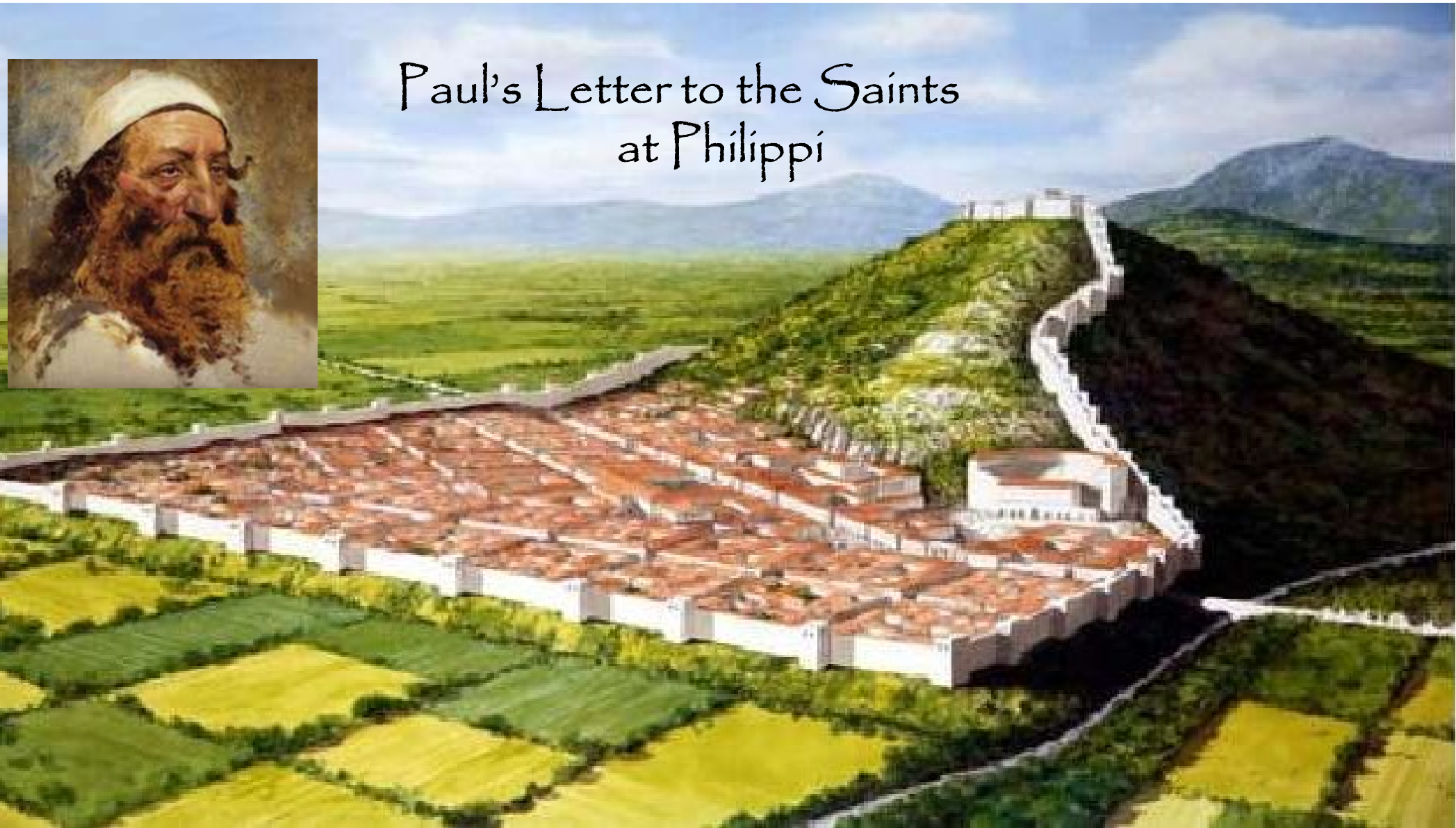


Paul's Letter to the Saints at Philippi





Northern Greece

MACEDONIA

CasualEnglishBible.com

inland 8 miles (13 km)

Philippi

major Roman road
Via Egnatia

Neapolis

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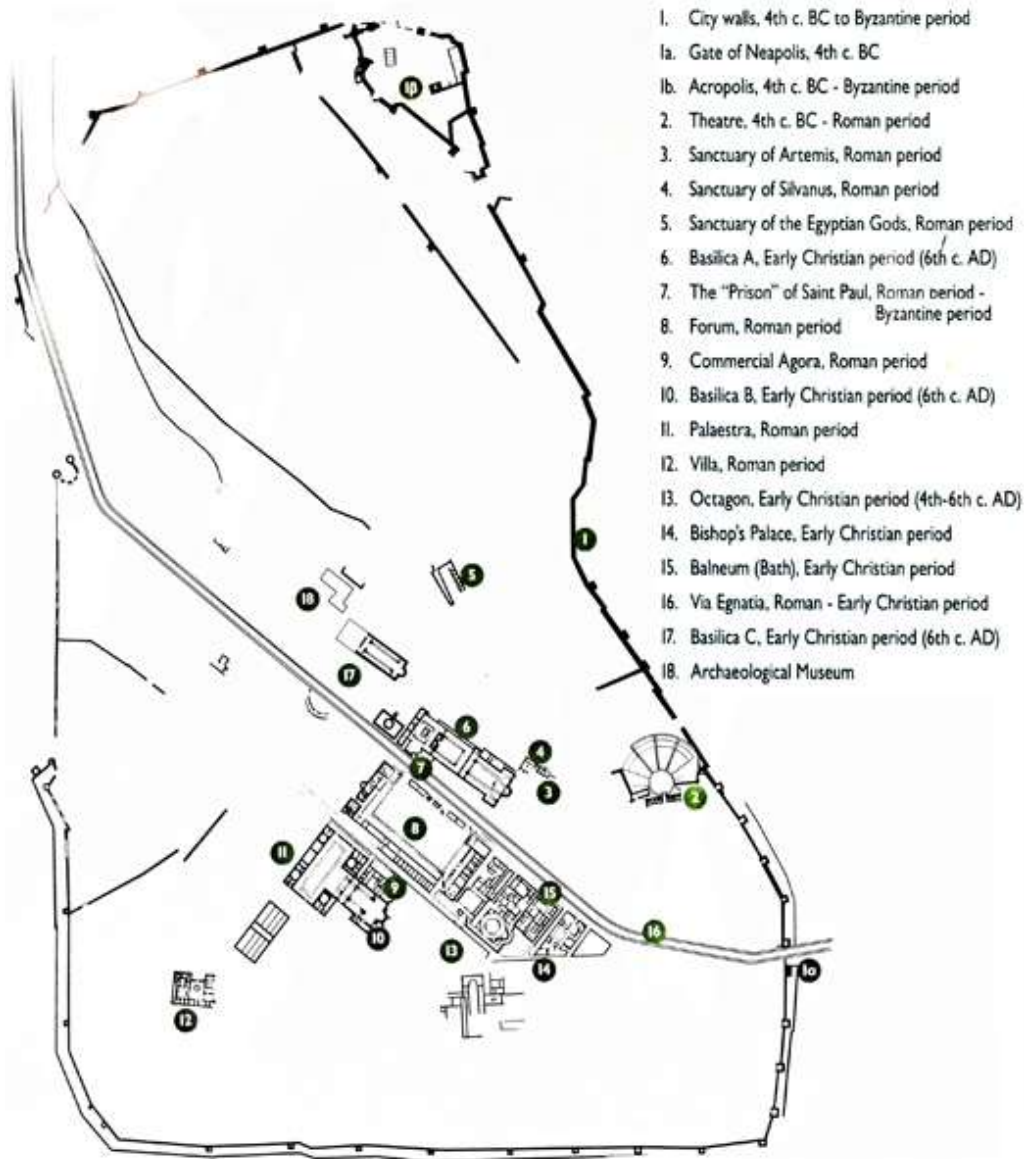
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PHILIPPI IN THE TIME OF PAUL (C. A.D. 60)

The city plan below shows those features of the city of Philippi that archaeologists have so far identified as dating from the time of Paul. "Paul's Prison" is not believed to be an authentic site, but was a cistern later associated with Christian worship.







- 1. City walls, 4th c. BC to Byzantine period
- 1a. Gate of Neapolis, 4th c. BC
- 1b. Acropolis, 4th c. BC - Byzantine period
- 2. Theatre, 4th c. BC - Roman period
- 3. Sanctuary of Artemis, Roman period
- 4. Sanctuary of Silvanus, Roman period
- 5. Sanctuary of the Egyptian Gods, Roman period
- 6. Basilica A, Early Christian period (6th c. AD)
- 7. The "Prison" of Saint Paul, Roman period - Byzantine period
- 8. Forum, Roman period
- 9. Commercial Agora, Roman period
- 10. Basilica B, Early Christian period (6th c. AD)
- 11. Palaestra, Roman period
- 12. Villa, Roman period
- 13. Octagon, Early Christian period (4th-6th c. AD)
- 14. Bishop's Palace, Early Christian period
- 15. Balneum (Bath), Early Christian period
- 16. Via Egnatia, Roman - Early Christian period
- 17. Basilica C, Early Christian period (6th c. AD)
- 18. Archaeological Museum



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Philippians

Philippians was written between AD 61 and 62, while Paul was in prison (see Acts 28).

To whom was it written? The letter was written to Philippian Christians. Who were mostly gentile (there was no synagogue there) a group of women met regularly to pray on the Sabbath by the riverside (Acts 16:11-13).

Paul's visit to Philippi resulted from a vision of "a man of Macedonia" (v. 9-10). Which Paul received while in Asia. This vision called him to Europe--to Philippi, a city in Macedonia.

By the time he wrote to the Philippines, the church was well organized, with both bishops and deacons (1:1)

From the beginning, women were prominent in the church (Acts 16:14-15; Phil. 4:2).

They were a wealthy and generous church, ex. Lydia was a businesswoman (Acts 16:14) and the church gave generously to others (4:10-18)



The original church consisted of three types of people, who typified what the gospel of Christ did for society:

Lydia's household (Acts 16: 14- 15) - portraying the liberation of women;

the demonized damsel (Acts 16:16-18) - picturing the emancipation of slaves

the converted jailer (Acts 16:27-33) - exemplifying the conversion of families to Christ.

These emphases foreshadow the very things Christianity was to achieve as the gospel spread through Europe.

Why was it written?

1 to encourage the readers to rejoice always in the Lord in every circumstance (1:26; 3:1; 4:4, 10-13)

2 to relate Paul's circumstances to them (1:19; 4:10) so as to ease their anxiety about him;


3 to thank them for their many gifts to him and most recent one by way of Epaphroditus (2:25, 28; 4:15);

4 to warn them of the Judaizers (3:1-3, 18-19);

5 to rebuke the perfectionists (3:13-14);

6 to rebuff the sensualist and materialist (3:18-10);

7 to exhort them to harmony in Christ (4:2).



The contents: The structure of *Philippians* falls neatly within the boundaries of the four chapters.

Chapter 1: *Philosophy* of Christian living--Christ is our *life*--Manifestation of Christ's life.

Prayer of confidence (1:1-11)

In pressing circumstances (1:12-14)

In preaching the gospel (1:15-18)

In Paul's personal commitment (1:19-26)

In praiseworthy conduct for Christ (1:27-30)

Chapter 2: The *pattern* for Christian living--Christ is our *example*--Illustration of the Christian life.

In Paul's plea for humility (2:1-4)

The picture of humility (2:5-11)

The program for humility (2:12-16)

The practice of humility (2:17-30)

LOOK FOR ACTION WORDS



Chapter 3: The *prize* for Christian living--Christ is our *goal*--Motivation of the Christian life.

Christ is the pattern for the Christian life (3:1-3)

The price for the Christian life (3:4-11)

Believers are urged to press toward goal (3:12-16)

To live in the prospect of the goal in Christ's coming again (3:17-21)


Chapter 4: The *power* of Christian living—Christ is our *strength*--Demonstration of the Christian life.

In personality conflicts (4:1-5)

Pure contemplations (4:6-9)

Pressing circumstances (4:10-13)

Add in their practical contributions (4:14-23)



In what ways or conditions does the term “in Christ/Him” mean?

In Christ 1:1; 1:26; **1:29**; 2:1; 2:5; **2:29**; 3:3; **3:9**; 3:9; 3:14; 4:7; 4:19; 4:21
[count = 13]

In what ways/circumstances/conditions does Paul use these terms?

Rejoice 1:18; 2:17; 2:18; 2:28; 3:1; 4:4-9; 4:10 [count = 11]

Joy 1:4; 1:25; 2:2; 2:17; 2:18; 2:29; 4:1 [count = 7]

The contents: The structure of Philippians falls neatly within the boundaries of the four chapters.

Chapter 1: *Philosophy* of Christian living--Christ is our ***life***--Manifestation of Christ's life.

Prayer of confidence (1:1-11) **pray with joy; confident of God completing His work in you**

In pressing circumstances (1:12-14) **because of his chains, others embolden**

In preaching the gospel (1:15-18) **preach the Gospel; defense/απολογία (v 7 & 16)**

In Paul's personal commitment (1:19-26) **have sufficient courage to exalt Christ in my body**

In praiseworthy conduct for Christ (1:27-30) **contending for the faith; suffering for Him**

Chapter 2: The ***pattern*** for Christian living--Christ is our ***example***--Illustration of the Christian life.

In Paul's plea for humility (2:1-4) **be like-minded; consider others better than self**

The picture of humility (2:5-11) **Christ as example by coming down & being a servant**

The program for humility (2:12-16) **work out your salvation; hold out the word of life**

The practice of humility (2:17-30) **being poured out like a drink offering**

Philippians 2:5-11

The Humiliation

³Do nothing from selfishness or empty conceit [vainglory κενοδοξιαν], but with humility of mind let each of you regard one another as more important than himself;

⁴do not merely look out for your own personal interests, but also for the interests of others.

⁵Have this attitude in yourselves which was also in Christ Jesus,

⁶who, although He existed [huparchon] in the form of God [morphe theou], did not regard equality with God a thing to be grasped,

>existed [‘υπαρχων] = continuous action verb = never stopped existing in the form of God.

> form of God [μορφη θεου] = ‘form’ has to do with the essential nature of...

⁷but emptied [ekenosen] Himself, taking the form of a bond-servant [morphe doulou], and being made in the likeness of men [homoiomati anthropon].

> emptied [εκενωσεν]

⁸And being found in appearance as a man [schemati anthropos], He humbled Himself by becoming obedient to the point of death, even death on a cross.

Philippians 2:5-11

The Exaltation

⁹Therefore also God highly exalted Him, and bestowed on Him the name which is above every name,

¹⁰that at the name of Jesus EVERY KNEE SHOULD BOW, of those who are in heaven, and on the earth, and under the earth,

¹¹and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Of what did Jesus “empty (laid aside) Himself”? (v.7)

- His favorable relation to the divine law
 “was made to be sin in our behalf, that we might become the righteousness of God in Him” 2 Cor. 5:21
- He gave up His riches
 “He became poor, though being rich, in order that you through His poverty might become rich” 2 Co. 8:9
- He gave up His heavenly glory
 “Father glorify Me...with the glory which I had with Thee before the world existed” John 17:5
- He gave up His independent exercise of authority, becoming a servant
 “I do not seek My own will, but the will of Him who sent Me” John 5:30

Chapter 3: The *prize* for Christian living--Christ is our *goal*--Motivation of the Christian life.

Christ is the pattern for the Christian life (3:1-3) *we glory in Christ & have no confidence in flesh*

The price for the Christian life (3:4-11) *all is rubbish compared to knowing Christ*

Believers are urged to press toward goal (3:12-16) *forsaking the past & pressing forward to Him*

To live in the prospect of the goal in Christ's coming again (3:17-21) *join with others; emulate Paul*

Chapter 4: The *power* of Christian living—Christ is our *strength*—Demonstration of the Christian life.

In personality conflicts (4:1-5) *agree with each other; help them*

Pure contemplations (4:6-9) *pray & petition; think on good things; emulate Paul*

Pressing circumstances (4:10-13) *learn to be content whatever the circumstance*

Add in their practical contributions (4:14-23) *sent gifts several times*

“In Christ Jesus” Phil. 1:1 [*Philippians* by Wm. Hendriksen, Baker, 1977, p.46]

Paul uses the phrase repeatedly throughout his epistles. The union indicated is not “an actual physical union”, as some have thought. Neither is it true that in Paul's writings there are two contradictory “ways of salvation”, the one forensic or legal (Jesus paid for my sins, delivering me from guilt and condemnation), and the other experiential, mystical, or practical (I live in him, having died with him and having risen with him).

On the contrary, the forensic and the experiential are two essential elements in the one great work of salvation. Christ's death **for** the believer must never be separated from the faith exercised **by** the believer.

There is, moreover, a link between these two, namely, the regenerating and sanctifying work of the Holy Spirit **within** the believer. That Spirit applies to the believer's heart the merits of Christ's death, and, having planted in that heart the principle of faith, qualifies him to embrace his Lord by means of a living faith.

Thus **for** and **within** and **by** form one golden chain, and the person who slights anyone of these three links is wrong in theory and in practice.

Paul, in some of the very passages in which the expression *in Christ (Jesus)* is used, combines the two ideas (what Christ did **for** the believer and what is now done **by** the believer) and also shows that the Bond of union between the two is *the Holy Spirit* working within the heart.

3:10 “that I may know Him”

...refers to a knowledge not only of the *mind* but also of the *heart*. (See also a similar use of know in John 17:3; Galatians 4:9; 1 John 2:18, 29; 4:8)

... also in especially the sharing of certain experiences with Christ; experiential knowledge

The fellowship of His sufferings = such suffering is a privilege. It implies beatings, stones, hunger, thirst, cold, nakedness etc. in the work or being a witness for Christ to all men (Acts 9: 15, 16; 22: 15).

Jeremiah 9:23-24

²³Thus says the LORD, “Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches;

²⁴but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice, and righteousness on earth; for I delight in these things,” declares the LORD.

Sanctification *Systematic Theology* by Wayne Grudem, 2nd.ed., p.924

The gospel call (which God addresses to us)

regeneration (by which God imparts new life to us)

justification (by which God gives us right legal standing before him)

adoption (in which God makes us members of his family)

conversion (in which we repent our sins and trust in Christ for salvation)

sanctification (a progressive work of God and believers that makes us more and more free from sin and like Christ in our actual lives)

Justification

legal standing

once for all time

entirely God's work

perfect in this life

the same in all Christians

Sanctification

internal condition

continuous throughout life

we cooperate

not perfect in this life

greater in some than in others

3:13-14 (9-12)

2:13

2:12-13