



## Philippians

## Background

### Acts 16:11-40

#### I. Background

- a. The church in America has its roots from the church in Philippi. Paul's intention on the second missionary journey was to visit churches in Asia (modern day Turkey), but the Holy Spirit stopped him. We will look at that in detail a little later. Eventually, Paul is led to Philippi and the first church

in Europe was established. The gospel grew in Europe and led to colonists settling in America.

- b. Philippi has an interesting backstory. Originally named Crenides (Krenides) which meant “the little fountains” or “springs”. The land was fertile. To the East and North there were mountains. It was nine miles to its seaport “Neapolis” which was over the ridge “Symbolum”. It attracted the attention of Philip of Macedon around 358 BC because of its proximity to gold mines and the natural land route from Europe to Asia known as the Via Egnatia. Philip, the father of Alexander the Great, changed the name to Philippi. Under his reign the gold mines produced over 1000 talents of gold a year. Philip established a gold currency that superseded the Persians. It became strongly fortified.
- c. Not much is known about Philippi for the next two hundred years. By that time, the land was stripped of most of its gold. Eventually, in 168 BC, the Roman empire would conquer the land. By 146, Macedonia was split into 4 provinces with Thessalonica being the capital.
- d. Philippi became noteworthy again because of a battle that was fought. The battle that ended the Roman republic took place in Philippi. In 42BC, Antony and Octavian went to war with Brutus and Cassius at the Battle of Philippi. Brutus and Cassius murdered Julius Caesar. Antony and Octavian won the battle and the republic died. Octavian would be named Caesar in 29 BC.
- e. By the time that Paul gets there on his second missionary journey, the Roman influence was considerable. Many veterans were transported there and there was an immunity of taxation.
- f. The consensus is that the book of Philippians was written from Rome during his four year imprisonment awaiting a final verdict from Nero. There are several evidences of this being the case.

1. **Philippians 1:13** <sup>13</sup>So that my bonds in Christ are manifest in all the palace, and in all other *places*;
2. **Philippians 4:22** <sup>22</sup>All the saints salute you, chiefly they that are of Caesar's household.
3. The similarities of Acts 28 and Philippians:
  - a. **Guarded by soldiers**
    - i. **Acts 28:16** <sup>16</sup>And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.
    - ii. **Phil. 1:13-14** <sup>13</sup>So that my bonds in Christ are manifest in all the palace, and in all other *places*; <sup>14</sup>And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.
  - b. **He could have visitors**
    - i. **Acts 28:30** <sup>30</sup>And Paul dwelt two whole years in his own hired house, and received all that came in unto him,
    - ii. **Phil. 4:18** <sup>18</sup>But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.
  - c. **Freedom to preach the gospel**
    - i. **Acts 28:31** <sup>31</sup>Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.
    - ii. **Phil. 1:12-14** <sup>12</sup>But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; <sup>13</sup>So that

my bonds in Christ are manifest in all the palace, and in all other *places*; <sup>14</sup>And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

- g. The amount of time needed for the Philippians to hear of Paul being in prison and then send Epaphroditus with a gift. When Epaphroditus presented the gift, the need was greater so he began to raise money. He became sick and almost died. That word reached Philippi and caused them to worry. Epaphroditus needed time to mend and then Paul sent him back with the letter.

## II. Acts 16:11-40

- a. **Acts 16:11-12**<sup>11</sup>Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; <sup>12</sup>And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

- i. “We”

- 1. Silas, Paul

- a. **Acts 15:40**<sup>40</sup>And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

- 2. Luke

- a. **Acts 16:10**<sup>10</sup>And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

- i. Pronoun change

- 3. Timothy

- a. **Acts 16:1-2**<sup>1</sup>Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed;

but his father *was* a Greek: <sup>2</sup>Which was well reported of by the brethren that were at Lystra and Iconium.

ii. Sailed straight

1. 156 miles in 2 days
2. Compare to 5 days in **Acts 20:6**<sup>6</sup>And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

iii. Chief city “of that part” of Macedonia

1. Really Thessalonica was more of the chief city, but the verse says “of that part”.

b. **Acts 16:13-15**<sup>13</sup>And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. <sup>14</sup>And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. <sup>15</sup>And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

i. **Encounter #1- Lydia & the women**

- ii. Similarities between Apollos and Lydia
- iii. Lydia Worshipped God...attended unto the things spoken of Paul
- iv. **Acts 18:24-26** <sup>24</sup>And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. <sup>25</sup>This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. <sup>26</sup>And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

- v. Ten Jewish men needed to start a synagogue.  
Thessalonica had a Synagogue.
- vi. Women meeting without men probably means proselytes.
- vii. By a river - probably for ritual baptisms
- viii. “Sat down” shows intentionality
- ix. Lydia
  - 1. Business woman
  - 2. Seller of purple- Guild of Dyers in Thessalonica.
  - 3. The dyes used for making purple were expensive and highly regarded.
  - 4. Baptism...early in Paul’s revelations...compare to **I Corinthians 1:17** <sup>17</sup>For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.
  - 5. “When” indicates separate event

c. **Acts 16:16-18** <sup>16</sup>And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: <sup>17</sup>The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. <sup>18</sup>And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

- i. **Encounter #2- The Demon Possessed Damsel**
- ii. Probably a worshipper of the Pagan God Python
- iii. What was being said was “true”. Paul was grieved.
- iv. Remember Paul answered the Macedonian Call
- v. **Acts 16:10**<sup>10</sup>And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

1. The damsel was demon possessed. She had no hope for salvation as long as she was possessed.
2. Probably a worshipper of the Pagan God Python
3. Demon Possession is not discussed by the end of Paul's letters.

d. **Acts 16:19-23**<sup>19</sup>And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers, <sup>20</sup>And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, <sup>21</sup>And teach customs, which are not lawful for us to receive, neither to observe, being Romans. <sup>22</sup>And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. <sup>23</sup>And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

- i. **Encounter #3- Gentile mob and magistrate**
- ii. Only when they saw the hope of their gains were gone. People are usually fine with Christians until they do something to affect their money or freedom.
- iii. **II Corinthians 11:24-26**<sup>23</sup>Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. <sup>24</sup>Of the Jews five times received I forty *stripes* save one. <sup>25</sup>Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; <sup>26</sup>*In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;
- iv. No Luke- Gentile, No Timothy- Greek
- v. Careful to not handle their own business, they went to the magistrates. Roman law stood firm.

- vi. Not lawful for the Romans. Notice the difference between teach, receive, observe
- vii. Compare to **Ephesians 1;13** <sup>13</sup>In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
- e. **Acts 16:24-33**<sup>24</sup>Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. <sup>25</sup>And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. <sup>26</sup>And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. <sup>27</sup>And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. <sup>28</sup>But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. <sup>29</sup>Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, <sup>30</sup>And brought them out, and said, Sirs, what must I do to be saved? <sup>31</sup>And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. <sup>32</sup>And they spake unto him the word of the Lord, and to all that were in his house. <sup>33</sup>And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. <sup>34</sup>And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.
  - i. **Encounter #4- Philippian Jailer**
  - ii. 3<sup>rd</sup> time that Prayer is mentioned in the passage
  - iii. Sang praises....didn't hum quietly to themselves. The prisoners heard it.
  - iv. Supernatural that everyone's bonds were loosed...every door was opened



- v. Jailer feared what would be done to him if prisoners all fled
  - vi. Believe to be saved...baptism after
  - vii. Note- Lydia's Household and all that were in the Jailer's house.
  - viii. Paul knew that they were all there. Paul begged his adversary not to harm himself since there wasn't a light
  - ix. His focus went from his immediate earthly existence to the eternal. Believers have the only tool that can do that...the gospel
- f. **Acts 16:35-40**<sup>35</sup>And when it was day, the magistrates sent the serjeants, saying, Let those men go<sup>36</sup>And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. <sup>37</sup>But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. <sup>38</sup>And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. <sup>39</sup>And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. <sup>40</sup>And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.
- i. Magistrates giving the order. Was it the serjeants who administered the stripes. The goal was apparently one night in jail, but in the inner prison. How serious was the magistrate or was he appealing to the mob?
  - ii. Keeper of the prison delivered the good news to Paul. Go in peace. It is amazing to see what this man was now in daylight. What if Paul would have let him kill himself?
  - iii. The fear came from Caesar for beating and imprisoning Roman citizens

- iv. Paul could have played the citizenship card at any time but didn't.
- i. They went to the house of Lydia. Started with Lydia and ended with Lydia.
- ii. Luke stayed, we don't see the "we" after this. An interesting start to the church: Lydia - the former soothsayer, the jailer, and maybe some prisoners. Acts 20 became the continuation of the "we" and "us".