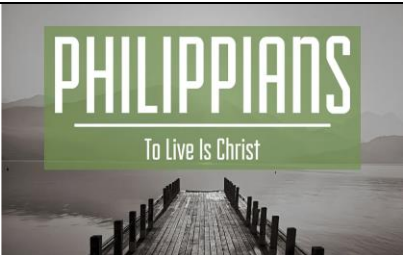



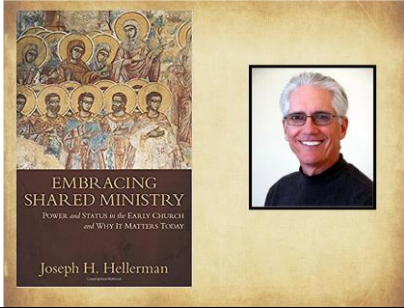
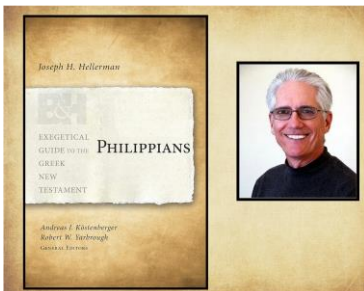


<p>Slide 1</p>		
<p>Slide 2</p>		
<p>Slide 3</p>		
<p>Slide 4</p>		
<p>Slide 5</p>	<p>I've divided this presentation into three parts - Honor & Status In Roman Society, Paul's Church Planting Strategy, and the Initial Membership of the Philippi Church of Christ – the truth is we don't really know that they called it the Church of Christ. But given that we call ourselves the Castle Rock Church of Christ, we would have no problem being in fellowship with that congregation and apply the same name.</p>	
<p>Slide 6</p>	<p><i>So let's look at Honor & Status In Roman Society.</i></p>	

Slide 7 I'm taking this section from the first half of Dr Joseph Hellerman's book *Embracing Shared Ministry*. I consider Dr Hellerman is one of the rock stars of Philippians study.



Slide 8 In addition to *Embracing Shared Ministry*, he is the author of the *Exegetical Guide to the Greek New Testament on Philippians*, which I used extensively while preparing lessons at the church in Burlington. I'll warn ya though, you might consider taking some New Testament Greek classes before using this resource. If your interested, I can show you where you can download a complete 1st year New Testament Greek course online.



Slide 9 *The Roman Empire was One of the Most Class Structured Societies in History*

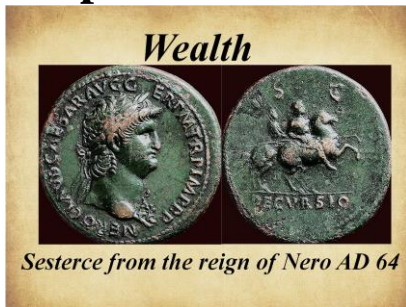
Slide 10 Honor and status drove the Upper Class of Rome. The class structure was then duplicated to the classes below. Over time, this same class structure spread across the Empire to cities like Philippi.

Slide 11 Roman society in the 1st Century AD was approximately 50 million people

Slide 12	This graphic shows the various roles of people in Roman society. The Elite-class or Patricians and Equestrians filled the most powerful positions such as the Senate in the Empire. The common people or Plebeians filled the rest of the workers in society. Add to those the Freed people or former slaves and those still enslaved.
Slide 13	<i>This Elite or upper class was only 2% of the overall population, but controlled half the Empire's annual income.</i>
Slide 14	<i>What determined one's place in society? Family or Tribe and wealth. And this only applied to Roman men. Equality for women had not made it into Roman society and, regrettably ladies, it never would.</i>
Slide 15	<i>By 241 BC, the number of tribes was fixed at 35, consisting of 4 urban and 31 rural tribes.</i> <ul style="list-style-type: none"><i>• Rural tribes held more political influence because they were typically smaller and populated by landowning elites.</i><i>• Famous Roman General Gaius Marius belonged to the Lemonia tribe.</i><i>• Caius Julius Cai, son of Voltinia Maximus. Caius Julius Cai was a member of the Voltinia tribe.</i>

**Slide
16**

**This is a Roman Sesterce minted during the reign of the Emperor Nero in AD 64. Paul's visit to Philippi happened about 49 to 50 AD, according to Guthrie. Exactly when Paul visited depends on how you interpret where Paul was writing from. If you follow the traditional Lightfoot view that Philippians was written from Rome because of references to the pretorio in Phil 1:13 and Caesar's household in Phil 4:22. A growing number of scholars believe that the references in Phil 1:13 and 4:22 did not require that Paul was writing from Rome, but from Ephesus or Caesarea. Good analysis of the different options can be found at:
<https://hermeneutics.stackexchange.com/questions/77723/where-was-paul-when-he-wrote-to-the-philippians>. This scholar adopts the view that Paul wrote the letter from Rome.**



**Slide
16A**



**Slide
17**

If one qualifies based on wealth and tribe, then that person could run for office to one of positions on the Cursus Honorum on his way to higher office such as Legionary Legate or Consul.

**Slide
18**

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

**Slide
19**

This graphic shows a successful Roman who made his way up the *Cursus Honorum* and became a Member of the Roman Senate.

<p>Slide 20</p>	<p>This ancient tombstone found in marketplace bought by his brother remembered Caius Julius Cai. Son of Voltinia Maximus. The text details various positions on the Cursus Honorum and specifically states he was a member of Council of Philippi. Although this individual lived after the Apostle Paul, it gives us evidence of a person who served as magistrate like those who tried and punished Paul and Silas after the incident concerning the slave girl in Act 16:20-22.</p>
<p>Slide 21</p>	<p>Of note is this inscription that mentions the person was a member of the council of Philippi.</p>
<p>Slide 22</p>	<p>An inscription mentioning a "member of the council" (or <i>decurion</i>) in Philippi signifies that the individual was part of the elite governing body of the city, which operated as a Roman colony.</p> <p>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).</p>
<p>Slide 23</p>	<p>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".</p> <p>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.</p>

<p>Slide 24</p>	<p>Role and Status: A member of the council was a decurion (<i>decurio</i> in Latin), belonging to the local senate or city council (<i>ordo decurionum</i>). This was a position of high social status, authority, and economic power, typically reserved for wealthy individuals or retired Roman soldiers.</p> <p>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.</p> <p>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</p>
<p>Slide 25</p>	<p>Let's take a look at Paul's Church Planting Strategy at Philippi.</p>
<p>Slide 26</p>	<p><i>Paul had an amazing grasp of Roman culture.</i></p> <p><i>His understanding of Roman culture enabled him to develop a church planting strategy that was both counter-cultural and cross-centered.</i></p>
<p>Slide 27</p>	<p>As Paul and Silas were taken by force to stand before the Magistrates in the Marketplace, we begin to see Paul's strategy unfold.</p>
<p>Slide 28</p>	<p>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.</p>
<p>Slide 29</p>	<p>The text tells us that Paul and Silas striped and beaten with rods. If that were not enough verse 23 tells us that they severely flogged before they were taken to the jail.</p>
<p>Slide 30</p>	<p>If you visit the Archaeological Park today, you will see the traditional site of jail where Paul and Silas were taken.</p>

Slide 31	As Roman citizens, why didn't Paul and Silas save themselves from the severe flogging in Acts 16:23? Paul allowed for the flogging as part of his church planting strategy. If he avoided the beating by using his status as a Roman citizen, it would have set the wrong example to the Church and those learning about the family of God.
Slide 32	If they avoided the beating by using their status as Roman citizens, it would have set the wrong example for the Philippian Church and those just learning about the family of God. 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.
Slide 33	Now, let's look at the first members of the Church at Philippi. Drawing on the text in Acts 16, we can identify several members of the congregation. Additional members are identified in Paul's Letter to the Philippians .
Slide 34	<i>So let's back up to see how Paul and his team arrived in Philippi. Acts 16 ¹¹ From Troas we put out to sea and sailed straight for Samothrace, and the next day we went on to Neapolis.</i>
Slide 35	¹² From there we traveled to Philippi, a Roman colony and the leading city of that district of Macedonia. And we stayed there several days.
Slide 36	Philippi
Slide 37	First, let's consider the first convert, Lydia. It's interest to note that the first convert was a woman rather than a man.
Slide 38	Map showing location.
Slide	Map showing location.

39	
Slide 40	Lydia was from the town of Thyatira which, according to Google Earth is 229 miles away in Asia Minor.
Slide 41	<i>¹³ On the Sabbath Paul and his team went outside the city gate to the river, where they expected to find a place of prayer. They sat down and began to speak to the women who had gathered there. When the text sez Paul “sat down” it signaled that he was a teacher. So he began sharing the gospel with the women.</i>
Slide 42	This map shows the Archaeological Park with the theater and the Marketplace or Forum. There’s also an extensive museum nearby. If you travel down the Via Egnatia you’ll come to the Baptismal Center that I’ll talk more about in a few minutes.
Slide 43	The text tells us Lydia was a dealer of purple cloth, a business woman selling a very expensive material that was sought after by the wealthy. <i>She was a worshiper of God meaning she was a Gentile . The Lord opened her heart to respond to Paul’s message.</i>
Slide 44	¹⁵ When she and the members of her household were baptized, she invited Paul and his team to her home. “If you consider me a believer in the Lord,” she said, “come and stay at my house.” And she persuaded us.
Slide 45	This is Gangitis River the traditional location of Lydia’s baptism.
Slide 46	Today, there is a baptismal center where people from all over the world come to be baptized in the same location as Lydia.
Slide 47	<u><i>Conclusion</i></u> <i>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)</i>

<p>Slide 48</p>	<p>I've called the slave girl the Python Girl because the text literally sez she had the spirit of Python. In ancient Greece, the Oracle of Delphi was reputed to speak for Apollo, often referred to as "Pythian Apollo." The spirit behind this oracle was called "python," signifying a serpent-like influence. Serpents like the Python were ancient symbols of cunning and hidden knowledge.</p> <p>I've included the fortune telling slave girl from the marketplace here because we don't hear anything about her again. I have to admit the odds were against her becoming a Christian. Her owners lost their income once Paul cast out the spirit that enabled her fortune telling. The girl knew that Paul and Silas could tell her how to be saved, but would her owners allow it. The text doesn't tell us, but I like to believe that she overcame the odds against her and she became a Christian.</p>
<p>Slide 49</p>	<p>Next, we have The Philippian jailer and his household among the first members of the Philippian church. We learn here about his dramatic conversion following a miraculous earthquake.</p>
<p>Slide 50</p>	<p><i>²⁵ About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.</i></p>
<p>Slide 51</p>	<p>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</p>
<p>Slide 52</p>	<p>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!"</p>
<p>Slide 53</p>	<p>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?" Do you think the jailer had been listening to Paul and Silas singing those hymns?</p>

Slide 54	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.
Slide 55	³³ At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized
Slide 56	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.
Slide 57	More Rejoicing
Slide 58	Do you think that Paul was taken off guard by anything that happened when he and Silas were carted off to jail?? I don't think he was. I think that he was so plugged in to God that he was prepared to deal with the unexpected. Everything was part of his plan to make Christians in Philippi. The text focused on one man, the jailer, but it also said the other prisoners were listening. Maybe some of them responded to the gospel also and text just didn't mention that part. I think that Paul learned to expect the unexpected. God would open doors and Paul needed to be ready to respond accordingly.
Slide 59	Well, let's end this section on the first members of the Philippians congregation. When we read Pau's letter to the Philippians, we learn of aome more members. Like Epaphroditus who carried the letter back to the Philippian congregation. We also learn about Euodia and Syntyche who were having some problems getting along with each other. And finally we about the mysterious True Companion that Paul expected to patch the relationship between the two women.
Slide 60	The End