

# Philippians Series

Lesson #066

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Dean Bible Ministries

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# The Development of Second Temple Judaism

## 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 Php. 3 the focus is on standing firm against error.**

**Two sources:**

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

**Php. 3:4, “though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:”**

**πεποίθῃσις *pepoithēsis* fem sing acc confidence**

**πείθω *peithō* perfect tense act part masc plur  
nom “to persuade; believe; trust; have  
confidence”**

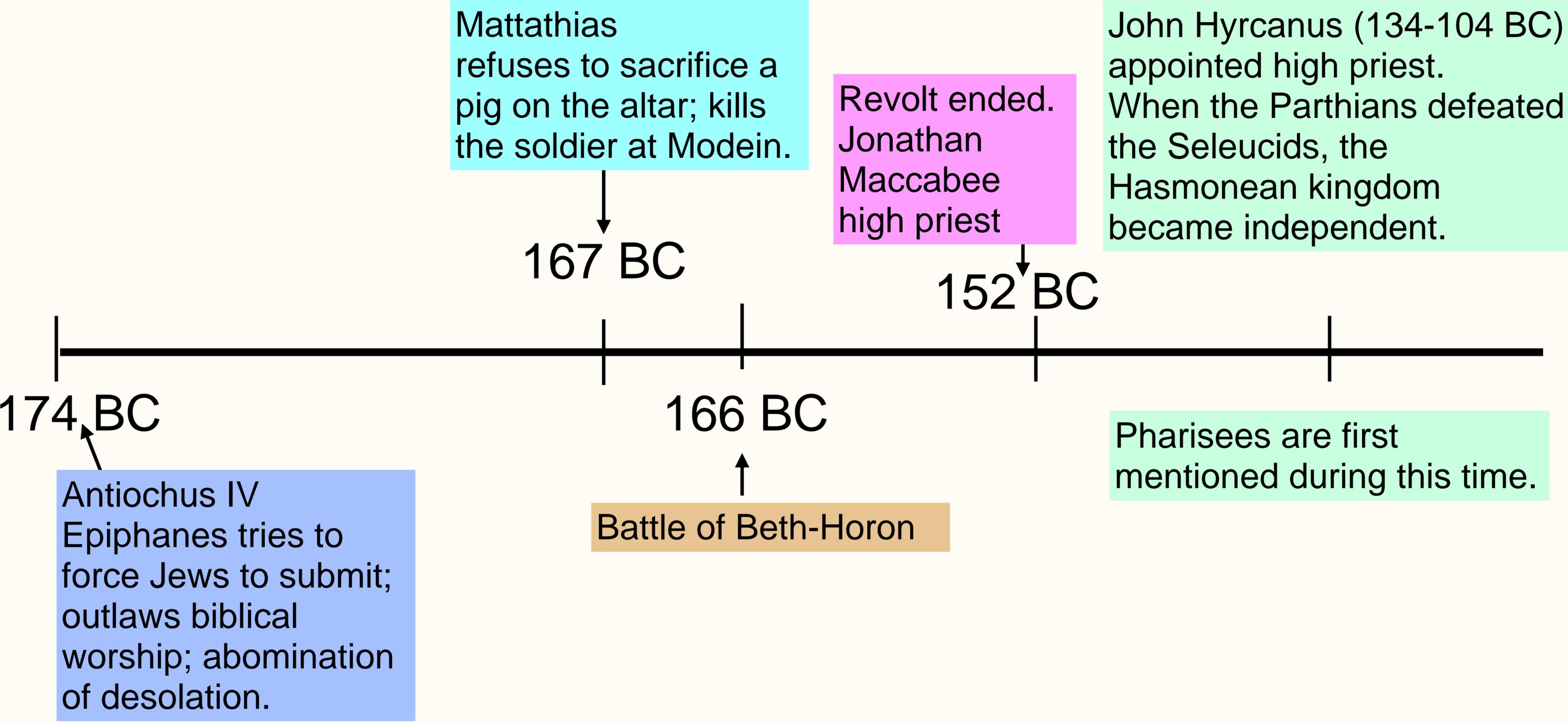
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nom “to persuade; believe; trust; have  
confidence”**

**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;”**

# Chronology of the Maccabean Revolt (167–160 BC)



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

**Understanding  
Post-Exilic  
or  
Second Temple Judaism  
(538 BC–AD 70)**



**“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***

# **Important Religious/Social Divisions**

- 1. Pharisees (Scribes and also legal experts)**
- 2. Sadducees**
- 3. Essenes**
- 4. Herodians**



Saducei



Essei



**DEBATING TRADITIONS** A millenium and a half later, the *Nuremberg Chronicle* (1493) would imagine 1st-century 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 decisively defeats Darius III (331 B.C.)

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

Sahara Desert

INDIA



Battle of Granicus River

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

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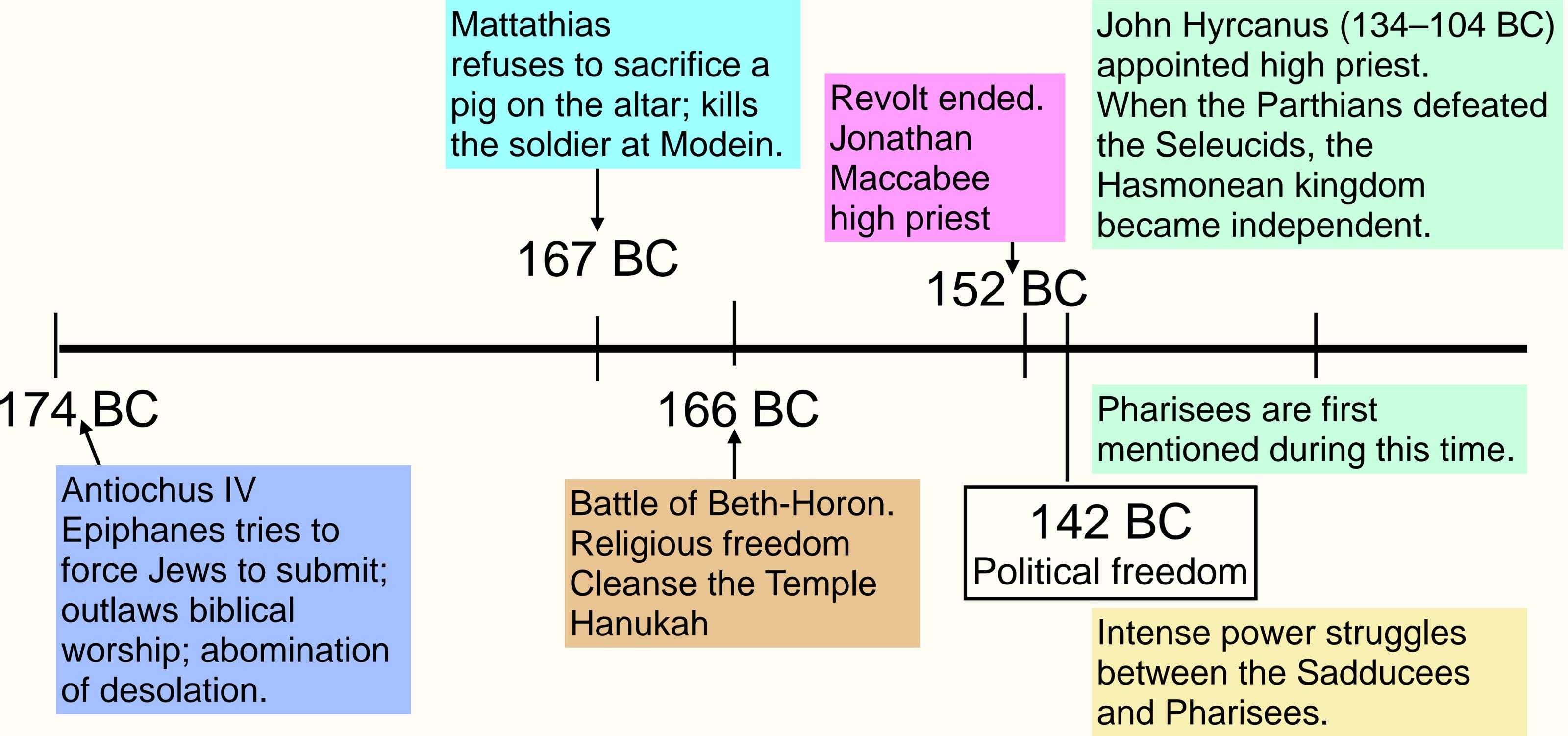
**MACEDONIA**  
**THRACE**  
**BITHYNIA**  
**MYSIA**  
**LYDIA**  
**CAPPADOCIA**  
**ARMENIA**  
**PHOENICIA**  
**ARABIA**  
**BABYLONIA**  
**SUSIANA**  
**LIBYA**  
**EGYPT**  
**NABATEA**  
**JUDAH**  
**PHYRGIA**  
**LYCIA**  
**CARIA**  
**ARMENIA**  
**MEDIA**  
**PERSIANA**

**Byzantium**  
**Sinope**  
**Phasis**  
**Trapezus**  
**Gordion**  
**Ancyra**  
**Divarbakir**  
**Sardis**  
**Ipsus**  
**Tyana**  
**Malatya**  
**Ephesus**  
**Celenae**  
**Side**  
**Tarsus**  
**Assur**  
**Nisibis**  
**Arbela**  
**Ecbatana**  
**Behistun**  
**Opis**  
**Cunaxa**  
**Babylon**  
**Nippur**  
**Susa**  
**Ammon**  
**Paretonium**  
**Alexandria**  
**Pelusium**  
**Gaza**  
**Rabbah (Amman)**  
**Jerusalem**  
**Ur**  
**Charax**  
**Memphis**  
**Ezion-geber**

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

**Crete**  
**Phoenicia**  
**Armenia**  
**Media**  
**Babylonia**  
**Susiana**  
**Libya**  
**Egypt**  
**Nabatea**  
**Judah**  
**Arabia**  
**Babylonia**  
**Susiana**  
**Persepolis**

# Chronology of the Maccabean Revolt (167–160 BC)



## **Three major developments from Ezra to the Talmud.**

- 1. The Scribes (*Sopherim*) or Sages, from Ezra (ca. 440 BC) to the destruction of the Temple (AD 70).**

The first fence: *Sopherim*  
or Sages  
Oral Tradition to prevent  
breaking the Written Law

TORAH The 613  
Commandments of  
the Written Law

The traditions of the fathers: “you  
have heard it said”

Matt. 5:21, “You have heard that it was  
said to those of old, ‘You shall not  
murder, and whoever murders will be in  
danger of the judgment.’ ”

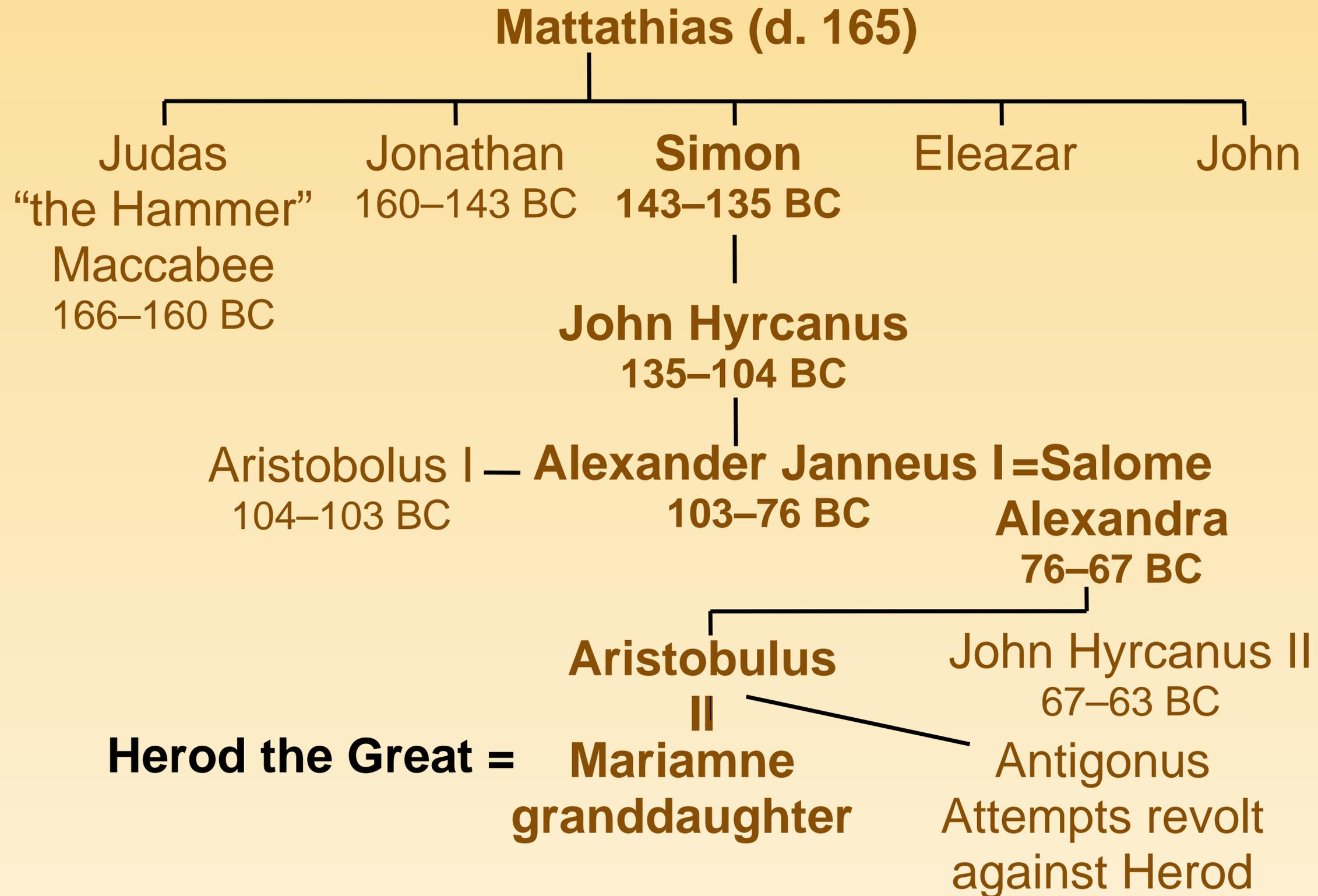
Matt. 5:27, “You have heard that it was  
said to those of old, ‘You shall not  
commit adultery.’ ”

Matt. 5:33, “Again you have heard that  
it was said to those of old, ‘You shall  
not swear falsely, but shall perform  
your oaths to the Lord.’ ”

Matt. 15:2, “ ‘Why do Your disciples  
transgress the tradition of the elders?  
For they do not wash their hands when  
they eat bread.’ ”

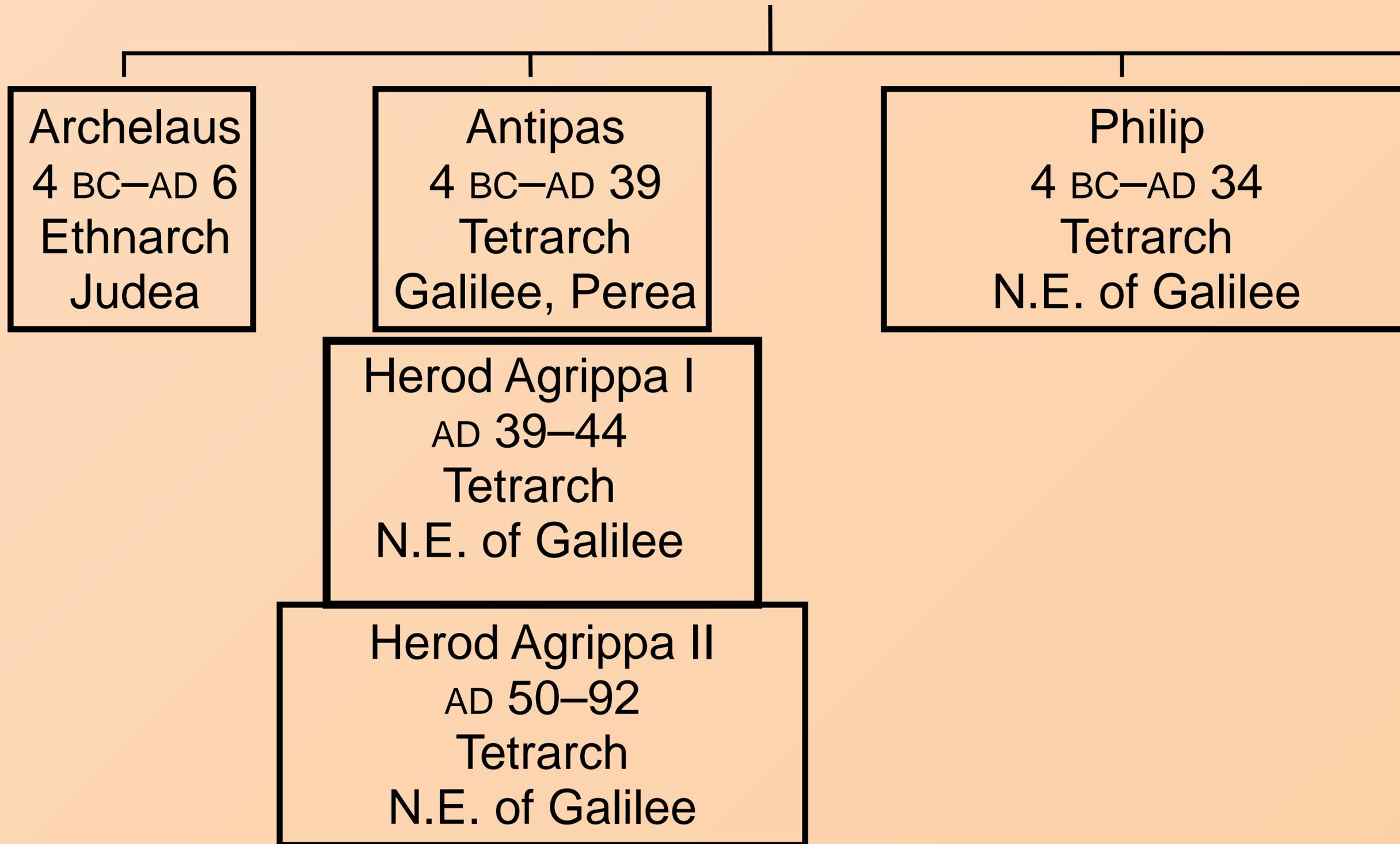
Matt. 15:3, “He answered and said to  
them, ‘Why do you also transgress the  
commandment of God because of your  
tradition?’ ”

# The Hasmonean Dynasty, 166–63 BC



# Herodian Genealogy

## Herod the Great



## **Three major developments from Ezra to the Talmud.**

- 1. The Scribes (*Sopherim*) or Sages, from Ezra (ca. 440 BC) to the destruction of the Temple (AD 70).**

The first fence: *Sopherim*  
or Sages  
Oral Tradition to prevent  
breaking the Written Law

The second fence:  
*Tannaim* AD 70–200  
Rabbi Akiba,  
Judah Hanasi  
*Mishnah*

The third fence:  
*Amoraim*  
*ca. AD 200–ca. 500*

TORAH The 613  
Commandments of  
the Written Law

The traditions of the fathers: “you have heard it said.”  
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## Comments on Ezek. 16:6

**Rabbi Matia ben Cheresh used to say, “... But as yet they had no commandments to perform, by virtue of which they might merit redemption. ...**

**“God therefore assigned them two commandments: the sacrifice of the paschal lamb, and circumcision, which they were to perform so as to merit being saved,  
One cannot obtain reward except by deeds.”**

***~Mekhilta Bo, Chap. 5***

**“As the Ezekiel exegesis demonstrates, the central symbol of the circumcision ritual was its blood. Regularly, therefore, we find reference not only to the salvific nature of the rite in general, but more specifically, to the saving merit of circumcision blood. Nowadays, a blessing accompanies the symbolic placing of wine on the lips of the baby boy just after the circumcision wound has been cauterized.”**

**~Jacob Neusner et al. ed., *Encyclopedia of Judaism*, 92**

**“At any rate, the symbolic value of circumcision as an act of salvation is evident throughout our second century sources. It is the sign of the covenant that saves. ...**

**“It is the paradigmatic salvific example of a good work, practiced in every generation from Abraham onward. As such, it has commanded the universal allegiance of Jews throughout history.”**

**~Jacob Neusner et al. ed., *Encyclopedia of Judaism*, 92**

**Mishnah, from *SHaNaH*, “to learn, to repeat”**

**The organized, written collection of the statements, discussions, and debates in the development of the Oral Law and the interpretations of the *Tannaim*.**

**Organized and systematized by *Judah Hanasi*, Judah “the prince” ca, AD 200**

***Gemara*, meaning completion or learning.**

**The organized, written collection of the statements, discussions, and debates in the interpretation of the Mishnah. Two exist: the Palestinian Talmud and the Babylonian Talmud.**

**Organized and systematized by the *Amoraim* ca, AD 200–500**



**Conclusion: In the intertestamental period, various forms of Judaism institutionalized “the works of the Law” as a means of salvation.**

# **The Jewishness of the Apostle Paul**