



Philip

Transformed People: The Twelve Apostles
(B.L. Newberry, Spring 2020)

Philip within the Twelve (1 of 2)



Luke 6:14-16

Peter
Andrew
James
John

Philip

Bartholomew
Matthew
Thomas

James (the less)
Simon
Thaddeus
Judas Iscariot

- Philip is named as the fifth apostle in all four lists recorded in scripture. Given the information we know of him from scripture, it seems that he was the leader of the second group of four (Philip, Bartholomew, Matthew, and Thomas).
- Philip is a Greek name (meaning “lover of horses”) and scripture does not record a Jewish name for him (which would have been the custom).
- There is some evidence (belief) that Philip worked with Bartholomew (i.e. Nathanael). This is suggested in **Matt. 10:3**.

Philip within the Twelve (2 of 2)



Luke 6:14-16

Peter
Andrew
James
John

Philip

Bartholomew
Matthew
Thomas

James (the less)
Simon
Thaddeus
Judas Iscariot

- Philip was a relatively common name in the 1st Century. Two men with this name are key to the New Testament. The first being the apostle and the second the deacon and evangelist. [[Acts 6:5](#) and [Acts 8:26-39](#)]
- Philip was from Bethsaida (same city as Andrew and Peter) and likely was a fisherman. [[John 1:44](#) and [John 21](#)]
- There are limited scriptures that speak of Philip, but most seem to cast him as a detail oriented, process driven person.

Philip's Calling



- **John 1:43-47** records Jesus calling Philip to following Him. Philip does so without hesitation. It seems likely that Philip was also with John the Baptist when he identified the “Lamb of God”. [**John 1:28-29**]
- We see from this first account that Philip is closely connected to Nathanael (Bartholomew). His first reaction is to share with his friend. Scripture makes it clear that Philip has been seeking the Messiah. [**John 1:45-51**] **Friendship is fertile soil for evangelism!**

"Come and See"

Philip's Character

Transformed to Put Faith Before Facts



- In **John 6:5-7** we read the story of feeding the five thousand. We looked at this same story early when examining Andrew. Philip's role seems rather different than that of Andrew. Scripture says that Jesus used this event to test Philip.

When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?" He asked this only to test him, for he already had in mind what he was going to do. Philip answered him, "It would take more than half a year's wages to buy enough bread for each one to have a bite!"

- Philip sees the facts that, to him, prevent the possible. It would take two hundred denarii (two hundred days' wages). **Is he pessimistic or realistic?** Recall that Andrew, without understanding, brings a small gift that grows into a miracle.

Philip's Character

Transformed to Overcome Intimidation



- The next event in scripture that involves Philip occurs shortly before the crucifixion, immediately following the triumphant entry. Scripture records that Greeks had come to worship and wanted to see Jesus. [**John 12:20-22**]

Now there were some Greeks among those who went up to worship at the festival. They came to Philip, who was from Bethsaida in Galilee, with a request. “Sir,” they said, “we would like to see Jesus.” Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

- It is unclear why they approached Philip. Perhaps he was known to be an organizer within the twelve. This time, however, Philip doesn't take them directly to Jesus, but seeks Andrew's involvement. **Are we ever intimidated to share Jesus?**

Philip's Character

Transformed to "See the Father" (1 of 2)



- Perhaps the most interesting story of Philip is recorded in **John 14:6-11**.

Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. If you really know me, you will know my Father as well. From now on, you do know him and have seen him.” *Philip said, “Lord, show us the Father and that will be enough for us.”*

Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves.

Philip's Character

Transformed to "See the Father" (2 of 2)



- The statement by Philip must have seemed almost insulting to Jesus. His reply to Philip is rather direct. **Yet, we also at times are slow to understand!**
- MacArthur (Twelve Ordinary Men, Pg. 133) makes this harsh statement
“For three years Philip had gazed into the very face of God, and it still was not clear to him. His earthbound thinking, his materialism, his skepticism, his obsession with mundane details, his preoccupation with business details, and his small-mindedness had shut him off from a full apprehension of whose presence he had enjoyed.” **Do you agree? This is harsh, but we must be on guard to not allow earthly strengths to become heavenly liabilities.**

Stories of Philip's Late Life

(Mix of historical and Biblical sources)



- The last time we read of Philip is in Acts 1:13, when he is in the upper room waiting for Pentecost. Historical accounts do exist in extra-canonical writings, but many are suspect. Several early authors blend the accounts of the Apostle Philip and Philip the Evangelist. Eusebius was one such writer. In 1260 Jacobus de Voragine noted in his works that the account of Philip's life given by Eusebius was not to be trusted. As such, it is hard to be certain on Philip's life.
- Historical accounts record that Philip was likely one of the earliest apostles to be martyred. It is believed he was either crucified or stoned to death at Heliopolis in Phrygia (Asia Minor). The time is not certain, but perhaps as early as eight years after the death of James up to 80 AD.
- Some historical accounts claim he preached in Greece, Phrygia, and Syria prior to his death. Other accounts record him working in what we would call southern Russia today.