

Philippians: Saint in Christ Jesus

Philippians 1

Servants, Saints, Salutation

Servants

Philippians 1:1 Paul and Timothy, *servants* of Christ Jesus,

Servant (*doulos*): slave; pertaining to a state of being completely controlled by someone or something—‘subservient to, controlled by.’

Louw, J. P., & Nida, E. A. (1996). In [*Greek-English lexicon of the New Testament: based on semantic domains*](#) (electronic ed. of the 2nd edition., Vol. 1, p. 471). United Bible Societies.

Servants *of* Christ Jesus

Luke 14:25–26 Now great crowds accompanied him, and he turned and said to them, ²⁶“If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.

Luke 14:27 Whoever does not bear his own cross and come after me cannot be my disciple.

Acts 20:24 But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God.

Mark 8:36–37 For what does it profit a man to gain the whole world and forfeit his soul? ³⁷ For what can a man give in return for his soul?

Mark 8:38 For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.”

Saints

Philippians 1:1 Paul and Timothy, servants of Christ Jesus, To all the *saints* in Christ Jesus who are at Philippi, with the overseers and deacons:

Saint (*hagios*): holy; set apart

Saints *in* Christ Jesus

By itself ‘saint’ might suggest self-effort resulting in self-improvement, costly effort reaching loftier heights of living. It might, in fact, suggest the unbiblical meaning given to the word in ecclesiastical and popular use. But in reality the Christian’s position as a ‘saint’ involves a reorientation away from self and towards Christ.

Motyer, J. A. (1984). [*The message of Philippians*](#) (p. 26). InterVarsity Press.

You were called to be in Christ

Romans 1:6–7 including you who are called to belong to Jesus Christ, ⁷To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

God’s call, is not an invitation awaiting our response but an authoritative summons—his royal edict of conscription—bringing us into a living relationship with the Lord Jesus.

Motyer, J. A. (1984). [*The message of Philippians*](#) (p. 27). InterVarsity Press.

1 Peter 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

The call of God is a command to walk in the light.

Ephesians 5:8 for at one time you were darkness, but now you are light in the Lord. Walk as children of light

Salutation

Philippians 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.

Grace (charis): unmerited favor

Romans 5:8 but God shows his love for us in that while we were still sinners, Christ died for us.

2 Corinthians 9:8 And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.

Peace

Peace (eirēnē): freedom from worry

Grace is the unmerited and abounding favor of God toward men and peace is the result of that favor. It is the result of the reconciliation of man and God through Jesus' death—peace obtained at the cross of Christ.

Boice, J. M. (2000). [*Philippians: an expository commentary*](#) (pp. 26–27). Baker Books.

Romans 5:1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

John 14:27 Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

The darkest thing you ever did, the most horrifying thing that ever happened to you—*nothing* can separate you from the love of Christ (v. 35). Into the nightmare of self-laceration come shining reasons for gratitude, joy, and purpose. A voice of mercy takes the microphone and silences the cruel voices of condemnation. You don't need to deny anything. You can look it all in the face. Yet you do not need to despair. Let me say it again: even when self-condemnation is merciless, the Father of all mercies has mercy for people who need mercy. He is mercy. And he comes in person looking for you.

David Powlison, *Good and Angry* p.216

Colossians 3:15 And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.