

PHILIPPIANS

To Live Is Christ

*Castle Rock Church of Christ
Philippians Class 2 - 051026*



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May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.

WELCOME TO THE BAUGH FAMILY HOMEPAGE



"I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy..." — Philippians 1:3–4

PHILIPPIANS CLASS

Castle Rock Church of Christ — 8 Sessions

Click any session below to open the class notes as a PDF. Each session can be viewed in your browser or saved to your computer.

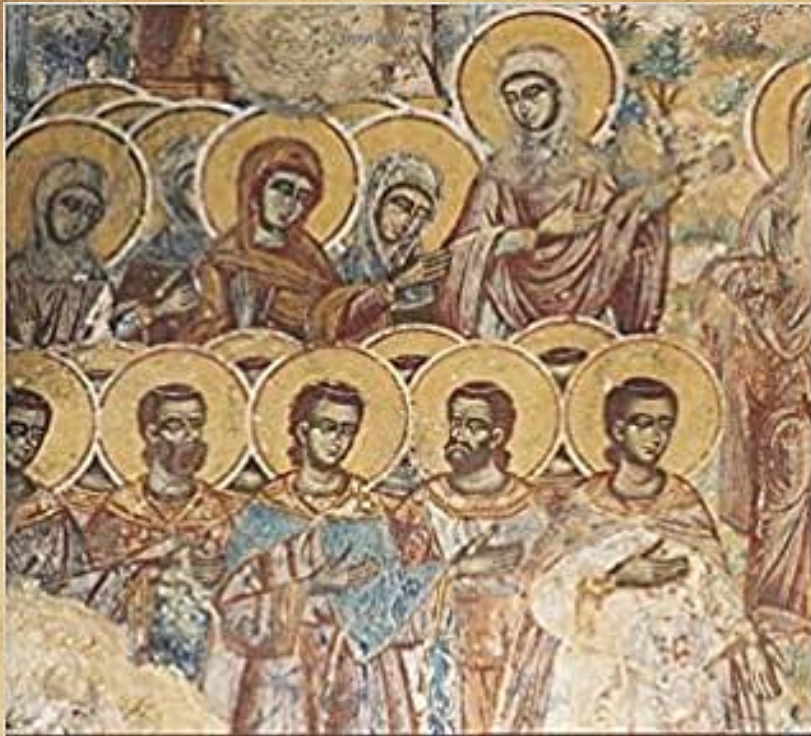
SESSION	TOPIC	NOTES
Session 1	Historical Background of Philippi	Open PDF
Session 2		Coming soon
Session 3		Coming soon
Session 4		Coming soon
Session 5		Coming soon
Session 6		Coming soon
Session 7		Coming soon
Session 8		Coming soon

- *Honor & Status In Roman Society*
- *Paul's Church Planting Strategy*
- *Initial Membership of the Philippi Church of Christ*



*Honor & Status
In Roman Society*





EMBRACING SHARED MINISTRY

*POWER and STATUS in the EARLY CHURCH
and WHY IT MATTERS TODAY*

Joseph H. Hellerman

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Joseph H. Hellerman



EXEGETICAL
GUIDE TO THE
GREEK
NEW
TESTAMENT

PHILIPPIANS

Andreas J. Köstenberger

Robert W. Yarbrough

GENERAL EDITORS



*The Roman Empire was
One of the Most Class
Structured Societies in
History*

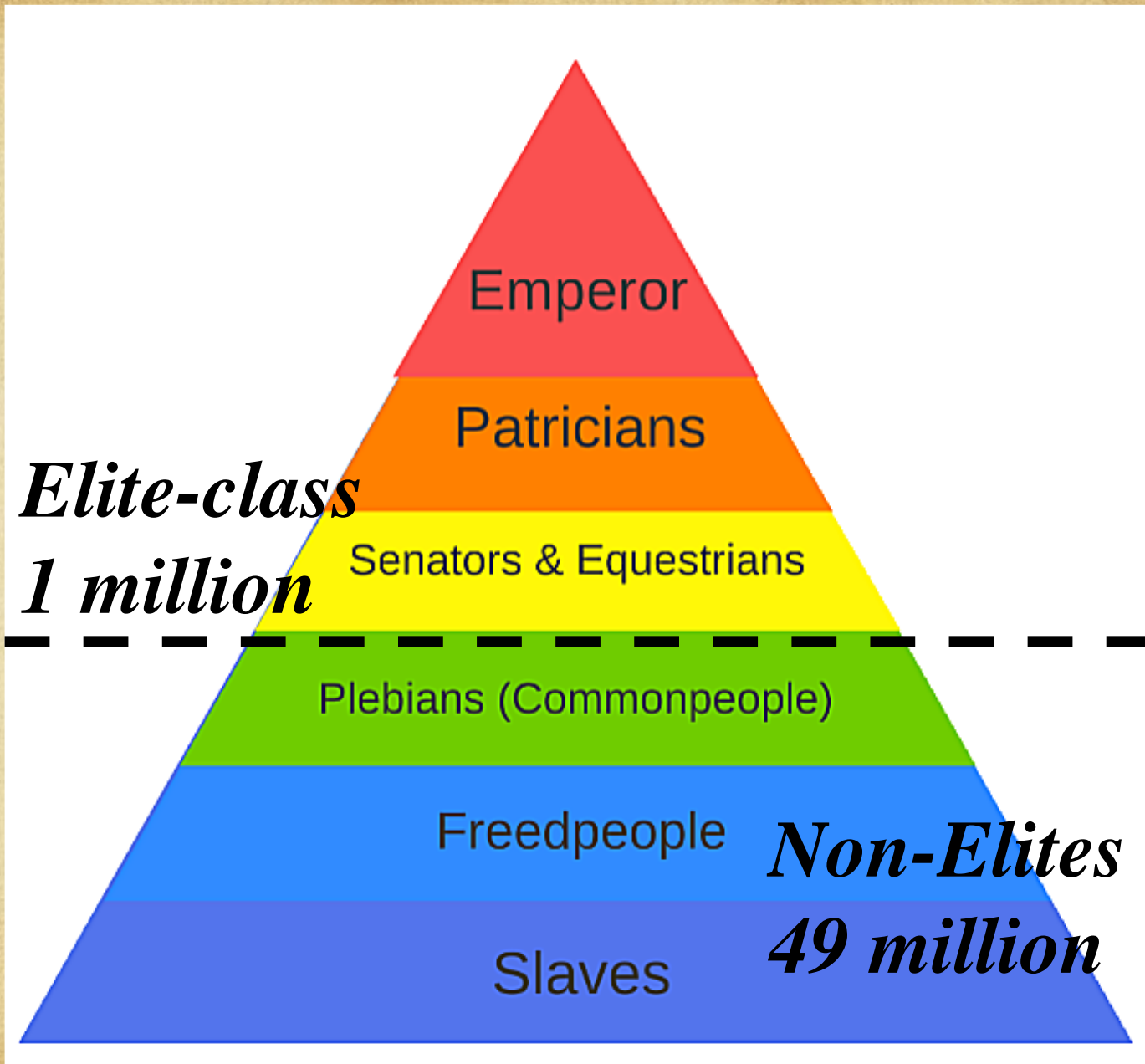
Honor and status drove the Upper Class in Rome

- *This class structure was then duplicated to the classes below.*
- *Over time, this same class structure spread across the Empire to cities like Philippi.*



The Roman Empire

Roman society in the 1st Century AD was approximately 50 million people





Non-Elites
49 million

Elite-class
1 million

What determined one's place in society?

*Family (Tribe) and
Wealth*

By 241 BC, the number of tribes was fixed at 35, consisting of 4 urban and 31 rural tribes.

- *Rural tribes held more political influence because they were typically smaller and populated by landowning elites.*
- *Famous Roman General Gaius Marius belonged to the **Lemonia** tribe.*
- *Caius Julius Cai, son of **Voltinia** Maximus. Caius Julius Cai was a member of the **Voltinia** tribe.*

Wealth



Sesterce from the reign of Nero AD 64

Wealth



Senators – 1,000,000

<https://www.harding.edu/events/lectureship>

Equestrians – 400,000

Decurions – 200,000



Sesterce from the reign of Nero AD 64

Republic

Dictator

Emperor

Empire

Censor

Proconsul

Consul

Legatus

Consul

Propraetor

Prefect

**Cursus
Honorum**

Praetor

Praetor

Aedile
and
Tribune

Aedile
and
Tribune

Quaestor

Quaestor

Military Tribune

Vigintivir

Military Service

Essential Qualifications for *Cursus Honorum*

- **Citizenship and Gender:** Only male Roman citizens were eligible; women were strictly prohibited from holding political office.
- **Social Class:** Initially, most offices were reserved for **patricians** (aristocrats), but over time, **plebeians** (commoners) became eligible for all rungs, including the consulship by 367 BCE.
- **Military Experience:** Candidates typically had to complete **10 years of military service**, often at the equestrian level, before starting their political career.
- **Financial Standing:** Pursuing the *cursus honorum* required significant personal wealth to fund campaigns and public games, as these offices were unpaid

Age Requirements (*Lex Villia Annalis*)

Formalized in 180 BCE, the *Lex Villia Annalis* established minimum ages for each major office to ensure maturity and experience

- **Quaestor:** Minimum age of **30** (after 10 years of military service).
- **Aedile:** Minimum age of **36**.
- **Praetor:** Minimum age of **39**.
- **Consul:** Minimum age of **42**

Candidates who reached an office at the earliest possible age were said to have attained it *in suo anno* ("in his year"), which was a mark of high prestige. While most candidates followed this strict sequence, **exceptional figures like Pompey** sometimes bypassed requirements due to military success or political crises





Caius Julius Cai, son of **Voltinia** Maximus, a distinguished man with a broad stake, honored by the late Pius, **quaestor, propraetor** in the province of Pontus and Bithynia, **The praetor-elect** was also **a member of the Council of Philippi**, and in the **province of Thrace for 35 years** here is the situation: Caius Julius Teres was careful to make Thracches to his most pious brother



IVICEV OL
IXIM OMVO
ANOVITROCLLA
TO CLAVOHONO
ATO ADIV OPI
PRPR PONO BITH
ED CE
M DE C P III
DVINCER
IVLERES FRA
CA RCTA ER SENA
TORVM T ER
L A D D

**a member of the
Council of Philippi**

An inscription mentioning a "member of the council" (or *decurion*) in Philippi signifies that the individual was part of the elite governing body of the city, which operated as a Roman colony.

These inscriptions commonly list a person's name, their father's name (*filio*), their voting tribe (*Voltinia*), and their municipal honors, such as quaestor (*q*) or duumvir (*II vir*).

Political Context: As a Roman colony established by Augustus, Philippi was governed by Roman law, and its council members served to manage local affairs, similar to a "little Rome".

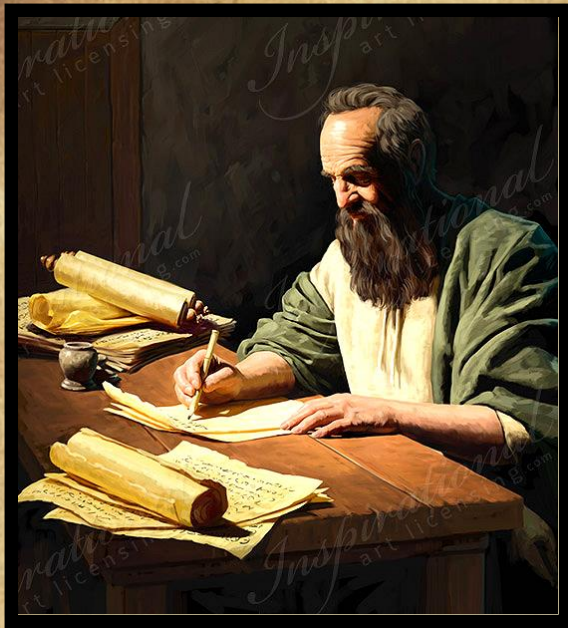
Significance of Such Inscriptions: Surviving inscriptions mentioning these officials highlight the power structure and social organization of the city during the New Testament era, showing the influence of elite men and sometimes wealthy women as patrons.

Role and Status: A member of the council was a decurion (*decurio* in Latin), belonging to the local senate or city council (*ordo decurionum*). This was a position of high social status, authority, and economic power, typically reserved for wealthy individuals or retired Roman soldiers.

Cultural Context: Inscriptions from the area show that these council members often oversaw the economic and religious life of the city, including supporting Roman emperor cults.

Therefore, a "member of the council of Philippi" was not just a prominent citizen, but a formally recognized local ruler within a prestigious Roman-modeled municipality

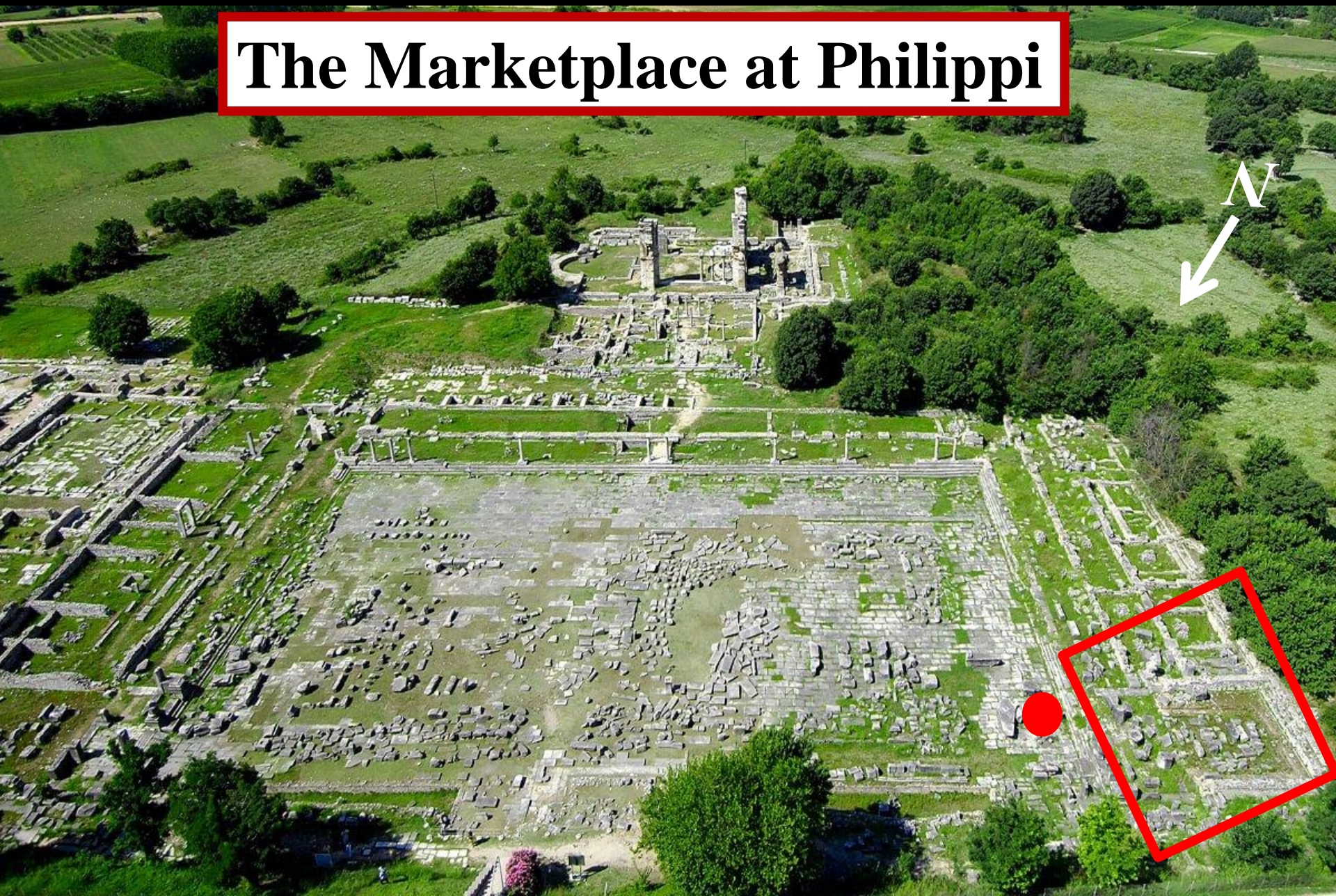
*Paul's Church Planting
Strategy at Philippi*



Paul had an amazing grasp of Roman culture.

His understanding of Roman culture enabled him to develop a church planting strategy that was both counter-cultural and cross-centered.

The Marketplace at Philippi



The Marketplace at Philippi

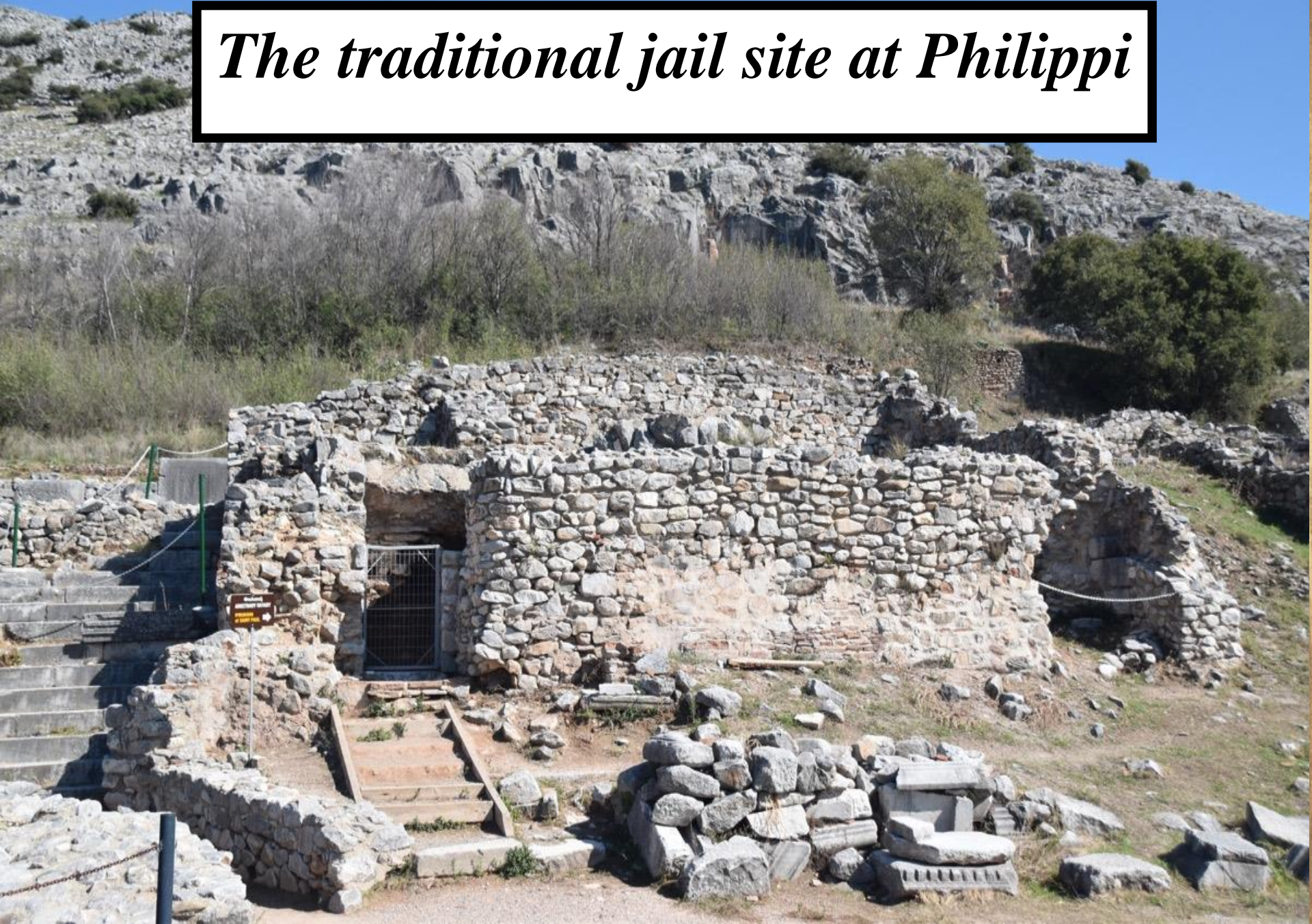


Paul was faced with developing a church planting strategy that would counter Roman culture and draw people to Jesus Christ. As we follow the events in the marketplace, we will discover how the Apostle Paul was the right man for that job.

Acts 16:22-23

The crowd joined in the attack against Paul and Silas, and **The magistrates** ordered them to be **stripped and beaten with rods.** ²³ After they had been **severely flogged**, they were **thrown into prison**

The traditional jail site at Philippi



As Roman citizens, why didn't Paul and Silas save themselves from the severe flogging and Incarceration in **Acts 16:23?**

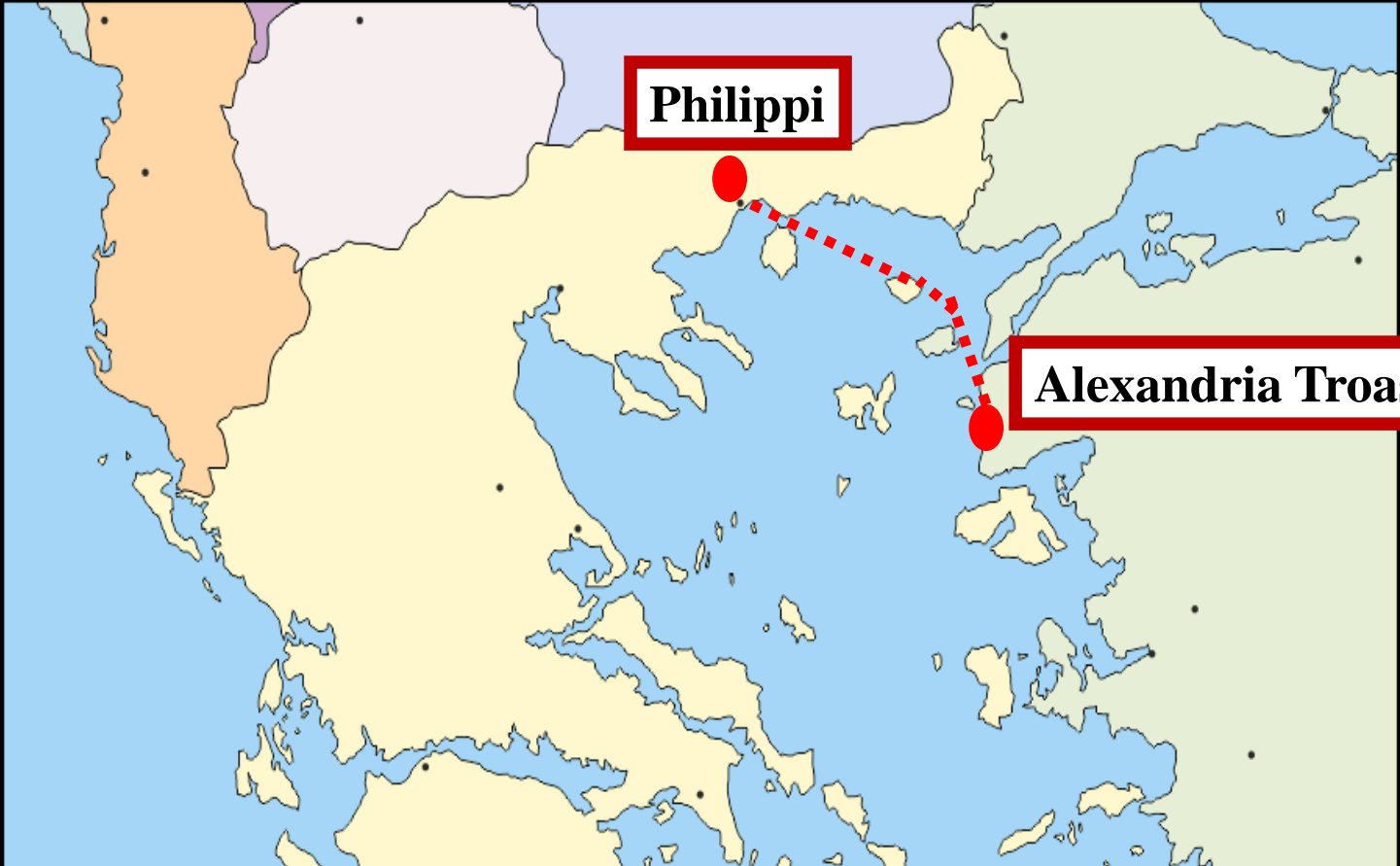
Answer: Because Paul allowed the flogging as part of his Church Planting Strategy

If they avoided the beating by using his status as a Roman citizen,

- it would have set the wrong example to the **Philippian Church**
- Without the beatings and jail time, Paul would not have met the **Philippian jailer**
- In **Philippians**, Paul mentions that the **Christian life sometimes involves suffering (1:29 and 3:10) for Christ. Sometimes people will oppose you (1:28). Folks can be selfish and insincere (1:17) So submitting to abuse by the Roman authorities will show Paul's commitment to the new Christians at Philippi.**

*Initial Membership of the Philippi Church
of Christ From Acts 16 & Philippians*





Acts 16 ¹¹ From Troas we put out to sea and sailed straight for Samothrace, and the next day we went on to Neapolis.



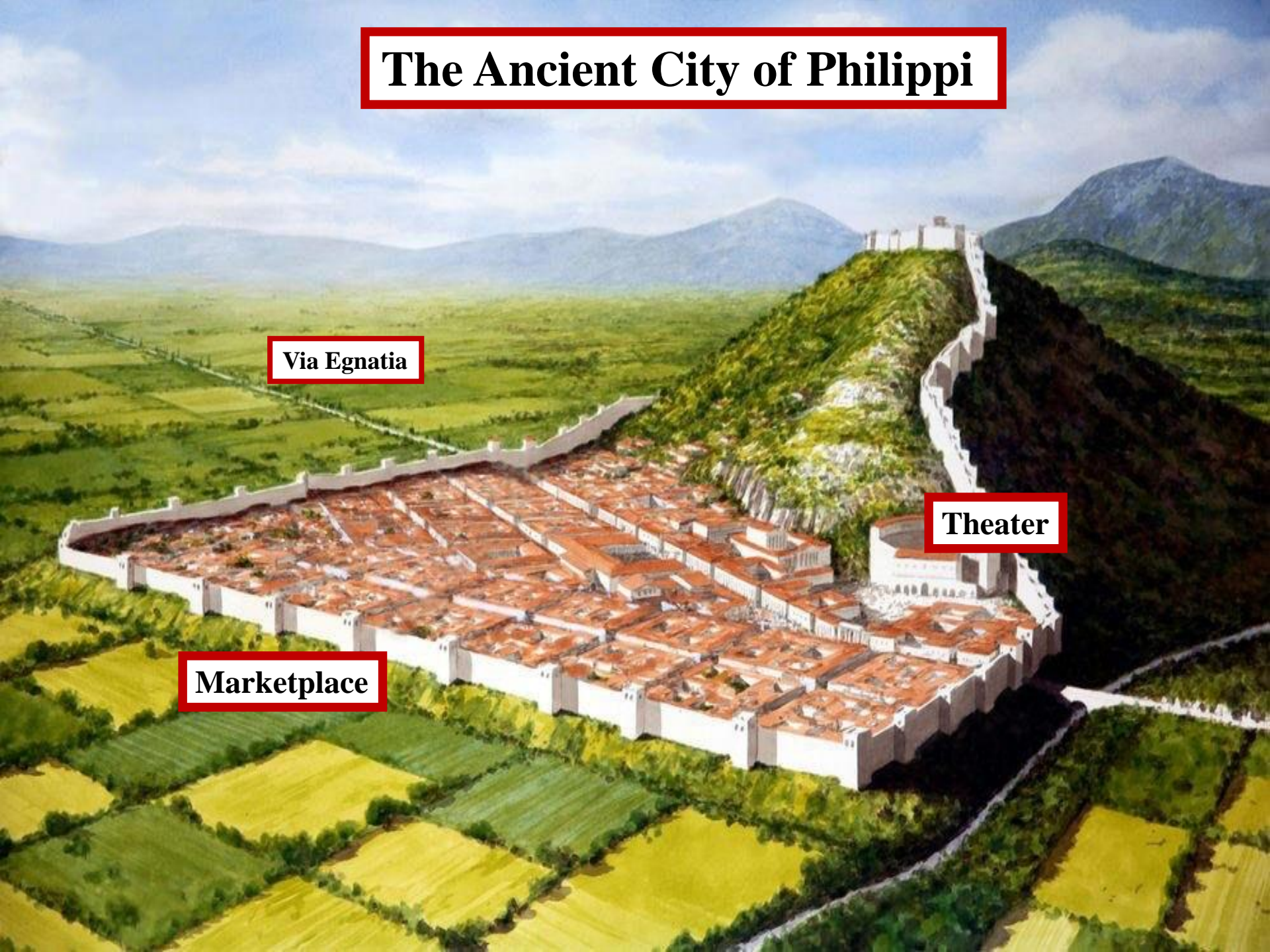
¹² From there we traveled to Philippi, a Roman colony and the leading city of that district of Macedonia. And we stayed there

The Ancient City of Philippi

Via Egnatia

Theater

Marketplace





¹² From there we traveled to Philippi, a Roman colony and the leading city of that district of Macedonia. And we stayed there

Lydia of Thyatira Was An Extraordinary Woman



Asia Minor





LESBOS

Mytilene

AEOLIA

Pergamon

Maeandrus f.

Colchus f.

Thyateira

CHIOS

Chios

Kymi

Hermus f.

LYDIA

Smyrna

Sardis

IONIA

Coyster f.

Ephesos

SAMOS

Tralleis

Meander f.

Lycus f.

Priene

Miletos

Laodikea

DORIS

Mylasa

CARIA

• Lydia & Her Household (Acts 16:14-15)





¹³ On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had

The Ancient City of Philippi

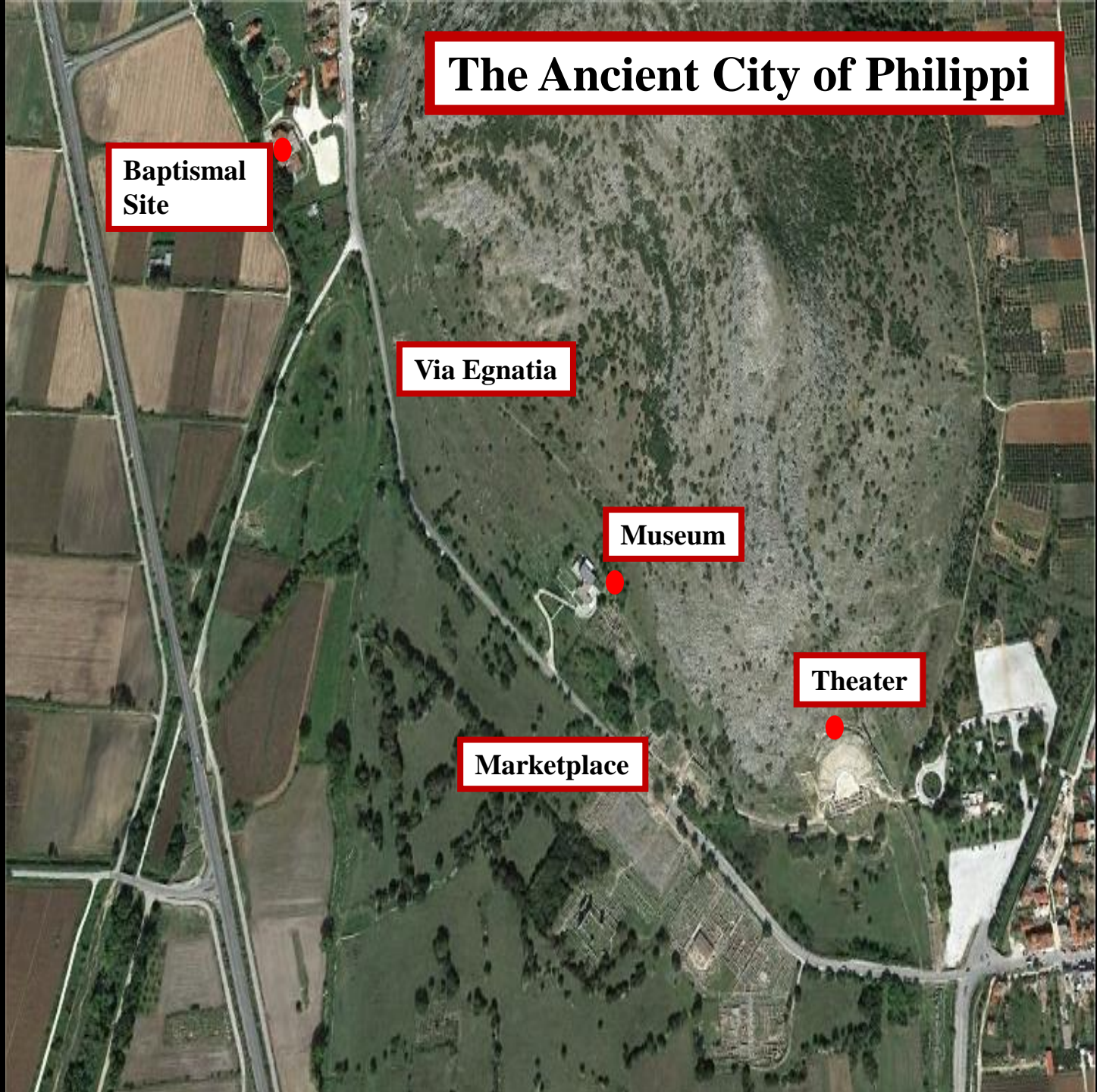
Baptismal Site

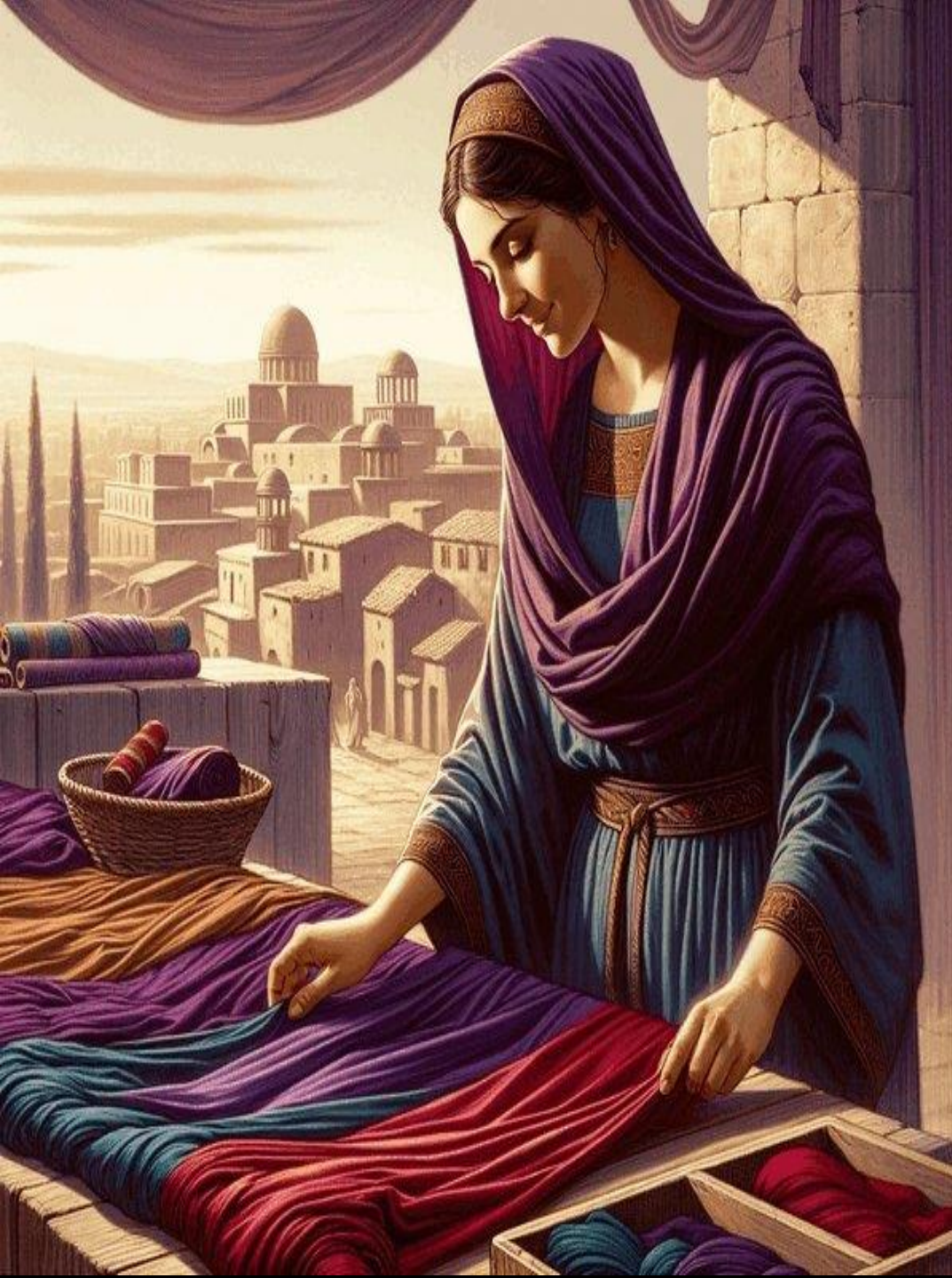
Via Egnatia

Museum

Theater

Marketplace





Acts 16 ¹⁴ One of those listening was a woman from the city of Thyatira named Lydia, a dealer in purple cloth. She was a worshiper of God. The Lord opened her heart to respond to Paul's message.



¹⁵ When she and the members of her household were baptized, she invited us to her home. “If you consider me a believer in the Lord,” she said, “come and stay at my

Gangitis River





Conclusion

*This one Gentile convert, Lydia, proved to be an exceptional woman in Paul's ministry. For the church in Philippi, which began at the riverside and into the home of Lydia. The church became the joy and crown of the apostle Paul.
(Philippians 4:4)*

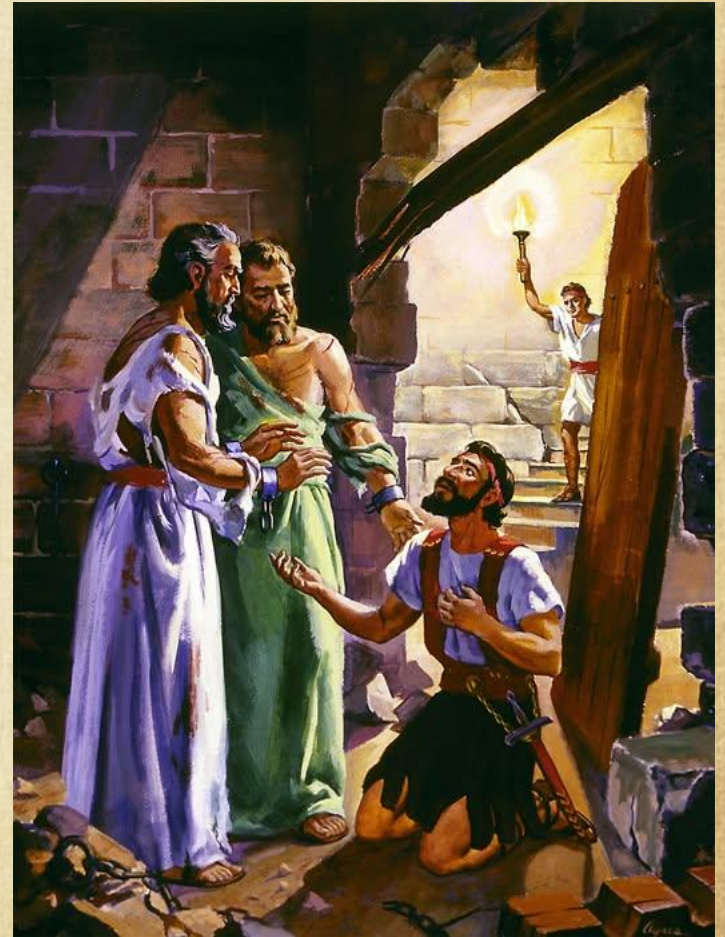
- **Python Girl in the Marketplace
(Acts 16:16-18)**

- **Intriguing Question**
- **Acts 16:18 “the spirit left her”**
- **Acts 16:17 “These men are servants of the Most High God, who are telling you the way to be saved.”**
- **The text doesn’t say what happened to her, but we can imagine.**



The Philippian Jailer

The Philippian jailer is a figure in the New Testament (Acts 16) known for his dramatic conversion after a miraculous earthquake



The Philippian Jailer

25 About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.

The Philippian Jailer

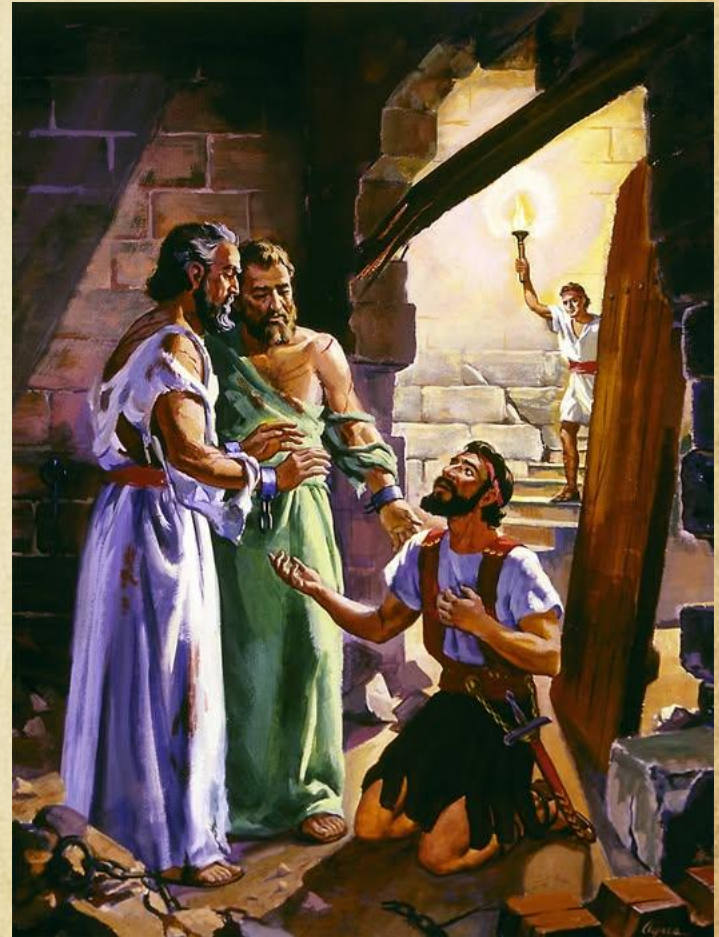
26 Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everyone's chains came loose.

The Philippian Jailer

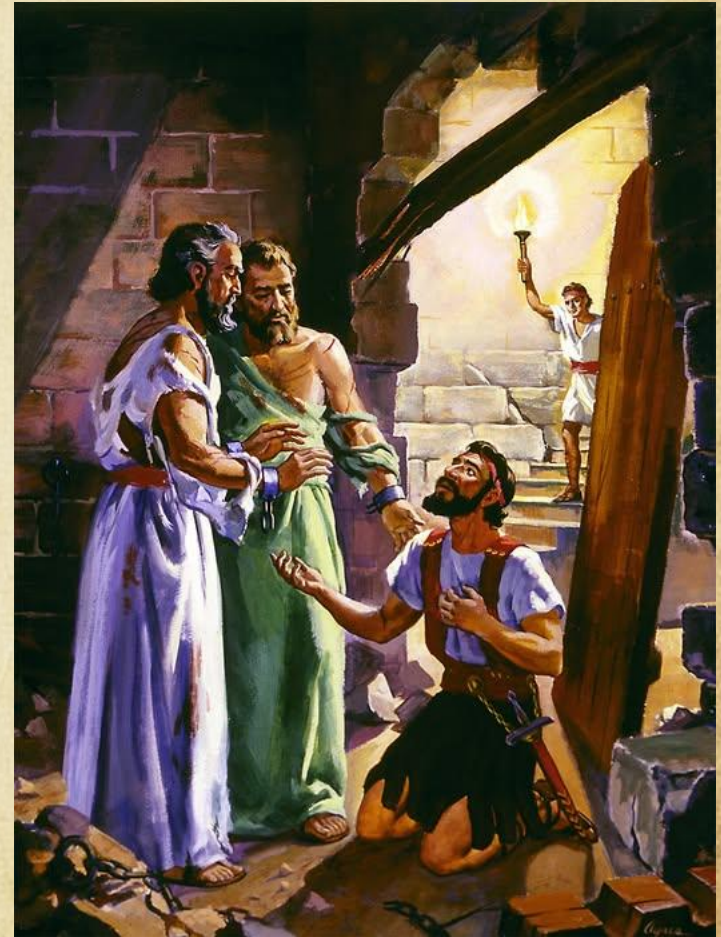
27 The jailer woke up, and when he saw the prison doors open, **he drew his sword and was about to kill himself because he thought the prisoners had escaped.** **28 But Paul shouted, “Don’t harm yourself! We are all here!”**



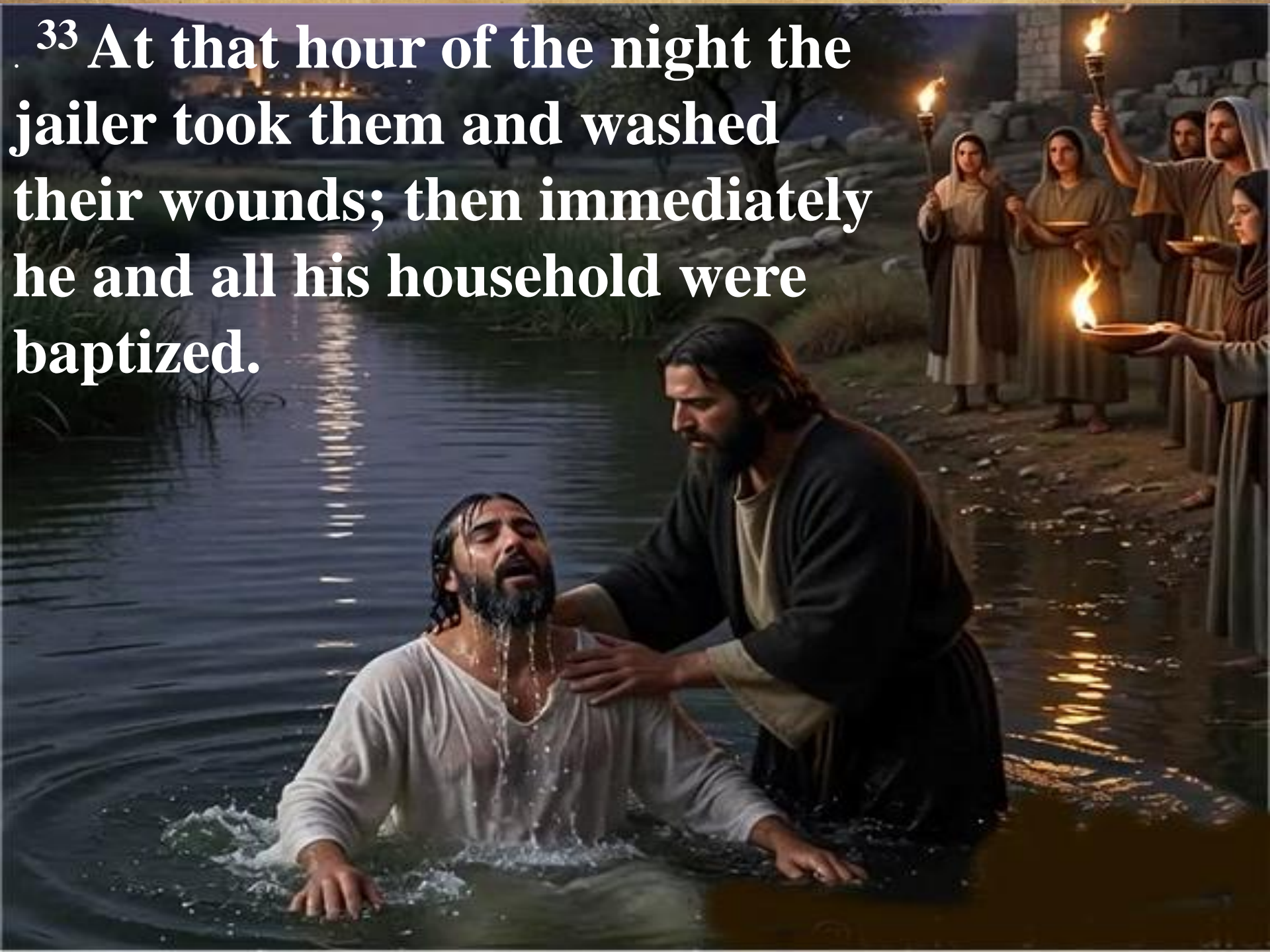
29 The jailer called for lights, rushed in and fell trembling before Paul and Silas. 30 He then brought them out and asked, “Sirs, what must I do to be saved?”



**31 They replied,
“Believe in the Lord
Jesus, and you will be
saved—you and your
household.” 32 Then
they spoke the word
of the Lord to him
and to all the others in
his house**



33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized.





³⁴ The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God—he and his whole household.

...and he rejoiced greatly,
having believed in God
with his whole household.'

Acts 16:34 (NASB)



WHEN GOD OPENS DOORS



Church Members Mentioned in Philippians

- **Epaphroditus**
- **Euodia & Syntyche**
- **The Mysterious True Companion**

End