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I. UNIT 14 - FOUR LETTERS FROM PAUL'S NEW "OFFICE" IN ROME — part 3

A. The World *Behind* The Letter: Philippi — "Rome on the Range"



1. Paul traveled nearly \_\_\_\_\_ miles on this journey alone:
  - a. 1,800 miles by \_\_\_\_\_
  - b. 1,300 miles by \_\_\_\_\_
2. He traveled 500 miles across Asia, doing “\_\_\_\_\_ - \_\_\_\_\_” and strengthening the churches he planted his first journey—*all on foot!*
3. Going to Philippi was *not* his idea, it was \_\_\_\_\_!  
*And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them. So, passing by Mysia, they went down to Troas. And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, “Come over to Macedonia and help us.” And when Paul had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.” Acts 16:6-10*
4. \_\_\_\_\_ joins Paul’s team here (“we”) and they sail from Troas to the port city of Neapolis (2 days of sailing; took them five days on his 3rd journey to make the same trip in reverse!)
5. Traveled 9 miles on the military road built by \_\_\_\_\_ a hundred years earlier, the (Egnatian Way) that connected the city of Rome with Byzantium in Turkey.
6. Between him and the city of Philippi, stood the Symbolum, a 1600’ high \_\_\_\_\_ from which he would have seen the city in the valley below.
7. The plain west of the city is the fate of the \_\_\_\_\_ had been decided a hundred years earlier. (The Battle of Philippi – 41 B.C.)

8. This battle marked the end of the \_\_\_\_\_ and the beginning of the Roman Empire; it also made Philippi a Roman colony. (*Did Paul think back on his own native city of Tarsus, knowing that it was in the city where he grew up that Mark Anthony met Cleopatra?*)
9. As Paul entered the city, he would have been struck by how different Philippi was from all the other cities they had ministered in. It was \_\_\_\_\_ through and through (he didn't arrive in Corinth until Acts 18:1).
- He would have noticed the Roman forum, not knowing that he would be on \_\_\_\_\_ there in a few months. He would have seen the many shops in the agora where he would do evangelism.
  - He would have walked past the Roman \_\_\_\_\_ and seen the temple to Augustus.
  - The city was full of \_\_\_\_\_ inscriptions (80%), many people spoke Latin, and wore Roman togas, the sign of citizenship.
  - He would have *not* heard his native tongue of Aramaic, for there was *no* \_\_\_\_\_ in Philippi, because there were not even \_\_\_\_\_ Jewish men! (cf. Damascus, Jerusalem, Pisidian Antioch, Iconium, Thessalonica, Berea, Athens, Corinth, and Ephesus)
  - He would have walked under the *pomerium*, a marble arch which marked the \_\_\_\_\_ area of Philippi.  
*"And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together." Acts 16:13*
10. Outside of the city he found a *proseuche*, or "place of prayer" where a number of \_\_\_\_\_ were gathering to worship. It was here that the Philippian church was birthed:
- The first convert in Europe was a wealthy and successful businesswoman named Lydia from Thyatira, \_\_\_\_\_ miles away. (**upper class; female; probably single**). Her home became the ministry "base" (Acts 16:15).
  - A few weeks later in the same place, Paul casts a "pythonic" spirit out of a \_\_\_\_\_ girl who was being exploited by her masters (Acts 16:16-19). (**lower class female child; probably orphaned**)
  - A riot breaks out and Paul and Silas are hauled before the Roman magistrates and beaten with rods publicly, and then thrown into the \_\_\_\_\_ prison (Acts 16:22-24).
  - An \_\_\_\_\_ frees them, and in the process, the Roman jailer is converted and he and his family are baptized. (**working middle class male; probably married**)
11. Paul uses his Roman citizenship as a \_\_\_\_\_ chip to secure the safety of this infant congregation. He then is asked to leave town, and makes the 100 mile journey to plant a church in the neighboring city of Thessalonica.
12. \_\_\_\_\_ stays behind; perhaps for 5-7 years to disciple these new believers ("we") until Paul returns on his *third* journey.
13. Paul's letter to the Philippians, is written \_\_\_\_\_ years *after* he planted the church.

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14. The Philippians had provided him with \_\_\_\_\_ support for ten years!

*“I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now....And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving, except you only.” Philippians 1:3-5; 4:15*

B. The World Of The Letter: A “Missionary Support Letter” to Paul’s Favorite Church

1. There is no correction for \_\_\_\_\_, no defense of his apostleship, no serious correctives, instead there is \_\_\_\_\_ and gratitude for their faith and faithfulness:

*“I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. It is right for me to feel this way about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel. For God is my witness, how I yearn for you all with the affection of Christ Jesus. And it is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and so be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.” Philippians 1:3-11*

2. What do you say to a group of \_\_\_\_\_ meeting in a home, that are...

- a. Jews, Greeks and Romans
- b. Men, women and children
- c. Lower class, middle-class and upper class
- d. Pagan backgrounds and religious backgrounds
- e. Residents of a city that is hostile to you, them and the gospel?

3. Paul admonishes them to focus on something that had become very, very dear to him: living a “\_\_\_\_\_” life

*“I therefore, a prisoner for the Lord, urge you to walk (Gk, peripateō) in a manner worthy of the calling to which you have been called,” Ephesians 4:1*

*“...so as to walk (Gk, peripateō) in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God.” Colossians 1:10*

- a. But, he takes a different “\_\_\_\_\_” on it in this letter and uses language that is loaded with special meaning for Philippi:

*“Only let your manner of life be (Gk, politeuomai) worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel,” Philippians 1:27*

*“But our citizenship (Gk, politeuma) is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.” Philippians 3:20-21*

- b. Philippi was one of only \_\_\_\_\_ cities in Macedonia to be distinguished as *ius Italicum* (free of direct taxation and governed by Roman law).
- c. The word, “citizen” (Gk, *politeuma*), can mean both a group with *political* rights, or a distinct group away from their \_\_\_\_\_, a “city within a city.”
- d. He also calls Jesus “savior,” “Lord,” and says all things are “subject” to him. All three of these attributes were ascribed to \_\_\_\_\_!

*An inscription from Ephesus dated to AD 48, only a few years before Paul wrote Philippians, speaks of Julius Caesar as “a visible god and political savior of human life.” Another inscription from Egypt, this time perhaps from a few years after Philippians, calls Emperor Nero “savior and benefactor of the world.” Paul wants the Philippians to know that the “Savior” of their “community” (*politeuma*) is none other than Jesus, who will bring “everything under his control” (3:21; cf 2:10).*

- 4. Paul “worthy life” is a *unity* based on being in the same \_\_\_\_\_, *not* the same geography.
  - a. **1:27** – He told them that “conducting themselves in a manner worthy of the Gospel” would result in them having “\_\_\_\_\_ soul/mind” (Gk, *psuchē*).
  - b. **2:2** – He speaks of them “...*being of the same mind, maintaining the same love, \_\_\_\_\_ in spirit* (Gk, *sumpsuchos*), *intent on one purpose.*”
  - c. **2:19-20** – He holds Timothy up as an example of someone who is of the “same \_\_\_\_\_” with him:

*“But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. For I have no one else of kindred spirit (Gk, *isopsuchos*) who will genuinely be concerned for your welfare. For they all seek after their own interests, not those of Christ Jesus.” Philippians 2:19-21, NAS*

- 5. But, Paul’s \_\_\_\_\_ example is Jesus Christ himself:
 

*“Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.” Philippians 2:5-8*
- 6. Even his arguments about his own Jewish \_\_\_\_\_ are best understood against this idea:

*“But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which*

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comes through faith in Christ, the righteousness from God that depends on faith—that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead. Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you.” Phil 3:7-15

7. Paul wanted for \_\_\_\_\_ what God wanted for him:

“Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own.” **Philippians 3:12**

8. Paul wants \_\_\_\_\_ “one thing” to be \_\_\_\_\_ “one thing”:

a. His language here is strenuous and continuous; this was his one holy passion.

“Brothers, I do not consider that I have made it my own. But **one thing I do**: forgetting what lies behind and straining forward (Gk, diōkō) to what lies ahead, I press on toward the goal for the prize (Gk, brabeion) of the upward call of God in Christ Jesus. Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you. Only let us hold true to what we have attained. Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us.” **Philippians 3:13-17**

C. The World Before the Letter: Being “Politically Correct”

1. Conducting Myself (Gk, politeuomai) in a Manner Worthy of the Gospel

a. Paul tells us that our \_\_\_\_\_ will shape what we “run” for, or be shaped by it. **Question:** What am I “running” for: \_\_\_\_\_ or the crown of life? (1 Cor 9:25; 2 Tim 4:8).

b. Paul tells us that \_\_\_\_\_ valued what Jesus valued (Phil 2:19-20).

**Question:** Who am I living for: \_\_\_\_\_ or \_\_\_\_\_?

“Therefore, my brothers, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.” **Philippians 4:1**

“For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you?” **1 Thessalonians 2:19**

“For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake.” **2 Corinthians 4:5**