

# Philippians Series

Lesson #064

February 8, 2024

Dean Bible Ministries

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# Paul's Past Philippians 3:4–6



**Php. 1:27, “Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel, [NKJV]**

**Php. 1:28, “and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.”**

**In ch. 3 the focus is on standing firm against error.**

**Two sources:**

- 1. The Judaizers: added human works to justification and/or spiritual growth (sanctification).**

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**Php. 3:5, “circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;”**



# **What the Bible Teaches About**

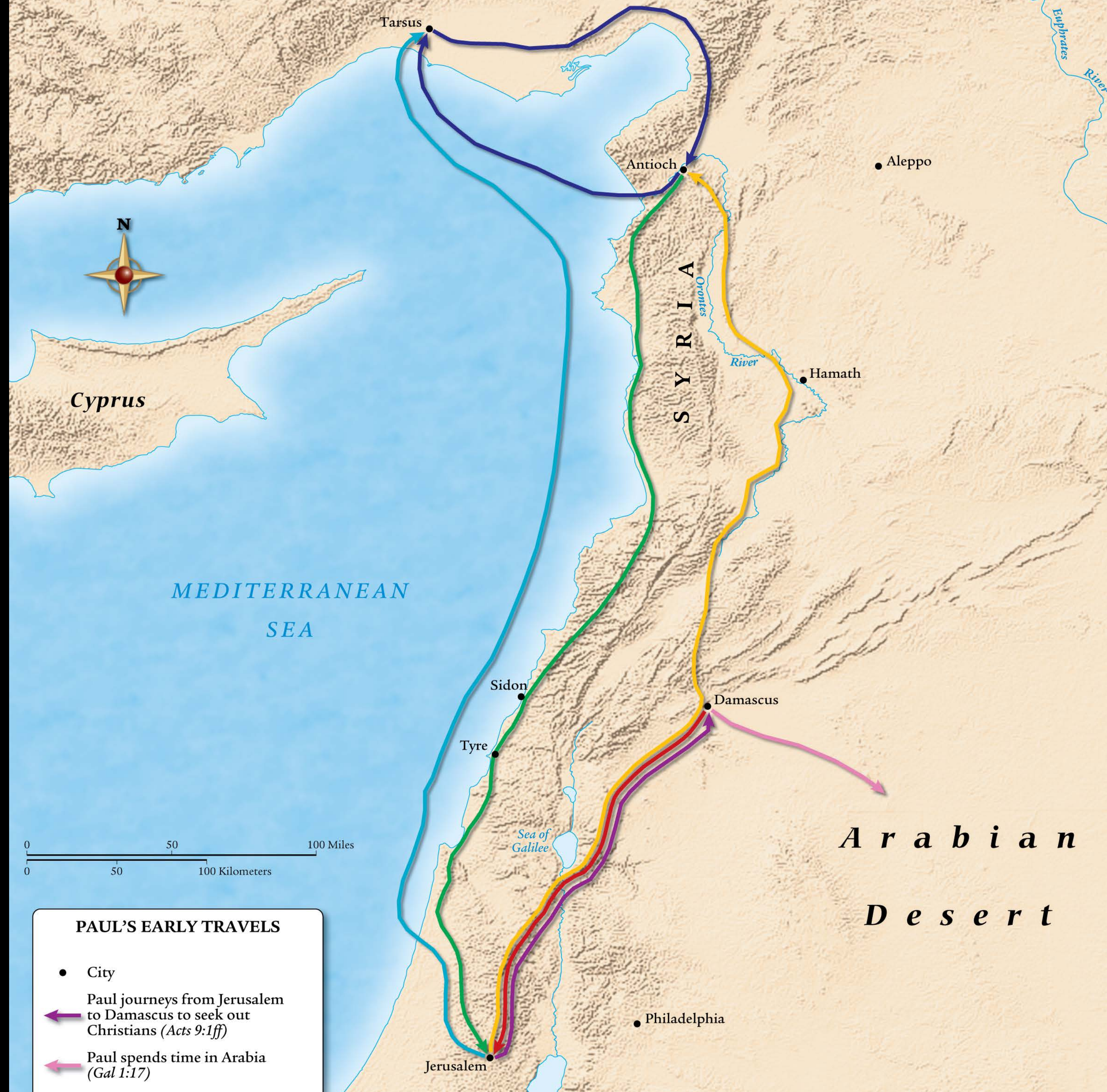
## **Saul of Tarsus, Paul, Apostle to the Gentiles**



**Acts 8:1, “Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.**

**Acts 8:2, “And devout men carried Stephen to his burial, and made great lamentation over him.**

**Acts 8:3, “As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison.”**



**PAUL'S EARLY TRAVELS**

- City
- ← Paul journeys from Jerusalem to Damascus to seek out Christians (*Acts 9:1ff*)
- ← Paul spends time in Arabia (*Gal 1:17*)

**Acts 9:1, “Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest**

**Acts 9:2, “and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.**

**Acts 9:3, “As he journeyed he came near Damascus, and suddenly a light shone around him from heaven.**

**Acts 9:4, “Then he fell to the ground, and heard a voice saying to him, ‘Saul, Saul, why are you persecuting Me?’ ”**

**Acts 9:5, “And he said, ‘Who are You, Lord?’ Then the Lord said, ‘I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.’**

**Acts 9:6, “So he, trembling and astonished, said, ‘Lord, what do You want me to do?’ Then the Lord said to him, ‘Arise and go into the city, and you will be told what you must do.’**

**Acts 9:7, “And the men who journeyed with him stood speechless, hearing a voice but seeing no one.**

**Acts 9:8, “Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought him into Damascus.**

**Acts 9:9, “And he was three days without sight, and neither ate nor drank.”**

**1 Cor. 15:8, “Then last of all He was seen by me also, as by one born out of due time.**

**1 Cor. 15:9, “For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.”**

**Gal. 1:13, “For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.**

**Gal. 1:14, “And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.**

**Gal. 1:15, “But when it pleased God, who separated me from my mother’s womb and called me through His grace,**

**Gal. 1:16, “to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,”**

**Php. 3:6, “concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.”**

**1 Tim. 1:13, “although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief.”**



# **Key Groups in 1st Century AD Jewish Culture**

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**“The Judaism of first-century Israel was not uniform, and so other scholars prefer the term Judaisms. What became ‘normative Judaism’ developed only after A.D. 70, though Pharisaic Judaism was dominant prior to that period since it had the support of the general Jewish population in Israel. The essence of Pharisaic theology will be discussed later in this chapter. The purpose here is to enumerate the different segments in Jewish society during the Gospel period.”**

**~Fruchtenbaum, Vol. 1, *Yeshua***

**“At this time there were three sects among the Jews, who had different opinions concerning human actions; the one was called the sect of the Pharisees, another the sect of the Sadducees, and the other the sect of the Essens [sic].”**  
**[Essenes]**

**~Flavius Josephus, aka *Yoseph ben Matathiyahu***

**1. Pharisees were primarily in Judea, because that was the seat of learning. They were quite arrogant about it.**

**“The Jews of Judea disdained Galilee. Galileans were considered materialistic and ignorant in spiritual matters. If one was only interested in getting rich, then he should go north, to Galilee. Anyone interested in obtaining divine, spiritual wisdom should go south, because that was where the rabbinic schools and the rabbinic academies were located. In John 7, when Nicodemus tried to make a defense on behalf of Yeshua, the other Pharisees blurted out mistakenly, Search, and see that out of Galilee arises no prophet (Jn. 7:52). They ignored the fact that there were prophets who arose out of Galilee, such as Hosea, Jonah, and Elisha.”**

**~Edersheim, *Life and Times of Jesus the Messiah***



**DEBATING TRADITIONS** A millenium and a half later, the *Nuremberg Chronicle* (1493) would imagine 1st-c. sects as stereotypical medieval Jews.

**2. The origin of the Pharisee movement is much disputed even today. Generally, the belief is that they originated following the Maccabean revolt to protect Jewish orthodoxy against the paganism of the Antiochenes. Others place their origin further back to the return to Israel following the Babylonian Captivity in 538 BC.**

**Their name derives from the Aramaic word פִּרְשׁ (prsh), which means “to separate,” “divide,” or “distinguish,” but its significance and beyond that little is known with certainty.**

**Who are these Maccabees?**

**Who or what are the Hasmoneans?**



# **The Hasmonean Kingdom (167–63 BC)**

# THE GREEK EMPIRE (ALEXANDER AND POST-ALEXANDER)

- City
- ⊙ Siege
- Persian Royal Road
- Alexander Empire boundary
- ← Alexander route from Pella
- ← Alexander route from Memphis
- ← Alexander route from Babylon
- ← Alexander route to Babylon
- ★ Battle

**Post Alexander**

- Hellenistic kingdom
- Seleucid kingdom
- Ptolemaic kingdom
- Antigonid kingdom



Battle of Granicus River

Alexander wins major victory over Darius III (333 B.C.)

Alexander decisively defeats Darius III (331 B.C.)



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**MACEDONIA**  
**THRACE**  
**BITHYNIA**  
**MYSIA**  
**LYDIA**  
**CAPPADOCIA**  
**ARMENIA**  
**PHOENICIA**  
**ARABIA**  
**BABYLONIA**  
**SUSIANA**  
**LIBYA**  
**EGYPT**  
**NABATEA**  
**JUDAH**  
**PHYRGIA**  
**LYCIA**  
**CARIA**  
**LYCIA**  
**PHOENICIA**  
**ARABIA**  
**BABYLONIA**  
**SUSIANA**  
**LIBYA**  
**EGYPT**  
**NABATEA**  
**JUDAH**

**Byzantium**  
**Gordion**  
**Ancyra**  
**Tyana**  
**Malatya**  
**Divarbakir**  
**Nisibis**  
**Arbela**  
**Assur**  
**Thapsakes**  
**Emesa**  
**Damascus**  
**Cunaxa**  
**Babylon**  
**Nippur**  
**Susa**  
**Behistun**  
**Ecbatana**  
**Ur**  
**Charax**

**Sinope**  
**Phasis**  
**Trapezus**  
**Sardis**  
**Ipsus**  
**Celenae**  
**Side**  
**Tarsus**  
**Phaselis**  
**Tripolis**  
**Tyre**  
**Samaria**  
**Gaza**  
**Rabbah (Amman)**  
**Jerusalem**  
**Memphis**  
**Ezion-geber**

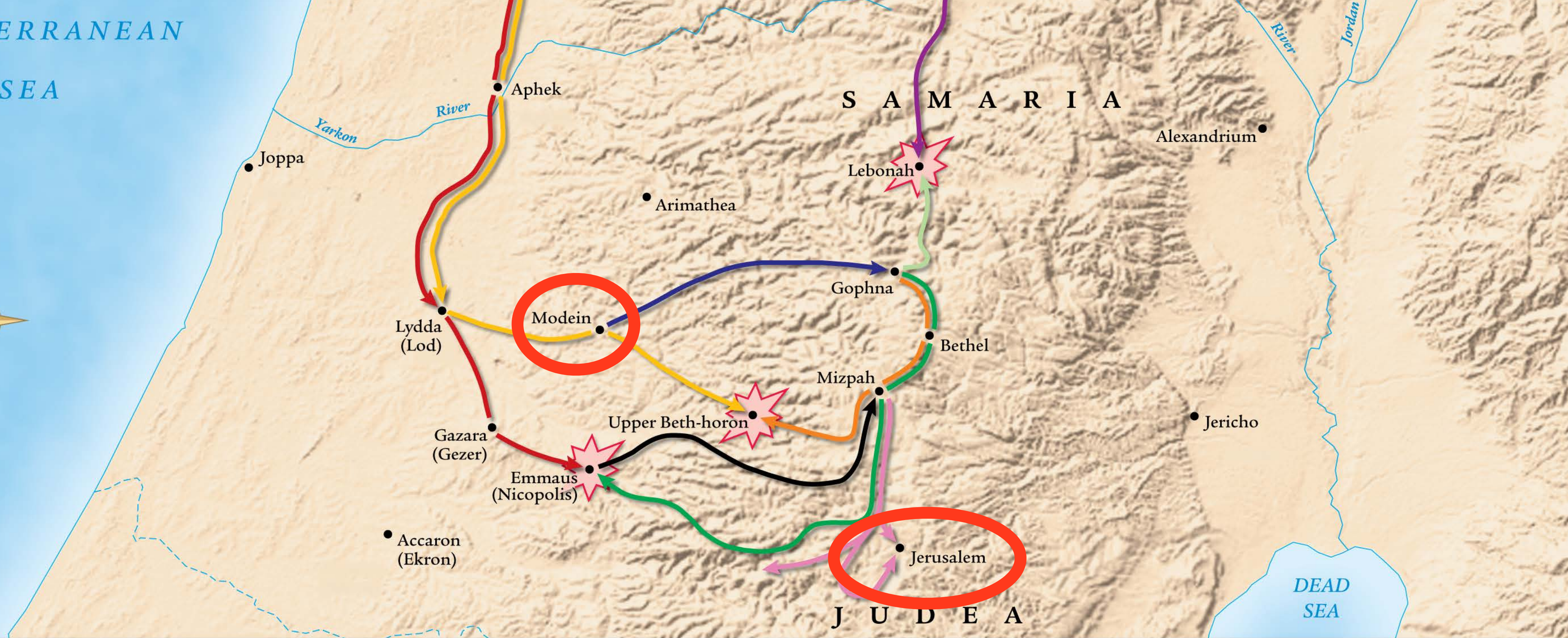
**AEGEAN SEA**  
**MEDITERRANEAN SEA**  
**PERSIAN SEA**  
**Caucasus Mts.**  
**L. Urmia**  
**Tigris R.**  
**Euphrates R.**  
**Nile**

**Crete**  
**Ammon**  
**Paretonium**  
**Alexandria**  
**Babylon**  
**Heliopolis**

**Phoenicia**  
**Armenia**  
**Media**  
**Babylonia**  
**Susiana**  
**Libya**  
**Egypt**  
**Nabatea**  
**Judah**

**Phoenicia**  
**Armenia**  
**Media**  
**Babylonia**  
**Susiana**  
**Libya**  
**Egypt**  
**Nabatea**  
**Judah**

MEDITERRANEAN SEA



### THE MACCABEAN REVOLT

● City

← Matthias kills Antiochus' emissary in Modein and takes refuge in mountains (near Gophna) (*1 Macc. 2:1ff*)

← Apollonius, the Syrian commander of Samaria, unsuccessfully attempts to put down the Maccabean uprising (*1 Macc. 3:10*)

← Judas Maccabeus successfully leads the insurgents against Apollonius and kills Apollonius himself (*1 Macc. 3:11*) and takes his sword

← Seron, a Seleucid commander from Syria, leads his army to put down the Maccabean uprising (*1 Macc. 3:13ff*)

← Judas Maccabeus surprises Seron and his army at the pass at Upper Beth-horon (*1 Macc. 3:16ff*)

← Lysias, the Syrian proconsul, fields an army under the command of Nicanor, Ptolemy, and Gorgias; this army comes to Emmaus in a third attempt to put down the Maccabean uprising (*1 Macc. 3:38ff*)

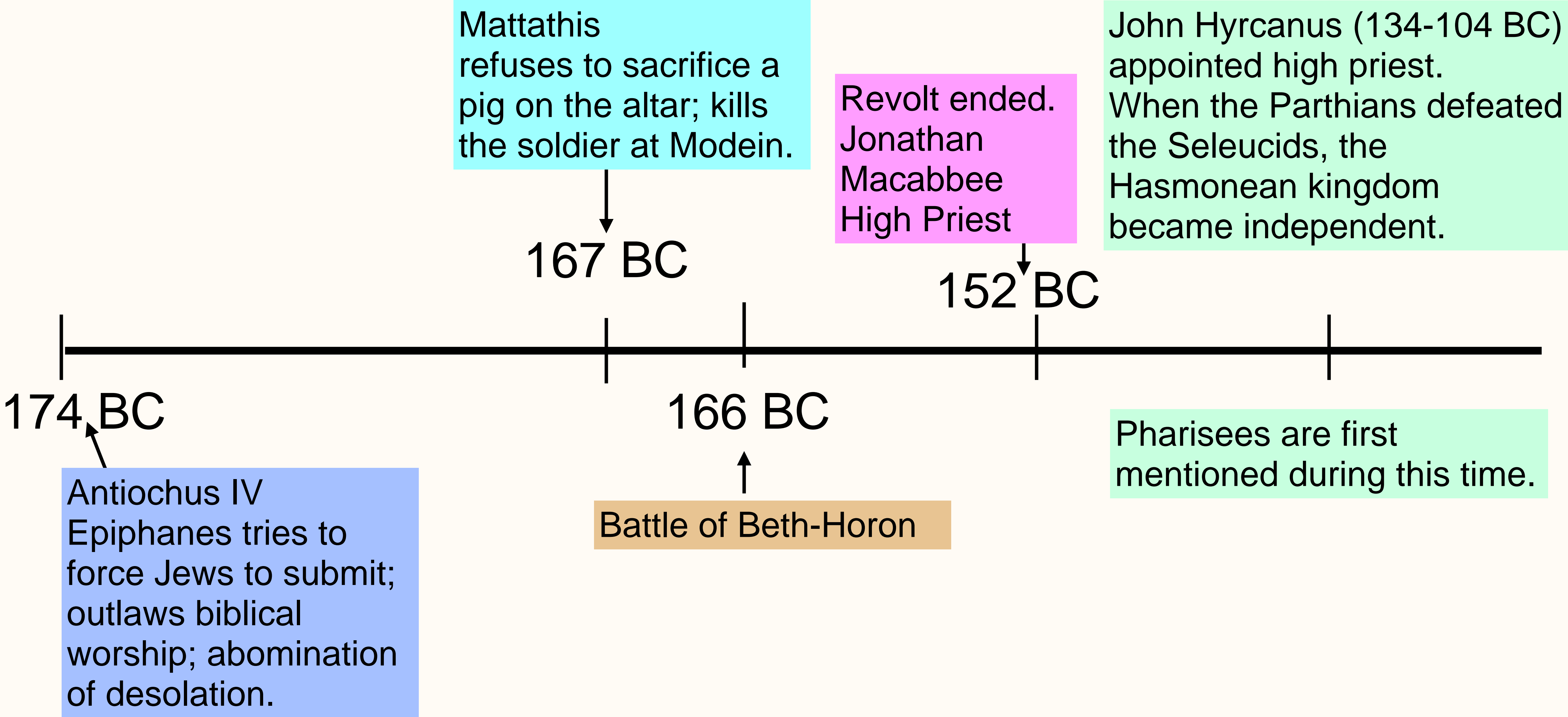
← From his camp south of Emmaus, Gorgias takes 5,000 soldiers and 1,000 cavalry inland in order to capture Judas (*1 Macc. 4:1ff*)

← Upon hearing that the Syrian army had been divided, Judas leads his men to the vicinity of its main camp at Emmaus (*1 Macc. 4:2ff*)

← Judas and his men blockade the city of Jerusalem until 165 BC, the Jews regain the Temple, cleanse it, and light the lamps of the Feast of Hanukkah (*1 Macc. 4:36ff*)

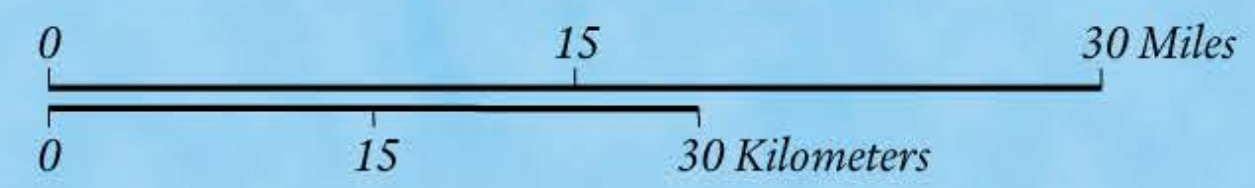
★ Battle scene

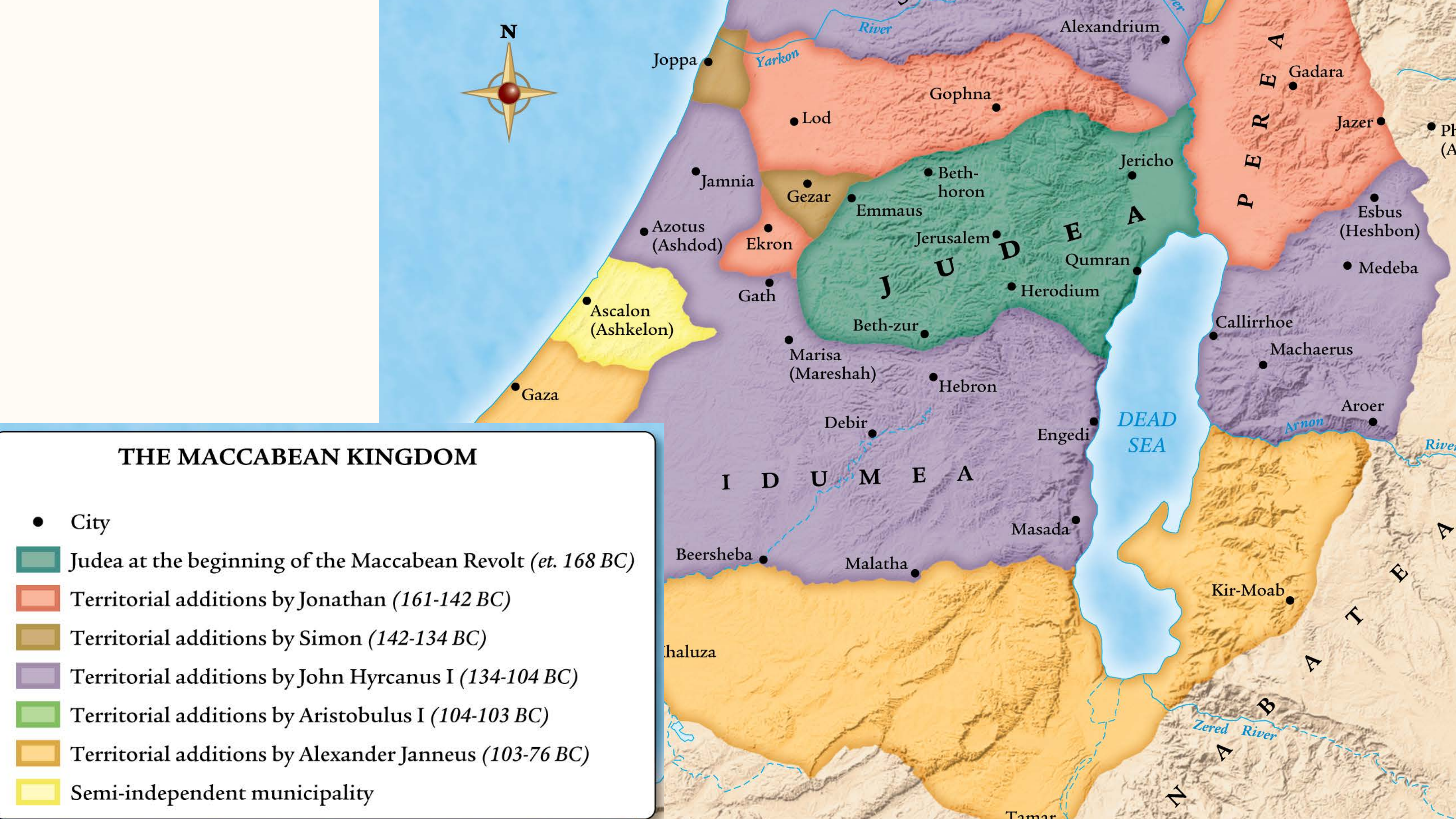
# Chronology of the Maccabean Revolt (167–160)





- City
- Judea at the beginning of the Maccabean Revolt (*et.* 168 BC)
- Territorial additions by Jonathan (161-142 BC)
- Territorial additions by Simon (142-134 BC)
- Territorial additions by John Hyrcanus I (134-104 BC)
- Territorial additions by Aristobulus I (104-103 BC)
- Territorial additions by Alexander Jannaeus (103-76 BC)
- Semi-independent municipality







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concerning the righteousness which is in the law,  
blameless.”**