

Philippians

***Stand Firm
in One Spirit with One Mind
for the Faith of the Gospel***

By Timothy Sparks
TimothySparks.com

See also: *Philippians: A Greek Student's Intermediate Reader* (Sumney) and
The New Linguistic and Exegetical Key to the Greek New Testament (Rogers & Rogers)



ADRIATIC SEA
ITALY

M A C E D O N I A
Berea

Philippi
Thessalonica

AEGEAN SEA

Troas

ASIA

IONIAN SEA

A C H A I A

Athens

Ephesus

Corinth
PELOPONNESE

MEDITERRANEAN SEA

Achaia-Macedonia-Asia

CRETE

Philippi in Macedonia

- Bears the name of Philip II, king of Macedonia, who founded it in 356 BC
- “[A leading city of the/a city of the first] district of Macedonia” (Acts 16:12)
 - Can be taken to mean merely that Philippi was “a leading city of the district of Macedonia” (Metzger, *Commentary on GNT*, 395)
 - The seat of administration, thus the capital, was at Thessalonica (Bruce, 3) and the chief city of that district was Amphipolis (Culy and Parsons), not Philippi (contrary to KJV, NKJV, and NIV; NASB, NRSV and ESV are correct)

Philippi in Macedonia

- If “a city of the first district of Macedonia,” Luke is recalling that Philippi was the first of four districts into which Macedonia was divided in 167 BC (Bruce, *Philippians*, 1)
 - The Third Macedonian War ended in 168 BC with a Roman victory at Pydna, a city in the coastal plain of southern Macedonia
 - The Romans abolished the royal dynasty of Macedonia and divided the kingdom into four republics/districts in 167 BC

Philippi in Macedonia

- In 149 BC Andriscus reunited Macedonia until the Romans put him down in 148 BC
- The Romans decided to annex Macedonia as a province

The Egnatian Way

- To consolidate their hold on the new province the Romans built a great military road, the Egnatian Way in 145 BC
 - At its greatest extent it connected Byzantium with the Adriatic ports, about 696 miles
 - This route was Rome's primary artery to the east and Philippi was an important outpost along the road
 - It was the route that Paul traveled from Neapolis to Philippi, Amphipolis, Apollonia and Thessalonica



Claudiana

Masio Scampa

Lychnidos

Heraclea Lyncestis

Philippippi

Traianoupolis

Adrianople

Caenophrurium

Melantias

Byzantium

Kypsela

Aproi

Rhegion

Edessa

Neapolis

Amphipolis

Aenus

Perinthus

Florina

Pella

Thessaloniki

Pydna

Aegean

Sea

Sea

CLAUDIA

Philippi Via Egnatian Way



Philippi in Macedonia

- “Come over to Macedonia and help us” (Acts 16:9)
- “A colony” (Acts 16:12)
 - A Roman colony—first made a colony in 42 BC by the Roman leaders Antony and Octavian after their victory at Philippi over Brutus and Cassius, the assassins of Julius Caesar (Octavian took the title of Augustus as emperor in 27 BC; Lk. 2:1—4 BC)
- Background to Philippians (Acts 16:12-40)

Arrival of the Gospel

- The gospel reached Macedonia less than 20 years after Jesus' resurrection
 - About AD 50 Paul, Silas and Timothy told the Thessalonians, “we had suffered before and were spitefully treated at Philippi” (1 Thess. 2:2; Acts 16:19-24)
 - Timothy joined Paul and Silas at Lystra (Acts 16:1-4) and it appears Luke joined them at Troas (Acts 16:8, 10)—bringing the number in the evangelistic team to four

Arrival of the Gospel

- Paul, Silas, Timothy and Luke traveled by sea from Troas to Neapolis and then walked about 10 miles along the Egnatian Way to Philippi (Acts 16:11-12)
- Paul's usual practice when visiting a Gentile city was to go to the local synagogue to teach Jews and God-fearing Gentiles
 - It appears there was not a large enough Jewish community in Philippi to form a regular synagogue congregation (required ten men)

Arrival of the Gospel

- There was an informal meeting place outside the city by the river (Acts 16:13; known as Gangites, Ganga, Gargites; now called the Angista River; located one mile west of Philippi)
 - It was a place of prayer
 - “We sat down and spoke to the women who met there” (Acts 16:13)
 - We should meet people where they are—even (*perhaps especially*) where they worship

Arrival of the Gospel

- The first Christians in Macedonia (Europe)
 - Lydia and her household (Acts 16:14-15)
 - A seller of purple (dye, cloth, fabric)
 - The purple dye could come from three sources:
 - The shellfish murex (most expensive)
 - The kermes oak
 - The madder root (maybe most likely)
 - Thyatira, her homeland, had been long famed for trade in the purple dye from the juice of the madder root

Arrival of the Gospel

- Homer (in the Iliad, ~700 BC) describes how a Macedonian or Carian woman stains ivory with purple dye
- There was great demand for the purple fabric since it was used for the official Roman toga
 - Marcus Aurelius (~AD 180) wearing a toga (next slide)



Arrival of the Gospel

- The pythoness (Acts 16:16-18)
 - “Having a spirit of python” or “having a pythonic spirit”
 - Meaning a person *inspired* by Apollo, the Greek deity especially associated with the giving of oracles who was worshiped as the “pythian” god at the oracular shrine of Delphi in central Greece
 - Plutarch calls those whose utterances were beyond their control “ventriloquists”—the same word used in the LXX, 1 Sam. 28:7

Arrival of the Gospel

- The jailer (Acts 16:23-34)
 - “Inner prison”—innermost part of the prison
 - First part of a Roman prison had light and fresh air
 - Second part was shut off by iron gates
 - Third part was a dungeon where those who had committed the most serious crimes and those of the lowest level of society were kept awaiting execution

Arrival of the Gospel

- “Stocks”—literally, “wood, timber”
 - May have had more than two holes for the legs so they could be forced widely apart into a position which would become intolerably painful
 - The jailer's job did not concern the prisoners' comfort but was to make sure they did not escape
 - Probably used as a security precaution due to the order to guard them securely

Arrival of the Gospel

- “About midnight” (Acts 16:25)
 - Nightfall robbed the prisoner of what little light there was and at midnight there was total darkness
 - Since business was usually concluded by noon, Paul and Silas were likely beaten in the morning and held in the inner prison in stocks, unable to move their legs for as much as 12 hours

Arrival of the Gospel

- Instead of hearing groaning and cursing, the prisoners heard prayer and praise!
 - Tertullian says, “The legs feel nothing in the stocks when the heart is in Heaven”

Arrival of the Gospel

- “They spoke the word of the Lord to him and to all who were in his house” (Acts 16:32)
 - No rush indicated in the communication of the gospel, taking whatever time necessary, perhaps hours
 - “with many other words” (Acts 2:40)
- “The same hour of the night” (Acts 16:33a)
 - Once the gospel had been clearly communicated, the jailer immediately washed their wounds (his repentance)

Arrival of the Gospel

- “He was immersed and the ones belonging to him, all at once” (Acts 16:33b)
 - The washing of the wounds and the immersions took place after the jailer brought Paul and Silas out of the prison (Acts 16:30), probably at a well in the prison courtyard
 - Chrysostom says, “He washed and was washed. He washed them from their wounds, but he was washed from his sins”

Key Words & Phrases

- **Every, everything, all** (*pas*, 33 times)
 - 1:3-4, 18, 20; 2:9-10, 14; 3:8 (2x)
 - 4:5 (let your gentleness* be known to **all** people)
 - *The attitude for which we are to be known:
reasonableness in judging; a humble, kind, considerate, patient response to injustice, disgrace and mistreatment without hatred and malice, trusting in God in spite of it all (Jas. 3:17)
 - 4:6 (in **all things** let your requests be made known *to God*)—“Do not be overly concerned about anything, but let your requests about everything...”

Key Words & Phrases

- 4:7 (surpassing* **all** understanding)
 - **“rise above, be superior, to surpass”*
 - *“will guard”*—a military term picturing soldiers standing on guard duty, guarding the city gate from within as a control on all who went out (Rogers)
 - God's peace protects us from ourselves— from those things that would otherwise come out of our hearts and thoughts
 - Future (*“will guard”*) preceded by an imperative (*“be made known,”* v. 6) and joined by *kai* (*“and”*) has the effect of result: *“make your requests known, then God's peace will guard your hearts and thoughts”* (Rogers & Rogers, 457)

Key Words & Phrases

- 4:12 (in **any** and **every** circumstance)
 - “I have learned” (*mueo*)—to be initiated, to be instructed, to be taught, to learn the secret
- 4:13 (I can do **all** things)
 - “all”—the circumstances described (vv. 11-12)
 - “can do”—To be strong, to be in good health, to be able; in this context: “I am able to endure”
 - Instead of removing Paul's difficult circumstances, Christ *enabled* him to endure
 - 1 Tim. 1:12

Key Words & Phrases

- 4:19 (**all** your need; your **every** need)
 - As they had taken care of Paul (vv. 16, 18), so God will abundantly provide everything they need

Key Words & Phrases

- **In Christ** (10 times)
 - 1:1, 13, 26; 2:1, 5; 3:3, 14; 4:7, 19, 21
- **Rejoice** (9 times)
 - 1:18; 2:17-18*, 28; 3:1; 4:4, 10
 - **Synchairo*—“rejoice together with” (2x)
- **Joy** (5 times)
 - 1:4*, 25; 2:2, 29; 4:1
 - *The only time the noun “joy” appears in one of Paul's thanksgivings

Key Words & Phrases

- **Think** [to think, regard, hold an opinion; to set one's mind on; to have a (certain) attitude] (10 times)
 - 26 times in the NT (23 times in Paul's writings; 9 times in Romans)
 - Mt. 16:23; Mk. 8:33; Acts 28:22
 - 1:7—some translate as “feel,” but “its focus is better seen in the cognitive with the recognition that it is sometimes meant to encompass more of life than just thought” (Sumney)
 - “I have you/you have me in my heart/your heart”
 - The reason: fellowship/partners

Key Words & Phrases

- 2:2 (2x), 5
- 3:15 (2x), 19
- 4:2, 10 (2x)

Outline

- 1:21—Purpose
- 2:5—Pattern
- 3:13, 14, 17, 20, 21—Priority, Prize, Path,
Place and Promise
- 4:7, 8, 13, 19—Peace, Purity, Power and
Provider

Outline

- 1:27—Single Mind
- 2:5—Submissive Mind
- 3:7, 20—Spiritual Mind
- 4:7—Secure Mind

Memory Verse Review (Romans—Ephesians)

- Rom. 11:33—“Oh...”
- 1 Cor. 1:10—“Now I...”
- 2 Cor. 8:9—“For you know...”
- Gal. 2:21—“I do not...”
- Eph. 4:4-6—“There is...”

Memory Verse for Philippians

1:27

“Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel”