down to Troas.

During the night, Paul had a vision of a man of Macedonia standing and begging him, Come over to Macedonia and help us. After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.

[1:29] From Troas, we put out to sea and sailed straight for Samothrace and the next day on to Neapolis. From there, we traveled to Philippi, a Roman colony in the leading city of that district of Macedonia, and we stayed there several days.

On the Sabbath, we went outside the city gate to the river where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God.

The Lord opened her heart to respond to Paul's message. When she and the members of her household were baptized, she invited us to her home. If you consider me a believer in the Lord, she said, Come and stay at my house.

And she persuaded us. Once, when we were going to the place of prayer, we were met by a slave girl who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling.

This girl followed Paul and the rest of us, shouting, These men are servants of the Most High God who are telling you the way to be saved. She kept us up for many days. Finally, Paul became so troubled that he turned around and said to the spirit, In the name of Jesus Christ, I command you to come out of her.

[2:48] At that moment, the spirit left her. When the owners of the slave girl realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the authorities.

They brought them before the magistrates and said, These men are Jews and are throwing our city into an uproar by advocating customs unlawful for us Romans to accept or practice.

The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be stripped and beaten. After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully.

Upon receiving such orders, he put them in the inner cell and fastened their feet in the stocks. About midnight, Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.

Suddenly, there was such a violent earthquake that the foundations of the prison were shaken. At once, all the prison doors flew open, and everybody's chains came loose. The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped.

[3:58] But Paul shouted, Don't harm yourself! We are all here. The jailer called for lights, rushed in and fell trembling before Paul and Silas. He then brought them out and said and asked, Sirs, what must I do to be saved?

They replied, Believe in the Lord Jesus and you will be saved. You and your household. Then they spoke the word of the Lord to him and to all the others in his house.

At that hour of the night, the jailer took them and washed their wounds. Then immediately, he and his family were baptized. The jailer brought them into his house and set a meal before them. He was filled with joy because he had come to believe in God, he and his whole family.

When it was daylight, the magistrates sent their officers to the jailer with the order, Release those men. The jailer told Paul, The magistrates have ordered that you and Silas be released. Now you can leave.

Go in peace. But Paul said to the officers, They beat us publicly without a trial, even though we are Roman citizens, and threw us into prison. And now do they want to get rid of us quietly?

[5:03] No. Let them come themselves and escort us out. The officers reported this to the magistrates, and when they heard that Paul and Silas were Roman citizens, they were alarmed. They came to appease them and escorted them from the prison, requesting them to leave the city.

After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and encouraged them. Then they left. The Bible is with me to the little book of Philippians. Acts, Romans, 1st and 2nd Corinthians, Galatians, Ephesians, Philippians. John Bunyan was a tinker.

That means he was a metal worker. He made and fixed pots and pans. And by the grace of God, well, he plied his trade over in England during the 1600s.

And then by the grace of God, he was converted and made a preacher of the gospel of Jesus Christ. His preaching was mainly done in the town of Bedford, and his preaching landed him in jail.

[6:19] He spent some 12 years in jail, during which time he wrote a book. A book that has been instructing people all over the world for some 400 years now.

Pilgrim's Progress. If you've never read it, you must. Pilgrim's Progress.

Pilgrim's Progress. And his preaching also landed him in jail. And from that prison in Rome, he wrote three letters that have been preserved for us, and that have been such a rich blessing to the people of God for some 2,000 years now.

You have them in your lap this morning. Ephesians, Philippians, Colossians. The three prison letters of the Apostle Paul.

And this morning, we begin a study on the letter to the Philippians, the book of Philippians. And we must realize that though it comes from the pen of Paul in that Roman prison, it's part of inspired Scripture.

[7:47] It's part of God's Word to us. It's infallible. Without error. God has something to say to us in it. And our text for today is just the first two verses.

We find that this letter takes the common form of all letters of the day. First, you see who it's from. Then, who it's to. And then, a greeting follows.

Notice it with me. Philippians 1, 1 and 2. Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus at Philippi, together with the overseers and deacons, grace and peace to you, from God our Father and from the Lord Jesus Christ.

Three points then. The first, who it's from. And we see, Paul. Paul. Now this man, as I said, did all that he could to persecute Christians and to destroy the church.

But we now find him being persecuted for Christ's sake. He's in prison for Christ. And he's writing a letter to encourage and strengthen the church of Christ.

[9:03] He's obviously been changed. He's not the same man that he used to be. Indeed, he's become a new creature. Gloriously converted. You can read about it in Acts chapter 9, how Christ met him on the road to Damascus.

And how he saved him from his sin. And how Paul never got over that fact. And then how Jesus Christ chose him to be one of his apostles. And sent him with the gospel to the Gentile world.

A sent one. With all the authority of Christ behind his words and his preaching. Charged with being one of those foundation stones in the church of Jesus Christ.

As Christ has built his church upon the prophets and apostles. So it's from Paul. And Timothy. More on this man later.

Paul has a lot to say about him in chapter 2. But for now we just see that he's a co-laborer with Paul. Paul's not alone. He's got Timothy working with him. And this is a man who had a deep interest in the Philippians.

[10:09] Because he was with Paul when he first brought the gospel to the Philippians. We saw that in Acts chapter 16. And Paul refers to him as his true son in the faith.

Has no one like him. And this Timothy is in full agreement with what Paul says and writes in this letter. And so his name is attached to the letter. He's there in Rome with Paul at the time of the letter.

Where he very possibly could have been in prison with Paul. As we read in Acts chapter 16. How Silas was in prison with Paul at one time.

So the letters from Paul and his co-worker Timothy. The thing I want us to catch this morning from verse 1. And the first half of verse 1.

Is how Paul views himself. Paul and Timothy. Servants. Of Christ Jesus. He does not refer to himself as an apostle of Christ Jesus.

[11:11] Though he does that in many of his other letters. But rather he refers to himself here. And to Timothy. As servants of Christ Jesus. Doulos.

The singular. The common name for a slave. A bond slave. A servant. Now. The Greco-Roman word.

The world was crawling with slaves. They were everywhere. We read of one. Didn't we? This slave girl in Acts chapter 16. Who was there in Philippi. Making money for her owners. These slaves had been sold.

And purchased. By another. So they belonged to another. They were not their own anymore. They were the property of another.

And so therefore they weren't free to do whatever they wanted. The slave doesn't show up in the morning and say, Well today I'm going to do this. In the morning and then the afternoon. No. He comes and the master tells him what to do.

[12:10] Because he's his master's property. That's the word here. For slave. And he owes his master obedience.

His own rights. His own will. It's all subordinated to that of his owner. His master. Now that's the word Paul chooses then. To describe himself. Now think of that for a moment.

Paul is the greatest of all the apostles. He says he works harder than all of them. He had perhaps greater success in church planting than the rest of them.

God had breathed upon him and his work in an unusual way. He carries the very authority of God when he writes these letters.

And is responsible for so much of our New Testaments. And it's this man. This great man. Who identifies himself as a servant. In Christ Jesus.

[13:09] He thinks of himself that way. How do you think of yourself? Well it's fitting. That Paul would refer to himself as a servant.

It's fitting for several reasons. First of all. Because in chapter 2. Paul is going to talk. When he's seeking to. Teach humility to this church.

He's going to appeal. To someone else who humbled himself. And the one who was in very nature God. But who did not consider equality with God.

Something to be held on to and grasped. But made himself nothing. Taking the very nature of a servant. There's our word again.

And as a servant. Was obedient unto death. Even the death of the cross. You see. Paul is going to speak about. Isaiah's suffering servant.

[14:06] That's where he's going in this letter. The one who came to serve the will of Jehovah. By being crushed. And bruised.

And punished by him. He's the servant son. Who came to do the will of the father in heaven. The one who came to be served. Not to be served. But to serve.

And to give his life as a ransom for many. That's where Paul's going in this letter. You can just get into his head for a minute. Is God the eternal son a servant?

And as a servant. Is he given the command to go to the hellish cross. And die? Then how can I ever view myself as anything more than a servant of the servant.

The servant of the Lord. Paul and Timothy. Servants of Christ Jesus. But it's fitting as well. Because Paul had been purchased by Jesus Christ.

[15:07] From time to time. One of these servants or slaves. Could be set free. By someone paying the ransom. A price that would set them free.

There's the slave on the auction block. And he's belonged to some terrible taskmaster. And now all he wants is the most money he can get out of this slave.

And so he goes to the highest bidder. And there's a kind gentleman in the crowd that keeps raising the bid. And he's willing to pay the highest price. And he purchases him. And upon purchase.

The title. Of possession. Comes out of that previous owner's hands. And is given to the new owner. Sometimes the owner would hand it to the slave.

And absolutely set him altogether free from slavery. Sometimes he would maintain it himself. And the slave would be his. But the point is that he was set free from his previous owner.

[16:04] From that which once bound him. And that obligation that he once had. He was now free from it. And that's exactly what had happened to the Apostle Paul.

He had been a slave of sin. And had served that master. That hard master for many years. When sin came calling. Paul answered. When his bigotry against Christ came and said.

Persecute the Christians. Stone that Stephen. Kill them. Arrest them. He served. Yes. Yes. Yes. He said to his master. But Jesus Christ.

The Son of God. Came from heaven. And paid a ransom price. That set Paul free. What was that price? His own life's blood.

For you were redeemed from your empty way of life. Not with silver and gold. But with the precious blood of Christ. As of a lamb without blemish. And without spot. And Paul was purchased.

[17:11] By God. By the blood of Jesus Christ. And so he was set free. Free from his old master of sin. Free now to serve his new master.

The master who had purchased him with blood. And that perspective holds Paul. You see. It drives him. It motivates him. We see it in the very opening of this letter.

In other letters. And throughout letters. In the midst of them. Remember his words to the Corinthians. He wants this perspective. To govern their lives as well. You are not your own.

1 Corinthians 6. 19 and 20. You're not your own. You've been acting like you were your own. Free to do what you want. You are not your own.

Why not? Because you were bought at a price. Therefore. Honor God with your body. You were bought. At a price. You were that slave.

[18:07] Brother and sister. You were the one serving sin. And Jesus Christ. Bought you. You're now his. You're not your own. Maintain that perspective.

Of who you are. Our dear brother Gordon Hawkins. Now with the Lord. He and his wife Shirley. Over at Wattisham England. Had a way of reminding one another. Of this perspective. Whenever something difficult.

Was thrust into their lives. And ministry. Something that would be an interruption. To their schedule. Something painful. And distasteful. To their flesh.

Some hard pill. To swallow. They would simply say one word. And with that word. They would remind each other. Of this perspective. Of what they were. And whose they were.

Yan-yo. They would say to each other. Yan-yo. You. Are. Not. Your. Own. They were just reminding each other.

[19:07] Of that perspective. Whose they were. And what they were. We're servants of Christ Jesus. We've been bought. At a great price. And so.

We. Wait. On him. For the orders. We don't. Decide. What our life. And ministry. Will work. Will look like. We are not our own.

Gordon and Shirley. Servants. Of Christ Jesus. Paul and Timothy. Servants. Of Christ Jesus. Not our own. Purchased.

And it's also fitting. Because Paul's now in prison. And the Philippians. Had heard about this. That their beloved. Paul's in prison. The one who founded the church. And first brought them. The good

news of Christ.

And so they sent. One of their leaders. Of Paphroditus. To take a gift to Paul. To be there. To minister to Paul. And most of all. To find out. How he's doing. What's the great apostle.

[20:07] Thinking now. Now that he's. Set aside. And locked up. In a prison. What does he feel. Now.

What is his attitude. Now. And so. His letter back to them. The book of Ephesians. Starts. With the reminder. That the one in prison. Is a servant. Of Christ Jesus. He does not.

Dictate. To his master. How he is to live. His life. I'm in prison. He's saying. On an assignment. From my master.

Father. It's not mine. To choose. If I had my own way. I'd be out preaching. Perhaps. But he's chosen. To have me. Locked up. And writing. We're but servants.

Of Christ Jesus. Whose we are. And. Whom we serve. And besides. How can we. Complain. When our Lord. The perfect servant.

[21:05] And self. Was given. The assignment. Of Calvary. Did he go. To the cross. For me. Then I will gladly. Go to prison. For him. He's my master.

Paul and Timothy. Servants of Christ Jesus. And it would also be. Fitting. To speak of himself. In this way. To the Philippians. Because of the Philippians.

Culture. Greek culture. Elevated. Personal freedom. And independence. As it's. As their most. Prized. Possession. To be free.

Rather. Than to be a slave. A bondman. That was it. Slavery. Slavery was debasing. It brought a man down. To serve another. And so it was despised. By the Philippians.

And by those in Philippi. We're free men. And they boasted. Of that. Freedom. Slavery. Being owned by another.

[22:00] Being his property. Then a loss of rights. Then. That I'm under his control. And I'm owing obedience. To him. Well that's disgusting.

To the Greeks. That was the culture. That these Christians. In Philippi. Were breathing. And Paul has to. Remind them. That there's something.

Far higher. Than personal freedom. And independence. And that it is. Servitude. To Jesus Christ. You all are boasting.

About your freedom. In Philippi. Paul and Timothy. Servants. Of Christ Jesus. Being a servant. To Christ. Is true liberty.

That's what he's telling them. And I think. We freedom loving. Americans. Need to hear. Paul's opening words. It is proper. For us. To rejoice. In freedom. It is proper.

[22:56] For us. To. To prize. Personal freedom. And independence. That we are seeking. To spread. Around the world. That we ought not. To be the property.

Of another. And ought to be. Free to govern. Our own lives. But folks. That doesn't translate. Well. Into the spiritual realm. What happens.

When we begin. To. Glory. In the fact. That nobody. Tells me. What to do. I'm free. Nobody. Has a right. To order me.

And give me orders. I'm independent. Independent. Independent. Of anyone. God. And men. Well. We need to be careful.

Of that. The highest goal. Is not freedom. To do our own thing. To not belong. To anyone. No. We've been set free. From sin.

[23:49] That we might belong. To another. Romans chapter 6. Tells us. Set free. From the one. Slave master. That we might belong. To another master. Jesus Christ.

And that we might serve him. So that's how Paul viewed himself. Paul and Timothy. Servants of Christ Jesus. Believers. How do you view yourself? As a servant of Christ Jesus.

Is that your self-conscious identity? What are you? Well. I'm a truck driver. I'm a teacher. Good for you. I work.

In the office. I'm a retired senior citizen. I'm a widow. I'm a preacher. I'm a housewife. I'm a student. Well. That's all fine and good.

But if that defines you friend. You've got a shallow. Identity. Of yourself. A shallow view. Of yourself. Do you think of yourself. In those capacities. As a servant.

[24:45] Of Christ Jesus. That's what you are. First and foremost. A servant. Of Christ. In your. Rig. In your. Office. In your home. In your pulpit.

A servant. Of Christ. I wonder. Do you ever refer to yourself. As a servant. Of Christ Jesus. Ever sign your letters.

And your emails. Servant of Christ. John. That's what Paul's doing here. Isn't it? Servant. Of Christ Jesus. Do you ever do that?

Do you ever say to the Lord. What the psalmist says. In 116. 16. Oh Lord. Truly. I am your servant. For you have freed me. From my chains.

Do you talk to the Lord. That way. Truly Lord. I am your servant. For you have freed me. From my chains. Do you ever stop. Before reading your Bible. And start with.

[25 : 48] Samuel's prayer. Speak. Lord. Your servant. Is listening. And then read.

Read the master's words. In the posture of a servant. Waiting to be told. What to do. You know. He's got things to tell you. Commands to give you. Thoughts to think.

Duties to perform. Are you listening. Are you reading. As a servant. When his word is preached. Are you listening.

As a servant. Do you. Quiet your heart. Before it's being preached. And listen in the posture. Speak Lord. This is you. This is your word. Speak to me. I'm your servant. And I'm listening.

Do you ever pause. At the beginning. Of a new day. And take. Saul of Tarsus. This prayer. On the road. To Damascus.

[26 : 44] And make it your own. Here it is Lord. Seven o'clock. In the morning. What would you have me. To do. Lord.

Master. What would you have me. Your servant. To do. What do you want me. To do this morning. And once you do it. You return to the masters. And that's what the slave does. He come.

He does what he sent to do. And then he returns to the. Now Lord. What do you want this afternoon. What do you want me doing tonight. With my time. It's a recognition. That my life is not my own. To choose.

And to order. As I want. That my calendar. Is not mine. And my schedule. Is not mine. To fill in. Just according to what I like. And don't like. But I am your servant Lord.

Truly. You have set me free. For my chains. Ever remind yourself. In the midst of. Your day. Maybe in the thick of a temptation. In the thick of some hard.

[27 : 40] Trial. Some discouragement. That you're not your own. That you were bought with a price. The very blood of Jesus. Do you ever say. Yeah. Yeah. The essence of that. To yourself.

Do you ever get down on your knees. Before your master. I mean. Your knees. These things. I'm not talking figuratively now. I'm just saying.

Do you ever get down on your knees. Before your master. You know. We can express this very attitude. By the.

The physical posture. That we take. Before the Lord. We come before him. With an awareness. That he is our master.

And that he is a far superior being to us. And there will be times. When we will want. To be on our knees. Before him. And as we are.

[28 : 39] We will feel that this is our rightful place. This is where I belong. Knowing who he is. Knowing what I am. I belong right here.

On my knees. Servants. Of this great Lord. Lord. And that's why God has ordained the day. When every knee.

Will bow. Not just a one knee curtsy. Every knee. Both knees. They are going down. Every knee will bow. And every heart.

Will know. And every tongue will confess. That Jesus Christ. Is Lord. Is master. You see. The very posture of bowing.

Expresses that reality. Jesus is master. He is Lord. I am servant. This is a perspective. That we need to maintain.

[29 : 39] In our Christian life. It's a perspective. American Christianity. Needs a healthy dose of. That is so averse. To any infringement. Upon our rights. That we get so used to.

Defending our rights. And suing people. And letting people know. When they stepped on our toes. That we need to remember. That we have a master. And we have checked our rights.

At the door. He is our master. We are the servants. He gives the assignments. Not us. Ever balk. At Christ's commands.

Take a step back. Love your enemies. Do good to those. That insult you. Pray. For those who harm you.

Go the second mile. Ever feel like. Oh there's got to be some wiggle room here. He can't really mean what it says. Ever balk at some of the assignments.

[30 : 35] Of his providence. God filling your cup. And putting it in your hand. And you begin to compare. Your lot in life. With others. And start to murmur. And complain. And have a pity party.

Poor me. Ever been out of shape. And all frustrated. By divine interruptions. That come into your life. Into your schedule. I don't have time for that.

This is what I'm doing this morning. Not if the master says otherwise. These are telltale signs. That we're. For the moment. Forgetting. Who we are. Whose we are. Because if I really view myself. As his servant. Then I'll not be put out.

When he comes. And calls me. To this task. By his command. To this task. By his providence. In my life. By this needy person.

[31 : 32] That he's brought upon. My pathway. No. The servant says. Yes sir. To the master. Not. Not. As if it were a drudgery. To serve him.

But we serve. In newness of spirit. Not in the oldness. Of the letter. And that's what you see. With the apostle Paul. Remembering what Jesus. Has freed us from. And the price. That he's paid. His commandments.

Then become. Their happy choice. Who would not delight. In this. To serve this master. To be a servant. Of Christ Jesus. He delights. In the well being. Of his servants. Should the servant. Not delight. To serve his master. And so. I say. That the apostle Paul. Does not view himself. Apart from Christ.

You know. That's. That's a greater part. Of the secret. Of the Christian life. Not thinking of yourself. Apart from Christ. Christian. You've been united. To Christ. What are you? A servant.

[32 : 29] Of Christ Jesus. I'm his. The prisoner. Of the Lord. I belong to him now. And that's the greatest comfort.

In life. And in death. To know that I belong to him. In body. And soul. In life. And in death. In life. So don't let yourself.

Think about yourself. In some detached way. From Christ. You belong to him. And that changes everything. It turns a prison. Into a paradise. For the apostle Paul.

And it makes even trials. Sweet ways. Of serving. Our master. That's who the letter's from. From. The servants. Of Jesus Christ.

Now who's it to in the second place? Well it's to all the saints in Christ Jesus at Philippi. Together with the overseers and deacons. Philippi was in Macedonia.

[33 : 26] The principal city. A leading city of that district. Present day. Greece. And it was a Roman colony. And. They had made it a miniature Rome.

The very layout of the city. Looked like Rome. And they had imported. Roman. Veterans of war. Into this city of Philippi.

And they. Heaped upon them. Many privileges. And we'll see how that plays out. Later on in the book. The letter that he writes them. But you'll remember.

As we had read for us. Acts chapter 16. How the gospel first came to this city. When Paul was on his missionary. His second missionary journey. 50 to 53 AD.

He's out preaching. And. He can't go here. The spirit of Jesus. Doesn't let him go there. Doesn't let him go there. And then one night. He has a vision. And in his vision. He sees a man of Macedonia. And he's saying.

[34 : 25] Come over. And help us. He's begging. He's pleading. And. The next day. They set out for Macedonia. Concluding. That God wanted them. To preach the gospel there.

Now this is of interest to us. This is the gospel's. First penetration. Into Europe. Most of us. Are of European extraction. And in some way. We owe our salvation.

To God. Directing his servant. Paul. To bring the gospel. To Europe. 2,000 years ago. Think of it. Europe. Was under. A covering of darkness. People sitting in darkness. Born in darkness. Living in darkness. Dying in darkness. People in eternity.

In darkness. Going into outer darkness. And God. In infinite compassion. Sends. A servant of his. Who has the light. Of the world. Go.

[35 : 28] Into. Europe. And preach. Christ there. Blessed be God. For his compassion. On our forefathers. And so they came.

To Philippi. The leading city. Of Macedonia. And there must have been times. That Paul was saying. Where is that guy. That I saw. In my vision. Because. At first. All he found. Was a few women. At a place of prayer. And when he did. Meet up with a fella. He's looking at this. Magistrate. That's red in the face. And is having him flogged. And whipped. And then he sees another fella. And he says. Into the stocks. Into the inner prison. Where's that guy. That's wanting. Our help. These guys. Don't seem to be. Wanting our help. Did I miss. The point. Of God's direction. In the vision. No. He just persevered. And you remember. The rest is history. We read of it.

[36 : 23] Well. Here it is. Ten years later. Ten years. After Acts 16. What happened there. Paul is sending. A letter back to them now. They've grown. And they've developed.

And notice Paul's view. Of the Philippian Christians. How does he view. This bunch of Christians. To all the saints. In Christ Jesus. Isn't that something.

We have a letter. From servants. To saints. Saints. What does this word mean? It means. A holy one. It means. A sanctified one.

A holy one. The basic meaning. Of the word. For saint. Hagios. Is the idea. Of being set apart. To the Lord. Set apart.

Remember. There was a holy place. In the temple. Everybody could be out here. In this court. But. This place. The most holy place. Is very special.

[37 : 19] It's set apart. From the other places. That's. Especially. For the Lord. In a way. That the rest is not. Remember. There was a day. That was special. God made the seventh day. Special.

And. Called it. Holy. His holy day. That's where we get our word. Holiday. Holy day. What does it mean? It means. He's taken one day. And seven. And set it apart. From the rest of the days.

And said. This day is special. You use six days. For this. Your work. And all your other stuff. No. This day is for the Lord. In a special way. That the others. Are not.

Remember. The bread. The show bread. In the temple. It was. Called holy. Same. Kind of bread. That they would have. Perhaps eaten. But.

No. This isn't for common use. This is to be set apart. For special use. For the Lord. So it was with the tithe. It was called holy. Set apart from the rest of the money. Especially for the Lord.

[38 : 13] The priests were called holy. Israel herself. Was called. Holy. To the Lord. She had been set apart. From all the other nations. Here's all the nations of the world. Here's Israel.

The apple of his eye. Set apart from them. To be a special nation. To the Lord. That's the idea. Of. This word. Saint. And so we believers.

Are saints. We're holy. We're set apart. From sin. From the world. Set apart to the Lord. Now the Roman Catholic Church. Has caused confusion.

Great confusion. At this point. By making saints out. To be a rare collection. Of super spiritual Christians. Who've accomplished. Some.

Extraordinary feats. And I assure you. Nothing could be further. From the truth. The church of Philippi. Is made up. Of saints. It's one of Paul's.

[39 : 13] Favorite terms. To refer to a Christian. Sometimes he calls them Christians. Sometimes he calls them believers. Most often. He calls them brethren. That's his favorite term. But second only to that.

He calls them saints. Saints. To all the saints. In Christ Jesus. At Philippi. They're all holy ones. They're all.

Down to the last one of them. Saints. And that. Not as they are. In themselves. But as they are. In Christ Jesus. Saints.

In Christ Jesus. Being in Christ Jesus. Makes them saints. Makes them holy. In at least two ways. First of all. Their record in heaven. Is holy. When you are in Christ.

The record books in heaven. Turn up your page. John Christian Heaney. And look what it says. It says holy. Regarded as holy.

[40 : 10] As if you had. Kept every command of God. Perfectly. Because Jesus Christ. Kept every command of God. Perfectly. And when we're united to Christ.

Our sin goes to his account. And his holiness goes to our account. And so God that just opens the books in heaven. And he sees those who are in Christ.

As holy. As the son of God. As holy. As if they'd never sinned. Their record book is. Is holy in heaven.

Hence Paul calls us. Holy ones. Saints. And this holiness is yours. Because of the obedience of Christ. Received by faith alone.

He's going to say that in chapter 3 verse 9. To be found in him. Not having a righteousness. Of my own. That comes from keeping the law. But that which is through faith in Christ.

[41:06] The righteousness that comes from God. The holiness that comes from God. And is by faith. All saints. Have a holiness.

Imputed to their account. In heaven. But that's not the only reason. You're called holy. All saints also have their heart and life. Made holy. On earth.

This talks about your actual attitude. And behavior. Your actions. Your thoughts. Your motivations. Not only are you counted holy. Because of Christ. But you are actually made holy.

By the regenerating. And sanctifying work. Of his. Holy. Spirit. For if any man be in Christ. In Christ Jesus. He's a new creation.

Old things passed away. Behold. All things have become new. So. The saints are made holy. They're not only counted holy in heaven.

[42:05] Their hearts have been washed. From sin. Their very bias. And disposition. The direction of their life. Has been changed. From anti-God. Romans 8.

7. To being. For God. To serve him. Now they're not yet perfect. As even this letter to the saints will show.

They still sin. But they are continuing to be made holy. By the Holy Spirit. By the washing. With water.

By the word. So this is who Paul's writing to. Those. Who have a holy record in heaven. And have been. Made. Holy. And heart and life. On earth. Well just who are they?

Well we met some of them this morning. In Acts chapter 16. Didn't we? They weren't very saint. Saintly looking. When we met them. Here's a dealer in purple cloth. Named Lydia.

[43:01] She. Was. Converted to Judaism. And so she's attending a prayer meeting. Down by the river. And we read that the Lord. Opened her heart.

So that she. Attended. To the message. She received the message. And responded to. What Paul preached. When he preached. Salvation through Christ. And so she and all the members of her household.

Believed. And were baptized. There's some of the saints. That Paul's writing to in Philippi. There's a fortune teller. A demon possessed slave girl.

Whose whole life was. Under the captivity of the evil one. But that. Paul by the power of Christ. Had set free. A saint.

A saint. There's a jailer here. In this church. I mean. Appreciate what we're doing. I mean. We could be going around the room here. What were you.

[44:00] Before. God saved you. Here's a jailer. He's a rough and tumble guy. Rough around the edges. He was ready to kill himself. When God not only shook the world.

Of his prison. But shook his heart. Made him feel. His need of Christ. Christ. And he said. What must I do to be saved? And Paul and Silas said.

Believe. On the Lord Jesus. And you will be saved. And he believed. And all his household heard. And believed. And were baptized. Became saints.

Holy ones. Fed apart to God. Whole different record in heaven now. As holy in heaven as Jesus. On the records of God. And here in this life.

Now this ruffled jailer. Has Christ begin to change him. Holy. Saints. Perhaps there were other prisoners.

[44:56] Who had been there that night. And heard Paul and Silas singing. And praising God. And saw all this unfold. And heard what Paul said. To the jailer. And they too believed. And now there they are.

Scattered in the Philippian church. To all the saints. There were other believers. You read it. The last verse of Acts 16. After they got released from prison.

Where did they go? They go back to Lydia's house. And. Before Paul left. He went to Lydia's house. Where they met with the brothers. The brothers. And encouraged them. And then they left. So there were others. That were added to the church. And there they are.

At Lydia's house. All of them. Saints. All of them. Holy records in heaven. Holy hearts and lives on earth. It's the only kind of Christians.

[45 : 52] There are. In God's book. Do you think of. Your brothers and sisters. As saints. If you don't. You must. Do you think of the ones.

That you have the hardest time. Getting along with. As saints. If you don't. You must. You must see them. As they really are. They have been set apart. Unto the Lord.

And so have you. Set apart. In the same body. To serve Christ. Do you think of yourself. As a saint. You see. Paul is reminding. This church. Of who they are.

In Christ. They are saints. Set apart. For him. And if you are not a saint. If you are not a holy one. You are not a Christian.

You don't belong to Christ's church. This is far more than just claiming to be a Christian. Are you a saint? Are all your sins washed away.

[46 : 51] In the blood of Christ. Do you have a heart. And life. That is holy. As reflected. Obedience to. The holy commandments of God.

Those are the saints. Pursue peace with all men. And holiness. Without which no one. Will see. The Lord.

How do you know if your record in heaven is holy? Because your heart and life on earth is holy. You can't go into heaven. And turn up your page there. But your life.

And your heart will show. The same holiness. That you are holy. You are changed. You are different. And that will tell you. That your record in heaven as well. Has been changed.

Through faith in Jesus Christ. Alone. You are holy in life. Not perfectly. But really. And that is the thing to which you aspire. To be as holy as he is holy.

[47 : 49] Well who else is the letter written to? To all the saints in Christ Jesus at Philippi. Together with. Or in association with. Overseers and deacons. And here is the two offices in Christ's church.

Overseers. That is pastors and elders. Those are interchangeable words. In the New Testament. Charged with overseeing the saints of the church. Like a shepherd. Oversees the flock of sheep. They are to lead. They are to watch over. They are to supervise. They are to govern and rule. They are overseers. Because they oversee the saints.

And then there are deacons. Charged with caring for the temporal needs of the congregation. And of showing charity to the poor. Thereby freeing up the overseers. To give themselves fully.

To the ministry of the word and prayer. And this church at Philippi now has both. Elsewhere Paul gives qualifications for both offices. But this is how the church is to be organized.

[48 : 48] According to the mind of Christ. He is the one building the church. And we honor the head of the church. By following his lead through the apostles. If you are a saint in Christ Jesus.

Then you are meant to be under the gracious supervision of Christ's overseers. Are you a saint in Christ Jesus? You must be in association with.

You must be together with. Under the oversight of his overseers. Who keep watch for your soul. Special called men. Who have been given the charge.

To watch over your soul. Christ never meant for his sheep. To be on their own. Without this oversight of his under shepherds. Oh in a day.

When people just drift in and out of churches. Without ever putting themselves under the discipline of the church. The oversight of the church. Let's read Philippians 1. 1.

[49 : 45] And see that God never intends it to be that way. Saints in Christ Jesus. Together with the overseers and deacons. And we also learn that office bearers of the church.

Need the same inspired letter from God. As the rank and file member. There aren't two letters. One for the deacons and elders. And another one for the rank and file Christian.

They both need the same grace and peace. They both need the same commands. They both need the same Bible. And so one letter is sent to them both.

The third category of our third point this morning is greeting. The greeting is this. Grace and peace to you from God our Father and the Lord Jesus. Grace.

God's unmerited favor in action. Shown to me. Peace. That settled rest of heart. That sees that all is well because I am at peace with God through Jesus Christ.

[50 : 44] And these rich gifts are ours from the Father and the Lord Jesus Christ. Christ. My friend, if you have grace and peace from God, then you're ready to live.

If you have grace and peace from God, you're ready to die. You're ready to go to the judgment. If these are yours, then rejoice in Him.

If they're not yours, realize these gifts come through God's Son and seek them from Him. And as we close this morning, I want you to notice in these few opening words, as Paul begins this letter, how often he speaks of Jesus Christ or Christ Jesus or the Lord Jesus time.

Three times in this short opening. Christ is everything to the Apostle Paul. He can't think of himself except thinking of himself as a servant of Christ Jesus.

He can't think of the Philippians without seeing them as saints in Christ Jesus. And he can't think of these gifts of grace and peace except as they come from the Lord Jesus Christ.

[51 : 50] Here's a man taken up with Christ. He's going to tell us later in chapter 1 that for him to live is Christ. So throughout this letter, he's going to point this church to the Lord Jesus.

And it's my prayer that as we study this letter together, that we will be directed to the Lord Jesus Christ. That whatever our need is, we'll see that the answer is to be found in Christ.

Paul's convinced that all we need is Jesus Christ. That being in Christ, we have all. Let's delight in it if we're in Christ. And if you're not in Christ, get into him this very minute.

We've heard from our God. He's spoken through his word. He's challenged us to have this perspective of servants and of saints. We're both at the same time.

What kind of servant are you? What kind of saint are you? Let's respond. He's talked to us. Let's tell him. Let's confess our sin. Let's praise him. If you're not a servant in a saint, come to him.

[52 : 57] Offer yourself up to him this morning. Let's all pray together. Praying silently and I'll conclude. Let's conclude. Our Father in heaven, we often think small thoughts of you and large thoughts of ourselves.

Would you just take these few words at the beginning of this book and remind us who we are in Christ. We are your servants, Lord. Don't let us get out from under that view of ourselves.

And remind us afresh that we're your saints. Help us to delight in what is ours in Christ. Help us to live as saints.

And to be holy as you are holy. Pardon our iniquities. Cleanse us. Make us whiter than the snow. We pray through Jesus Christ. Amen.