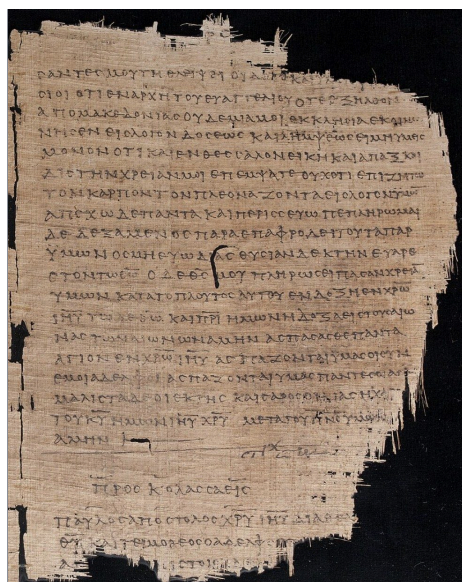


PHILIPPIANS

The Joy Letter

AUTHOR	Paul, with Timothy, 1:1. Almost no scholar doubts that Paul wrote it.
WRITTEN FROM	Prison, 1:7 and 1:13. Most say Rome, because of the palace guard, 1:13, and Caesar's household, 4:22. Some scholars say Ephesus or Caesarea instead.
DATE WRITTEN	About AD 60 to 62. If it was Ephesus, about AD 54 to 55.
WRITTEN TO	The believers in Philippi, with their overseers and deacons, 1:1.
DELIVERED BY	Epaphroditus, their own messenger, who almost died on the trip, 2:25 to 30.
WHY HE WROTE	To say thank you for their gift, 4:10 to 18, to tell them how he was doing, and to call them to joy, unity and humility.
KEY VERSE	Philippians 4:4. Rejoice in the Lord always. I will say it again: Rejoice!



THE OLDEST COPY OF PHILIPPIANS

This is a page of Papyrus 46, a book of Paul's letters copied in Egypt about AD 200, now at the Chester Beatty Library in Dublin, Ireland. It holds the end of Philippians, 4:14 to 23. Paul thanks them for sharing in his troubles and for their gift by Epaphroditus. The last line of the letter is followed by Amen.

THE NEXT LETTER. Under a short line, you can read the title *PROS KOLASSAEIS*, To the Colossians, and the first words of Colossians. The small note under Amen counts the lines in the letter. Scribes used counts like this to check for missing lines and to figure their pay.

WHY IT MATTERS. See the 1 Corinthians title page, p. —, for how this book was found. Copied only about 140 years after Paul wrote, it says what our Bibles say today.

Historical Setting

Philippi sat on the main Roman highway across northern Greece. Philip of Macedon, the father of Alexander the Great, took the town and named it after himself in 356 BC. In 42 BC Antony and Octavian won a huge battle there, and Rome turned the city into a colony full of retired soldiers. It was a little Rome far from Rome. About AD 49 or 50, Paul crossed from Asia to Europe after a vision of a man from Macedonia and started a church here, Acts 16. The first believers were a businesswoman named Lydia, a slave girl set free from a spirit, and the jailer who had locked Paul up. About ten years later, Paul writes to them from chains.

What Philippi Was Up Against

SUFFERING. They were being opposed for their faith, just like Paul, 1:28 to 30.

FRICTION. Some were looking out for themselves, 2:3 to 4, and two leaders could not get along, 4:2.

THE CIRCUMCISION TEACHERS. Teachers were saying Gentile believers had to be circumcised, 3:2 to 3.

PEOPLE OF THE BELLY. Some lived for their appetites and set their minds on earthly things, 3:18 to 19.

WORRY. Their friend was in chains and might be killed, and their messenger nearly died, 1:20 and 2:27.

The Idiot Proof Summary

Philippians is a thank you note from a man in chains. The church in Philippi had sent Paul money and a friend to help him. He writes back full of joy, not because his life was easy, but because Jesus was enough. He shows them the mind of Christ, who stepped down from heaven to serve and die, and was lifted up to the highest place. He tells them to get along, to stop worrying and pray, and to keep pressing on. If you need joy that does not depend on your circumstances, read this letter.

Philippians at a Glance

CH 1	JOY IN CHAINS Prison cannot stop the gospel. To live is Christ.
CH 2	THE MIND OF CHRIST Humble yourself like Jesus did, and God will lift you up.
CH 3	KNOWING CHRIST Everything else is loss. Press on toward the prize.
CH 4	PEACE AND CONTENTMENT Rejoice, pray instead of worry, and be content in Him.

Where Jesus Shows Up

PHILIPPIANS 2:7 He emptied Himself, taking the form of a servant, being made in human likeness. Fulfills Isaiah 49:5 and Isaiah 53:2.

PHILIPPIANS 2:8 TO 9 He humbled Himself to death on a cross, so God highly exalted Him. Fulfills Isaiah 52:13 and Psalm 110:7.

PHILIPPIANS 2:10 TO 11 Every knee will bow and every tongue confess that Jesus Christ is Lord. Echoes Isaiah 45:23. Still to come in full.

PHILIPPIANS 3:20 TO 21 We await a Savior from heaven, who will change our lowly bodies to be like His glorious body. Still to come.

What to Watch for in Philippians

MESSIANIC PROPHECIES	2:7-9
END TIMES PROPHECIES	2:10-11, 3:20-21
THE HEART	4:7
NOTABLE	1:21-23, 4:11-13
JESUS SPEAKING	Words in red are Jesus speaking, or God the Father speaking from heaven.

Cool Stuff Most People Miss

JOY FROM JAIL

The words joy and rejoice show up 16 times in this short letter. Paul wrote it in chains.

AN EARLY SONG

Many scholars think 2:6 to 11 was a song the first Christians sang about Jesus, maybe even before Paul wrote it down. Others think Paul wrote it himself.

THE FIRST CHURCH IN EUROPE

The first believers Acts tells about in Europe were a rich businesswoman, a slave girl and a Roman jailer, Acts 16. God does not pick a type.

CAESAR'S OWN STAFF

Paul sends greetings from believers in Caesar's household, 4:22, slaves and freedmen who served the emperor. The gospel got into the palace.

THE ONLY ONE WHO GAVE

When Paul first left Macedonia, Philippi was the only church that supported him, and they sent help again and again, 4:15 to 16. They were his ministry partners.

CITIZENS OF HEAVEN

Philippi was proud to be a Roman colony. Paul tells them their real citizenship is in heaven, 3:20.

Did Anybody Listen?

Yes. About AD 110 or a little later, the church leader Polycarp of Smyrna wrote his own letter to the Philippians. He praised them for helping believers in chains, and he reminded them that Paul had written to them. The church in Philippi kept growing. By the AD 300s and 500s it built some of the biggest churches in Greece, and one of the first was dedicated to Paul. Today Philippi is ruins, but its letter still teaches millions to rejoice in hard times.

1

CHAPTER 1 IN 30 SECONDS

Paul is in chains and still smiling. He thanks God for the Philippians, who have been his partners since day one. Prison is not stopping the gospel. It is spreading it, all the way into the palace guard. Live or die, Paul wins: to live is Christ and to die is gain.

GREETINGS FROM PAUL AND TIMOTHY // COLOSSIANS 1:1-2; PHILEMON 1:1-3

¹Paul and Timothy, servants of Christ Jesus,

To all the saints in Christ Jesus at Philippi, together with the overseers and deacons:

²Grace and peace to you from God our Father and the Lord Jesus Christ.

THANKSGIVING AND PRAYER // 1 CORINTHIANS 1:4-9; COLOSSIANS 1:3-14

³I thank my God every time I remember you. ⁴In every prayer for all of you, I always pray with joy, ⁵because of your partnership in the gospel from the first day until now, ⁶being confident of this, that He who began a good work in you will carry it on to completion until the day of Christ Jesus.

⁷It is right for me to feel this way about all of you, since I have you in my heart. For in my chains and in my defense and confirmation of the gospel, you are all partners in grace with me. ⁸God is my witness how I long for all of you with the affection of Christ Jesus.

⁹And this is my prayer: that your love may abound more and more in knowledge and depth of insight, ¹⁰so that you may be able to test and prove what is best and may be pure and blameless for the day of Christ, ¹¹filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.

PAUL'S TRIALS ADVANCE THE GOSPEL // JAMES 1:2-12

¹²Now I want you to know, brothers, that my circumstances have actually served to advance the gospel. ¹³As a result, it has

■ **PHIL 1:1 [FIELD NOTES]** See The Forum of Philippi Field Notes page. For Lydia, the slave girl and the jailer, see Acts 16, p.-.

■ **PHIL 1:5 [FIELD NOTES]** See the Lydia and the Purple Dyers Field Notes page.

become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. ¹⁴And most of the brothers, confident in the Lord by my chains, now dare more greatly to speak the word without fear.

¹⁵It is true that some preach Christ out of envy and rivalry, but others out of goodwill. ¹⁶The latter do so in love, knowing that I am appointed for the defense of the gospel. ¹⁷The former, however, preach Christ out of selfish ambition, not sincerely, supposing that they can add to the distress of my chains.

¹⁸What then is the issue? Just this: that in every way, whether by false motives or true, Christ is preached. And in this I rejoice. Yes, and I will continue to rejoice, ¹⁹because I know that through your prayers and the provision of the Spirit of Jesus Christ, my distress will turn out for my deliverance. ²⁰I eagerly expect and hope that I will in no way be ashamed, but will have complete boldness so that now as always Christ will be exalted in my body, whether by life or by death.

FIELD NOTES · ARCHAEOLOGY · CONFIDENCE: HIGH
FOR THE CITY · LOW FOR PAUL'S PRISON

THE FORUM OF PHILIPPI

PHILIPPIANS 1:1 · ACTS 16:19 TO 40



The ruins of Philippi seen from the acropolis hill: the forum in the middle and the tall pillars of a later church on the right. Photo Vassiliki Feidopoulou, CC BY SA 4.0.

WHAT IT IS

The ruins of the city of Philippi near Kavala in northern Greece. In the middle is the forum, the main city square, with its paved courtyard, columns, temples and the platform where city leaders judged cases. The Via Egnatia, the Roman highway, ran right along its north side.

HOW OLD IT IS

The forum you see today was rebuilt in

■ **PHIL 1:19 [ALLUDES TO]** Refers to ← JOB 13:16 p.-

NOTABLE

marble under the emperor Marcus Aurelius, about AD 161 to 180, about 110 years after Paul. Underneath is an earlier, smaller forum from the time of Claudius, about AD 41 to 54. That is the one Paul saw. The tall pillars on the right are from a church built about AD 550.

PAUL WAS HERE

Acts says the owners of the slave girl dragged Paul and Silas into the marketplace before the rulers, Acts 16:19. That was the forum. They were stripped, beaten with rods and thrown in jail. At midnight they sang, an earthquake opened the doors, and the jailer and his family believed, Acts 16:25 to 34.

PAUL'S PRISON?

Visitors are shown a small room near the forum called the prison of Paul. It was really a Roman water tank. Christians began to honor it as Paul's cell around AD 500, when a big church was built beside it. Acts does not say where the jail was, so no one knows.

WHERE IT IS TODAY

About 10 miles north of Kavala, Greece. It became a World Heritage Site in 2016. For the whole story of Paul in Philippi, see Acts 16, p. 7.

WHAT IT CONFIRMS

Philippi was a real Roman city with a forum and rulers who judged cases in public, just as Acts describes.

WHAT IT DOES NOT PROVE

Most of what you see came after Paul. The so called prison of Paul is a tradition, not proof.

TO LIVE IS CHRIST

²¹ For to me, to live is Christ, and to die is gain. ²² But if I go on living in the body, this will mean fruitful labor for me. So what shall I choose? I do not know. ²³ I am torn between the two. I desire to depart and be with Christ, which is far better indeed. ²⁴

But it is more necessary for you that I remain in the body.

PHIL 1:21 [NOTABLE] Paul is in chains and might be killed, and he is not afraid. If he lives, he gets more time to serve Jesus. If he dies, he goes to be with Jesus, which is far better, 1:23. He chooses to stay for their sake, 1:24 to 25. See also Absent from the Body, 2 Corinthians 5:8, p. 7.

FIELD NOTES · ARCHAEOLOGY · CONFIDENCE: HIGH
FOR THE DYE TRADE · NO FIND NAMES LYDIA

LYDIA AND THE PURPLE DYERS

PHILIPPIANS 1:5 · ACTS 16:13 TO 15 · ACTS 16:40



Left and middle: both sides of a bronze coin of Thyatira, about AD 54 to 96, with the head of Heracles and the double axe of the city's god. University of Tübingen collection, photo KlassArchTÜ, CC BY SA 4.0. Right: shells of the purple dye murex. Photo H. Zell, CC BY SA 3.0.

WHAT IT IS

A coin from Thyatira, Lydia's hometown in western Turkey, and the sea snail shells that made the famous purple dye. Acts says Lydia was a seller of purple from the city of Thyatira, Acts 16:14.

HOW OLD IT IS

The coin was made about AD 54 to 96, in Paul and Lydia's own lifetime. The shells are modern, from the same kind of snail used for purple dye for thousands of years.

THE DYERS OF THYATIRA

Stone inscriptions from the first to third centuries AD mention a guild of dyers in Thyatira, a kind of trade union. At Philippi itself, a stone was found that honored Antiochus son of Lykos, a Thyatiran and a leading purple dyer. It was seen in 1872 and is now lost. So dye sellers from Thyatira really did come to Philippi.

SNAILS OR ROOTS?

Real purple came from thousands of crushed sea snails and cost a fortune. Only the rich wore it. Some scholars think inland Thyatira used a cheaper red dye made from madder root. Others think Lydia sold both. Either way, Lydia had money and a house big enough for a church, Acts 16:15 and 16:40.

BY THE RIVER

Paul found Lydia and other women praying by a river outside the city gate, Acts 16:13. Tradition places it at a stream west of Philippi, where a small modern church and outdoor baptism pool were built in 1974. No one knows the exact spot.

MESSIANIC PROPHECIES | END TIMES PROPHECIES

FROM THE FIRST DAY

Paul thanks them for their partnership from the first day until now, 1:5. The first day was Lydia's day. The first church in Europe started in a businesswoman's home.

WHAT IT DOES NOT PROVE

No find names Lydia herself. It shows that her city, her trade and her travels fit Acts exactly.

²⁵ Convinced of this, I know that I will remain and will continue with all of you for your progress and joy in the faith, ²⁶ so that through my coming to you again your exultation in Christ Jesus will resound on account of me.

WORTHY OF THE GOSPEL

²⁷ Nevertheless, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending together as one for the faith of the gospel, ²⁸ without being frightened in any way by those who oppose you. This is a clear sign of their destruction but of your salvation, and it is from God. ²⁹ For it has been granted to you on behalf of Christ not only to believe in Him, but also to suffer for Him, ³⁰ since you are encountering the same struggle you saw I had, and now hear that I still have.

2

CHAPTER 2 IN 30 SECONDS

Want to know how to get along? Think like Jesus. He was God, but He took the form of a servant and went all the way to the cross. So God lifted Him to the highest place, and every knee will bow. Work out what God put in you. Timothy and Epaphroditus are proof that real servants still exist.

ONE IN CHRIST // EPHESIANS 2:11-18

¹ Therefore if you have any encouragement in Christ, if any comfort from His love, if any fellowship with the Spirit, if any affection and compassion, ² then make my joy complete by being like-minded, having the same love, being united in spirit and purpose.

³ Do nothing out of selfish ambition or empty pride, but in humility consider others more important than yourselves. ⁴ Each of you should look not only to your own interests, but also to the interests of others.

THE MIND OF CHRIST // ISAIAH 52:13-15

⁵ Let this mind be in you which was also in Christ Jesus:

⁶ Who, existing in the form of God, did not consider equality with God something to be grasped,

⁷ but emptied Himself, taking the form of a servant, being made in human likeness.

⁸ And being found in appearance as a man,

He humbled Himself and became obedient to death—even death on a cross.

⁹ Therefore God exalted Him to the highest place and gave Him the name above all names,

¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

■ PHIL 2:7 [FULFILLS] A Servant formed from the womb ← IS 49:5 p.-

■ PHIL 2:7 [FULFILLS] Ordinary in physical appearance ← IS 53:2 p.-

■ PHIL 2:7 [NOTE] HE EMPTIED HIMSELF. Emptied of what? Paul answers in the same breath: by taking the form of a servant. Jesus did not stop being God. He added a human nature, set aside His rights and His glory for a while, and chose to serve all the way to the cross, 2:8. In Him all the fullness of God lives in bodily form, Colossians 2:9. In the 1800s some taught that He gave up powers like knowing everything. Catholic, Orthodox and most Protestant churches reject that idea.

■ PHIL 2:8 [FULFILLS] 'He shall drink of the brook by the way; therefore He shall lift up His head' ← PS 110:7 · MEDIUM p.-

■ PHIL 2:8 [FULFILLS] The Servant exalted after suffering ← IS 52:13 p.-

■ PHIL 2:9 [PROPHECY] God has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord → STILL TO COME

■ PHIL 2:9 [FULFILLS] 'The king shall rejoice in Your strength, O Yahweh' ← PS 21:1 · MEDIUM p.-

■ PHIL 2:10 [ALLUDES TO] Refers to ← IS 45:23 p.-

LIGHTS IN THE WORLD // MATTHEW 5:13-16

¹² Therefore, my beloved, just as you have always obeyed, not only in my presence, but now even more in my absence, continue to work out your salvation with fear and trembling. ¹³ For it is God who works in you to will and to act on behalf of His good purpose.

¹⁴ Do everything without complaining or arguing, ¹⁵ so that you may be blameless and pure, children of God without fault in a crooked and perverse generation, in which you shine as lights in the world ¹⁶ as you hold forth the word of life, in order that I may boast on the day of Christ that I did not run or labor in vain.

¹⁷ But even if I am being poured out like a drink offering on the sacrifice and service of your faith, I am glad and rejoice with all of you. ¹⁸ So you too should be glad and rejoice with me.

TIMOTHY AND EPAPHRODITUS // 1 CORINTHIANS 16:10-12

¹⁹ Now I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I learn how you are doing.

²⁰ I have nobody else like him who will genuinely care for your needs. ²¹ For all the others look after their own interests, not those of Jesus Christ. ²² But you know Timothy's proven worth, that as a child with his father he has served with me to advance the gospel. ²³ So I hope to send him as soon as I see what happens with me. ²⁴ And I trust in the Lord that I myself will come soon.

²⁵ But I thought it necessary to send back to you Epaphroditus, my brother, fellow worker, and fellow soldier, who is also your messenger and minister to my needs. ²⁶ For he has been longing for all of you and is distressed because you heard

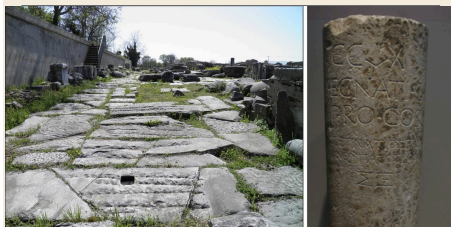
he was ill. ²⁷ He was sick indeed, nearly unto death. But God had mercy on him, and not only on him but also on me, to spare me sorrow upon sorrow.

²⁸ Therefore I am all the more eager to send him, so that when you see him again you may rejoice, and I may be less anxious. ²⁹ Welcome him in the Lord with great joy, and honor men like him, ³⁰ because he nearly died for the work of Christ, risking his life to make up for your deficit of service to me.

FIELD NOTES • ARCHAEOLOGY • CONFIDENCE: HIGH

THE VIA EGNATIA

PHILIPPIANS 2:25 TO 30 • ACTS 16:11 TO 12 • ACTS 17:1



Left: the Via Egnatia where it runs through Philippi. Photo Carole Raddato, CC BY SA 2.0. Right: the milestone of Gnaeus Egnatius, Archaeological Museum of Thessaloniki. Photo Jona Lendering, CC0.

WHAT IT IS

Left: the stone paving of the Via Egnatia, the great Roman highway, where it passes through Philippi. Right: a stone mile marker from the same road. It names the man who built it, Gnaeus Egnatius, a Roman governor, in Latin and in Greek, with the number 260, written CCLX in Latin and in Greek letters below.

HOW OLD IT IS

Egnatius built the road between about 146 and 120 BC, about 200 years before Paul. The milestone is from that first building work. It was found in 1974 buried in a riverbed west of Thessaloniki. The paving at Philippi was repaired again and again over the centuries.

THE ROAD

It ran about 700 miles from the Adriatic Sea to Byzantium, later called Constantinople. The number 260 means 260 Roman miles from the start of the road.

■ **PHIL 2:12 [NOTE] WORK OUT, NOT WORK FOR.** You cannot work for your salvation. It is a gift, Ephesians 2:8 to 9, p.~. But you work it out, the way you work out a muscle you already have. You live out what God already put in. And 2:13 tells you how: God is the One working in you. Fear and trembling means taking it seriously, not being scared. Catholic and Arminian readers add that how we respond to grace really counts, and salvation can be lost.

■ **PHIL 2:15 [ALLUDES TO]** Refers to ← DT 32:5 p.~

■ **PHIL 2:25 [FIELD NOTES]** See The Via Egnatia Field Notes page.

PAUL'S ROAD

Paul landed at Neapolis, Philippi's port, and walked about 10 miles inland to Philippi, Acts 16:11 to 12. When he left, he went through Amphipolis and Apollonia to Thessalonica, Acts 17:1. Those are stops on the Via Egnatia, in order.

EPAPHRODITUS' ROAD

Epaphroditus carried the church's gift to Paul and almost died, 2:27 and 2:30. If Paul was in Rome, the trip was about 800 miles each way, by this road, a ship and more road. Timothy would walk it too, 2:19.

WHAT IT CONFIRMS

The route Acts gives for Paul's travel matches a real Roman highway, stop by stop.

WHAT IT DOES NOT PROVE

No one can say Paul stepped on these exact stones.

3

CHAPTER 3 IN 30 SECONDS

Watch out for teachers who say you need circumcision to belong. Paul had the best religious resume in town, and he calls it garbage next to knowing Jesus. He has not arrived yet. He forgets what is behind and presses on. Our citizenship is in heaven, and Jesus is coming back for us.

RIGHTEOUSNESS THROUGH FAITH IN CHRIST // ROMANS 3:21-31

¹Finally, my brothers, rejoice in the Lord. It is no trouble for me to write the same things to you again, and it is a safeguard for you.

²Watch out for those dogs, those workers of evil, those mutilators of the flesh! ³For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh— ⁴though I myself could have such confidence.

If anyone else thinks he has grounds for confidence in the flesh, I have more: ⁵circumcised on the eighth day, of the people

of Israel, of the tribe of Benjamin; a Hebrew of Hebrews; as to the law, a Pharisee; ⁶as to zeal, persecuting the church; as to righteousness in the law, faultless.

⁷But whatever was gain to me I count as loss for the sake of Christ. ⁸More than that, I count all things as loss compared to the surpassing excellence of knowing Christ Jesus my Lord, for whom I have lost all things. I consider them rubbish, that I may gain Christ ⁹and be found in Him, not having my own righteousness from the law, but that which is through faith in Christ, the righteousness from God on the basis of faith.

¹⁰I want to know Christ and the power of His resurrection and the fellowship of His sufferings, being conformed to Him in His death, ¹¹and so, somehow, to attain to the resurrection from the dead.

PRESSING ON TOWARD THE GOAL

¹²Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. ¹³Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, ¹⁴I press on toward the goal to win the prize of God's heavenly calling in Christ Jesus.

¹⁵All of us who are mature should embrace this point of view. And if you think differently about some issue, God will reveal this to you as well. ¹⁶Nevertheless, we must live up to what we have already attained.

CITIZENSHIP IN HEAVEN

¹⁷Join one another in following my example, brothers, and carefully observe those who walk according to the pattern we set for you. ¹⁸For as I have often told you before, and now say again even with tears: Many live as enemies of the cross of Christ. ¹⁹Their end is destruction, their god is their belly, and their glory is in their

■ **PHIL 3:2 [NOTE] DOGS.** Some Jews called Gentiles dogs, Matthew 15:26. Paul turns the insult on the teachers who said Gentiles must be circumcised. Mutilators is a Greek pun: katatome, cutting up, versus peritome, circumcision, 3:3. Some scholars say dogs was not yet a common insult for Gentiles.

■ **PHIL 3:8 [NOTE] RUBBISH.** The Greek word skubala is much stronger. It meant dung or garbage, and the King James says dung. Paul calls his whole religious resume, 3:5 to 6, a pile of skubala next to knowing Jesus.

END TIMES PROPHECIES

shame. Their minds are set on earthly things.

²⁰ But our citizenship is in heaven, and we eagerly await a Savior from there, the Lord Jesus Christ, ²¹ who, by the power that enables Him to subject all things to Himself, will transform our lowly bodies to be like His glorious body.

4

CHAPTER 4 IN 30 SECONDS

Euodia and Syntyche, please make up. Rejoice always. Do not worry about anything, pray about everything, and God's peace will guard your heart. Think about good things. Paul learned the secret of being content, rich or broke. Then he says thank you for their gift, and God will meet all your needs.

REJOICE IN THE LORD

¹ Therefore, my brothers, whom I love and long for, my joy and crown, that is how you must stand firm in the Lord, my beloved.

² I urge Euodia and Syntyche to agree with each other in the Lord. ³ Yes, and I ask you, my true yokefellow, to help these women who have contended at my side for the gospel, along with Clement and the rest of my fellow workers, whose names are in the Book of Life.

⁴ Rejoice in the Lord always. I will say it again: Rejoice! ⁵ Let your gentleness be apparent to all. The Lord is near.

■ **PHIL 3:20 [PROPHECY]** We eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body → STILL TO COME

■ **PHIL 3:20 [FIELD NOTES]** See the A Little Rome Field Notes page.

■ **PHIL 4:2 [NOTE]** EUODIA AND SYNTYCHE. Two women who fought side by side with Paul for the gospel, 4:3. Now they are fighting each other, so Paul begs them to agree in the Lord. Even good leaders clash. Paul counts them with his fellow workers, the word he uses for Timothy and Titus. Many believe this shows women led in ministry and every role is open to them, see Phoebe and Junia in Romans 16, p.~. Others say a fellow worker is not the same as a pastor or elder.

FIELD NOTES · ARCHAEOLOGY · CONFIDENCE: HIGH

A LITTLE ROME

PHILIPPIANS 3:20 · 1:27 · ACTS 16:12 · ACTS 16:20 TO 21



Left: a Latin inscription in the forum of Philippi naming Gaius Julius Maximus of the Voltinia tribe. Photo Carole Raddato, CC BY SA 2.0. Right: a bronze coin of Philippi from the reign of Claudius, AD 41 to 54, Vatican Library. Photo Sunappu shashin, CC BY SA 4.0.

WHAT IT IS

Left: a stone in the forum of Philippi, written in Latin. On the first line you can read VOL, short for Voltinia, the Roman voting tribe that the citizens of Philippi belonged to. Right: a coin made in Philippi. It shows a statue of Augustus being crowned by Julius Caesar, and the letters COL, for colony.

HOW OLD IT IS

The coin is from the reign of Claudius, AD 41 to 54. Paul came to Philippi about AD 49 or 50, so coins like this were in people's pockets when he arrived. The stone is later, from the 100s AD.

A COLONY OF VETERANS

After the battle of Philippi in 42 BC, Rome settled retired soldiers here. After another war in 30 BC, Augustus re-founded it as his own colony. Its land counted as if it were in Italy. Most of the inscriptions found from Paul's era are in Latin, not Greek, which is rare in the East.

WE ARE ROMANS

Acts calls Philippi a Roman colony, Acts 16:12. The crowd shouted that Paul taught customs unlawful for us Romans to accept, Acts 16:21. The leaders panicked when they learned Paul and Silas were Roman citizens too, Acts 16:38.

CITIZENSHIP IN HEAVEN

Philippi was proud to be a piece of Rome far from Rome. Paul tells them, our citizenship is in heaven, 3:20, and to live as citizens worthy of the gospel,

THE HEART NOTABLE

1:27. The church is a colony of heaven on earth, waiting for its true King.

WHAT IT CONFIRMS

Philippi was exactly what Acts and Philippians say it was: a proud Roman colony full of Roman citizens.

WHAT IT DOES NOT PROVE

Neither object mentions Christians. They show the world the church lived in.

⁶Be anxious for nothing, but in everything, by prayer and petition, with thanksgiving, present your requests to God. ⁷And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

⁸Finally, brothers, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think on these things. ⁹Whatever you have learned or received or heard from me, or seen in me, put it into practice. And the God of peace will be with you.

THE GENEROSITY OF THE PHILIPPIANS // 2
CORINTHIANS 8:1-15

¹⁰Now I rejoice greatly in the Lord that at last you have revived your concern for me. You were indeed concerned, but you had no opportunity to show it. ¹¹I am not saying this out of need, for I have learned to be content regardless of my circumstances. ¹²I know how to live humbly, and I know how to abound. In any and every situation I have learned the secret of being filled and being hungry, of having plenty and having need. ¹³I can do all things through Christ who gives me strength.

■ PHIL 4:7 [HEART] The peace of God will guard your hearts and minds in Christ Jesus.

■ PHIL 4:11 [NOTABLE] Paul learned to be content with a full stomach or an empty one, 4:12. That is what 4:13 is about. I can do all things means I can get through anything, rich or broke, because Christ gives me strength. Athletes love to put it on their eye black, and that is fine, as long as you remember Paul wrote it hungry and in chains, not holding a trophy.

■ PHIL 4:13 [TEXT] THROUGH CHRIST. The oldest complete copies, Codex Sinaiticus before it was corrected, Alexandrinus and Vaticanus, say through Him who gives me strength. The word Christ was added in later copies

¹⁴Nevertheless, you have done well to share in my affliction. ¹⁵And as you Philippians know, in the early days of the gospel, when I left Macedonia, no church but you partnered with me in the matter of giving and receiving. ¹⁶For even while I was in Thessalonica, you provided for my needs again and again.

¹⁷Not that I am seeking a gift, but I am looking for the fruit that may be credited to your account. ¹⁸I have all I need and more, now that I have received your gifts from Epaphroditus. They are a fragrant offering, an acceptable sacrifice, well-pleasing to God.

¹⁹And my God will supply all your needs according to His glorious riches in Christ Jesus. ²⁰To our God and Father be glory forever and ever. Amen.

FINAL GREETINGS // EPHESIANS 6:21-24; 2 TIMOTHY 4:19-22

²¹Greet all the saints in Christ Jesus.

The brothers who are with me send you greetings.

²²All the saints send you greetings, especially those from the household of Caesar.

²³The grace of the Lord Jesus Christ be with your spirit.

and is in the King James. The meaning is the same, because Him is Christ. This verse is lost from Papyrus 46.