

# PHILIPPIANS

Joy No Matter What

Introduction To The Book of Philippians



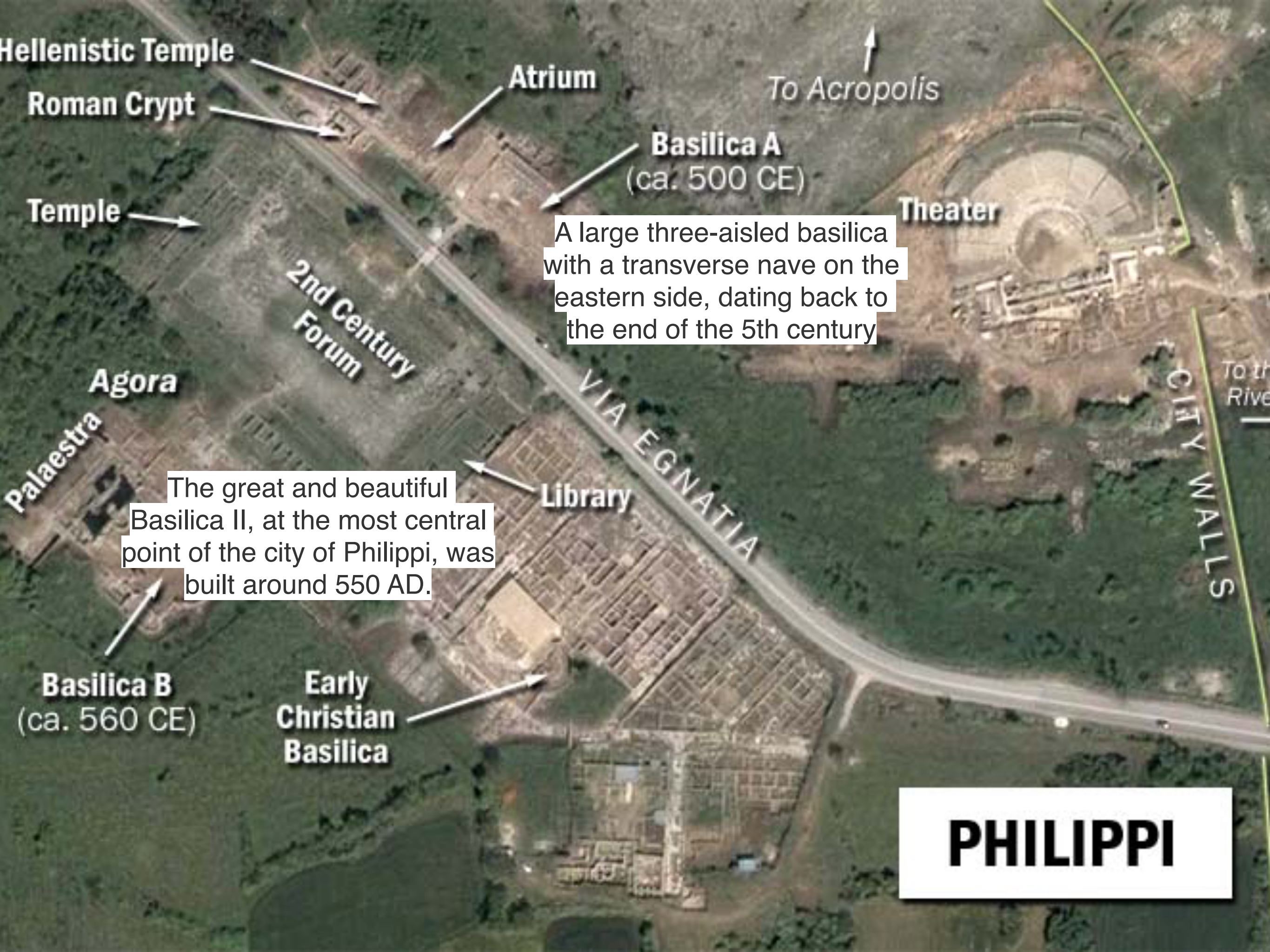


The history of the site of Philippi begins in 360/359 B.C. when the colonists from Thasos founded the first city, called Krenides.

In 356 B.C. the city is endangered by the Thacians and it turns to king Philip II for support. Philip had already foreseen the economic and strategic importance of the city, so he conquered it, he fortified it and he renamed it after himself (Philippi).

After the battle of Philippi, in 42 B.C., the city became a Roman colony and its importance was stressed by the fact that it was located on the Via Egnatia.





**Hellenistic Temple**

**Roman Crypt**

**Temple**

**Atrium**

**Basilica A**

(ca. 500 CE)

**Theater**

**2nd Century  
Forum**

**Agora**

**Palaestra**

**Library**

**VIA EGNATIA**

**CITY WALLS**

**To the  
River**

**To Acropolis**

The great and beautiful  
Basilica II, at the most central  
point of the city of Philippi, was  
built around 550 AD.

**Basilica B**

(ca. 560 CE)

**Early  
Christian  
Basilica**

**PHILIPPI**

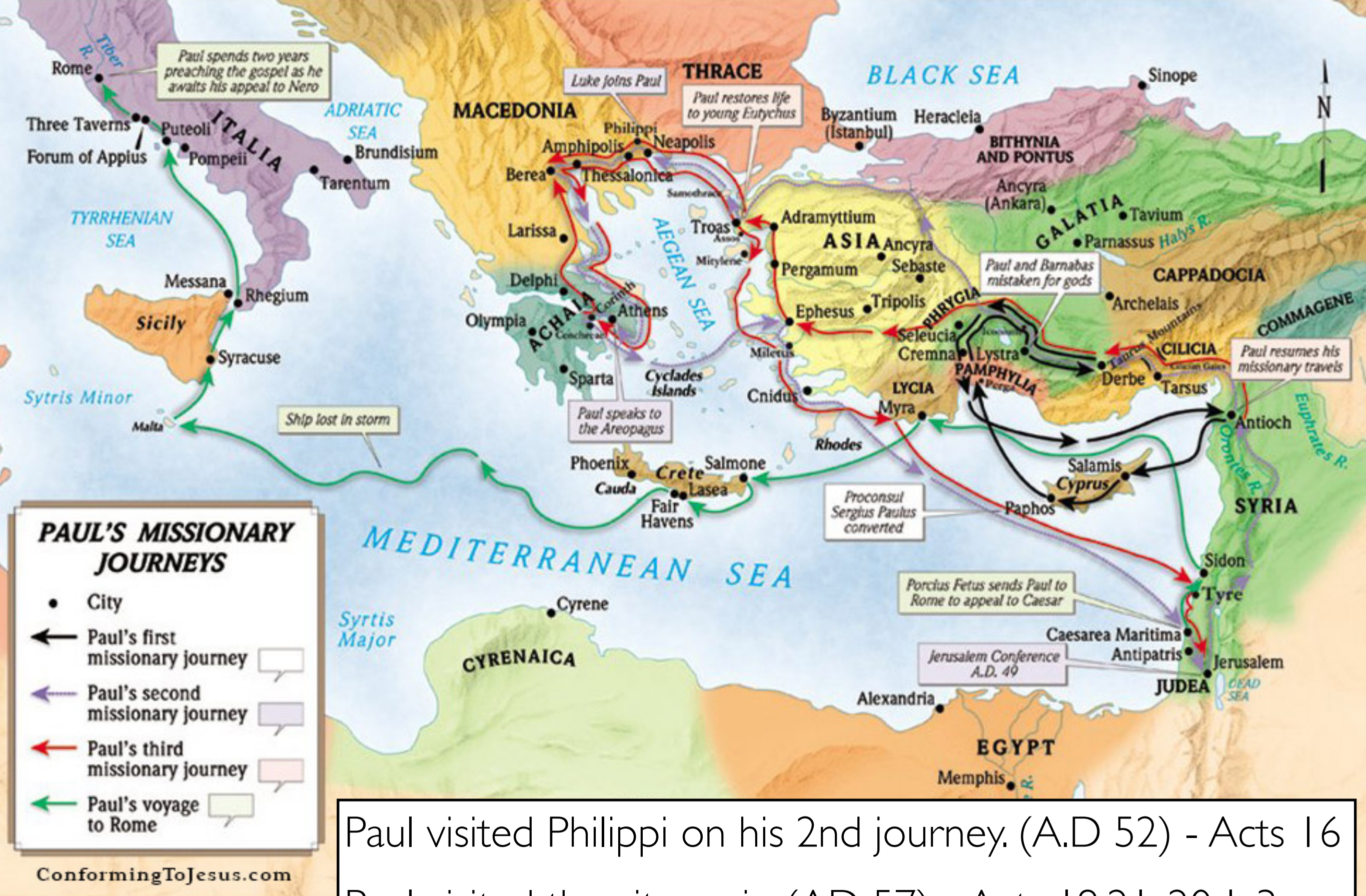


# **Philippi: ancient theater from Hellenistic Times**

Its initial phase, which is modern with the city walls, dates back to the years of King Philip II of Macedonia (in the 4th century BC) and its dimensions prove that it is one of the largest theaters of antiquity.







Paul visited Philippi on his 2nd journey. (A.D 52) - Acts 16

Paul visited the city again (AD 57) - Acts 19:21; 20:1-3



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The Macedonian call: Acts 16:6-10

Lydia (and family) obey the gospel: Acts 16:11-15

Paul imprisoned: Acts 16:16-24

Jailor (and family) obey the gospel: Acts 16:25-34

Released from prison / stays with Lydia a few days: Acts 16:35-40



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**Author:** Paul

**Where:** His reference to the palace guard (Phil. 1:13) as well as his concern about facing possible death (vv. 20–26) argue for his writing from Rome. - Acts 28:30

**The date** of the writing would be a.d. 61 or 62. -



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When the Philippians heard about Paul's imprisonment at Rome, they sent Epaphroditus to minister to him.

Epaphroditus personally comforted Paul, and brought a financial contribution from them (4:18).

These saints ministered to his needs three times before—twice when Paul was at Thessalonica, and once when he was at Corinth (Phil. 4:15–16; cf. 2 Cor. 11:9)



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The Book might be called a thank you note for their generous gifts.

While Epaphroditus was in Rome, he became so ill he almost died (Phil. 2:27). After he recovered, he took Paul's letter to the Philippian Christians.

Apparently rivalry and personal ambition were present among some of the saints (2:3–4; 4:2). The Judaizers were also gaining a hearing (3:1–3). In addition, an antinomian tendency was creeping in (3:18–19).



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Philippians is personal and practical in its tone and teaching.

Paul emphasized the need for believers to rejoice in Christ.

- “Joy” (chara) is used four times (Phil. 1:4, 25; 2:2; 4:1);
- “rejoice” (chairō) occurs eight times (1:18 [twice]; 2:17–18; 3:1, 4:4 [twice], 10);
- “glad” occurs three times (2:17–18, 28).
- “Peace” - occurs three times (1:2; 4:7, 9)



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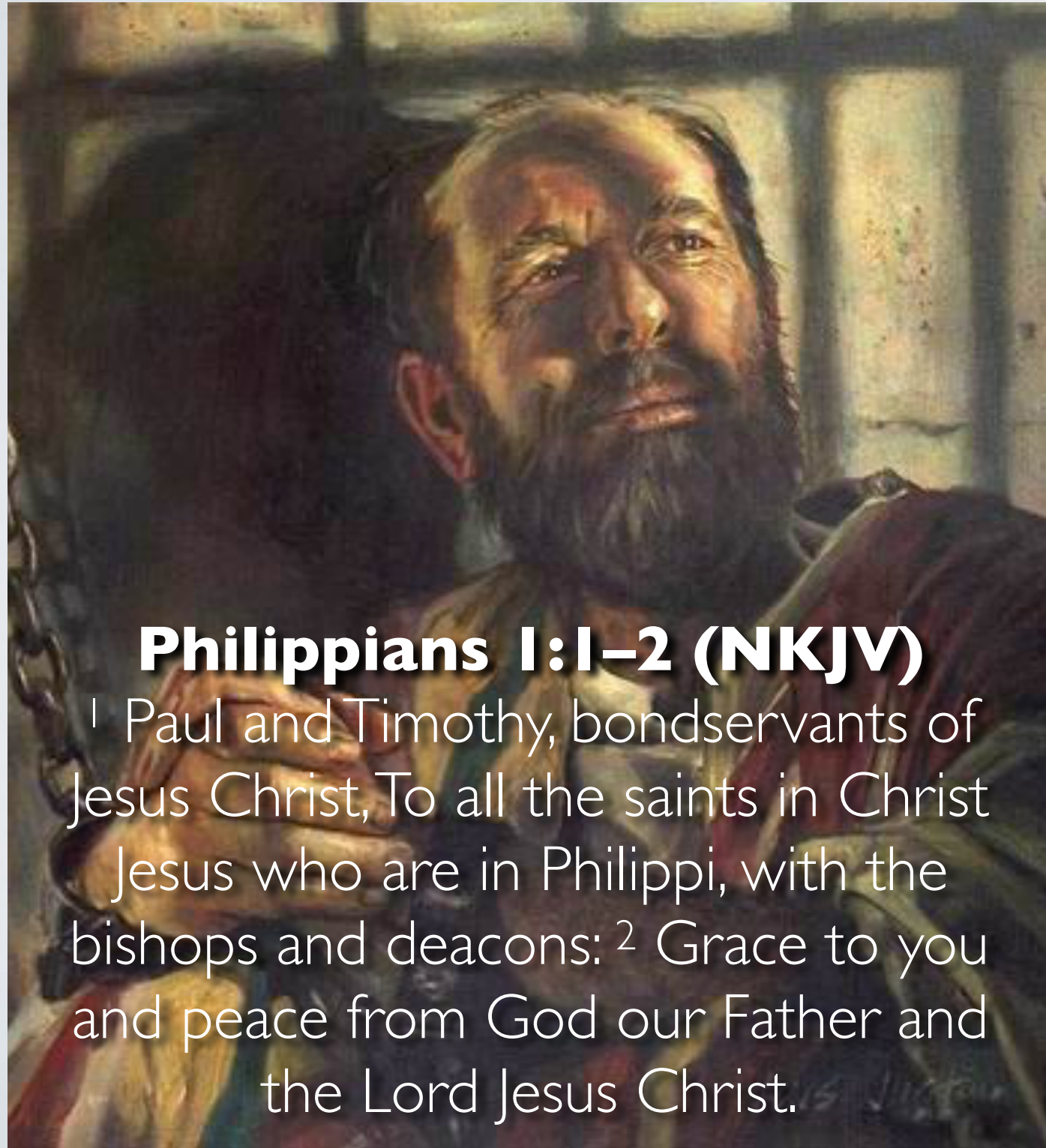
Paul wrote frequently in this epistle about the mind of a child of God. (1:27; 2:2,5,20; 3:15,19; 4:2)

One's manner of life is truly a reflection of what occupies his mind. (4:8; cf. 3:19; Prov. 23:7; Rom. 12:1,2; Col. 3:1,2; )



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### **Philippians 1:1–2 (NKJV)**

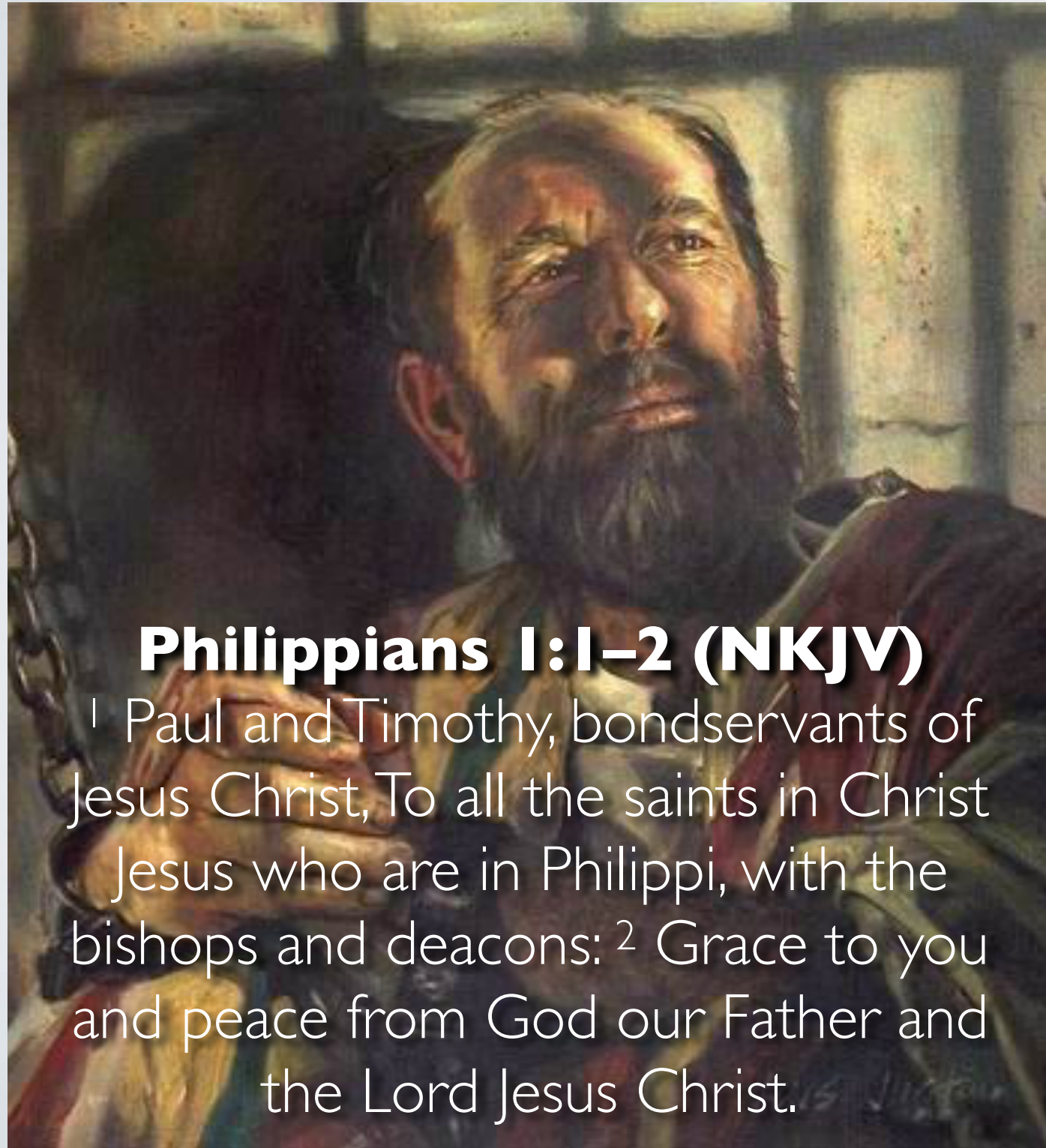
<sup>1</sup> Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

- **Paul & Timothy** - SERVANTS of Jesus Christ - (denotes dependence, obedience, & acknowledgment of ownership) - 1:1; cf. Rom. 1:1; 2 Cor. 4:5; Eph. 6:6; etc.)
- **ALL the saints IN CHRIST**, (i.e., Christians in Philippi, including “bishops” [elders or pastors - Acts 20:28; 1 Pet. 5:1-4; 1 Tim. 3:1-7] & “deacons” [appointed servants of the church - 1 Tim. 3:8-13]) - 1:1



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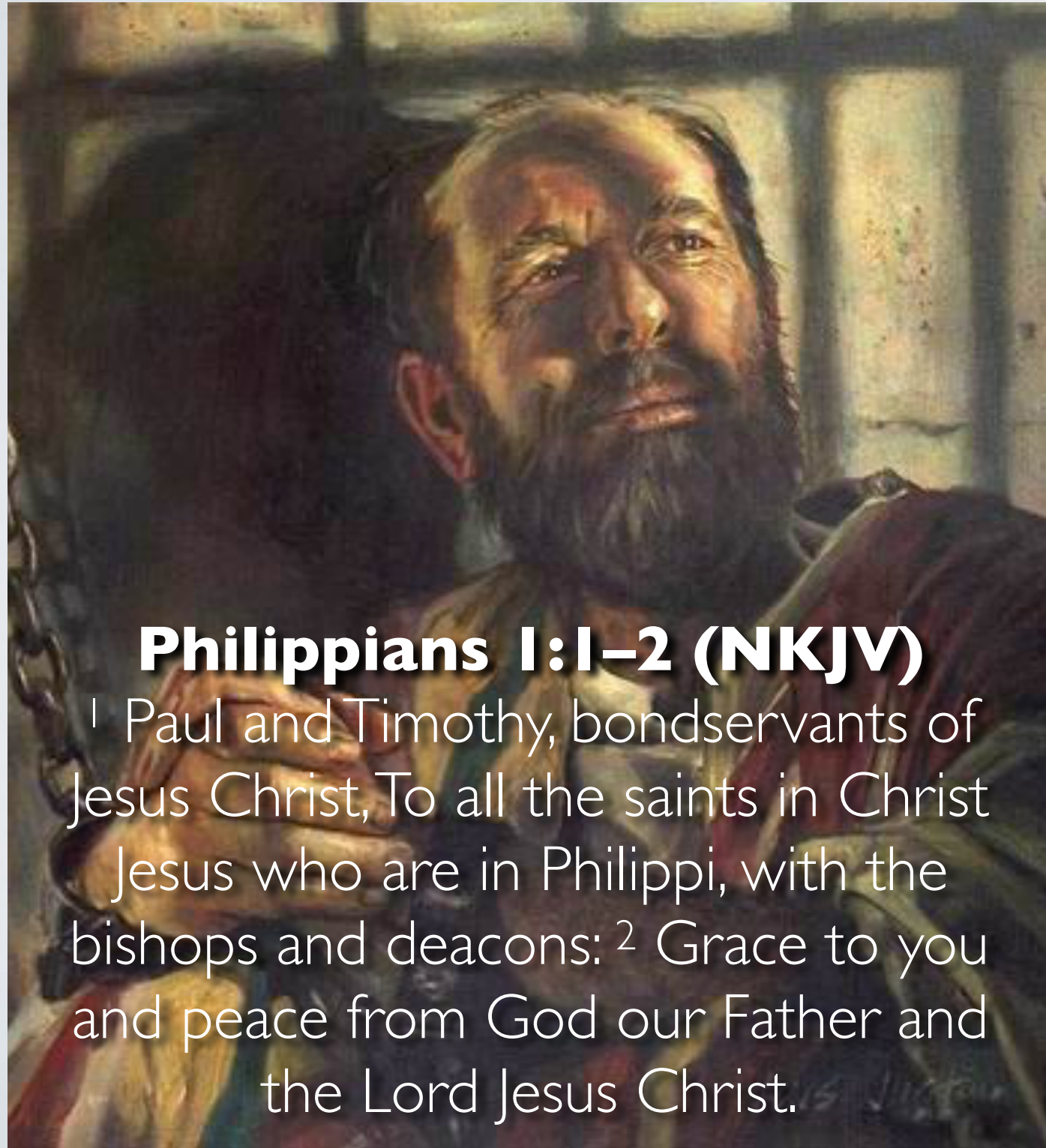
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- “GRACE” - This was the common greeting of the Greeks -It speaks of wishing unmerited favor and kindness upon them
- “PEACE” - This was common greeting of the Jews (“Shalom!”)- It speaks of the result of receiving favor and kindness
- FROM GOD OUR FATHER AND THE LORD JESUS CHRIST” - - the ONLY source of true grace and peace



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- When one receives the unmerited favor and kindness from God through His Son Jesus Christ, one truly receives peace: (cf. Eph 1:3-14)
- ▶ With God - 4:7,9; Ro 5:1
- ▶ With men - Pr 16:7
- ▶ With one's self - 4:6-7





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● **Those IN CHRIST can HAVE TRUE JOY & PEACE:**

- Regardless of our past - (our sins or what others have done to us)
- Regardless of our circumstances - (Our physical or material condition or how others are mistreating us)





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● **Those IN CHRIST can HAVE TRUE JOY & PEACE:**

● Are YOU IN CHRIST? - Gal. 3:26,27

● Are YOU LIVING IN CHRIST? -  
I John 1:5-10; Col. 3:16; 2 John 9,10

● If Not - you can! Acts 22:16; 8:22







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# Acts 16:11–15 (NKJV)

<sup>11</sup> Therefore, sailing from Troas, we ran a straight course to Samothrace, and the next *day* came to Neapolis, <sup>12</sup> and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days. <sup>13</sup> And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met *there*.



# Acts 16:11–15 (NKJV)

<sup>14</sup> Now a certain woman named Lydia heard *us*. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. <sup>15</sup> And when she and her household were baptized, she begged *us*, saying, “If you have judged me to be faithful to the Lord, come to my house and stay.” So she persuaded us.