

Sadducees From Wikipedia, the free encyclopedia

The sect of the **Sadducees** (or **Zadokites** and other variants) - which may have originated as a political party - was founded in the 2nd century BCE and ceased to exist sometime after the 1st century CE. Their rivals, the Pharisees, are said to have originated in the same time period, but have survived as the later forms of Rabbinic Judaism.

Their name in Hebrew was *tsedduqim*, a name they chose to indicate that they were followers of the teachings of the High Priest Zadok, who anointed Solomon king during the First Temple era. While little or none of their own writings has been preserved, they seem to have indeed been a priestly group, associated with the leadership of the Temple in Jerusalem. Some say that they were not truly descendants of the High Priest Zadok, but rather the followers of another Zadok who rebelled against his rabbinical teacher.

Most of what is known about the Sadducees comes from Josephus, who wrote that they were a quarrelsome group whose followers were wealthy and powerful, and that he considered them boorish in social interactions (see Josephus's Wars of the Jews, Book II, Chapter VIII, Paragraph 14). We know something of them from discussions in the Talmud (mainly the Jerusalem), the core work of rabbinic Judaism, which is based on the teachings of Pharisaic Judaism.

Beliefs

It is claimed that the Sadducees denied the immortality of the soul, and are discussed in this light in the Christian New Testament debating the matter with Jesus (Luke 20:27-40), and that they denied the existence of spirits or angels (Acts 23:6-10).

They rejected the rabbis' interpretation of the Torah, and are presented as having denied that any of the Hebrew Bible, apart from the Torah, was authoritative. As to the Torah itself, the Sadducees are presented as interpreting it literally and rigorously on subjects it directly covers, while rejecting the Rabbinic traditions that mitigate the harsher penalties or aim at preventing unintentional rule-breaking.

However there is evidence that there was an internal schism among those called "Sadducees" - some who rejected Angels, the Soul, and Resurrection - and some which accepted these teachings and the entirety of the Hebrew Bible.

In regard to the following records of the Talmud, one must keep in mind that the histories regarding the Sadducees were written by a people who defeated them, and may contain many inaccuracies.

In regard to criminal jurisdiction they were so rigorous that the day on which their code was abolished by the Pharisaic Sanhedrin under Simeon ben Shetah's leadership, during the reign of Salome Alexandra, was celebrated as a festival. The Sadducees are said to have insisted on the literal execution of the law of retaliation: "Eye for eye, tooth for

tooth", which pharisaic Judaism, and later rabbinic Judaism, rejected. On the other hand, they would not inflict the death penalty on false witnesses in a case where capital punishment had been wrongfully carried out, unless the accused had been executed solely in consequence of the testimony of such witnesses.

According to the Talmud, they granted the daughter the same right of inheritance as the son's daughter in case the son was dead.

According to the Talmud, they contended that the seven weeks from the first barley-sheaf-offering ("omer") to Shavuot (Pentecost in Christian reference) should, according to Lev. 23:15-16, be counted from "the day after Sabbath," and, consequently, that Shavuot should always be celebrated on the first day of the week (Meg. Ta'an. i.; Men. 65a). In this they followed a literal reading of the Bible which regards the festival of the firstlings as having no direct connection with Passover, while the Pharisees, connecting the festival of the Exodus with the festival of the giving of the Law, interpreted the "morrow after the Sabbath" to signify the second day of Passover.

In regard to rituals at the Temple in Jerusalem:

- They held that the daily burnt offerings were to be offered by the high priest at his own expense, whereas the Pharisees contended that they were to be furnished as a national sacrifice at the cost of the Temple treasury into which taxes were paid.
- They held that the meal offering belonged to the priest's portion; whereas the Pharisees claimed it for the altar.
- They insisted on an especially high degree of purity in those who officiated at the preparation of the ashes of the Red Heifer. The Pharisees, by contrast, opposed such strictness.
- They declared that the kindling of the incense in the vessel with which the high priest entered the Holy of Holies on the Day of Atonement was to take place outside, so that he might be wrapped in smoke while meeting the Shekhinah within, according to Lev. xvi. 2; whereas the Pharisees, denying the high priest the claim of such supernatural vision, insisted that the incense be kindled within.
- They opposed the popular festivity of the water libation and the procession preceding it on each night of the Sukkot feast.
- They opposed the Pharisaic assertion that the scrolls of the Holy Scriptures have, like any holy vessel, the power to render ritually unclean the hands that touch them.
- They opposed the Pharisaic idea of the *eruv*, the merging of several private precincts into one in order to admit of the carrying of food and vessels from one house to another on the Sabbath.
- In dating all civil documents they used the phrase "after the high priest of the Most High," and they opposed the formula introduced by the Pharisees in divorce documents, "According to the law of Moses and Israel".
- Ben Sira, one of the Deuterocanonical books, is believed by many scholars to have been by a Sadducee.

Reliability of claims

None of the writings we have about Sadducees present their own side of these controversies, and it is possible that positions attributed to "Sadducees" in later literature are meant as rhetorical foils for whatever opinion the author wishes to present, and do not in fact represent the teachings of the sect. Being associated closely with the Temple in Jerusalem, after the Temple was destroyed in CE 70 the Sadducees vanish from history as a group.

There is, however, some evidence that Sadducees survived as a minority group within Judaism up until early medieval times. In refutations of Sadducean beliefs, Karaite Sages such as Ya'akov al-Qirqisani quoted one of their texts, which was called *Sefer Zadok*. Translations into English of some of these quotes can be found in Zvi Cahn's "*Rise of the Karaite sect*".

Legendary origin

Josephus relates nothing concerning the origin of the Sadducees; he knows only that the three "sects" — the Pharisees, Essenes, and Sadducees — dated back to "very ancient times" (Ant. xviii. 1, § 2), which point to a time prior to John Hyrcanus (ib. xiii. 8, § 6) or the Maccabean war (ib. xiii. 5, § 9).

Among the rabbis of the second century the following legend circulated: Antigonus of Soko, successor of Simeon the Just, the last of the Men of the Great Assembly, and consequently living at the time of the influx of Hellenistic ideas, taught the maxim, "Be not like servants who serve their master for the sake of a reward, but be rather like those who serve without thought of receiving a reward" (Avot 1:3); whereupon two of his disciples, Zadok and Boethus, mistaking the high ethical purport of the maxim, arrived at the conclusion that there was no future retribution, saying, "What servant would work all day without obtaining his due reward in the evening?" Instantly they broke away from the Law and lived in great luxury, using many silver and gold vessels at their banquets; and they established schools which declared the enjoyment of this life to be the goal of man, at the same time pitying the Pharisees for their bitter privation in this world with no hope of another world to compensate them. These two schools were called, after their founders, Sadducees and Boethusians.

This legend is considered to be non-historical.

New Testament/Greek Scriptures

The Sadducees are mentioned in the New Testament/Greek Scriptures of the Christian Bible. The Gospel of Matthew indicates that the Sadducees did not believe in the resurrection of the dead. Matthew 22:29, 31-32 says:

²⁹ In reply Jesus said to them: “You are mistaken, because you know neither the Scriptures nor the power of God ... [30] ... ³¹ As regards the resurrection of the dead, did you not read what was spoken to you by God, saying, ³² ‘I am the God of Abraham and the God of Isaac and the God of Jacob’? He is the God, not of the dead, but of the living.”

The Acts of the Apostles likewise indicates that Sadducees did not share the Pharisees’ belief in a resurrection; Paul starts a conflict during his trial, by claiming that his accusers were motivated by his advocacy of the doctrine of the resurrection (in an aside, Acts 23:8 asserts that “The Sadducees say that there is no resurrection, or angel, or spirit; but the Pharisees acknowledge all three”).

Essenes From Wikipedia, the free encyclopedia

The **Essenes** ... were followers of a religious way of living in Judaism that flourished from the 2nd century BC to the 1st century AD. Many scholars today argue that there were a number of separate but related groups that had in common mystic, eschatological, messianic, and ascetic beliefs that were referred to as the "Essenes". There are also contemporary movements which identify themselves as Essenes.

Contemporary ancient sources

The main source of information about the life and belief of Essenes is the detailed account contained in a work of the 1st century Jewish historiographer Josephus entitled The Jewish War written about 73-75 AD (*War* 2.119-161) and his shorter description in his Antiquities finished some 20 years later (*Ant.* 18.11 & 18-22). Claiming first hand knowledge (*Life* §§10-11), he refers to them by the name *Essenoi* and lists them as the followers of one of the three sects in "Jewish Philosophy" (*War* 2.119) alongside the Pharisees and the Sadducees. The only other known contemporary accounts about the Essenes are two similarly detailed ones by the Jewish philosopher Philo (fl. c. 20 AD - c. 54 AD; *Quod Omnis Probus Liber Sit* XII.75-87, and the excerpt from his *Hypothetica* 11.1-18 preserved by Eusebius, *Praep. Evang.* Bk VIII), who, however, admits to not being quite certain of the Greek form of their name that he recalls as *Essaioi* (*Quod Omn. Prob.* XII.75), the brief reference to them by the Roman equestrian Pliny the Elder (fl. 23 AD - 79 AD; *Natural History*, Bk 5.73).

The Dead Sea Scrolls, found in caves at Qumran, are widely (but not universally) believed to be the work of Essenes or to reflect Essene beliefs.

Name

Josephus uses the name *Essenes* in his two main accounts (*War* 2.119, 158, 160; *Ant.* 13.171-2) as well as in some other contexts ("an account of the Essenes", *Ant.* 13.298; "the gate of the Essenes", *War* 5.145; "Judas of the Essene race", *Ant.* 13.311, but some

manuscripts read here *Essaion*; "holding the Essenes in honour", *Ant.* 15.372; "a certain Essene named Manaemus", *Ant.* 15.373; "to hold all Essenes in honour", *Ant.* 15.378; "the Essenes", *Ant.* 18.11 & 18; *Life* 10). In several places, however, Josephus has *Essaios*, which is usually assumed to mean *Essene* ("Judas of the *Essaios* race", *War* I.78; "Simon of the *Essaios* race", *War* 2.113; "John the *Essaios*", *War* 2.567; 3.11; "those who are called by us *Essaioi*", *Ant.* 15.371; "Simon a man of the *Essaios* race", *Ant.* 17.346). Philo's usage is *Essaioi*, although he admits this Greek form of the original name that according to his etymology signifies "holiness" to be inexact (*NH* XII.75). Pliny's Latin text has *Esseni*. Josephus identified the Essenes as one of the four major Jewish sects of that period.

The Essenes have been the focus of much alternative history and esoteric speculation. Recently, for example, Ahmed Osman claims in his book *Out of Egypt* that the name "Essene" is to be translated as "follower of Jesus (Essa)." This "obvious" translation had been overlooked, it is claimed, because of a previously unquestioned assumption that the origins of Christianity lay in the first century AD. In Eerdman's *Beyond the Essene Hypothesis*, Gabriele Boccaccini (p.47) implies that a convincing etymology for the name Essene has not been found, but that the term applies to a larger group within Palestine that also included the Qumran community. Josephus' reference to a "gate of the Essenes" in the Temple Mount perhaps suggests an Essene community living in this quarter of the city or regularly gathering at this part of the Temple precincts.

Location

According to Josephus the Essenes had settled "not in one city" but "in large numbers in every town" (*War* 2.124). Philo speaks of "more than four thousand" *Essaioi* living in "Palestinian Syria" (*Quod Omn. Prob.* XII.75), more precisely, "in many cities of Judaea and in many villages and grouped in great societies of many members" (*Hyp.* 11.1).

Some modern scholars and archeologists have argued that Essenes inhabited the settlement at Qumran, a plateau in the Judean Desert along the Dead Sea. While Pliny's location ("on the west side of the Dead Sea, away from the coast ... [above] the town of Engeda") tends to be cited in support of this identification, there is as yet no conclusive proof for this hypothesis. Nevertheless, it has come to dominate the scholarly discussion and public perception of the Essenes.

The Church Father Epiphanius (writing in the fourth century AD) seems to make a distinction between two main groups within the Essenes: "*Of those that came before his [Elxai, an Ossaean prophet] time and during it, the Osseaens and the Nazarean.*" (Panarion 1:19). Epiphanius describes each group as following:

"Nazarean" Essenes:

"The Nazarean - they were Jews by nationality - originally from Gileaditis [where the early followers of Yeshua fled after the martyrdom of James, the brother of

Jesus], Bashanitis and the Transjordan . . . They acknowledged Moses and believed that he had received laws - not this law, however, but some other. And so, they were Jews who kept all the Jewish observances, but they would not offer sacrifice or eat meat. They considered it unlawful to eat meat or make sacrifices with it. They claim that these Books are fictions, and that none of these customs were instituted by the fathers. This was the difference between the Nazarean and the others. . ." (Panarion 1:18)

"Ossaeanes" Essenes:

"After this [Nazarean] sect in turn comes another closely connected with them, called the Ossaeanes. These are Jews like the former ... originally came from Nabataea, Ituraea, Moabitis and Arielis, the lands beyond the basin of what sacred scripture called the Salt Sea. . . Though it is different from the other six of these seven sects, it causes schism only by forbidding the books of Moses like the Nazarean." (Panarion 1:19)

Josephus also writes: *"Moreover, there is another [ie. a second] rank of Essenes who agree with the rest as to their way of living and customs and laws but differ from them in the point of marriage."* (War 2.160).

Some modern groups who claim a connection with Essenism also claim the location of the Ossaeanes, who encouraged celibacy, to have been around the Qumran area; and the Nazarean, who encouraged marriage, to have been around the Mount Carmel area.

Rules, customs, theology and beliefs

The accounts by Josephus and Philo show that the Essenes (Philo: *Essaioi*) led a strictly celibate but communal life – often compared by scholars to Buddhist and later Christian monastic living – although Josephus speaks also of another "rank of Essenes" that did get married (War 2.160-161). According to Josephus, they had customs and observances such as collective ownership (War 2.122; Ant. 18.20), elected a leader to attend to the interests of them all whose orders they obeyed (War 2.123, 134), were forbidden from swearing oaths (War 2.135) and sacrificing animals (Philo, §75), controlled their temper and served as channels of peace (War 2.135), carried weapons only as protection against robbers (War 2.125), had no slaves but served each other (Ant. 18.21) and, as a result of communal ownership, did not engage in trading (War 2.127). Both Josephus and Philo have lengthy accounts of their communal meetings, meals and religious celebrations. From what has been deduced, the food of the Essenes was not allowed to be altered (by being cooked, for instance); and they may have been strict vegetarians, eating mostly bread, wild roots and fruits. After a total of three years probation (War 2.137-138), newly joining members would take an oath that included the commitment to practise piety towards the Deity and righteousness towards humanity, to maintain a pure life-style, to abstain from criminal and immoral activities, to transmit their rules uncorrupted and to preserve the books of the Essenes and the names of the Angels (War 2.139-142). Their

theology included belief in the immortality of the soul and that they would receive their souls back after death (*War* 2.153-158, *Ant.* 18.18). Part of their activities included purification by water rituals, which was supported by rainwater catchment and storage. Also, living in Qumeran as they did, many of them cliff-jumped into the pools of collected flood waters of the rock.

Scholarly discussion

The Essenes are discussed in detail by Josephus and Philo.

Many scholars believe that the community at Qumran that allegedly produced the Dead Sea Scrolls was an offshoot of the Essenes; however, this theory has been disputed by Norman Golb and other scholars.

Since the 19th century attempts have been made to connect early Christianity and Pythagoreanism with the Essenes: It was suggested that Jesus of Nazareth was an Essene, and that Christianity evolved from this sect of Judaism, with which it shared many ideas and symbols. According to Martin A. Larson, the now misunderstood Essenes were Jewish Pythagoreans who lived as monks. As vegetarian celibates in self-reliant communities who shunned marriage and family, they preached a coming war with the Sons of Darkness. As the Sons of Light, this reflected a separate influence from Zoroastrianism via their parent ideology of Pythagoreanism. According to Larson, both the Essenes and Pythagoreans resembled *thiasoi*, or cult units of the Orphic mysteries. John the Baptist is widely regarded to be a prime example of an Essene who had left the communal life (see *Ant.* 18.116-119), and it is thought they aspired to emulate their own founding *Teacher of Righteousness* who was crucified. However already in 1875 J.B. Lightfoot published an essay (*On Some Points Connected with the Essenes*) showing that attempts to find the roots of Essenism in Pythagoreanism and the roots of Christianity in Essenism are seriously flawed.

Another issue is the relationship between the *Essaioi* and Philo's *Therapeutae* and *Therapeutrides* (see *De Vita Contemplativa*). It may be argued that he regarded the *Therapeutae* as a contemplative branch of the *Essaioi* who, he said, pursued an active life (*Vita Cont.* I.1).

One theory on the formation of the Essenes suggested they were the movement was founded by a Jewish High Priest, dubbed by the Essenes the Teacher of Righteousness, whose office had been usurped by Jonathan (of priestly but not Zadokite lineage), labeled the "man of lies" or "false priest".

Modern and contemporary Essenes

Several groups claim spiritual descent from the ancient Essenes and describe themselves as Essenes.

Scholars such as J. Gordon Melton in his "*Encyclopedia of American Religions*" point out that the modern Essene movement possesses no authentic historical ties to the ancient Essene movement. He states, "Essene material is directly derivative of two occult best-sellers--The Aquarian Gospel of Jesus the Christ, by Levi H. Dowling; and The Mystical Life of Jesus, by Rosicrucian author H. Spencer Lewis."

Essenes in fiction

The Essenes are an important part of H. Rider Haggard's *Pearl-Maiden: A Tale of the Fall of Jerusalem*. [1]

A community of Essenes led by John the Baptist takes in time traveller Karl Glogauer in Michael Moorcock's 1966 science fiction novel *Behold the Man*.

The production material for Neon Genesis Evangelion identifies the SEELE group as having begun as the Essenes.

Norman Mailer's novel *The Gospel According to the Son...* portrays Jesus Christ as an Essene Jew.

Summary

Scribes:

1. Writers
2. Knowledgeable of the Law
3. Subordinate to Pharisees, Sadducees

Pharisees:

1. Origin of current day orthodox Judaism
2. Believers of the resurrection
3. Interpreted Torah liberally
4. Equated Oral Traditions ("Oral Tora") with the written Torah
5. Practiced harsh penalties for breaking the Law
6. Celebrated Shavuot (Pentecost) on Sivan 6
7. Rabbis
8. Mt 23:2 saying: "The scribes and the Pharisees sit in Moses' seat."

Sadducees:

1. Disappeared after the destruction of the 2nd temple
2. Denied the resurrection
3. Denied existence of spirits, demons and angels
4. Rejected Old Testament except the Torah

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5. Interpreted Torah literally
6. Celebrated Shavuot (Pentecost) on Sunday
7. Priests

Essenes:

1. Widely believed to be the source of the Dead Sea Scrolls at Qumran
2. Lived celibate and communal lives
3. May have been vegetarians
4. Some assert the name means "Followers of Jesus (Essa)"
5. Some assert Jesus was an Essene
6. Believed they received their souls back after death
7. Elected leaders

121 verses in the Synoptic Gospels include the words scribes (59), Pharisees (80), Sadducees (9). None include Essenes. Four of the 9 verses addressing the Sadducees alone are regarding the resurrection. The other 5 include them with the Pharisees.

Mt 2:4 And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born.

Mt 3:7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come?"

Mt 5:20 "For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

Mt 7:29 for He taught them as one having authority, and not as the scribes.

Mt 9:3 And at once some of the scribes said within themselves, "This Man blasphemes!"

Mt 9:11 And when the Pharisees saw it, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?"

Mt 9:14 Then the disciples of John came to Him, saying, "Why do we and the Pharisees fast often, but Your disciples do not fast?"

Mt 9:34 But the Pharisees said, "He casts out demons by the ruler of the demons."

Mt 12:2 And when the Pharisees saw it, they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath!"

Mt 12:14 Then the Pharisees went out and plotted against Him, how they might destroy Him.

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Mt 12:24 Now when the Pharisees heard it they said, "This fellow does not cast out demons except by Beelzebub, the ruler of the demons."

Mt 12:38 Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You."

Mt 15:1 Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying,

Mt 15:12 Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?"

Mt 16:1 Then the Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven.

Mt 16:6 Then Jesus said to them, "Take heed and beware of the leaven of the Pharisees and the Sadducees."

Mt 16:11 "How is it you do not understand that I did not speak to you concerning bread? --but to beware of the leaven of the Pharisees and Sadducees."

Mt 16:12 Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

Mt 16:21 From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

Mt 17:10 And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?"

Mt 19:3 The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?"

Mt 20:18 "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,

Mt 21:15 But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the Son of David!" they were indignant

Mt 21:45 Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them.

Mt 22:15 Then the Pharisees went and plotted how they might entangle Him in His talk.

Mt 22:23 The same day the Sadducees, who say there is no resurrection, came to Him and asked Him,

Mt 22:34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together.

Mt 22:41 While the Pharisees were gathered together, Jesus asked them,

Mt 23:2 saying: "The scribes and the Pharisees sit in Moses' seat.

Mt 23:13 "But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.

Mt 23:14 "Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.

Mt 23:15 "Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

Mt 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

Mt 23:25 "Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

Mt 23:27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.

Mt 23:29 "Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,

Mt 23:34 "Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,

Mt 26:3 Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas,

Mt 26:57 And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled.

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Mt 27:41 Likewise the chief priests also, mocking with the scribes and elders, said,

Mt 27:62 On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate,

Mr 1:22 And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes.

Mr 2:6 And some of the scribes were sitting there and reasoning in their hearts,

Mr 2:16 And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, "How is it that He eats and drinks with tax collectors and sinners?"

Mr 2:18 The disciples of John and of the Pharisees were fasting. Then they came and said to Him, "Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?"

Mr 2:24 And the Pharisees said to Him, "Look, why do they do what is not lawful on the Sabbath?"

Mr 3:6 Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might destroy Him.

Mr 3:22 And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."

Mr 7:1 Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem.

Mr 7:3 For the Pharisees and all the Jews do not eat unless they wash their hands in a special way, holding the tradition of the elders.

Mr 7:5 Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"

Mr 8:11 Then the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, testing Him.

Mr 8:15 Then He charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."

Mr 8:31 And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again.

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Mr 9:11 And they asked Him, saying, "Why do the scribes say that Elijah must come first?"

Mr 9:14 And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them.

Mr 9:16 And He asked the scribes, "What are you discussing with them?"

Mr 10:2 The Pharisees came and asked Him, "Is it lawful for a man to divorce his wife?" testing Him.

Mr 10:33 "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles;

Mr 11:18 And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching.

Mr 11:27 Then they came again to Jerusalem. And as He was walking in the temple, the chief priests, the scribes, and the elders came to Him.

Mr 12:13 Then they sent to Him some of the Pharisees and the Herodians, to catch Him in His words.

Mr 12:18 Then some Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying:

Mr 12:28 Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, "Which is the first commandment of all?"

Mr 12:35 Then Jesus answered and said, while He taught in the temple, "How is it that the scribes say that the Christ is the Son of David?"

Mr 12:38 Then He said to them in His teaching, "Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces,

Mr 14:1 After two days it was the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes sought how they might take Him by trickery and put Him to death.

Mr 14:43 And immediately, while He was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and the elders.

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Mr 14:53 And they led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes.

Mr 15:1 Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led Him away, and delivered Him to Pilate.

Mr 15:31 Likewise the chief priests also, mocking among themselves with the scribes, said, "He saved others; Himself He cannot save.

Lu 5:17 Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was present to heal them.

Lu 5:21 And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"

Lu 5:30 And their scribes and the Pharisees complained against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?"

Lu 5:33 Then they said to Him, "Why do the disciples of John fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?"

Lu 6:2 And some of the Pharisees said to them, "Why are you doing what is not lawful to do on the Sabbath?"

Lu 6:7 So the scribes and Pharisees watched Him closely, whether He would heal on the Sabbath, that they might find an accusation against Him.

Lu 7:30 But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.

Lu 7:36 Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat.

Lu 9:22 saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day."

Lu 11:39 Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness.

Lu 11:42 "But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

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Lu 11:43 "Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces.

Lu 11:44 "Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men who walk over them are not aware of them."

Lu 11:53 And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things,

Lu 12:1 In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy.

Lu 13:31 On that very day some Pharisees came, saying to Him, "Get out and depart from here, for Herod wants to kill You."

Lu 14:1 Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely.

Lu 14:3 And Jesus, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?"

Lu 15:2 And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them."

Lu 16:14 Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him.

Lu 17:20 Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation;

Lu 19:39 And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples."

Lu 19:47 And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him,

Lu 20:1 Now it happened on one of those days, as He taught the people in the temple and preached the gospel, that the chief priests and the scribes, together with the elders, confronted Him

Lu 20:19 And the chief priests and the scribes that very hour sought to lay hands on Him, but they feared the people--for they knew He had spoken this parable against them.

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Lu 20:27 Then some of the Sadducees, who deny that there is a resurrection, came to Him and asked Him,

Lu 20:39 Then some of the scribes answered and said, "Teacher, You have spoken well."

Lu 20:46 "Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts,

Lu 22:2 And the chief priests and the scribes sought how they might kill Him, for they feared the people.

Lu 22:66 As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying,

Lu 23:10 And the chief priests and scribes stood and vehemently accused Him.

Joh 1:24 Now those who were sent were from the Pharisees.

Joh 3:1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews.

Joh 4:1 Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John

Joh 7:32 The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him.

Joh 7:45 Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?"

Joh 7:47 Then the Pharisees answered them, "Are you also deceived?"

Joh 7:48 "Have any of the rulers or the Pharisees believed in Him?"

Joh 8:3 Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,

Joh 8:13 The Pharisees therefore said to Him, "You bear witness of Yourself; Your witness is not true."

Joh 9:13 They brought him who formerly was blind to the Pharisees.

Joh 9:15 Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."

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Joh 9:16 Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

Joh 9:40 Then some of the Pharisees who were with Him heard these words, and said to Him, "Are we blind also?"

Joh 11:46 But some of them went away to the Pharisees and told them the things Jesus did.

Joh 11:47 Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs.

Joh 11:57 Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report it, that they might seize Him.

Joh 12:19 The Pharisees therefore said among themselves, "You see that you are accomplishing nothing. Look, the world has gone after Him!"

Joh 12:42 Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue;

Joh 18:3 Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons